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THE VOCABULARY  
OF THE GREEK TESTAMENT







# THE VOCABULARY OF THE GREEK TESTAMENT

*ILLUSTRATED FROM THE PAPYRI AND OTHER  
NON-LITERARY SOURCES*

BY

JAMES HOPE MOULTON, D.D., D.THEOL.

Late Fellow of King's College, Cambridge; Greenwood Professor of Hellenistic  
Greek and Indo-European Philology, Manchester University

AND

GEORGE MILLIGAN, D.D.



Regius Professor of Divinity and Biblical Criticism,  
Glasgow University

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# THE VOCABULARY

OF THE

## GREEK TESTAMENT

BY THE REV. J. H. MONTGOMERY, D.D.,  
PROFESSOR OF GREEK, UNIVERSITY OF CAMBRIDGE.

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## PREFACE

THE time for a permanent preface will naturally come when the task is finished which we introduce in this first instalment: at present we may be content with a few necessary explanations. It is intended to complete the work in six ordinary parts, the lines of which are sufficiently indicated in this one. A concluding part will, we hope, present not only the addenda which new publications and continued reading will make necessary, but also some systematic survey of results. Students will see at once that we have dealt very differently with the various sources of vernacular Common Greek. The record of New Testament words in the non-literary papyri is intended to be given with fullness, though in the case of very common words we have not sought to be exhaustive where practical purposes are not served. The inscriptions are quite another matter. To deal with their material on anything like an adequate scale appeared to us hopeless. But we have used some easily accessible collections as carefully as possible; and we have cast our net fairly wide for illustration. Specialists in later Greek epigraphy will certainly be able to supplement our articles with riches we have been unable to quarry. And if our book prompts work of the same kind in this still wider field, no one will rejoice more than we.

Strict consistency would, no doubt, demand that we should either abstain altogether from literary illustration, or aim at supplying as fully as possible any such material which might be new. Since our articles have taken the form of *adversaria*, without uniformity or rigidly systematic principles to guide them, we have thought it better to give ourselves considerable latitude. Newly discovered literature, especially that which comes to us on papyrus, offers obvious temptations; and since neither Wetstein nor Grimm-Thayer can be searched for such material, we are perhaps helping students by making some of it available. Some new "literature," like the astrological work of Vettius Valens, interests the lexicographer of the *Koinḗ* incomparably more than the literary man.

Our choice of words for comment will also be found open to criticism on the score of consistency. Very nearly all the headings are words occurring in the New Testament, in its undisputed text or in important MSS. like Codex Bezae. But we have felt at liberty to bring in a few Septuagint words on which we had something to say, and occasionally a word like ἀπομνημόνευμα, which has importance for Gospel criticism. We have assumed throughout the use of Thayer's

monumental edition of Grimm, in which the literary record of each word is fully and accurately traced. Very often we have included words for which our non-literary sources provided no illustration, in order to discuss from literary evidence, if forthcoming, or from its very absence, the position such words took in the popular Greek.

It remains to express our deep indebtedness to Professor Albert Thumb, of Strassburg, who has very kindly read our proofs, and has marked for us words which still survive in the Modern Greek vernacular, an element in the scientific study of the ancient *Koinē* the importance of which is only beginning to be adequately understood. We have also received valuable suggestions from another friend, whose name stands for a new epoch in the study of New Testament language, Professor Adolf Deissmann, of Berlin. Other distinguished scholars have helped us readily on our appealing to them, and their kindness has been gratefully acknowledged where due.

Our second part, covering B—Δ, will follow, we trust, without undue delay.

*Didsbury College, Manchester*  
*Glasgow University*

J. H. M.  
G. M.

*May 1, 1914.*



## PREFATORY NOTE

WE have nothing to add to our former Preface, except to acknowledge the kind help of Professor Souter, who has read the proofs and made valuable suggestions, and to express deep regret that the valued counsel of our friends, Professors Thumb and Deissmann, has been no longer accessible. The former read all our proofs under A, and gave us most useful information, especially in connecting with our Hellenistic record the continuation of that record in the Modern Greek vernacular. As this Part is in the page proof stage, we hear with profound sorrow that a more permanent barrier even than war has intervened to deprive us of his assistance in the remainder of our enterprise. We learn from Professor Schwyzer of Zurich that Dr. Thumb died on August 14th. He has achieved in a relatively short career a marvellous output of work upon the Greek language in its whole history down to the present day, and leaves no one his peer in the philological delineation of Hellenistic and the modern vernacular. Under the distressing conditions of to-day it is a pleasure to add that his knowledge and appreciation of British research was thoroughgoing and generous in the highest degree, and his kindness of heart worthy of his learning and his powers of intuition.

J. H. M.  
G. M.

*October 1915.*



## PREFATORY NOTE

A FEW words are necessary to explain the method of publication of this Part. When my colleague, Dr. Moulton, went to India in 1915, I undertook, as in the case of the earlier Parts, the preparation of the first draft, that it might be ready for revision on his return. Owing to his tragic death through enemy action in the Gulf of Lyons, that revision was rendered impossible, and I have thus been deprived of his invaluable co-operation and guidance in completing the Part. At the same time I have fully utilized the many references and notes which Dr. Moulton had already gathered for the work, and through the kindness of the Rev. W. F. Howard, B.D., who has undertaken the heavy task of seeing the second volume of Dr. Moulton's *Grammar of New Testament Greek* through the press, I have also been able to insert a number of references to that volume. Other friends have favoured me with generous assistance, amongst whom I would specially mention Sir W. M. Ramsay, Dr. Bernard P. Grenfell, Professor Souter, and the late Archdeacon Westcott; and I am also under a deep debt of gratitude to Mr. W. G. Waddell, M.A., who has furnished many important suggestions and additions, and has lent me most valuable help in the arduous task of correcting the proofs for the press.

G. M.

*January, 1919.*





## PREFATORY NOTE

IN sending out Part IV. of *The Vocabulary of the Greek Testament*, I desire again to emphasize my great indebtedness to the references and notes left by my colleague, Professor J. H. Moulton, which I have endeavoured to use to the best possible advantage. Mr. W. G. Waddell, M.A., has, as before, lent me valuable assistance in the revision of the proofs, besides contributing many useful additions. Professor Souter also has kindly found time to read the whole of the sheets before they were passed for press. Amongst others, whose generous aid it is a pleasure to recall, I may be permitted to mention Professor B. P. Grenfell, Professor H. Stuart Jones, and the Rev. W. F. Howard, B.D. Part V., containing the letters M to O, will, it is hoped, be published without undue delay.

G. M.

*October, 1920.*





## PREFATORY NOTE

I MUCH regret that the appearance of this Part of *The Vocabulary of the Greek Testament* has been so long delayed owing to the pressure of other duties. Part VI. will, I hope, follow at a much shorter interval. I have again to express my indebtedness to the notes and references left by my colleague, Professor J. H. Moulton, and to acknowledge the kind assistance I have received from various friends in the revision of the proofs. I would name in particular Mr. W. G. Waddell, M.A., who has in addition contributed many useful suggestions.

G. M.

GLASGOW,

*July*, 1924



## PREFATORY NOTE

IN view of the fact that this Part is almost wholly occupied with the letter  $\pi$  it may not be out of place to recall a sentence from a letter addressed by Dean Liddell to his fellow-labourer, Dr. Scott, in 1842: " $\pi$ , that two-legged monster, must in ancient times have worn his legs a-straddle,  $\pi$ , else he could never have strode over so enormous a space as he has occupied and will occupy in Lexicons" (Thompson, *Memoir of H. G. Liddell*, p. 74 f.). In the attempt to deal with a letter of such magnitude, I have, as in previous cases, to acknowledge the valuable help received from Dr. Moulton's references and notes, and the suggestions which have reached me from various friends, among whom I may be permitted to name Professor Henry Stuart Jones of Oxford University, Professor Henry J. Cadbury, of Harvard University, and Professor George S. Duncan of St. Andrews University. I am also again under a deep debt of gratitude to Mr. W. G. Waddell, Armstrong College, Newcastle-upon-Tyne, for the meticulous care with which he has read the proof sheets, and for the useful *Addenda* he has contributed.

G. M.

GLASGOW,

*October, 1926.*





## PREFATORY NOTE

UPWARDS of twenty years ago Professor J. H. Moulton asked me to join with him in an effort to illustrate the *Vocabulary of the Greek Testament* from recently discovered non-literary texts. First came a series of joint articles in the *Expositor* during 1908 to 1911 dealing with certain representative words. In 1914 we found it possible to publish the First Part of the *Vocabulary*: Part II followed in the next year. Our collaboration was then cut short by Dr. Moulton's tragic death, though I have done my utmost to utilize any notes or references that he left behind him. The grasp and range of Dr. Moulton's Greek scholarship are too well known to require acknowledgment here, but I may be allowed to record my own deep sense of personal loss in the removal at the height of his powers of one who was always the truest of friends and the most loyal of colleagues.

It may be well, perhaps, to emphasize that it was in no way our aim to provide a complete *Lexicon* to the Greek New Testament, but rather to show the nature of the new light cast upon its language by the rich stores of contemporary papyri discovered in recent years. (See further the General Introduction to the present volume.) Apart from the papyri, considerable use has been made of the Greek inscriptions, and evidence from other non-literary sources has been freely cited, wherever it seemed likely to be useful. Very often words have been included for which our non-literary sources provide no illustration, in order to show from literary evidence, if forthcoming, or from its very absence, the relation of such words to the popular Greek.

The use of Professor J. H. Thayer's monumental edition of Grimm's *Lexicon* (Edinburgh, 1886), has been assumed throughout. Professor Souter's *Pocket Lexicon to the Greek New Testament* (Oxford, 1916), a marvellous *multum in parvo*, and the excellent *Manual Greek Lexicon of the New Testament* by Professor G. Abbott-Smith (Edinburgh, 1922) have been of the utmost value. In the later Parts of the *Vocabulary* frequent reference has also been made to W. Bauer's revised and enlarged edition of E. Preuschen's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments* (Giessen, 1928), and to F. Preisigke's comprehensive *Wörterbuch der griechischen Papyrusurkunden*, I.-III. i. (Berlin, 1925-1929). Other books of reference will be found detailed in Abbreviations I. General.

For the ready assistance of many friends, too numerous to mention, in the carrying through of this book, I am deeply grateful; but a special word of thanks is due to Professor W. G. Waddell, now of the Egyptian University, Cairo, who has read all the proofs with the most meticulous care, and has in addition furnished important suggestions.

It remains only to acknowledge the generosity and enterprise of Messrs. Hodder & Stoughton in undertaking the publication of the work, and to express my sense of the singular skill and accuracy with which the compositors and readers of the firm of Messrs. R. Clay & Sons, Bungay, have carried through an extremely intricate piece of printing.

G. MILLIGAN.

*The University, Glasgow.*

*July, 1929.*





## GENERAL INTRODUCTION

FEW archæological discoveries in recent years have awakened more widespread interest than the countless papyrus documents recovered from the sands of Egypt, and as it is from them that our principal non-literary illustrations of the *Vocabulary of the Greek Testament* have been drawn, it may be well to describe briefly by way of Introduction what these papyri are, and what is the nature of their value for the New Testament student.

**Papyrus as Writing Material.**—In itself, the word papyrus is the name of a reed-plant (*Cyperus papyrus*, L.) which at one time grew in great profusion in the river Nile, and gave its name to the writing material or “paper” of antiquity formed from it. The pith (βύβλος) of the stem of the papyrus plant was cut into long thin strips, which were laid down on a flat table and soaked with Nile water. A second layer was then placed cross-wise on the top of the first, and the two layers were pressed together to form a single web or sheet. After being dried in the sun, and scraped with a shell or bone to remove any roughness, a material not unlike our own brown paper was produced.<sup>1</sup>

The size of the papyrus sheets varied considerably, but for non-literary documents a common size was from nine to eleven inches in height, and from five to five and a half inches in breadth. When more space than that afforded by a single sheet was required, a number of sheets were joined together to form a roll, which could easily be extended or shortened as desired. Thus, to take the case of the New Testament autographs, which were almost certainly written on separate papyrus rolls, a short Epistle, like the Second Epistle to the Thessalonians, would be a roll of about fifteen inches in length with the contents arranged in some five columns, while St. Paul’s longest Epistle, the Epistle to the Romans, would run to about eleven feet and a half. The shortest of the Gospels, St. Mark’s, would occupy about nineteen feet; the longest, St. Luke’s, about thirty-one or thirty-two feet. And the Apocalypse of St. John has been estimated at fifteen feet. Taking the other books on the same scale, Sir F. G. Kenyon, to whom the foregoing figures are also due, has calculated that if the whole New Testament was written out in order on a single roll, the roll would extend to more than two hundred feet in length, obviously an utterly unworkable size.<sup>2</sup> This alone makes it clear that not until the papyrus stage in their history was past, and use was made of both sides of parchment or vellum leaves, was it possible to include all the books of the New Testament in a single volume.

The side of the papyrus on which the fibres ran horizontally, or the *recto*, as it came to be technically known, was from its greater smoothness, generally preferred for writing, while the back, or the *verso*, was reserved for the address, at any rate in the case of letters. But when space failed, the *verso* could also be utilized, as shown in a long

<sup>1</sup> See further Pliny, *N.H.* xiii. 11–13, and cf. F. G. Kenyon, *The Palaeography of Greek Papyri* (Oxford, 1899), p. 14 ff.

<sup>2</sup> *Handbook to the Textual Criticism of the New Testament*, 2nd edit. (London, 1912), p. 35 ff.

magical papyrus in the British Museum, in which nineteen columns are written on the *recto*, and the remaining thirteen on the *verso*.<sup>1</sup>

In any case we have abundant evidence of the use of the *verso*, when fresh papyrus was not available, as when a man writes a letter on the back of a business document, explaining that he had been unable at the moment to find a "clean sheet" (χαρτίον καθαρόν),<sup>2</sup> or as when the back of the official notification of the death of a certain Panechotes is used for a school-exercise or composition, embodying such maxims as "do nothing mean or ignoble or inglorious or cowardly," written in a beginner's hand and much corrected.<sup>3</sup>

In other cases, before the *verso* has been so used, the original contents of the *recto* have been effaced or washed out, a practice which adds point to a familiar verse. In Col 2<sup>14</sup>, we read that our Lord "blotted out the bond written in ordinances that was against us, which was contrary to us," and the verb used for "blotted out" (ἐξαλείψας) is the technical term for "washing out" the writing from a papyrus sheet. So complete was the forgiveness which Christ by His work secured, that it completely cancelled the old bond, that had hitherto been valid against us, for it bore our signature (χειρόγραφον). He made the bond as though it had never been (cf. Exod 32<sup>32f.</sup>, Rev 3<sup>5</sup>).

As regards other writing materials, a reed pen (γραφικὸς κάλαμος; cf. 3 Macc 4<sup>20</sup>) was prepared, much as we now prepare a quill, while the ink (τὸ μέλαν: cf. 2 John<sup>12</sup>) was made from a mixture of charcoal, gum and water. The marvellous way in which the ink has preserved its colour invariably attracts attention, and shows that anything in the nature of adulteration must have been unknown. A first-century letter, chiefly about writing materials, refers to "the ink pot" (τὸ βρόχιον τοῦ μέλανος).<sup>4</sup>

The character of the handwriting naturally varies with the nature of the document and the education of the scribe. But the task of decipherment can rarely be said to be easy, partly owing to the frequent use of contractions and partly to the numerous *lacunae* or gaps caused by the brittle nature of the material. The restoration of the letters or words which have thus dropped out demands the exercise of the utmost patience and skill. And those who have had an opportunity of inspecting some of the originals can only marvel that intelligible transcriptions have been made from them at all.

When, then, we speak of papyri, we are to think simply of rolls or sheets of paper of this character, which had been put to all the many and various purposes to which paper as a writing material is put amongst ourselves, while the addition of "Greek" distinguishes the papyri written in that language from the Aramaic or Latin or Coptic papyri which have been similarly recovered. We need only add that the earliest dated Greek papyrus we possess belongs to the year B.C. 311-310,<sup>5</sup> and that from that time an almost continuous chain of documents carries us far down into Byzantine times.

**Papyrus Discoveries.**—With the exception of some calcined rolls from Herculaneum, which were brought to light as far back as 1752 and the following years, papyri have been found only in Egypt, the marvellously dry climate of that country being especially favourable to their preservation. A certain number, more particularly those of a literary character, have been recovered from their original owners' tombs. The *Persae* of Timotheos, for example, the oldest Greek literary manuscript in existence, dating, as it does, from the fourth century B.C., was found near Memphis in the coffin of a Greek soldier, by whose side it had been deposited in a leathern bag. And an Homeric roll,

<sup>1</sup> P Lond 121 (iii/A.D.) (= I. p. 83 ff.). For the abbreviations used in the citation of papyrus passages, see Abbreviations II. Papyri.

<sup>2</sup> P Gen I. 52<sup>3</sup> (iv/A.D.): cf. *Archiv* iii. p. 399

<sup>4</sup> P Oxy II. 326 (c. A.D. 45).

<sup>3</sup> P Oxy I. 79 (A.D. 181-192).

<sup>5</sup> P Eleph 1 (= *Selections*, No. 1).

now in the Bodleian Library, Oxford, used to be exhibited along with a lock of the hair of the lady with whom it had been buried. Other rolls have been found in earthen jars in the ruins of temples or houses, thus strangely recalling the prophecy of Jeremiah : "Thus saith the Lord of hosts, the God of Israel : Take these deeds, this deed of the purchase, both that which is sealed, and this deed which is open, and put them in an earthen vessel ; that they may continue many days " (chap. 32<sup>14</sup> RV).

But the great mass of papyri come from the rubbish heaps, rising sometimes to a height of twenty to thirty feet, on the outskirts of old Egyptian towns and villages. Possibly out of a feeling of reverence for the written word, the inhabitants did not as a rule burn their old papers, but threw them out on these heaps. There they were quickly covered over with the fine desert sand, and, so long as they were above the damp level of the Nile, have remained practically uninjured down to the present day. For the most part they consist of single sheets, or fragments of sheets, sometimes no larger than a postage stamp, but occasionally whole baskets of official documents are found, which had been cleared out *en masse* from public archives or record offices. And everyone will recognize the absorbing interest attaching to these scraps of paper, discarded as useless by their first writers and owners, on which no eye has looked for many hundreds of years, but which now, as original documents, recreate and revivify the past for us in a way which nothing else could do.

The earliest finds in Egypt of which we have knowledge took place in 1778, when some Arabs, digging for their own purposes in the Fayûm district, accidentally came upon some fifty rolls in an earthen pot ; but, unable to find purchasers, they destroyed them on account, it is said, of the aromatic smell they gave forth in burning. Only one roll was saved which, passing into the hands of Cardinal Stefano Borgia, came to be known as the *Charta Borgiana*. The contents are of little general interest, being merely an account of the forced labours of the peasants on the Nile embankment at Arsinoë in the year A.D. 191-2, but the papyrus will always have the significance of being the first Greek papyrus to be published in Europe.<sup>1</sup>

In the year 1820 further finds, dating from the second century B.C., were made in the neighbourhood of Memphis and Thebes, but it was not until 1889-90 that a beginning was made in systematic exploration, when at Gurob Professor Flinders Petrie extracted a large number of papyri from Ptolemaic mummy-cases, and brought them home to England.

To the same period of exploration belong such important literary finds as the lost work of Aristotle on *The Constitution of Athens*, copied on the back of a farm-bailiff's accounts, which are dated in the eleventh year of Vespasian, that is A.D. 78-9 ; the *Mimiambi* or *Mimes* of Herodas, which reproduce with photographic exactness the ordinary, and often sordid, details of the everyday life of the third century B.C. ; and about thirteen hundred lines of the *Odes* of Bacchylides, a contemporary of Pindar, and a nephew of the Simonides for the recovery of whose works Wordsworth longed in a well-known poem :

O ye, who patiently explore  
The wreck of Herculean lore,  
What rapture ! could ye seize  
Some Theban fragment, or unroll  
One precious, tender-hearted, scroll  
Of pure Simonides.

<sup>1</sup> It was published under the title *Charta Papyracea Graece scripta Musei Borgiani Velitris*, ed. N. Schow, Romae, 1778.



But significant though these discoveries were, their interest was largely eclipsed by the results of the digging carried on by Dr. Grenfell and Dr. Hunt at Oxyrhynchus, the ancient Behneseh, in the winter of 1896-97 and the following years. The two English explorers had been attracted to the spot by the expectation that early fragments of Christian literature might be found there, in view of the important place which Oxyrhynchus occupied in Egyptian Christianity in the fourth and fifth centuries. And their prescience was rewarded, for, amongst the papyri recovered on the second day, was a crumpled leaf written on both sides in uncial characters, amongst which Dr. Hunt detected the somewhat rare Greek word for "mote" (κάρφος). This suggested to him the "mote" of our Lord's Sayings in the Sermon on the Mount (Matt 7<sup>3-5</sup>); and, on further examination, he found that he had in his hand a leaf out of a very early collection of Sayings attributed to Jesus, some of which corresponded closely with the canonical Sayings of the Gospels, while others were new.<sup>1</sup> We are not at present concerned with the many questions which were thus raised,<sup>2</sup> but the importance of the discovery was undeniable, especially when it was followed next day by the finding of another uncial fragment containing the greater part of the first chapter of St. Matthew's Gospel, written not later than the third century, and therefore a century older than the oldest manuscript of the New Testament previously known.<sup>3</sup> Both leaves, Dr. Grenfell suggests, may not improbably have formed "the remains of a library belonging to some Christian who perished in the persecution during Diocletian's reign, and whose books were then thrown away."<sup>4</sup>

Along with these, and other almost equally sensational finds, Oxyrhynchus yielded an enormous mass of documents of the most miscellaneous character dating from the Roman Conquest of Egypt to the tenth century after Christ, when papyrus was superseded by paper as a writing material.

Other noteworthy collections come to us from the British Museum, Berlin, Florence, and various other sources, and the general result is that there are now available about ten thousand published documents, and that these are being constantly added to.<sup>5</sup> Whether the still unedited papyri have any great surprises in store for us it is vain even to conjecture. But even if they have not, they will serve a useful purpose in illustrating and confirming the lexical and other results that have already been reached, and in increasing still further our stock of first-hand documentary evidence regarding the most important period in the world's history.

**Classification of Papyri.**—The papyri are generally classified under the two main heads, literary and non-literary, with the biblical and theological texts occupying a position about mid-way between the two. It is with the non-literary texts that we are concerned just now, and a glance at the citations on one or two pages of the following *Vocabulary* is sufficient to show the miscellaneous character of these texts, comprising as they do all manner of official documents, such as Imperial rescripts, accounts of judicial proceedings, tax and census papers, contracts of marriage and divorce, notices of birth and death,

<sup>1</sup> P Oxy I. 1.

<sup>2</sup> Reference may be made to *The Sayings of Jesus from Oxyrhynchus*, edited with Introduction, Critical Apparatus, and Commentary by Hugh G. Evelyn White (Cambr. Univ. Press, 1920).

<sup>3</sup> P Oxy I. 2.

<sup>4</sup> Egypt Exploration Fund: *Archaeological Report*, 1896-97, p. 6. See further an article by the present writer on "The Greek Papyri and the New Testament" in *The History of Christianity in the Light of Modern Knowledge* (Blackie and Son, 1929), p. 300 ff.

<sup>5</sup> A list of the principal papyrus collections will be found under Abbreviations II.



and so forth, along with a number of private letters touching upon all sides of family and everyday life.

And as the contents of these *documents humains* are wide as life itself, so they supply materials for the most varied fields of human learning. Their value to the historian and the jurist is apparent on the surface, while with their aid the geographer can reconstruct the map of ancient Egypt with a precision previously impossible. To the palaeographer again, who has hitherto been sadly hampered by *lacunae* in the development of ordinary script, they offer an uninterrupted series of examples, many of them exactly dated by year and month and day, from the third century before Christ to the eighth century after Christ. And to the philologist they show the true place of the *Koinḗ*, the Common Greek of the period, as distinguished from the dialects of the classical period, in the development of the Greek language. Examples of the *Koinḗ* on its literary side had not, indeed, been previously wanting, but now, for the first time, it was possible to see it in undress, as it was spoken and written by the ordinary men and women of the day.

**"New Testament Greek."**—It is with this aspect of the papyri that we are primarily concerned. Alike in Vocabulary and Grammar the language of the New Testament exhibits striking dissimilarities from Classical Greek; and in consequence it has been regarded as standing by itself as "New Testament Greek." In general it had been hastily classed as "Judaic" or "Hebraic" Greek; its writers being Jews (with the probable exception of St. Luke), and therefore using a language other than their own, a language filled with reminiscences of the translation-Greek of the Septuagint on which they had been nurtured.<sup>1</sup> But true as this may be, it does not go far to explain the real character of the Greek which meets us in the New Testament writings. For a convincing explanation we have in the first instance to thank the German scholar, Adolf Deissmann, now Professor of New Testament Exegesis in the University of Berlin. While still a pastor at Marburg, Dr. (then Mr.) Deissmann happened one day to be turning over in the University Library at Heidelberg a new section of a volume containing transcripts from the collection of Greek Papyri at Berlin. And, as he read, he was suddenly struck by the likeness of the language of these papyri to the language of the Greek New Testament. Further study deepened in his mind the extent of this likeness, and he realized that he held in his hand the real key to the old problem.

So far from the Greek of the New Testament being a language by itself, or even, as one German scholar called it, "a language of the Holy Ghost,"<sup>2</sup> its main feature was that it was the ordinary vernacular Greek of the period, not the language of contemporary literature, which was often influenced by an attempt to imitate the great authors of classical times, but the language of everyday life, as it was spoken and written by the ordinary men and women of the day, or, as it is often described, the *Koinḗ* or Common Greek, of the great Graeco-Roman world.

That, then, is Deissmann's general conclusion, which quickly found an enthusiastic

<sup>1</sup> Cf. W. F. Howard's Appendix "Semitisms in the New Testament" in *Grammar of New Testament Greek* by J. H. Moulton and W. F. Howard (Edinburgh, 1929), Vol. II, p. 411 ff.

<sup>2</sup> R. Rothe, *Zur Dogmatik* (Gotha, 1863), p. 238: "We can indeed with good right speak of a language of the Holy Ghost. For in the Bible it is manifest to our eyes how the Divine Spirit at work in revelation always takes the language of the particular people chosen to be the recipient, and makes of it a characteristic religious variety by transforming existing linguistic elements and existing conceptions into a shape peculiarly appropriate to that Spirit. This process is shown most clearly by the Greek of the New Testament" (quoted by Deissmann, *The Philology of the Greek Bible* (London, 1908), p. 42 f.).

and brilliant advocate in this country in the person of Dr. J. H. Moulton. And though the zeal of the first discoverers of the new light may have sometimes led them to go rather far in ignoring the Semitisms, on the one hand, and the literary culture of the New Testament writers, on the other, their main conclusion has found general acceptance, and we have come to realize with a definiteness unknown before that the book intended for the people was written in the people's own tongue. Themselves sprung from the common people, the disciples of One Whom the common people heard gladly, its writers, in their turn, wrote in the common tongue to be "understood of the people."

**Anticipations of this View.**—It is somewhat strange that this discovery was so long deferred. Publications of papyri go back as far as 1826, but there is nothing to show that this particular way of utilizing their documents ever occurred to the first editors. At the same time it is interesting to notice certain anticipations from other sources of what such discoveries might mean, or, as it has been called, of Deissmannism before Deissmann.

In the *Prolegomena* to his translation of Winer's well-known *Grammar of New Testament Greek*, published in 1859, Professor Masson, at one time Professor in the University of Athens, writes: "The diction of the New Testament is the plain and unaffected Hellenic of the Apostolic Age, as employed by Greek-speaking Christians when discoursing on religious subjects. . . . Perfectly natural and unaffected, it is free from all tinge of vulgarity on the one hand, and from every trace of studied finery on the other. Apart from the Hebraisms—the number of which have, for the most part, been grossly exaggerated—the New Testament may be considered as exhibiting the only genuine *facsimile* of the colloquial diction employed by *unsophisticated* Grecian gentlemen of the first century, who spoke without pedantry—as *ιδιωται* ('private persons'), and not as *σοφισταί* ('adepts')" (p. vii. f.).<sup>1</sup>

A second statement to much the same effect will be found in the article "Greek Language (Biblical)," contributed by Mr. (afterwards Principal Sir James) Donaldson to the third edition of Kitto's *Cyclopaedia of Biblical Literature*, edited by Dr. W. Lindsay Alexander (Edinburgh, 1876). In Vol. ii. p. 170, the writer states: "Now it seems to us that the language used by the Septuagint and N(ew) T(estament) writers was the language used in common conversation, learned by them, not through books, but most likely in childhood from household talk, or, if not, through subsequent oral instruction. If this be the case, then the Septuagint is the first translation which was made for the great masses of the people in their own language, and the N(ew) T(estament) writers are the first to appeal to men through the common vulgar language intelligible to all who spoke Greek. The common Greek thus used is indeed considerably modified by the circumstances of the writers, but these modifications no more turn the Greek into a peculiar dialect than do Americanisms or Scotticisms turn the English of Americans and Scotsmen into peculiar dialects of English."<sup>2</sup>

<sup>1</sup> Cf. J. Rendel Harris, *Exp T*, xxv. p. 54 f., and notes by the present writer in *ib.* xxxi. p. 421, and xxxii. p. 231 f.

Of a much more general character, but interesting from its early date, is Dr. John Lightfoot's comment on the Preface to the Lord's Prayer in Mt 6<sup>9</sup>, in his *Horae Hebraicae et Talmudicae*, first published as far back as 1658: "In interpreting very many phrases and histories of the New Testament, it is not so much worth, what we think of them from notions of our own, feigned upon I know not what grounds, as in what sense these things were understood by the hearers and lookers on, according to the usual custom and vulgar dialect of the nation."

<sup>2</sup> I owe the reference to a note by W. L. Lorimer in *Exp T*, xxxii. p. 330, where attention is also drawn to the position taken up by Salmasius in his *Funus linguae Hellenisticae* and his *De Hellenistica Commentarius*, both published in 1643.



Still more interesting is the prophecy ascribed to Professor (afterwards Bishop) J. B. Lightfoot in the year 1863. Lecturing to his class at Cambridge, Dr. Lightfoot is reported to have said: "You are not to suppose that the word [some New Testament word which had its only classical authority in Herodotus] had fallen out of use in the interval, only that it had not been used in the books which remain to us: probably it had been part of the common speech all along. I will go further, and say that if we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the N(ew) T(estament) generally."<sup>1</sup>

The significance of this quotation is unmistakable, and it is followed, twenty-one years later, by what is, so far as I know, the first definite mention in this country of the papyri in connexion with New Testament study. It occurs in Dean Farrar's well-known volume, *The Messages of the Books* (London, Macmillan, 1884), where, in a footnote to his chapter on the "Form of the New Testament Epistles," the writer remarks: "It is an interesting subject of inquiry to what extent there was at this period an ordinary form of correspondence which (as among ourselves) was to some extent fixed. In the papyrus rolls of the British Museum (edited for the trustees by J. Forshall [in 1839]) there are forms and phrases which constantly remind us of St. Paul" (p. 151).

The hint, thus thrown out, was unfortunately not followed up at the time, but if the full significance of the papyri for the study of the New Testament was long in being recognized, no one can complain of lack of attention to the subject at the present day. It is leading to the re-writing of our Lexicons and Grammars of the New Testament, and no modern Commentary on any of its books fails to avail itself of the help afforded by these new treasures from Egypt.

**Gains from the Study of the Papyri.**—Abundant proof of this will be forthcoming in the pages which follow. Meanwhile, it may be helpful to those who have made no special study of the subject if I attempt to indicate some of the ways in which the new evidence can be applied to the elucidation of the words of the New Testament.

**Orthography and Accidence.**—We may begin with Orthography and Accidence. In these particulars the New Testament writings have not yet been subjected to the same searching comparison with the new evidence which Helbing and Thackeray have applied to the Old Testament; but enough has already been done by Blass, Schmiedel, Moulton, and Deissmann, following on the notable work of Westcott and Hort, to show that we are in a better position to-day for recovering the *ipsissima verba* of the New Testament autographs than many modern textual critics are ready to admit. There was a constant tendency on the part of the later copyists to improve on the "vulgarisms" or "colloquialisms" of the original, and it cannot but help us to determine what is due to this refining process when we have such abundant evidence in our hands as to how the common people of the time actually wrote and spelt.

The form *γένημα*, for example, which Westcott and Hort prefer for the five occurrences of this word in the New Testament (Mt 26<sup>29</sup>, Mk 14<sup>25</sup>, Lk 12<sup>18</sup> (marg.), 22<sup>18</sup>, 2 Cor 9<sup>10</sup>), as against the *γέννημα* of the Textus Receptus (except in Lk 12<sup>18</sup>), is now fully established on the evidence both of the Ptolemaic papyri, and of those belonging to the first four centuries after Christ. The aspirated *σφυρίς*, again, for *σπυρίς* (Mt 15<sup>37</sup>, 16<sup>10</sup>, Mk 8<sup>8, 20</sup>, Ac 9<sup>25</sup>) is amply, though not universally, attested in the vernacular documents; while the syncope form *ταμείον* (for *ταμειών*) as in Mt 6<sup>6</sup>, 24<sup>26</sup>, Lk 12<sup>3, 24</sup>, is the prevailing form in the papyri from i/A.D. onwards, though the fuller form occurs in various passages from

<sup>1</sup> Quoted by Moulton *Prolegomena*<sup>3</sup>, p. 242.

Ptolemaic times. The very indifference, indeed, of the writers of our documents to symmetrical forms or to unified spelling may in itself be taken as a warning against the almost feverish haste with which a "redactor," or later author, is sometimes brought in to explain similar phenomena in the different parts of a New Testament book.

**Morphology.**—In the same way, when we pass to Morphology, it is again to discover that many verbal forms, with which our best New Testament texts have made us familiar, can here be amply attested. One of the commonest of these is the attaching of 1st aorist forms to the 2nd aorist, as when in Mt 10<sup>23</sup> we read ἐλθάτω for ἐλθέτω, and in Mk 3<sup>8</sup> ἦλθαν for ἦλθον. The practice, already present in the Attic εἶπον, meets us repeatedly in the papyri, as well as in late Hellenistic writers generally. Similarly, γέγοναν for γεγόνασι, which Westcott and Hort read in Rom 16<sup>7</sup>, in accordance with B<sup>5</sup>A, receives frequent corroboration, as in an almost contemporary papyrus letter from the Fayûm.<sup>1</sup> An interesting form, which may cause trouble, if it is not watched, is the substitution of ἐάν for ἄν after ὅς, ὅπου, etc., which the same editors have faithfully reproduced from the leading manuscripts in such passages as Mt 12<sup>32</sup> ὅς ἐάν εἴπῃ and Mk 14<sup>9</sup> ὅπου ἐάν κηρυχθῇ. Professor J. H. Moulton has carefully examined the evidence of the papyri on this point, and has found that in the first and second centuries of the Christian era ἐάν greatly predominated, but that, as a form of ἄν, it had almost died out in ordinary usage before the great uncials were written. The fact, therefore, that their scribes preserved ἐάν may be taken as showing that they "faithfully reproduce originals written under conditions long since obsolete."<sup>2</sup>

**Syntax.**—This last example may fittingly introduce us to the field of Syntax, and to Moulton and Howard's invaluable *Grammar*, where at every turn the evidence of the newly-discovered vernacular documents is called in to decide corresponding usages in the New Testament writings. One or two examples will show how rich and suggestive that evidence is.

Take, for instance, the prepositions, and an impartial survey can hardly fail to lead us to the conclusion that the laxer usage which is everywhere observable in later Greek hardly justifies many of the over-niceties of interpretation in which New Testament expositors have been apt to indulge. The free interchange of εἰς and ἐν is a case in point. This may be carried back to the fact that both words are originally forms of the same root; but what we are especially concerned with is that they are largely interchanged in ordinary usage, as when in a letter of A.D. 22 the writer tells us that when he came to Alexandria (ἐπὶ τῷ γεγονέναι ἐν Ἀλεξανδρίᾳ), he learnt so and so from certain fishermen at Alexandria (εἰς Ἀλεξάνδρι[αν]).<sup>3</sup> When, then, in commenting on Jn 1<sup>18</sup> ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, Bishop Westcott speaks of the phrase as implying "the combination (as it were) of rest and motion, of a continuous relation, with a realisation of it," is he not pressing the phraseology farther than contemporary evidence warrants, however doctrinally true the deduction may be? Nor can those who advocate the rendering "immersing them into the name of the Father and of the Son and of the Holy Spirit" for the baptismal formula in Mt 28<sup>19</sup> do so on the ground that the more familiar rendering is philologically inaccurate. Without entering on the question as to the exact shade of meaning underlying βαπτίζοντες, it is clear that εἰς τὸ ὄνομα may be understood as practically equivalent to ἐν τῷ ὀνόματι, the new light thus joining

<sup>1</sup> BGU II. 597<sup>19</sup> (A.D. 75).

<sup>2</sup> *Prolegomena*, p. 42 f.

<sup>3</sup> P Oxy II. 294<sup>3,6</sup> (A.D. 22) (= *Selections*, p. 34).



hands with, and lending support to, the almost unanimous tradition of the Western Church.<sup>1</sup>

A corresponding caution must be observed in connexion with the construction of *ἵνα*. Classical Greek has taught us to expect that *ἵνα* construed with the subjunctive denotes purpose, but in Hellenistic Greek this has been extended to include a consecutive usage, and sometimes, as in modern Greek, a simple statement of fact. When, therefore, in Jn 17<sup>3</sup> the Fourth Evangelist writes—*αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν* it is of course possible that by the latter clause he means us to understand our Lord as pointing to the knowledge of God as the aim and end of eternal life. But it is equally permissible, and more in accord with contemporary usage, to interpret the words as defining the contents of the life eternal: this life is a life consisting in, and maintained by, the knowledge of God, and of Him whom God had sent.

It would be easy to go on multiplying examples in this direction, but enough has been said to show that the syntax of the New Testament is not modelled on strictly classical lines, and that this must be kept steadily in view in the work of interpretation.

**Vocabulary.**—It is, however, in the matter of Vocabulary that the new gains make themselves most fully felt, and prove most clearly that we are dealing with a book written in the common speech of its day.

This is seen, for example, in the large reduction in the number of so-called "Biblical" words, that is, words which have hitherto been regarded as the special property of the Biblical writers, no evidence of their use having hitherto been procurable from profane sources.

Thayer, at the end of his edition of Grimm's Lexicon, gives a long list of these "Biblical" words, the very length of which tends to confirm that feeling of the isolated or peculiar character of the New Testament writings, to which reference has already been made. The list is unnecessarily long even from Thayer's point of view, as it includes not a few words for which he himself supplies references from non-Christian sources, which, though sometimes later in point of time than the New Testament itself, nevertheless show unmistakably that the words belong to the ordinary stock then in use. And now the new evidence comes in to extend these references in so many directions that Deissmann is able to reduce the number of words peculiar to the New Testament to something like fifty, or about one per cent. of the whole vocabulary.<sup>2</sup>

Our new sources do not merely reduce the number of words hitherto regarded as peculiar to the New Testament writings; they also confirm the meanings traditionally assigned to others, sometimes on somewhat slender grounds.

A familiar instance is the Pauline word *λογεῖα*. According to Grimm-Thayer, the word is "not found in profane authors," but for its meaning in 1 Cor 16<sup>1,2</sup>, the only places where it occurs in the New Testament, the translation "a collection" is suggested. Such a translation is in harmony with the context, and is now conclusively established by the fact that from the second century B.C. the word is found in the papyri in this sense. It is sufficient to refer to a curious letter from Tebtunis, in which a tax-gatherer, after naïvely describing his unprincipled efforts to defeat a rival in the collection of a certain tax, adds, "I bid you urge on Nikon regarding the collection (*περὶ τῆς λογε<ι>ας*)."<sup>3</sup>

<sup>1</sup> See the discussion between Bishop Chase and Dean Armitage Robinson in *JTS* vi. p. 481 ff., vii. p. 186 ff., and viii. p. 161 ff., and on the phrase generally, cf. Heitmüller, *Im Namen Jesu*, Göttingen, 1903.

<sup>2</sup> See *Light from the Ancient East*,<sup>2</sup> p. 78.

<sup>3</sup> P Tebt I. 58<sup>65</sup> (B.C. 111).

Or, to take a wholly different example, when in a letter of A.D. 41,<sup>1</sup> a man counsels a friend in money-difficulties to plead with one of his creditors μή ἵνα ἀναστατώσῃς ἡμᾶς, "do not unsettle us," that is "do not drive us out from hearth and home," he little thought that he would supply future students of the New Testament with an apt parallel for the metaphorical use of the same verb in Gal 5<sup>12</sup>, where St. Paul expresses the hope that οἱ ἀναστατοῦντες, "those who are unsettling" his Galatian converts, "would even mutilate themselves." So too the naughty boy's admission from Oxyrhynchus that his mother complains "that he is upsetting me" (ὅτι ἀναστατοῖ με)<sup>2</sup> throws light upon the description of the brethren at Thessalonica by their Jewish opponents, "These that have turned the world upside down (οἱ τὴν οἰκουμένην ἀναστατώσαντες) have come hither also" (Ac 17<sup>6</sup>).<sup>3</sup>

Similar aid is given in the choice of meaning where more than one rendering is possible. In Mt 6<sup>27</sup>, for example, both the Authorized and Revised Versions agree in rendering ἡλικία by "stature," "And which of you by being anxious can add one cubit unto his stature?" but the margin of the Revised Version has "age"; and if we are to follow the almost unanimous testimony of the papyri, this latter sense should be adopted throughout the New Testament occurrences of the word, except in Lk 19<sup>3</sup>, where the context makes it impossible. Thus in the important verse, Lk 2<sup>52</sup> καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ, the meaning is not that Jesus "advanced in wisdom and stature," that is "in height and comeliness" (as Grimm-Thayer), but "in wisdom and age," a description to which an excellent parallel is now afforded by an inscription of ii/B.C., in which a certain Aristagoras is praised as—ἡλικία προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν.<sup>4</sup>

Again, in not a few instances, our new documents supply us with the true meaning of words only imperfectly understood before.

In commenting on 1 Pet 1<sup>7</sup> ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ Dr. Hort (*Comm. ad l.*) saw that the meaning required was "the approved part or element of the faith," that is, the pure faith that remained when the dross had been purged away by fiery trial; but unable to find any warrant for this sense of δοκίμιον, he was driven to suspect that the true reading was δόκιμον, for which he had the support of a few cursives. There was no need, however, for any such conjecture. Ever since Deissmann<sup>5</sup> first drew attention to the importance of the evidence of the papyri in this connexion, examples have been rapidly accumulating to show that δοκίμιος, as well as δόκιμος, means "proved," "genuine," in such a phrase as χρυσὸς δοκίμιος, "tested gold," and we need no longer have any hesitation in so translating the word both in the Petrine passage and in Jas 1<sup>3</sup>.

Or, to take another example, where the appearance of a hitherto unestablished usage has again done away with the need of textual emendation. In Ac 16<sup>12</sup> ἥτις ἐστὶν πρώτη τῆς μερίδος Μακεδονίας πόλις, the reading μερίδος was objected to by Dr. Hort, on the ground that μερίς never denotes simply a region or province, and he proposed accordingly to read Πιερίδος in its stead, "a chief city of Pierian Macedonia."<sup>6</sup> But while it is true that μερίς in the sense of a geographical division does not occur in classical writers, it is regularly so used in documents of the Apostolic age, so that the rendering "district" in the Revised Version, however arrived at, need no longer raise any qualms.

<sup>1</sup> BGU IV. 1079 (= *Selections*, No. 15).

<sup>2</sup> P Oxy I. 119 (= *Selections*, No. 42).

<sup>3</sup> It may be noted that the phrase ἄρρον αὐτόν, "Away with him," applied to the boy in the above document, supplies a striking linguistic parallel to Jn 19<sup>15</sup> ἄρρον, ἄρρον, σταύρωσον αὐτόν.

<sup>4</sup> *Syll* 325 (= <sup>3</sup> 708)<sup>18</sup>.

<sup>5</sup> See *BS* p. 259 ff.

<sup>6</sup> *Notes on Select Readings*,<sup>2</sup> p. 96 f.



It is, however, by imparting a fresh life and reality to many of our most ordinary New Testament terms that the new authorities render their most signal service. We know how our very familiarity with Scriptural language is apt to blind us to its full significance. But when we find words and phrases, which we have hitherto associated only with a religious meaning, in common, everyday use, and employed in circumstances where their meaning can raise no question, we make a fresh start with them, and get a clearer insight into their deeper application.

Take, for instance, the common designation of Christians as "brethren" or "brothers" (*ἀδελφοί*). The practice no doubt was taken over from Judaism (Ac 2<sup>20, 37</sup>, *al.*) and from the example of our Lord Himself (cf. Mt 12<sup>48</sup>, 23<sup>8</sup>); but we can at least see how the adoption of such a term was rendered easier by its application to the members of a funeral society, whose duty it was to take part in the embalming of dead bodies, or again to the "fellows" of a religious corporation in the Serapeum of Memphis.<sup>1</sup>

So with the title "presbyter" (*πρεσβύτερος*). Without entering on the question of the presbyter's place and authority in the early Christian Church, it is obvious that the use of the word in civil life to denote a local or village officer must have prepared the way in Gentile circles for its acceptance in its new connotation. Thus in the year B.C. 117 a tax-farmer petitions the village-scribe and "the elders of the cultivators," that he may be assured of official "protection."<sup>2</sup> Or, again, in A.D. 114 a woman lodges a complaint of assault and robbery against another woman whose husband as "elder" was responsible for the peace and order of the village.<sup>3</sup> Or once more, in a document of A.D. 159-60, mention is made of the priests of the Socnopaeus temple as being divided into five tribes under the rule of five "elder-priests"—clearly a title not of age but of dignity.<sup>4</sup> It is in this same document, we may note in passing, that the charge is laid against a fellow-priest "of letting his hair grow too long and of wearing woollen garments"—the former item recalling the fact that in the Early Church short hair was considered the mark of a Christian teacher, as compared with the unshorn locks of the heathen philosopher.

Keeping still to words with an ecclesiastical ring about them, the term "liturgy" has an interesting history. In classical times it was used of public services rendered gratuitously to the State, but later it came to be applied to all kinds of work or service, including those of a religious character, such as the "liturgy" of the Twin Sisters Thaues and Thaus, who held some position as attendants in the temple of Serapis at Memphis, with a corresponding right to certain allowances of oil and bread, which were apparently frequently in arrears.<sup>5</sup> Similarly the corresponding verb is used in a contract of the year A.D. 8-9 with an *artiste* who undertakes to give her "services" (*λειτουργεῖν*) on certain specified occasions, including the festivals of Isis and Hera, at a salary of forty drachmae a year, along with a further wage or present (*ὀψώνιον*) of thirteen drachmae two obols.<sup>6</sup>

Other more general uses of the word occur in connexion with the maintenance of the banks of the Nile, or with the release of persons from some public service "because it is not at present their turn to serve (*διὰ τὸ μὴ ἐκπεσεῖν αὐτοῖς τὸ νῦν λειτουργήσαι*)."<sup>7</sup> Very interesting too is a doctor's claim for exemption, on the ground that he was a doctor by profession, and had "treated medically" (*ἐθεράπευσα*: cf. Ac 28<sup>9</sup> and Ramsay, *Luke*,

<sup>1</sup> P Tor I. 1<sup>120</sup> (B.C. 116); P Par 42<sup>1</sup> (B.C. 156) (but see *UPZ* i. p. 319).

<sup>2</sup> P Tebt I. 40 (= *Selections*, No. 10).

<sup>3</sup> BGU I. 22 (= *Selections*, No. 29).

<sup>4</sup> BGU I. 16 (= *Selections*, No. 33).

<sup>5</sup> The story of the Twins has been graphically reconstructed by Sir F. G. Kenyon in P Lond I. p. 2 ff.

<sup>6</sup> P Oxy IV. No. 731.

<sup>7</sup> P Hib I. 78<sup>11</sup> (B.C. 244-3).

p. 16 f.) the very persons who were now attempting to lay this new "liturgy" upon him (οἵτινές με εἰς λειτο[υ]ρ[γ]ίαν δεδώκασι).<sup>1</sup>

I admit, of course, that none of these instances adds materially to our knowledge of the word's connotation, but they give it fresh point, and enable us to understand how well-adapted it was to describe the "liturgy" or "ministry" of Christian fellowship (cf. 2 Cor 9<sup>12</sup>, Phil 2<sup>17, 30</sup>), and all the more so, because the word has now come to be almost wholly limited to a particular form of public worship.

Its occurrence in the current phraseology of the time adds again a fresh reality to the Greek word (ἀρραβών), which is usually translated "earnest" in our English Versions. We have all been taught that by the "earnest" of the Spirit in such passages as 2 Cor 1<sup>22</sup>, 5<sup>5</sup>, Eph 1<sup>14</sup>, we are to understand a part given in advance of what will be bestowed fully afterwards. But how increasingly clear this becomes when a woman who is selling a cow receives a thousand drachmae as an "earnest" (ἀρραβώνα) on the total purchase-money,<sup>2</sup> or when certain dancing girls at a village entertainment receive so many drachmae "by way of earnest" (ὑπὲρ ἀραβώσους) on their promised salary!<sup>3</sup>

Much help can also be derived from the legal documents, which are so common amongst the papyri. Thus in his pioneer *Bible Studies* (p. 104 ff.), Deissmann has shown that the Greek adjective (βέβαιος) usually translated "sure" or "steadfast" in our English Versions, along with its cognate verb (βεβαιόω) and substantive (βεβαιώσις), is the regular technical term in the papyri to denote legally guaranteed security. This sense occurs, of course, in classical Greek, but its constant reappearance in the papyri gives fresh point to the New Testament usage. Two examples will make this clear. In an application for a lease belonging to the year A.D. 78, and therefore practically contemporary with the New Testament writings, provision is made for the publication of the lease for the legal period of ten days "in order that if no one makes a higher bid (ἐπίθεμα), the lease may remain guaranteed (βεβαία) to us for the period of five years without change,"<sup>4</sup> and, similarly, in a somewhat later document (A.D. 266), connected with the registration of a deed, it is laid down, "I will further guarantee the property always against all claims with every guarantee" (ἔτι τε καὶ παρέξομαι σοι βέβαια διὰ παντός ἀπὸ πάντων πάσῃ βεβαιώσει).<sup>5</sup> Read, then, the verb with this technical sense in view, and what added assurance it gives to the promise of 1 Cor 1<sup>7</sup>: "Thus you lack no spiritual endowment during these days of waiting till our Lord Jesus Christ is revealed; and to the very end he will guarantee (βεβαιώσει) that you are vindicated on the day of our Lord Jesus Christ" (Moffatt), just as another legal term (ὑπόστασις), which was used to denote the collection of papers bearing upon the possession of a piece of property, or as we would now say, the title-deeds, imparts a new certainty to the familiar definition—"Faith is the title-deed (ὑπόστασις) of things hoped for" (Heb 11<sup>1</sup>).

In what are probably the earliest of his letters that have come down to us, the two Epistles to the Thessalonians, St. Paul finds it necessary to rebuke his converts for walking "in a disorderly manner" (2 Thess 3<sup>11</sup>). The word (ἀτάκτως), with its cognates, is confined to these Epistles in the New Testament, and what exactly is meant by it is by no means clear at first sight. Is St. Paul referring to actual sin or moral disorder, or to something less heinous? The papyri have supplied the answer in a striking manner. Among them is a contract of A.D. 66 in which a father arranges to apprentice his son with a weaver for one year. All the conditions of the contract as regards food and clothing

<sup>1</sup> P Oxy I. 40<sup>6</sup> (ii/iii A.D.).

<sup>2</sup> P Par 58<sup>14</sup> (B.C. 153) (= UPZ i. p. 325).

<sup>3</sup> P Grenf II. 67<sup>17</sup> (A.D. 237) (= *Selections*, No. 45).

<sup>4</sup> P Amh II. 85<sup>20</sup> ff.

<sup>5</sup> P Oxy IX. 1200<sup>29</sup> ff.



are carefully laid down. Then follows the passage which specially interests us. If there are any days during this period on which the boy "fails to attend" or "plays truant" (ὅσας δ' ἐὰν ἐν τούτῳ ἀτακτήσῃ ἡμέρας), the father has to produce him for an equivalent number of days after the period is over. And the verb which is used to denote playing truant is the same verb which St. Paul uses in connexion with the Thessalonians.<sup>1</sup> This then was their fault. They were idling, playing truant. The *Parousia* of the Lord seemed to them to be so close at hand that it was unnecessary for them to interest themselves in anything else. Why go to their daily work in the morning, when before night Christ might have come, they thought, forgetting that the best way to prepare for that coming was to show themselves active and diligent in the discharge of their daily work and duty.

The reference to the *Parousia* may suggest a last example. *Parousia*, as applied to the Return of the Lord, is simply the anglicizing of a Greek word (παρουσία) which literally means "presence." But in late Greek the word had come to be applied in a quasi-technical sense to the "visit" of a king or great man. Thus in a papyrus of iii/B.C. we read of a district that was mulcted to provide a "crown" for one of the Ptolemaic kings on the occasion of his "visit"; and in a letter of about the same date a certain Apenneus writes that he has made preparations for the "visit" of a magistrate Chrysippus (ἐπὶ τὴν παρουσίαν τοῦ Χρυσίππου) by laying in a number of birds for his consumption, including geese and young pigeons.<sup>2</sup>

It would seem, therefore, that as distinguished from other words associated with Christ's Coming, such as His "manifestation" (ἐπιφάνεια) of the Divine power and His "revelation" (ἀποκάλυψις) of the Divine plan, the "parousia" leads us rather to think of His "royal visit" to His people, whether we think of the First Coming at the Incarnation, or of the Final Coming as Judge.

**The Literary Character of the New Testament.**—These examples are sufficient to show that it is often from the most unlikely quarters that light is shed upon our New Testament vocabulary, and that a scrap of papyrus may be the means of settling some long-standing *crux interpretum*. I would not, however, be understood to say that the later Greek which we associate with the papyri has no rules of its own, or that, in the hands of the New Testament writers, it is not often employed with marked literary grace and power. The writers, of course, differ largely in this connexion, in keeping with their individual education and culture. At one end of the scale, we have the rude Greek of St. Mark's Gospel, or of the Apocalypse: at the other, the polished periods of the author of the Epistle to the Hebrews. But even in the case of the least literary writings of the New Testament we must beware of so emphasizing their popular character as to lose sight of the dignity and beauty imparted to them in virtue of the subject-matter with which they deal and the spiritual genius of their authors. "In the Gospels," as Professor Wellhausen has pointed out, "spoken Greek, and even Greek as spoken amongst the lower classes, has made its entry into literature."<sup>3</sup> And Professor Jülicher has borne similar testimony with reference to the Pauline Epistles. "These Epistles," he writes, "in spite of the fact that they are always intended as writings of the moment addressed to a narrow circle of readers, yet approach much more nearly to the position of independent literary works than the average letters of great men in modern times. . . . Without knowing or intending it, Paul became by his letters the creator of a Christian literature." And more than that, Paul, as

<sup>1</sup> P Oxy II. No. 275 (= *Selections*, No. 20).

<sup>2</sup> P Petr II. 39 (e)<sup>18</sup> (as read by Wilcken *Ostr.* i. p. 275); P Grenf II. 14 (b)<sup>2</sup>.

<sup>3</sup> *Einleitung in die drei ersten Evangelien* (Berlin, 1905), p. 9.



the same authority admits, "must be ranked as a great master of language, . . . and it is because his innermost self breathes through every word that most of his Epistles bear so unique a charm."<sup>1</sup> It is utterly unnecessary to labour the point. Such passages as the triumphant Hymn of Hope in Rom 8 and the glorious Hymn of Love in 1 Cor 13 are moved by a heart-felt eloquence which makes them, regarded as literature, as notable as anything ever penned. And if we are told that the Pauline letters "differ from the messages of the homely Papyrus leaves from Egypt not as letters, but only as the letters of *Paul*,"<sup>2</sup> we can accept the statement (though hardly in the sense the writer intended it), because it is just "Paul," and what Paul stands for, that does make all the difference.

G. MILLIGAN.

<sup>1</sup> *An Introduction to the New Testament*, translated by Janet Penrose Ward (London, 1904), pp. 48 f., 51.

<sup>2</sup> Deissmann, *BS*, p. 44.

## ABBREVIATIONS

### I. GENERAL

- Abbott *Fourfold Gospel*..... = *The Fourfold Gospel*, Section II. *The Beginning*, by E. A. Abbott. Cambridge, 1914.
- „ *Joh. Gr.*..... = *Johannine Grammar*, by the same. London, 1906.
- „ *Joh. Voc.*..... = *Johannine Vocabulary*, by the same. London, 1905.
- Abbott *Songs*..... = *Songs of Modern Greece*, by G. F. Abbott. Cambridge, 1900.
- Aegyptus*..... = *Aegyptus. Rivista Italiana di Egittologia e di Papirologia*. Ed. A. Calderini. Milan, 1920- .
- AJP*..... = *The American Journal of Philology*. Baltimore, 1880- .
- AJT*..... = *The American Journal of Theology*. Chicago, 1897- .
- Anz *Subsidia*..... = *Subsidia ad cognoscendum Graecorum sermonem vulgarem e Pentateuchi versione Alexandrina repetita* (being *Diss. philolog. Halenses*, xii. 2), by H. Anz. Halle, 1894.
- Archiv.*..... = *Archiv für Papyrusforschung*. Ed. U. Wilcken. Leipzig, 1901- .
- Aristeas..... = *Aristeas ad Philocratem Epistula*. Ed. P. Wendland. Leipzig, 1900.
- Artemidorus or Artem. = *Artemidori Daldiani Onirocriticon Libri V.* Ed. R. Hercher. Leipzig, 1864.
- BCH*..... = *Bulletin de Correspondance Hellénique*. Paris and Athens, 1877- .
- Berger *Strafklauseln* = *Die Strafklauseln in den Papyrusurkunden*, von A. Berger. Leipzig, 1911.
- Berichtigungen*..... = *Berichtigungsliste der Griechischen Papyrusurkunden aus Ägypten*, herausgegeben von F. Preisigke. Berlin und Leipzig, 1922.
- Birt *Buchrolle*..... = *Die Buchrolle in der Kunst*, von Theodor Birt. Leipzig, 1907.
- Blass *Gr.*..... = *Grammar of New Testament Greek*, by F. Blass. Eng. tr. by H. St. John Thackeray. Second edit. London, 1905.
- Blass *Philology*..... = *Philology of the Gospels*, by Friedrich Blass. London, 1898.
- Blass-Debrunner..... = *Friedrich Blass' Grammatik des neutestamentlichen Griechisch*. Fünfte Aufl. von A. Debrunner. Göttingen, 1921.
- Boisacq *Dict. Etym.* = *Dictionnaire Étymologique de la Langue Grecque*, par Émile Boisacq. Heidelberg and Paris, 1916.
- Boll *Offenbarung*..... = *Aus der Offenbarung Johannis: Hellenistische Studien zum Weltbild der Apokalypse*, von Franz Boll. Leipzig, 1914.
- Bonhöffer *Epiktet.*... = *Epiktet und das Neue Testament* (being *Religionsgeschichtliche Versuche und Vorarbeiten*, herausgegeben von R. Wünsch und L. Deubner, X), von Adolf Bonhöffer. Giessen, 1911.
- Brugmann *Grundriss*<sup>2</sup> = *Grundriss der vergleichenden Grammatik der indogermanischen Sprachen*, von Karl Brugmann. Zweite Bearbeitung. Strassburg, 1897.
- Brugmann-Thumb... = *Griechische Grammatik*, von Karl Brugmann. Vierte vermehrte Aufl., von Albert Thumb. Munich, 1913.
- B.S.*..... See under Deissmann.
- Burkitt *Syriac Forms* = *The Syriac Forms of New Testament Proper Names*, by F. C. Burkitt. London, [1912].
- BZ.*..... = *Byzantinische Zeitschrift*. Ed. K. Krumbacher. Leipzig, 1892- .
- Cadbury *Diction*..... = *The Style and Literary Method of Luke*. I. *The Diction of Luke and Acts*. II. *The Treatment of Sources in the Gospel* (being *Harvard Theological Studies*, VI.), by Henry J. Cadbury. Harvard University Press, 1919, 1920.
- Conybeare and Stock *LXX Selections*.... = *Selections from the Septuagint*, by F. C. Conybeare and St. George Stock. Boston, [1905].
- CQ*..... = *The Classical Quarterly*. London, 1907- .

- CR..... = *The Classical Review*. London, 1887- .
- CRE..... See under Ramsay.
- Crönert or Crönert
- Lex..... = *Passow's Wörterbuch der griechischen Sprache*, völlig neu bearbeitet von W. Crönert. 3 parts. Göttingen, 1912-14.
- \*Crönert *Mem. Herc.* = *Memoria Graeca Herculaneensis*, by W. Crönert. Leipzig, 1903.
- Deissmann BS ..... = *Bible Studies*, by G. Adolf Deissmann. Engl. ed. by A. Grieve. Edinburgh, 1901.
- „ Festgabe... = *Festgabe für Adolf Deissmann zum 60. Geburtstag 7. November 1926*. Tübingen, 1927.
- „ in Christo = *Die neutestamentliche Formel "in Christo Jesu,"* von G. Adolf Deissmann. Marburg, 1892.
- „ LAE and LAE<sup>2</sup> ..... = *Light from the Ancient East*, by Adolf Deissmann. English translation by Lionel R. M. Strachan. London, 1910 and 1927.
- „ Philology... = *The Philology of the Greek Bible: its Present and Future*, by Adolf Deissmann. English translation by Lionel R. M. Strachan. London, 1908.
- „ Sprachliche Erforschung.. = *Die sprachliche Erforschung der griechischen Bibel* (being *Vorträge der theologischen Konferenz zu Giessen. XII. Folge*), von G. Adolf Deissmann. Giessen, 1898.
- „ Urgeschichte = *Die Urgeschichte des Christentums im Lichte der Sprachforschung*, von Adolf Deissmann. Tübingen, 1910.
- Dieterich Abraxas ... = *Abraxas: Studien zur Religionsgeschichte des Spättern Altertums*, von Albrecht Dieterich. Leipzig, 1891.
- „ Mithrasliturgie = *Eine Mithrasliturgie erläutert von Albrecht Dieterich*. 2<sup>te</sup> Aufl. Leipzig and Berlin, 1910.
- Dieterich *Untersuch* = *Untersuchungen zur Geschichte der Griechischen Sprache, von der Hellenistischen Zeit bis zum 10. Jahrh. n. Chr.*, von Karl Dieterich. Leipzig, 1898.
- Diog. Oenoand..... = *Diogenis Oenoandensis fragmenta*. Ed. I. William. Leipzig, 1907.
- Documents ..... See under Milligan.
- Durham, D. B.
- Menander ..... = *The Vocabulary of Menander, considered in its relation to the Koine*. Princetown, 1913.
- EB ..... = *Encyclopaedia Biblica*. London, 1899-1903.
- EEF..... = Egypt Exploration Fund.
- EGT..... = *The Expositor's Greek Testament*, edited by W. Robertson Nicoll. 5 vols. London, 1897-1910.
- Epicurea ..... See under Usener.
- Erman und Krebs ... = *Aus den Papyrus der Königlichen Museen [zu Berlin]*, von A. Erman und F. Krebs. Berlin, 1899.
- Exler *Epistolography* = *The Form of the Ancient Greek Letter. A Study in Greek Epistolography*. By Francis Xavier J. Exler. Catholic University of America, Washington D.C. 1923.
- Exp..... = *The Expositor*. London, 1875- . Cited by series, volume, and page.
- ExpT..... = *The Expository Times*. Edinburgh, 1889- .
- Ferguson, W. D.
- Legal Terms..... = *The Legal Terms Common to the Macedonian Inscriptions and the New Testament* (being *Historical and Linguistic Studies in Literature related to the New Testament*. 2nd Series, Vol. II., Part 3), by W. D. Ferguson. Chicago, 1913.
- Field Notes..... = *Notes on the Translation of the New Testament* (being *Otium Norvicense iii.*), by F. Field. Cambridge, 1899.
- Foucart Associations
- Religieuses ..... = *Des Associations Religieuses chez les Grecs*. Par P. Foucart. Paris, 1873.
- Gerhard *Erbstreit* ... = *Ein gräko-ägyptischer Erbstreit aus dem zweiten Jahrhundert vor Chr.* (being *Sitzungsberichte der Heidelberger Akademie der Wissenschaften*, 8. Abhandlung), von G. A. Gerhard. Heidelberg, 1911.
- GH..... = Grenfell and Hunt. See further under Abbreviations II. Papyri.
- Ghedini *Lettere*..... = *Lettere Christiane dei Papiri Greci del III e IV Secolo*. Ed. G. Ghedini. Milan, 1923.
- Giles *Manual*..... = *A Short Manual of Comparative Philology for Classical Students*, by P. Giles, M.A. Second edit. London, 1901.
- Glaser *De ratione*.... = *De ratione, quae intercedit inter sermonem Polybii et eum, qui in titulis saeculi III, II, I apparet*, by Otto Glaser. Giessen, 1894.
- Gradenwitz *Einführung* ..... = *Einführung in die Papyrskunde*, von O. Gradenwitz. Heft i. Leipzig, 1900.

- Grimm or Grimm-Thayer..... = *A Greek-English Lexicon of the New Testament*, being Grimm's Wilke's *Clavis Novi Testamenti*, tr. and enlarged by J. H. Thayer. Second edit. Edinburgh, 1890. [Thayer's additions are usually cited under his name.]
- Hatch *Essays*..... = *Essays in Biblical Greek*, by E. Hatch. Oxford, 1889.
- Hatzidakis *Einl.*..... = *Einleitung in die Neugriechische Grammatik*, von G. N. Hatzidakis. Leipzig, 1892.
- Heinrici *Litt. Char.* = *Der literarische Charakter der neutestamentlichen Schriften*, von C. F. Georg Heinrici. Leipzig, 1908.
- Helbing *Gr.*..... = *Grammatik der Septuaginta: Laut- und Wortlehre*, von R. Helbing. Göttingen, 1907.
- Herwerden or Herwerden *Lex.*..... = *Lexicon Graecum Suppletorium et Dialecticum*<sup>2</sup>, by H. van Herwerden. 2 vols. Leiden, 1910.
- Hesychius..... = *Hesychii Alexandrini Lexicon*, ed. M. Schmidt. Jena, 1867.
- Hobart..... = *The Medical Language of St. Luke*, by W. K. Hobart. Dublin and London, 1882.
- Hohlwein *L'Égypte Romaine*..... = *L'Égypte Romaine, Recueil des Termes Techniques relatifs aux Institutions Politiques et Administratives de l'Égypte Romaine, suivi d'un choix de Textes Papyrologiques*, par N. Hohlwein. Brussels, 1912.
- HR..... = *A Concordance to the Septuagint*, by E. Hatch and H. A. Redpath. Oxford, 1897.
- HZNT..... = *Handbuch zum Neuen Testament*, ed. H. Lietzmann. Tübingen, 1906- .
- ICC..... = *International Critical Commentary*. Edinburgh. Various dates.
- Jannaris *Gr.*..... = *An Historical Greek Grammar*, by A. N. Jannaris. London, 1897.
- JBL..... = *The Journal of Biblical Literature*. Middletown, 1881- .
- J.Eg.Arch. .... = *The Journal of Egyptian Archaeology*. London, 1914- .
- JHS..... = *The Journal of Hellenic Studies*. London, 1880- .
- Jouguet *Vie municipale* = *La Vie Municipale dans l'Égypte Romaine* (being *Bibliothèque des Écoles Françaises d'Athènes et de Rome*, 104), par P. Jouguet. Paris, 1911.
- JTS..... = *The Journal of Theological Studies*, London, 1900- .
- Kaelker *Quaest.* ..... = *Quaestiones de Elocutione Polybiana* (being *Leipziger Studien* III. ii.), by F. Kaelker. Leipzig, 1880.
- Kennedy *Sources*..... = *Sources of New Testament Greek*, by H. A. A. Kennedy. Edinburgh, 1895.
- Krebs *Präp.*..... = *Die Präpositionen bei Polybios* (being *Beiträge zur Historischen Syntax der Griechischen Sprache*, 1), von F. Krebs. Würzburg, 1882.
- Kühner<sup>3</sup>, or Kühner-Blass, Kühner-Gerth = *Ausführliche Grammatik der Griechischen Sprache*, von R. Kühner, besorgt von F. Blass (Formenlehre) und B. Gerth (Satzlehre). Hanover and Leipzig, 1890-1904.
- Kuhring..... = *De Praepositionum Graecarum in Chartis Aegyptiis Usu Quaestiones Selectae*, by G. Kuhring. Bonn, 1906.
- LAE..... See under Deissmann.
- Lafoscade *De epistulis*..... = *De epistulis (aliisque titulis) imperatorum magistratuumque Romanorum quas ab aetate Augusti usque ad Constantinum Graece scriptas lapides papyrivo servaverunt*, par Léon Lafoscade. Paris, 1902.
- Laqueur *Quaestiones* = *Quaestiones Epigraphicae et Papyrologicae Selectae*, by R. Laqueur. Strassburg, 1904.
- Lewy *Fremdwörter*.. = *Die Semitischen Fremdwörter im Griechischen*, von H. Lewy. Berlin, 1895.
- Lietzmann *Gr. Pap.* = *Griechische Papyri* (in *Kleine Texte für theologische Vorlesungen und Übungen*, 14). Ed. H. Lietzmann. Bonn, 1905. English edition, Cambridge, 1905.
- Linde *Epic* ..... = *De Epicuri Vocabulis ab optima Althide alienis* (being *Breslauer Philologische Abhandlungen*, ix. 3), by P. Linde. Breslau, 1906.
- Lob. *Par.*..... = *Paralipomena Grammaticae Graecae*, by C. A. Lobeck. Leipzig, 1837.
- „ *Phryn.*..... = *Phrynichi Ecloga*. Ed. C. A. Lobeck. Leipzig, 1820.
- LS<sup>8</sup> and LS<sup>9</sup> ..... = *A Greek-English Lexicon*, compiled by H. G. Liddell and R. Scott. Eighth edition. Oxford, 1901. Ninth edition. Oxford, 1925- .
- Luckhard *Privathaus* = *Das Privathaus im ptolemäischen und römischen Ägypten*, by F. Luckhard. Giessen, 1914.
- Lumbroso *Raccolta*... = *Raccolta di scritti in onore di Giacomo Lumbroso* (1844-1925). Milan, 1925.



- Magie ..... = *De Romanorum iuris publici sacrique vocabulis sollemnibus in Graecum sermonem conversis*, by D. Magie. Leipzig, 1905.
- Maidhof *Begriffsbestimmung*..... = *Zur Begriffsbestimmung der Koine, besonders auf Grund des Attizisten Moiris* (being Beiträge zur Historischen Syntax der Griechischen Sprache, 20), von A. Maidhof. Würzburg, 1912.
- Martin *Épistatèges* = *Les Épistatèges, Contribution à l'Étude des Institutions de l'Égypte Gréco-Romaine*, par Victor Martin. Geneva, 1911.
- Mayser *Gr.* ..... = *Grammatik der Griechischen Papyri aus der Ptolemäerzeit. Laut- und Wortlehre*, von E. Mayser. Leipzig, 1906.
- „ *Gr. II. i.* ... = *Ib. II. Satzlehre. Analytischer Teil i.*, von E. Mayser. Berlin u. Leipzig, 1926.
- Meecham *Letters*..... = *Light from Ancient Letters*. By Henry G. Meecham. London, [1923].
- Meisterhans *Gr.*..... = *Grammatik der attischen Inschriften*, von K. Meisterhans. Dritte Auflage von E. Schwyzer. Berlin, 1900.
- Mél. Chatelain ..... = *Mélanges offerts à M. Émile Chatelain*. Paris, 1910.
- Mél. Nicole ..... = *Mélanges . . . offerts à Jules Nicole*. Geneva, 1905.
- Menander *Fragm.* ... = *Comicorum Atticorum Fragmenta*, III. Ed. Th. Kock. Leipzig, 1888.
- „ *Selections* = *Selections from Menander*, edited by W. G. Waddell, M.A. Oxford, 1927.
- Menandrea ..... = *Menandrea ex papyris et membranis vetustissimis*. Ed. A. Körte. Leipzig, 1912.
- Meyer *Gr.* ..... = *Griechische Grammatik*<sup>3</sup>, von Gustav Meyer. Leipzig, 1896.
- Meyer *Heerwesen* .... = *Das Heerwesen der Ptolemäer und Römer in Ägypten*, von Paul M. Meyer. Leipzig, 1900.
- „ *Jur. Pap.* ..... = *Juristische Papyri. Erklärung von Urkunden zur Einführung in die Juristische Papyrskunde*, von Paul M. Meyer. Berlin, 1920.
- MGr ..... = Modern Greek.
- Milligan *Documents* = *The New Testament Documents: Their Origin and Early History*, by George Milligan. London, 1913. [Out of print.]
- „ *Here and There*..... = *Here and There among the Papyri*, by the same. London, 1923. [Out of print.]
- „ *Selections* ... = *Selections from the Greek Papyri*, by the same. New edit. Cambridge, 1927.
- „ *Thess.* ..... = *St. Paul's Epistles to the Thessalonians*, by the same. London, 1908.
- Mitteis or Wilcken  
*Papyrskunde*..... = *Grundzüge und Chrestomathie der Papyrskunde* I. i. ed. U. Wilcken, and II. i. ed. L. Mitteis. Leipzig and Berlin, 1912. See also Abbreviations II. Papyri s.v. *Chrest.*
- Modica *Introduzione* = *Introduzione allo Studio della Papirologia Giuridica*, by M. Modica. Milan, [1913].
- Moeris ..... = *Moeridis Atticistae Lexicon Atticum*. Ed. J. Pierson. Leiden, 1759.
- Moulton *Proleg.*..... = *A Grammar of New Testament Greek*. Vol. I. *Prolegomena*<sup>3</sup>, by James Hope Moulton. Edinburgh, 1908.
- „ *Gr. ii.*..... = *A Grammar of New Testament Greek*. Vol. II. *Accidence and Word-Formation with an Appendix on Semitisms in the New Testament*, by James Hope Moulton and Wilbert Francis Howard. Edinburgh, 1929.
- „ *Egyptian Rubbish-heaps* = *From Egyptian Rubbish-heaps*, by James Hope Moulton. London, 1916.
- „ *Einleitung.* = *Einleitung in die Sprache des Neuen Testaments*. (Translated with additions from the third edition of *Prolegomena*.) Heidelberg, 1911.
- Musonius ..... = *C. Musonii Rufi Reliquiae*. Ed. O. Hense. Leipzig, 1905.
- Nachmanson ..... = *Laute und Formen der Magnetischen Inschriften*, von E. Nachmanson. Uppsala, 1903.
- Nägeli ..... = *Der Wortschatz des Apostels Paulus*, von Th. Nägeli. Göttingen, 1905.
- Norden *Agnostos Theos* ..... = *Agnostos Theos*, von Eduard Norden. Leipzig und Berlin, 1913.
- Oertel *Liturgie* ..... = *Die Liturgie. Studien zur Ptolemäischen und Kaiserlichen Verwaltung Ägyptens*, von F. Oertel. Leipzig, 1917.
- Otto *Priester* ..... = *Priester und Tempel im Hellenistischen Ägypten*, von Walter Otto, 2 vols. Leipzig and Berlin, 1905, 1908.
- Pelagia-Legenden..... = *Legenden der heiligen Pelagia*. Ed. H. Usener. Bonn, 1879.
- Plaumann *Ptolemäis*. = *Ptolemäis in Oberägypten. Ein Beitrag zur Geschichte des Hellenismus in Ägypten*, von Gerhard Plaumann. Leipzig, 1910. \*



- Poland *Vereinswesen* = *Geschichte des Griechischen Vereinswesens*, von Franz Poland. Leipzig, 1909.
- Preisigke *Fachwörter* = *Fachwörter des öffentlichen Verwaltungsdienstes Ägyptens in den griechischen Papyrusurkunden der ptolemäisch-römischen Zeit*, von Friedrich Preisigke. Göttingen, 1915.
- „ *Namenbuch* = *Namenbuch enthaltend alle griechischen, lateinischen, ägyptischen, hebräischen, arabischen und sonstigen semitischen und nichtsemitischen Menschennamen, soweit sie in griechischen Urkunden (Papyri, Ostraka, Inschriften, Mumienschildern usw.) Ägyptens sich vorfinden*, von Friedrich Preisigke. Heidelberg, 1922.
- „ *Wörterbuch* = *Wörterbuch der griechischen Papyrusurkunden*, von Friedrich Preisigke (und E. Kiessling). Vols. I. II. III. i. Berlin, 1925-29.
- Preuschen-Bauer *Wörterbuch*..... = *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments* (being an entirely new edition of E. Preuschen's *Handwörterbuch zu den Schriften des Neuen Testaments*), von W. Bauer. Giessen, 1928.
- Proleg.*..... See under Moulton.
- Psaltis *Gr.* .... = *Grammatik der Byzantinischen Chroniken* (being *Forschungen zur griechischen und lateinischen Grammatik*, 2), von Stamatios B. Psaltis. Göttingen, 1913.
- Radermacher *Gr.* and *Gr.*<sup>2</sup> ..... = *Neutestamentliche Grammatik* (being *Handbuch zum Neuen Testament I. i.*), von L. Radermacher. Tübingen, 1911 and 1925.
- Ramsay *Cities*..... = *The Cities of St. Paul*, by W. M. Ramsay. London, 1907.
- „ *CRE*..... = *The Church in the Roman Empire before A.D. 170*, by the same. Fifth edition. London, 1897.
- „ *Letters* ..... = *The Letters to the Seven Churches of Asia*, by the same. London, 1904.
- „ *Luke* ..... = *Luke the Physician*, by the same. London, 1908.
- „ *Paul* ..... = *S. Paul the Traveller and the Roman Citizen*, by the same. Third edition. London, 1897.
- „ *Recent Discovery*..... = *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, by the same. London, 1915.
- „ *Stud. in the E. Rom. Prov.* = *Studies in the History and Art of the Eastern Provinces of the Roman Empire* (being *Aberdeen University Studies*, 20), edited by the same. Aberdeen, 1906.
- „ *Teaching*..... = *The Teaching of Paul in Terms of the Present Day*, by the same. London, [1913].
- Regard *Prépositions* = *Contribution à l'Étude des Prépositions dans la Langue du Nouveau Testament*, par Paul F. Regard. Paris, 1919.
- REGr ..... = *Revue des Études Grecques*. Paris, 1888- .
- Reinhold ..... = *De Graecitate Patrum Apostolicorum Librorumque Apocryphorum Novi Testamenti Quaestiones Grammaticae* (being *Diss. Phil. Hal.* xiv. l.), by H. Reinhold. Halle, 1898.
- Reitzenstein *Poimandres*..... = *Poimandres: Studien zur Griechisch-Ägyptischen und Frühchristlichen Literatur*, von R. Reitzenstein. Leipzig, 1904.
- „ *Hellen. Mysterienrelig.* = *Die Hellenistischen Mysterienreligionen, ihre Grundgedanken und Wirkungen*, by the same. Leipzig, 1910.
- Revillout *Mélanges*.. = *Mélanges sur la métrologie, l'économie politique, et l'histoire de l'ancienne Égypte*, by Eugène Revillout. Paris, 1895.
- Robertson *Gr.*<sup>3</sup> ..... = *A Grammar of the Greek New Testament in the Light of Historical Research*, by A. T. Robertson. New York, [1914].
- Rossberg ..... = *De Praepositionum Graecarum in Chartis Aegyptiis Ptolemaeorum Aetatis Usu*, by C. Rossberg. Jena, 1909.
- Rostovtzeff *A Large Estate* ..... = *A Large Estate in Egypt in the Third Century B.C. A Study in Economic History* (being *University of Wisconsin Studies in the Social Sciences and History*, 6), by Michael Rostovtzeff. Madison, 1922.
- Rouffiac *Recherches* = *Recherches sur les caractères du grec dans le Nouveau Testament d'après les inscriptions de Priene*, par J. Rouffiac. Paris, 1911.
- Rutherford *NP*..... = *The New Phrynichus*, by W. G. Rutherford. London, 1881.
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#### NOTE ON METHOD OF PUBLICATION.

Quotations from Papyri and Inscriptions are printed as in the editions from which they come, except for the notation used to show that the modern editor wishes to insert or delete. Here the text is given as found in the original document, with a note in brackets if necessary. Square brackets [ ] denote a gap in the original; round brackets ( ) the resolution of an abbreviation (as (ἐτρος) for ἔ), except in some inscriptions where the editor uses them to denote faint or missing letters; angular brackets < > a mistaken omission in the original; braces { } a superfluous letter or letters; and double square brackets [ [ ] ] a deletion. Letters which are not read with certainty are indicated by dots underneath. Interlineations and erasures in the original are generally pointed out in a note. The line given for a cited word is that which contains the beginning of the word.

# A

## ἀβαρής—ἀγαπάω

### ἀβαρής.

For ἀβαρής in a metaphorical sense, as in 2 Cor 11<sup>9</sup>, Nägeli (p. 38) cites *CIG* 5361<sup>15</sup> (Berenice, i/B.C.) ἄ. ἐαυτὸν παρέσχεται, and BGU I. 248<sup>26</sup> (ii/A.D.) ἐὰν δέ σοι ἀβα[ρ]ές ᾦ, χρῆσόν μοι ὀνάριον. Add P Oxy VI. 933<sup>29</sup> (late ii/A.D.) and BGU IV. 1080<sup>17</sup> f. (iii/A.D. ?) εἰ σοι ἀβ[α]ρὲς ἐστίν καὶ δυνα[τόν, σ]υναπόστιλόν μοι κτλ. The physical sense is cited from Aristotle; the metaphysical appears in Plutarch (59C).

### Ἀβραάμ.

For a Græcised form Ἀβραμος, cf. BGU II. 585<sup>11-3</sup> (after A.D. 212) Πααβῶς Ἀβράμου. The non-Græcised form is common in Fayûm documents of the Christian period, e.g. BGU I. 103<sup>11</sup> (vi/vii A.D.) Ἀβραάμ; see further Deissmann *BS*, p. 187. A Jew Ἀβράμ[ιος] ? is named in BGU II. 715<sup>ii.2</sup> (Fayûm—A.D. 101-2).

### ἄβυσσος.

As a substantive (Rom 10<sup>7</sup>, Rev 9<sup>1</sup> etc.) ἄ. is common in the magic papyri, e.g. P Lond 121<sup>261</sup> (iii/A.D.) (=I. p. 93) ἐπὶ τῆς ἄβυσσου, *ib.* 51<sup>7</sup> (=I. p. 100) τῇ καλουμένη ἄβυσσῳ. See also Nägeli, p. 46.

### ἀγαθοποιός.

This rare adjective, which in the NT is confined to 1 Pet 2<sup>14</sup>, is found as an astrological term in a magical papyrus of iv/A.D., P Lond 122<sup>18</sup> (=I. p. 116), ἀγαθοποιεῖ τῆς οἰκουμένης: cf. *ib.* 46<sup>48</sup> (iv/A.D.) (=I. p. 66) μετὰ ἀγαθοποιῶν, with reference to stars of benign influence. The verb is found in Aristeas (ed. Wendland) 242, ἀλλὰ δέον (l. δέον θεόν) ἱκετεύειν, πάντα ἀγαθοποιεῖν.

### ἀγαθός.

The comparative βελτίων (in the LXX about 20 times for the commoner κρείσσων) occurs in the fragmentary P Petr III. 42 H (8) f<sup>16</sup> (middle of iii/B.C.) (=Witkowski *Erh.* 2, p. 16). In a votive inscription discovered at Cos (Paton and Hicks, 92), Nero is described as ἀγαθὸς θεός (cf. Deissmann *LAE*, p. 349). For ἀγαθὸς δαίμων, see 57 in the same collection (=CIG 2510)—Τύχα Ἀγαθῶ καὶ Ἀγαθῶ Δαίμονι καὶ τῷ(ι) δάμω(ι), etc., etc. One other phrase is worth quoting: P Oxy II. 298<sup>14</sup> (i/A.D.) ἐὰν ἐπ' ἀγαθῶ παραγένῃ, "if you arrive happily," *ib.* III. 531<sup>6</sup> (ii/A.D.) ἕως ἐπ' ἀγαθῶ πρὸς σέ παραγένομαι, BGU III. 835<sup>19</sup> f. (beginning of iii/A.D.) εἰς τὴν ἐπ' [ἀ]γαθοῖς γεναμένης κατασποράν, P Flor I. 21<sup>10</sup> (A.D. 239) *al.* The neuter pl., as in Lk 12<sup>19</sup>, may be illustrated by P Ryl I. 281<sup>82</sup> (iv/A.D.) ποὺς δεξιὸς ἐὰν ἄλληται, δεσπότης ἔσται πολλῶν ἀγαθῶν καὶ κτημάτων, "if the right foot quiver, the man will be master of many blessings and possessions" (Ed.).

PART I.

### ἀγαθωσύνη.

The word is "found only in bibl. and eccl. writers" (Grimm-Thayer). But the abstract suffix -σύνη (on which cf. Brugmann-Thumb *Griech. Gramm.* 4, p. 224) was productive in the Hellenistic period. About a dozen nouns occur in NT, and ἀγίωσύνη and μεγαλωσύνη come under the same condemnation in Grimm-Thayer's so would ταπεινοφροσύνη, but Thayer quotes Josephus and Epictetus against Grimm. Nägeli (p. 43) has "profane" warrant for ἀγίωσύνη, which is none the worse for being later than NT times. Any writer was free to coin an abstract of this sort, just as we can attach the suffix -ness to any adjective we please; and the absence of attestation signifies nothing that could carry any weight.

### ἀγάμος.

BGU I. 86<sup>15</sup> (ii/A.D.) ἐφ' ὃν χρόνον ἀγαμ[ός] ἐστιν, *ib.* 113<sup>4</sup> (ii/A.D.) εἰ τινες ἀγάμοι εἴεν, P Ryl I. 28<sup>29</sup> (iv/A.D.) ἀγάμω δὲ γάμον δηλοῖ. *Preisigke* 374 (i/B.C./i/A.D.) has ἀγάμω on a gravestone.

### ἀγανακτέω.

P Lond 44<sup>20</sup> (B.C. 161) (=I. p. 34) ἀγανακτοῦντα ἐφ' οἷς διετελοῦντο ἐν τοιούτοις ἱεροῖ. P Oxy VIII. 1119<sup>8</sup> (A.D. 254) ἦτις ἀγανακτήσασα ἐπέστειλεν κτλ. *Syll* 803<sup>93</sup> (iii/B.C.) πρῶτον ἀγανακτῶν τ[ἀ]ι πράξει . . . In *ib.* 356<sup>38</sup> (B.C. 6) τὴν κοινὴν ἀπάντων ὑμῶν ἀσφάλει[αν ἀναι]ροῦντων ἀγανακτοῦντες, it takes a gen., which might however be a gen. abs.: the inscription, a rescript of Augustus, is in the high style. P Magd 24<sup>5</sup> (iii/B.C.) ἀγανακτῆσαντος δέ μου καὶ ἐπιτιμῶντος αὐτ[ῆ]ι. P Théad 15<sup>10</sup> (iii/A.D.), in an advocate's pleading. A curious use of the passive occurs in the late P Lond IV. 1367<sup>3</sup> (A.D. 710) μέλλεις ἀγανακτηθῆναι, "you will incur our anger." The word is also found in the apocryphal Gospel of Peter 4 (ed. Swete), where on one of the malefactors upbraiding the Jews for their treatment of Jesus on the Cross, we read ἀγανακτῆσαντες ἐπ' αὐτῷ ἐκέλευσαν ἵνα μὴ σκελοκοπηθῇ, ὅπως βασιανίζομενος ἀποθάνοι.

### ἀγανάκτησις.

This NT ἄπ. εἰρ. (2 Cor 7<sup>11</sup>) may be illustrated by P Grenf II. 82<sup>17</sup> f. (c. A.D. 400) μεταγνώναι ἔχετε ὥστε καὶ ἀγανακτῆσεως δικαστικῆς πειραθῆναι, where certain offenders are threatened with legal proceedings and penalties, if they disregard the writer's demand.

### ἀγαπάω.

The Pauline phrase in 1 Th 1<sup>4</sup> ἀδελφοὶ ἡγαπημένοι ὑπὸ [τοῦ] θεοῦ, which in this exact form is not found elsewhere in the NT (cf. in the LXX Sir 45<sup>1</sup> ἡγαπημένοι ὑπὸ [ἀπὸ] θεοῦ καὶ ἀνθρώπων), is well illustrated by a similar



use in connexion with Ptolemy on the Rosetta stone, *OGIS* 90<sup>4</sup> (B.C. 196) ἡγαπημένου ὑπὸ τοῦ Φθα. Cf. a Munich papyrus in *Chrest.* I. 109<sup>12</sup> (end of iii/B.C.), where Wilcken restores [Πτολεμαί]ος αἰωνόβιος ἡγαπημένος ὑπὸ τῆς "Ἰσιδος]. It may be noted that in Mk 10<sup>21</sup> Field (*Notes*, p. 34) suggests the translation "caressed" for ἡγάπησεν, comparing Plut. *Pericl.* 1: ξένους τινὰς ἐν Ῥώμῃ πλουσίους, κυνὼν τέκνα καὶ πιθήκων ἐν τοῖς κόλποις περιφέροντας καὶ ἀγαπώντας (*fondling*) ἰδὼν ὁ Καῖσαρ . . . ἡρώτησεν εἰ παῖδια παρ' αὐτοῖς οὐ τίκτουσιν αἱ γυναῖκες. B. L. Gildersleeve (*Justin Martyr*, p. 135) suggests that "the larger use of [ἀγαπᾶν] in Christian writers is perhaps due to an avoidance of φιλεῖν in the sense of 'kissing.'" He says Xenophon made the two words absolute synonyms, comparing *Memorabilia* ii. 7. 9 with 12; while he deprecates refinements in Jn 21<sup>15-17</sup>, since "the Evangelist himself did not see the point, as Augustin notes (*Civ. Dei* vii. 11)." This seems undeniable in Xenophon *l.c.*, though in so severely simple a writer as Jn it is extremely hard to reconcile ourselves to a meaningless use of synonyms, where the point would seem to lie in the identity of the word employed. Gildersleeve's remark that "ἀγαπᾶν is a colder word than φιλεῖν and less intimate" will hold for "profane" Greek; but this is emphatically a case where the needs of a new subject take up a rather colourless word and indefinitely enrich it. In NT ἀγαπᾶν is purged of all coldness, and is deeper than φιλεῖν, though the latter remains more human. See R. H. Strachan's references and discussion in *Expos.* VIII. vii. 263-7 (March 1914). A Christian metrical epitaph (*Calder* 69—after midd. iv/A.D.) has ἀ. with infin. as in Class. Grk: νῦν ἀγαπᾷς σὺ μαθεῖν τίς ἐγὼ ξένος ἦ πόθεν ἔλθα.

### ἀγάπη.

Though it would be going too far to say that this important Biblical word was "born within the bosom of revealed religion," it is remarkable that there have been only three supposed instances of its use in "profane" Greek, two of which are now read otherwise and the third is doubtful. Deissmann originally cited P Par 49<sup>3</sup> (B.C. 164-58) in this connexion (*Bibelstudien*, p. 80 f.); but in the English edition (*BS*, p. 198 f.) he admitted that the restoration παραχῆν must be substituted. Next Hatch in *JBL* xxvii. 2, p. 134 ff. cited an inscription of the Imperial period, from Tefeny in Pisidia, giving the mantic significance of various throws of the dice: πένψει δ' εἰς ἀγά[πη]ν σε φιλομειδῆς Ἀφροδείτη. But Prof. Deissmann now calls our attention to a Breslau dissertation by F. Heinevetter *Würfel-und Buchstabenorakel in Griechenland und Kleinasien* (1912), where it seems to be proved (p. 10) that εἰς ἀγαθόν must be read in the line we have quoted. There remains only the citation (Crönert, *Lex. s.v.*) of δι' ἀγ[ά]πης ἐναργ[ί]ου from the Herculaneum papyri of Philodemus the Epicurean (i/B.C.), with the note "(sicher?)."

The history of this word is so crucial for the orientation of the Biblical Greek vocabulary that we must pursue it in some detail. Deissmann's argument from Thayer's Philonic citation of ἀγάπη is repeated in the English *BS* (p. 199) without regard to Ramsay's criticism (*ExpT* ix. p. 568). And Deissmann certainly seems justified in asserting that in the *Quod Deus immut.* (p. 283 M = Cohn-Wendland, ed.

min., p. 69) Philo is not taking the word from the LXX, unless *Wisd* 3<sup>9</sup> (love towards God) 6<sup>18</sup> (love of Wisdom) may be taken as the models for his ennobled use of the word. For in LXX it is used 14 times of sexual love (Jett 2<sup>2</sup> figuratively), and twice in antithesis to μῖσος: Sir 48<sup>11</sup> & is the only other occurrence besides those from *Wisdom*. Aristaeas (ii/i B.C.) has the word (§ 229) in the higher sense, and may stand with the author of *Wisdom* as the earliest to adapt it to this purpose. In its redemption from use as a mere successor to the archaic ἔρως, Alexandrian Jews of i/B.C. seem to have led the way. The fact that its use was very restricted made it easier to annex for a special purpose. Since the *Song of Songs* (where it occurs 11 times) could hardly be proved to have existed for the NT writers, there were virtually no other associations before their minds; and the appropriation of ἀγαπᾶν and ἀγάπη proceeded side by side. As the record of its use in Aquila, Symmachus and Theodotion shows (see HR), the word retained in independent circles the connotations we find in Cant and Eccl., and grew slightly more common. In late Christian papyri we find it narrowed like our "charity": Crönert cites P Gen I. 14<sup>7</sup> (iv/v A.D.) and P Lond 77<sup>58</sup> (viii/A.D.) (= I. p. 234). On the Christian use of Ἀγάπη as a proper name see W. M. Ramsay *C. and B.*, ii. p. 492 f.

It should finally be remarked that there is no reason for postulating ἀγάπη as the origin of a denominative ἀγαπάω, as τιμή produces τιμάω, etc. Ἀγάπη is in any case a back-formation from the verb, replacing the older ἀγάπησις, and originating doubtless in a restricted dialectic area. Cf. the case of οἰκοδομή, *q. v.*

### ἀγαπητός.

For the use of this characteristic NT designation in the Christian papyri, see for example the address of the much-discussed letter of Psenosiris P Grenf II. 73 (late iii/A.D.) (= *Selections*, p. 117), Ἀπόλλωνι πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρίῳ) χαίρειν. So P Lond 417<sup>1</sup> (c. A.D. 346) (= II. p. 299, *Selections*, p. 123), P Heid 6<sup>7</sup> (iv/A.D.) (= *Selections*, p. 125) *al.* The word is also found in a horoscope of A.D. 20-50 addressed to a certain Tryphon—P Oxy II. 235<sup>2</sup>, Τρύφων ἀγαπητέ: he may of course have been a Jew—see on the fem. Τρύφαινα below.

### ἀγαρεύω.

Ptolemaic examples of this interesting old Persian word are P Petr II. 20<sup>iv.5</sup> (B.C. 252) τοῦ . . . λέμβου . . . ἀγαρευθέντος ὑπὸ σοῦ with reference to a "post boat," and P Tebt I. 5<sup>182, 282</sup> (B.C. 118) where for the editors' ἐπαρετεῖν Wilcken (*Archiv* iii. p. 325) reads ἐγαρεύειν. From A.D. 42 add P Lond 1171 (c)<sup>2</sup> (= III. p. 107) μηδενὶ ἐξέστω ἐγαρεύειν τοὺς ἐπὶ τῆς χώρας—a prefect's rescript. Cf. BGU I. 21<sup>iii.16</sup> (A.D. 340) οἴνου ἐναργίας, and from the inscriptions *Syll* 932<sup>54</sup> (beginning of iii/A.D.) ἀγαρευιὼν ἀνεσιν with Dittenberger's note, "vehicula cursus publici ponderosissima et lentissima, quae bubus vehebantur (*cursus clabularis* Cod Theod. VI. 29, 5, 1, VIII. 5, 11), angariarum nomine utebantur." Herwerden *Lex.* cites a form ἀνεναγάρετος = ἀναγαγάρετος, from an inscr. which Mayer (p. 56) refers to *Arch. Zeit.* 1890, p. 59. See further Zahn *Intr.* i. p. 66, Deissmann *BS* p. 86 f., and Rostowzew "Angariae" in *Klio* vi. (1906) p. 249 ff. For the spelling



with  $\dot{\alpha}$  in Mk 15<sup>21</sup>  $\Sigma^*$  B\* Deissmann (*BS* p. 182) compares BGU I. 21<sup>111.16</sup> (A.D. 340—coeval with the MSS.) ἐγγαρίας. The noun ἀγγαρος appears in Greek as early as Aeschylus *Agam.* 294 ἀγγάρου πυρός, “the courier flame”: it is probably the Iranian cognate of ἀγγελος. It survives in vernacular MGr ἀγγαρεμένος, “put to compulsory labour” (Thumb *Handbook*, p. 315). In his note on P Lond IV. 1376<sup>1</sup> (A.D. 711) the editor suggests that in the late Aphroditis papyri ἀγγαρευτής is used in the general sense of “foreman,” “superintendent.”

## ἀγγεῖον

is found in P Tor I. 1<sup>11.6</sup> (ii/B.C.) for the “casket” or “chest” in which plaintiffs in the court of the Chrematistae, or Greek judges of Egypt, were in the habit of placing their petitions (*Archiv* iii. p. 26 ff.). See also P Gen I. 74<sup>8</sup> ff (probably iii/A.D.) διὸ ἐρωτηθεὶς ἐκλαβὼν ἀντίγραφον καὶ βαλὼν εἰς ἀγγεῖον σφράγι[σ]ον: similarly in *Syll* 790<sup>43</sup> (i/B.C.) οἱ ὁρακὰρ πινάκια, which are put εἰς ἀγγεῖον and sealed (κατασφραγισάσθωσαν) with various officers’ seals. In BGU I. 248 (ii/A.D.) a note is added on the margin—χρήσον Σαβεινῶ ἀγγεῖον, εἰς δὲ κόμιζέ μοι ἔλαιον, where  $\dot{\alpha}$  is a jar for oil, as in Mt 25<sup>4</sup>: cf. P Oxy VII. 1070<sup>30</sup> (iii/A.D.) ἀγγεῖω ἡμιχόφ, P Hamb I. 23<sup>34</sup> (A.D. 569) μεστὰ ἀγγία τριάκοντα, P Lond 1036<sup>9</sup> (vi/A.D.) (= III. p. 269) οἶνο(ν) ἀγγίον μέγα ἐν, P Leid Wilh.<sup>8</sup>  $\dot{\alpha}$ . μέλιτος μεστόν.

The form ἄγγος, which is found in the true text of Mt 13<sup>48</sup>, may be illustrated from *Michel* 1361<sup>4f</sup>. (Thasos, iv/B.C.) ἦν δέ τις ἐγβάλληι τῶν δούλων κόπρον, ὥστε] τὸ χωρίον εἶναι τὸ ἄγγος τοῦ ἀναιρερημένου τὸν κήπο[ν] κτλ. The word is used of a cinerary urn (as in Herod. i. 113) in *CIG* 3573.

## ἀγγελία.

In the curious pamphlet on omens drawn from involuntary twitchings, P Ryl I. 28<sup>181</sup> (iv/A.D.), we find σφυρ[ὶ]δ[ι]ν δεξιὸν ἐὰν ἀλληται, ἀγγέλιαν αὐτῷ σημαίνει ἀπροσδόκητον, “if the right ankle quiver, it signifies that the person will have unexpected news.” The word is common in literature.

## ἄγγελος.

In *Syll* 512<sup>71</sup>, a dialect inscr. of ii/B.C. from Calymna, ἄγγελοι are envoys whose names are given. The word is used in the sense of “intermediary” (cf. Gal 3<sup>19</sup>) in *Syll* 122<sup>26</sup> (iv/B.C.) ὁμόσαι δ[ι]’ ἀγγέλλων. For the presumably Christian “angel” inscriptions from Thera see Deissmann *LAE*, p. 279 with accompanying facsimile, and the paper “It is his Angel” (J. H. M.) in *JTS* 1902, p. 519 f. Add (from Crönert) *IG* XII. iii. 933. In *Archiv* iii. p. 445, No. 67, is published a Greek inscription from Assouan of the time of M. Aurelius, which begins—Μεγάλη τύχη τοῦ [θε]ο[ῦ] . . . τ[ῶ]ν ἀγγέλων τῆς [ἐ]ρε[ας]: cf. also p. 451 No. 94 (time of Diocletian), Ὑπὲρ εὐχῆς τῶν ἀγγέλων Ἐμεσηνοὶ ἀνέθηκαν κτλ. Οἱ ἄγγελοι θεοῦ, as in 1 Tim 5<sup>21</sup>, occurs in the extremely interesting Jewish inscription *Syll* 816<sup>10</sup> κύριε ὁ πάναν ἐ[φ]ορῶν καὶ οἱ ἄγγελοι θεοῦ. Dittenberger assigns it to i/A.D. and yet apparently prefers to regard it as Christian: there does not, however, seem to be anything distinctive of Christianity—it is a Jewish prayer for vengeance upon unknown murderers: see Deissmann *LAE*, p. 423 ff. It is interesting to observe that the special meaning “angel” is

apparently a reversion to the oldest signification, for in Homer the ἄγγελος is often a messenger of the gods. The two branches of the Aryan language-group diverge here. In Vedic Indian the *Āṅgīrasaḥ* are “higher beings intermediate between gods and men,” as Macdonell rather tentatively concludes (*Vedic Mythology*, 143). In Persian *angara* (?—see on ἀγγαρεύω) is a human messenger. Perhaps both meanings coexisted in the corner of the Indo-Germanic area to which the word is restricted. See also Hatzidakis on ἄγγελος in *Sitz. Ber. d. Wien. Akad.* 1913, 2.

## ἀγγέλλω.

For ἀγγέλλω = “proclaim,” “summon to an office,” see the summons to celebrate the accession of Hadrian, P Giss I. 3<sup>2</sup> ff. (A.D. 117) ἦκω (sc. Φοῖβος θεός) . . . ἀνακτα καὶ νὸν Ἀδρια- νὸν ἀγγελῶ[ν]: cf. P Flor I. 2<sup>1.8</sup> ff. (A.D. 265) ὁ ἀγγελεῖς ἀντι[λά]βηται τῆς ἐνχειρισθείσης αὐτῷ χρείας [ὑ]γι[ᾶς] καὶ πιστῶς. It is hardly accidental that the words quoted from the Giessen papyrus form an iambic line: the document has a strong literary flavour. Ἀγγέλλω is one of those verbs which became practically obsolete in the vernacular except in their compounds. Nine of these are found in NT, while the simplex only occurs in Jn 4<sup>61</sup>  $\Sigma$ D, 20<sup>18</sup>  $\Sigma^*$  ABIX. Jn is a writer who likes uncompounded verbs: see *Camb. Bibl. Essays*, p. 492.

## ἄγγος.

See s.v. ἀγγεῖον.

## ἀρέλη.

The noun occurs twice in a farm account, P Lond 1171 (B.C. 8) (= III. p. 177). For the adjective ἀρελαῖος, see *Syll* 587<sup>209</sup> (iv/B.C.) κεραμίδες ἀρελαῖαι, with Dittenberger’s note.

## ἀγενεαλόγητος.

“Nowhere found in prof. auth.,” says Grimm, nor are we able to supply the gap—which is not surprising! It is a good sample of a class of words which any author might coin for a special purpose.

## ἀγενής.

Ἀγενής, as opposed to εὐγενής, is well illustrated by P Oxy I. 33<sup>7.8</sup> (late ii/A.D.) where, in a dramatic interview with the Emperor, in all probability M. Aurelius—though Wilcken (*Chrest.* I. p. 34 f.) decides for Commodus—a certain Appianus, who had been condemned to death, appeals to his nobility (εὐγένεια) in such a way as to lead the Emperor to retort—Φῆς οὖν ὅτι ἡμεῖς ἀγενεῖς ἐσμεν; For the more general sense of “mean,” “base,” see the *verso* of the illiterate P Oxy I. 79<sup>3</sup> (not earlier than ii/A.D.), perhaps a school composition (Edd.), μηδὲν ταπεινὸν μηδὲ ἀγενές . . . πράξις. In *Syll* 855<sup>11</sup> (a dialect inscr. from Delphi, recording the “sale” of a slave to the god for freedom—ii/B.C.) εἰ δὲ τι Μνασῶ (the slave) πάθοι ἀγενῆς ὑπάρχουσα, τὰ καταλειφθέντα ὑπὸ Μνασῶς Ἀγησιβούλας (the mistress) ἔστω: here ἀγενής must mean “childless,” as in the similar phrase in *Syll* 862<sup>22</sup>, an inscr. of the same period, place and subject. The word was used in this sense by Isaeus, according to Harpocration.

ἀγιάζω.

Clear evidence for the verb and noun outside bibl. and eccl. writings appears to be wanting: cf. Anz *Subsidia*, p. 374 f. The suffix -άζειν was as active as our -fy in producing new words, and the abstract -ασμός accompanied it, as -fication accompanies our verb. When therefore ἅγιος was appropriated in Jewish circles to represent their special idea of "holiness," it was natural that the factitive derivative should be coined from it, as a technical term which would be immediately understood by any Greek, even if he had never met with the actual form. The series was the more needed, as Greek religion had already the forms ἀγίζω, ἁγισμός, ἁγιστεύω, ἁγιστήριον, etc., with their technical meanings: the variant words with the added -α- answered to them in function, but were free from pagan association.

ἅγιος.

The adjective is common as a title of the gods in the inscriptions, e.g. *OGIS* 378<sup>1</sup> (A.D. 18-9) θεῷ ἁγίῳ ὑψίστῳ: cf. *ib.* 721<sup>1</sup> ὁ δαδούχος τῶν ἁγιοτάτων Ἐλευσίνι μυστηρίῳ. The superlative may be further illustrated (cf. Jude<sup>20</sup>) from the oldest recovered Christian letter P Amh I. 3(a)<sup>iii</sup>. 22 f. (between A.D. 264 (265) and 282 (281)) τοῖς κατ' αὐτὸν ἁγίω[τάτοις προ]ε[στῶσι]: cf. Deissmann *LAE*, p. 192 ff. For τὸ ἅγιον as "temple" cf. *OGIS* 56<sup>9</sup> (the Canopus inscr. of Ptolemy III, B.C. 239) καθιδρῶσαι [sc. ἀγαλμα χρυσοῦν διάλιθον] ἐν τῷ ἁγίῳ.

ἀγιότης, ἁγιοσύνη.

Ἀγιότης, as a title, is found in the late P Giss I. 55<sup>5</sup> (vi/A.D.) addressed by one "papa" or "bishop" to another —ἡξιόθην . . . γράψαι πρ[ὸς] τὴν σὴν ἀγιότητ[α]. For a similar use of ἡ ἁγιοσύνη with reference to an ἐπίσκοπος, see the *Pelagia-Legenden* (ed. Usener) p. 10<sup>2</sup>, cf. p. 81<sup>1</sup>. On the "profane" warrant for ἁγιοσύνη, and the naturalness of coining (with ἱερ(ε)ωσύνη for model), see the remarks on ἀγαθωσύνη above.

ἀγκάλη.

With the use of ἀγκάλη in Lk 2<sup>28</sup>, cf. *OGIS* 56<sup>60</sup> (Canopus decree, B.C. 239) (τις) τῶν . . . ἱερέων πρὸς τὸν στολισμὸν τῶν θεῶν οἶσει ἐν ταῖς ἀγκαλαῖς. For the derived sense of "bundle" (i.e. "armful") see P Lond 131 *recto* 437 (A.D. 78-9) (= I. p. 183) δεσμεύων ἀγκάλας, P Oxy VI. 935<sup>18</sup> ff. (iii/A.D.) ἡ μεταφ[ορὰ] τῶν ἀνκαλῶν ἔστω εὐθ[έ]ως ὑπὸ τοῦ πατρός, "the transport of the bundles will be performed immediately by my father" (Edd.).

ἄγκυρα.

P Lond 1164 (½)<sup>9</sup> (A.D. 212) (= III. p. 164) ἀνκύραις σιδηραῖς δυοῖ σὺν σπάθαις σιδηραῖς (the two teeth of the anchor), *Syll* 588<sup>168, 171</sup> (ii/B.C.) ἄγκυρα σιδηρά. For the figurative sense, as Heb 6<sup>19</sup>, cf. *ib.* γήρως, *IG* XII. vii. 123 <sup>63</sup>.

ἄγναφος.

In P Lond 193 *verso* 2<sup>2</sup> (ii/A.D.) (= II. p. 246) a borrower pledges her κιτῶν(α) ἄγναφον(ν) λευκό(ν), "new white shirt," for an advance of 11 drachmas. P Hamb I. 10<sup>32</sup> (ii/A.D.) has it in a list of garments that had been stolen, including

an *abolla* ἄγναφος: P. M. Meyer renders "ungewalkt, frisch vom Webstuhl, rudis," and gives some other references. Plutarch 169C, 691D, has ἄγναπτος, "undressed, uncared."

ἀγνεία.

*OGIS* 56<sup>32</sup> (decree of Canopus, B.C. 239) μετέχειν δὲ καὶ τοὺς ἐκ τῆς πέμπτῃς φυλῆς τῶν Εὐεργετῶν θεῶν τῶν ἀγνείων καὶ τῶν ἄλλων ἀπάντων τῶν ἐν τοῖς ἱεροῖς, *ib.* 573<sup>6</sup> (i/A.D.) τῷ δὲ ποιήσαντι ἔστωι ἀγνεία, an inscription cut in the rock near a temple in Cilicia. Cf. *Syll* 655<sup>6</sup> (A.D. 83), μετὰ πολλῆς ἀγνείας καὶ νομίμων ἑθῶν, and the celebrated Epidaurian inscription quoted under ἀγνός. P Par 5<sup>xiv</sup>. 10 (B.C. 114) couples ἀγνείων] and λειτουργιῶν following [τ]άφω. BGU IV. 1198<sup>12</sup> (i/B.C.) ποιούμενοι ἀγνήας καὶ θυσίας. The verb is found BGU I. 149 (ii/iii A.D.), temple accounts, including καὶ ταῖς κωμασίαις τῶν θεῶν (processions of images of the gods) τοῖς ἀγνεύουσι ἐκ περιτροπῆς (according to rota) ἱερέσιν. Θῶθ ἃ ὑπὲρ ἀγνείας ἡμερῶν ζ' ἐξ ἡμερησιῶν [so much]. A very similar entry appears in BGU I. 1<sup>17</sup> (iii/A.D.).

In P Oxy V. 840<sup>8</sup>, the fragment of an uncanonical gospel composed before A.D. 200, we read that the Saviour brought His disciples εἰς αὐτὸ τὸ ἀγνετήριον καὶ περιεπάτει ἐν τῷ ἱερῷ, "into the very place of purification, and was walking in the temple." For the verb ἀγνεύω see BGU IV. 1201<sup>6</sup> (A.D. 2) τῶν ἀγνεύον[τ]ων ἱερέων διαπεραιωμένων πρὸς τὰς λειτουργίας καὶ θυσίας τῶν θεῶν, P Tebt II. 298<sup>68</sup> (A.D. 107-8) ἱερεῦσι [ἱ]εροῖς ἀγνεύου[σιν] καθ' ἡμέραν (πυροῦ) δ', "to officiating priests ½ art. of wheat daily" (Edd.).

ἀγνίζω, ἀγνισμός.

The verb occurs in the Leyden *Papyrus magica* (ed. Dietrich) VI. 36 ποιήσας βόθρον ἐπὶ ἡγνισμένῳ τόπῳ. For the subst. see *Syll* 879<sup>18</sup> f. (end of iii/B.C.) τὸν δὲ γυναικονόμον τὸν ὑπὸ τοῦ δήμου αἰρούμενον τοῖς ἀγνισμοῖς κτλ. Cf. Anz *Subsidia*, p. 283.

ἀγνοέω.

A good parallel to the Pauline phrase 1 Th 4<sup>13</sup> οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν occurs in P Tebt II. 314<sup>3</sup> (ii/A.D.) πιστεύω σε μὴ ἀγνοεῖν, which also illustrates the use with the negative in 2 Cor 2<sup>11</sup>. The construction in P Tebt I. 43<sup>25</sup> (B.C. 118) ὑφ' ἡμῶν ἐν τισιν ἡγνοηκότων may help the difficult 2 Pet 2<sup>12</sup> ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες. The suggestion of wilful ignorance (see ἀγνοια) appears in P Oxy IX. 1188<sup>5</sup> (A.D. 13) στοχα(σάμενος) τοῦ μὴδ(ἐν) ἀγνοη(θῆναι) μὴδὲ πρὸς χά(ριν) οικονομῆθ(ῆναι), "making it your aim that nothing be concealed or done by favour" (Edd.). For ἀγνοεῖν of a person, cf. P Giss I. 69<sup>4</sup> (A.D. 118-9) Χαιρήμονα τὸν ἀναδιδόντα τὸ ἐπιστό[λι]ον τοῦτο οὐκ ἀγνοεῖς, ἀδελφε.

ἀγνόημα.

The royal decree of Euergetes II. and the two Cleopatras, P Tebt I. 5<sup>3</sup> (B.C. 118), proclaims an amnesty for all their subjects for ἀγνοημάτων ἀμαρτημ[ά]των [ἐ]γκλημάτων καταγνωσμάτων (see note), where the difference between the first two words is brought out by the editors' rendering, "errors," "crimes": cf. *Archiv* ii. p. 483 ff. An inscription from Egypt, *OGIS* 116<sup>2</sup> (ii/B.C.), has συγγνώμην . . . ] ἀν γεγονόσιν ἀγνοήμα[σιν] . . . ] in a broken context, but



the meaning seems clear. The combination quoted above from P Tebt I. 5 apparently recurs in BGU IV. 1185<sup>7</sup> (i/B.C.) ἀγνομη[άτων ἀμαρτημάτων καταγνωσμάτων] . . .] γσκεπεστικῶν αἰτιῶν πασῶν κτλ. Similarly in P Par 63 xlii.<sup>2</sup> one of the Ptolemies writes ἀπολελυκότες πάντας τοὺς ἐνεσχημένους ἐν τισιν ἀγνοήμασιν ἢ ἀμαρτήμασιν ἕως τῆς ἰδ τοῦ ἐπέφ. (On ἐνέχεσθαι ἐν see *Proleg.* p. 61 f.). The Seleucid Demetrius uses a like combination in I Macc 13<sup>30</sup>; and it is further found in Tob<sup>3</sup>, and Sir 23<sup>2</sup> (cited by Thayer). 'Αγνόημα is accordingly marked by this association as meaning an offence of some kind, and "error" is its natural equivalent: so in Heb 9<sup>7</sup>.

### ἄγνοια.

The connotation of wilful blindness, as in Eph 4<sup>18</sup>, is found in P Tebt I. 24<sup>33</sup> (B.C. 117), where an official reports the misconduct of certain persons whose plans he had frustrated, so that λήγοντες τῆς ἀγνοίας they left the district. The writer had ἀνοίας first, and then added γ above the line. In the ordinary sense of inadvertence it is common: e.g. BGU IV. 1114<sup>9</sup> (B.C. 8-7) γέγονεν δὲ κατ' ἄγνοιαν εἰς ὁ κατάπλους τὸ αὐτοῦ Κόλιντου Καικιλίου Κάστορος ὄνομα. With a gen. the same phrase occurs in P Oxy VI. 923<sup>9</sup> (ii/iii A.D.) ἐπεὶ κατ' ἄγνοιαν τῶν φροντῖδων αὐτῶν ἡργάσατο, ἰδ. I. 78<sup>23</sup> ff. (iii/A.D.) ἵν' οὐ μὴ δόξω συνθέσθαι τῇ τοῦ πραγματικοῦ ἀγνοίᾳ ἐπιδίδωμι τὰ βιβλῖδια κτλ. The simple dat. appears with same sense in P Flor II. 132<sup>8</sup> (iii/A.D.) ἐλέξ[αν] πεποιηκέναι ταῦτα ἀγνοίᾳ. For κατὰ ἀγνοιαν, as in Ac 3<sup>17</sup>, see P Oxy II. 237<sup>viii</sup>.<sup>38</sup> (A.D. 186) ἵνα οἱ συναλλάσσοντες μὴ κατ' ἄγνοιαν ἐνεδρεύονται, "in order that persons entering into agreements may not be defrauded through ignorance" (Edd.).

### ἀγνός.

In its narrower sense we may compare a psephism from Assos, dated A.D. 37, *Syll* 364<sup>20</sup> τὴν πάτριον ἀγνὴν Παρθένον (cf. 2 Cor 11<sup>2</sup>), *i. e.* Athena Polias, as Dittenberger notes—the "Blessed Virgin" of Greek religion: cf. *Preisigke* 2481 (i/A.D.) Ἰουλία ἀγνή, ἐτῶν κγ', εὐψύχι. It is applied to holy places in P Tebt II. 616 (ii/A.D.), a letter from a προφήτης, —[δ]τι ἔξεσ[τι] πᾶσι ἐν ἀγνοίᾳ τόποις γενέσθαι. For the ceremonial use of ἄ. see *Priene* 205, εἰσῖναι εἰς τ[ὸ] ἱερὸν ἀγνὸν ἐ[ν] ἐσθ[ῆτι] λευκ[ῇ], an inscription at the entrance to a ἱερὸς οἶκος. Rouffiac (*Recherches*, p. 62), who cites the passage, aptly recalls the inscription of the temple of Epidaurus mentioned by Clement Alex. (*Strom.* V. 1. 13, 3) to illustrate the transition from the ritual to the moral sense—

ἀγνὸν χρὴ νηοῦ θυώδεος ἐντὸς ἰόντα  
ἔμμεναι· ἀγνέη δ' ἐστὶ φρονεῖν ὅσια.

(Also in Porphyry *de abst.* ii. 19, *ap. Syll* ii. p. 267.) There is also a noteworthy usage in the Chian dialectic inscr., *Syll* 570<sup>8</sup> (iv/B.C.) [δ] ἰδὼν κατειπάτω πρ[ὸς] τὸς βασιλέας ἀγ[νῶς] πρὸς τὸ θεῶ, "give information . . . if he would be blameless before the God." An interesting example of the adj. occurs in P Oxy I. 41<sup>29</sup> f. (the report of a public meeting, iii/iv A.D.), where at a popular demonstration in honour of the prytanis the people are described as shouting—ἀγνοί

πιστοὶ σύνδικοι, ἀγνοὶ πιστοὶ συ[ν]ή[γορο]ι, ἰς ὥρας πᾶσι τοῖς τὴν πόλιν φιλοῦσιν, "True and upright advocates, true and upright assessors! Hurrah for all who love the city!" (Edd.). 'Αγνῶς in the sense of Phil 1<sup>17</sup>, "honestly," is common in honorific inscriptions, as *OGIS* 485<sup>13</sup> (Magnesia, Roman age) τὰς λοιπὰς δὲ φιλοτεμίας τελιάσαντα ἀγνῶς καὶ ἀμέμπτως, ἰδ. 524<sup>5</sup> (Thyatira, do.) ἀγορανομήσαντα τετράμηνον ἀγνῶς: so as early as Pindar (*Ol.* iii. 37).

The adjective and its derivatives may accordingly take a wide meaning, as wide as our *pure* in the ethical sense. But a starting-point must not be overlooked: cf. the Avestan *yasna* "ritual," Sanskrit *yaj*, Av. *yaz* "to worship," showing that it originally denoted "in a condition prepared for worship." The uses noted under ἀγνεία and in this article show that this meaning persisted; and it is not out of sight in NT times. In pagan technical language it definitely connoted twofold abstinence, as a necessary condition of entrance into a temple. The definition of Heyschius gives us the condition in its oldest form: "ἀγνεύειν· καθαρεύειν ἀπὸ τε ἀφροδισίων καὶ ἀπὸ νεκροῦ."

### ἀγνότης.

IG IV. 588<sup>15</sup> (Argos, ii/A.D.) δικαιοσύνης ἔνεκεν καὶ ἀγνότητος (cited by Grimm).

### ἀγνωσία.

BGU II. 614<sup>22</sup> (A.D. 217), ἵν' οὐ μὴ ἀγνωσία ᾗ. P Hagara (*Archiv* v. p. 383) 69<sup>11</sup> (i/ii A.D.) ἵτε ἀνίσθησιαν ἵτε ἀγνωσίαν αἰτιάσθω. The latter instance has the suggestion of disgraceful ignorance which attaches to both the NT occurrences.

### ἄγνωστος.

Deissmann (*St Paul*, p. 261 ff.) supplies an interesting parallel to the Greek inscription which St Paul read on an altar at Athens, Ac 17<sup>23</sup> ἀγνώστω θεῷ, from a votive inscription, probably of ii/A.D., on an altar discovered at Pergamon in 1909. The inscription is mutilated, but may probably be restored as follows—

θεοῖς ἀγν[ώστοις]  
Καπ[ίτω]ν  
δαδούχο[ις].

"To unknown gods Capito torchbearer." See also P Giss I. 32<sup>1</sup> (A.D. 117) ἦκω σοι, ὦ δῆμ[ε], οὐκ ἄγνωστος Φοῖβος θεός, where the description of Φοῖβος as οὐκ ἄγνωστος may be due, as the editor suggests, to the fact that he was the god of the special district in question. Cf. also BGU II. 590<sup>6</sup> (A.D. 177-8), where γεν[ο]μένων ἀγνώστων ἡμῖν refers to two (divine!) Caesars, Commodus and his great father. "Agnostos Theos" is the title of an elaborate monograph by E. Norden (Leipzig, 1913), in which he makes the Areopagus speech in Ac 17 the starting-point for a series of discussions on the history of the forms of religious speech.

### ἀγορά.

The ordinary meaning "market" does not need illustrating. That bankers were to be found there may be seen in BGU III. 986<sup>5</sup> (Hadrian's reign) διὰ τῆς 'Α . . . τοῦ

Θεογε(τονο)ς τραπε(ζης) ἀγοράς. It denotes "provisions," "supplies," in P Petr II. 13 (17)<sup>8</sup> (B.C. 258-3), and *ib.* 15 (2)<sup>6</sup> (B.C. 241-39) [τ]ὴν γινόμενὴν ἀγορὰν εἰς . . . "provisions up to a certain amount." Cf. P Amh II. 29<sup>11</sup> (c. B.C. 250) ἡ εἰ τιν]ες ἄλλαι ἀγοραὶ συντάσσονται, as restored by Wilcken, *Archiv* ii. p. 119. In an important article on the system of the *conventus*, or official circuit of the Prefect in Roman Egypt (*Archiv* iv. p. 366 ff.), Wilcken states that ἀγορά is often used = *forum* in its more pregnant sense of a judicial assembly (cf. *OGIS* 517 note 7). So in BGU III. 888<sup>4</sup> (A.D. 160) we find a man described as νομογράφος ἀγοράς.

## ἀγοράζω.

The verb (MGr = "buy") is common in deeds of sale, e.g. P Lond 882<sup>24</sup> (B.C. 101) (= III. p. 14) ἦν ἡγόρασεν παρὰ Θ., *ib.* 1208<sup>10</sup> (B.C. 97) (= III. p. 19). It is used of the purchase of slaves in *OGIS* 338<sup>23</sup> (the will of Attalus III.—B.C. 133): cf. I Cor 6<sup>20</sup>, 7<sup>23</sup> τιμῆς ἡγοράσθητε (Deissmann *LAE*, p. 328). So P Oxy VIII. 1149<sup>5</sup> ff. (ii/A.D.) ἀ[γο]ράσαι παρὰ Τασαρ[α]πίωνος ὃν ἔχει δοῦλον Σαραπίωνα, "to buy from Tasarapion her slave Sarapion," *al.* Both the verb and the corresponding substantive are found in P Oxy II. 298<sup>11</sup>, 48, a long letter by a tax-collector of i/A.D., στατήρας πορφύ[ρ]ας ἀγόρασον . . . ἐὰν εὐρης ἀγ[ο]ραστὴν τοῦ μέρ[ους] τῆς οἰκίας. For ἀγοραστός, see also P Petr II. 20<sup>11</sup>, 5, 8 (B.C. 252) τοῦ ἀγοραστοῦ = "(wheat) for sale," and P Tebt I. 30<sup>11</sup> (A.D. 123) (= *Selections*, p. 78) ἀγοραστὴν παρὰ Θεραπεσιούχου . . . οἰκίαν, "the house as purchased from Thenpetesuchus," *al.* Ἀγοράζειν παρὰ is illustrated above (P Lond 1208<sup>10</sup>, P Oxy 1149<sup>5</sup>, etc.): for ἀ. ἀπό cf. P Flor II. 175<sup>11</sup> (A.D. 255) δῆλοι (for δῆλου) ἀπό τίνος τέκτονος ἡγοράσθη. For the gen. of price cf. P Par 59<sup>6</sup> (= Witkowski *Epp*<sup>2</sup>, p. 75—B.C. 60) τούτων (*sc.* I talent 140 drachmae) ἡγώρακα σίτου ἀρ(τάβας) β (δραχμῶν) χλ κτλ.

## ἀγοραῖος.

Prof. Lake (*Earlier Epistles of St. Paul*, p. 69 n<sup>1</sup>) regards ἀγοραίων in Ac 17<sup>6</sup> as "agitators," in view of Plutarch *Aemil. Paul.* 38, ἀνθρώπους ἀγενεῖς καὶ δεδουλευκότας, ἀγοραίους δὲ καὶ δυναμένους ὄχλον συναγαγεῖν, a neat double parallel. In *Syll* 553<sup>63</sup> (ii/B.C.) it is used of "merchants," "dealers." The grammarian Ammonius (iv/A.D.) would distinguish ἀγοραῖος = ἐν ἀγορᾷ τιμώμενος from ἀγοραῖος = ἐν ἀγορᾷ τεθραμμένος: Crönert remarks that the MSS. vary. For the special use seen in Ac 19<sup>38</sup>, ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί εἰσιν, Wilcken (*Archiv* iv. *l.c.* under ἀγορά) can only cite from the papyri P Oxy III. 471<sup>128</sup> (an advocate's speech, ii/A.D.) [τὰ] τοῦ . . . ἀγοραίου κριτήρ[ια], where it is derived from ἀγορά = *forum*. (He quotes a striking parallel to the whole phrase of Ac *l.c.* from P Flor I. 61<sup>46</sup> (A.D. 86-8) ὅπου διαλογισμοὶ καὶ ἡγέμονες παραγενόμενοι.) In *OGIS* 484<sup>60</sup> (ii/A.D.), however, an imperial rescript addressed to the Pergamenes, we find ταῖς ἀγοραῖς πιπρασκομένους: unfortunately there are gaps on each side, but the gender shows that ἡμέραι is understood, denoting in this connexion "market days." See also Ramsay's notes on the ἀγοραῖα (σύννοδος), *conventus iuridicus*, at Apamea, *C. and B.* nos. 294, 295 (ii. p. 461, also p. 428): also *Cagnat* IV. 790 and note.

## ἀγοράμματος.

Ἀ. is of constant occurrence in the formula used by one person signing a deed or letter on behalf of another who cannot write—ἔγραψα ὑπὲρ τίνος ἀγραμμάτου, e.g. BGU I. 118<sup>11</sup>, 17, *ib.* 152<sup>6</sup> (both ii/A.D.): cf. P Oxy II. 275<sup>43</sup> (A.D. 66) (= *Selections* p. 58) Ζωῖλος . . . ἔγραψα ὑπὲρ αὐτοῦ μὴ ιδότος γράμματα. The great frequency of ἀγοράμματος, invariably in this sense, suggests that the sneer in Ac 4<sup>13</sup> is intended to picture the Apostles as "illiterate," and not merely "unversed in the learning of the Jewish schools" (Grimm). For the place which dictation had in the composition of the NT writings, see Milligan *NT Documents*, pp. 21 ff., 241 ff.

## ἀγρεύω.

In the literal sense this verb occurs in P Louvre 10632 (= *Chrest.* I. 167<sup>15</sup>, B.C. 131) ἐὰν τῆς παραχῆ[s] . . . οἱ ἀλιεῖς δυνήθωσι ἀγρεύειν τὸν [αὐτὸν τρόπον, ὃν καὶ] πρότερον εἰθ[ι]σμένοι ἐ[ν] τόποις [ἦ]σαν, and P Oxy I. 122<sup>9</sup> (iii/iv A.D.) ἡμέ[ς] δὲ ἀγρεύειν τῶν θηρίων δυνά[με]θα οὐδὲ ἐν, "and we cannot catch a single animal" (Edd.).

## ἀγοριέλαος.

In view of Sir W. M. Ramsay's recent discussion of the meaning of ἀ. in Rom 11<sup>17</sup> (see *Pauline Studies*, p. 219 ff.), the occurrence of the adjective in *Syll* 540<sup>189</sup> (ii/B.C.) may be noted—κύβους κατασκευ[ασά]μενος ξύλων ξηρῶν ἀγοριελαίων.

## ἀγριος.

P Tebt II. 612 (i/ii A.D.) θήρας ἀγρίων: cf. BGU IV. 1123<sup>9</sup> (time of Augustus) ἡ ἰχθύας ἡ ἀγρίας ἡ ξυλείας. The adjective is used of a "malignant" sore or wound in *Syll* 802<sup>114</sup> (iii/B.C.) ὑπὸ τοῦ ἀγρίου ἑλκεος δεινῶς διακεῖμε[νος]: *ib.* 806<sup>5</sup> (Roman age).

## ἀγρός.

This old and once common word is unexpectedly rare in papyri. P Strass I. 52<sup>5</sup> (14) (A.D. 151) concerns 2½ arourae of "catoecic land," ἃς καὶ παρα[δ]ώσει ἡ δεδανισμ[ὴ]ν κατ' ἀγρὸν σπ[ο]ρί[μας], "will transfer these as they lie in good condition for sowing," as the edd. render the same formula in P Ryl II. 164<sup>5</sup> (A.D. 171): Preisigke, "in einem landwirtschaftlich brauchbaren Zustande, saatzfähig." The same connotation of "agricultural land" appear in a few instances we can quote. P Amh II. 68<sup>67</sup> (i/A.D.) τῆς νυνὲ κατ' ἀγρὸν θεωρίας. *ib.* 134<sup>5</sup> (ii/A.D.) ὄντα ἐν ἀγρῷ μετὰ τῶν θρεμμάτων, "in the fields with the cattle"; and as late as iv/A.D., *ib.* 143<sup>4</sup> ὁ γὰρ ἀγρός Ἀβίου ἐξῆλθεν εἰς σπ[ο]ράν. In P Oxy III. 506<sup>42</sup> (A.D. 143) ἀπογράφεσθαι τινα ἐπὶ τῶν ἀγρῶν, "register any one as owning those lands": ἐπὶ τοῦ ἀγροῦ has apparently been erased. *ib.* VI. 967 (ii/A.D.) καλῶς δὲ ποιήσεις ἐπιστέλασα εἰς ἀγρὸν ἀρῆσθαι τῶν εἰς τοὺς ἀμπελῶνας ποτισμῶν. P Eleph 13<sup>6</sup> (B.C. 223-2), περὶ δὲ τοῦ οἰναρίου Πραξιόδης οὐπω εἰσελήλυθεν ἐξ ἀγροῦ: this resembles the ἀπ' ἀγροῦ ("from field labour" probably) in Mk 15<sup>21</sup>. Apart from one Byzantine document, the two instances quoted are the only occurrences of ἀγρός in P Oxy I.-X., and in the indices to P Fay, P Hib, P Tebt, P Grenf and the Revenue Law it never appears at all, nor in vols. III. and IV. of BGU. It is



not worth while to present the scattered instances that are found in some other collections. Crönert's remark that ἀγρός is obsolete in MGr, except in Cyprian, having been progressively supplanted by χώρα and χωρίον, falls into line with its relative infrequency in the papyri. It is, however, very common throughout the LXX, and in the Synoptic Gospels (Mt 16, Mk 8, Lk 9). In Acts it only comes once, and it may be significant that Luke has χώρα (Lk 12<sup>16</sup>, 21<sup>21</sup>) or χωρίον (Ac 1<sup>18f</sup>, 4<sup>34</sup>, 5<sup>3,8</sup>, 28<sup>7</sup>) where ἀγρός might have been expected. So also Jn 4<sup>36</sup>, 4<sup>5</sup>, Jas 5<sup>4</sup>. It is difficult to draw a clear inference, but it looks as if for some reason ἀγρός was a favourite word with translators from Hebrew or Aramaic. We shall meet with other words, rare or comparatively rare in vernacular documents, which have secured a good deal of space in bibl. concordances in this way.

### ἀγρυπνέω.

P Giss I. 19<sup>7</sup> (early ii/A.D.) συν[ε]χώς ἀγρυπνοῦσα νυκτὸς ἡ[μέρας]. P Ryl II. 62<sup>9</sup> (iii/A.D.) ἀγρυπνεῖται καὶ κολάζεται. For the construction with ἐπὶ (as in Prov 8<sup>34</sup>, Job 21<sup>32</sup>), see the Septuagint Memorial from Adrumetum of iii/A.D., cited by Deissmann *BS*, p. 275, l. 6 f., ἀγρυπνο[ὺν]τα ἐπὶ τῇ φιλίᾳ αὐτῆς κτλ. Cf. P Giss I. 67<sup>6</sup> (ii/A.D.) οἱς ὀφείλω ἐπιτεταγμένως (l. -ταμ-) ἐπαγρυπνεῖν.

### ἀγρυπνία.

This word, in NT only 2 Cor 6<sup>5</sup>, 11<sup>27</sup>, is found in *Syll* 803<sup>50</sup> (iii/B.C.) οὗτος ἀγρυπνίας συνεχόμενος διὰ τὸν πόνον τὰς κεφαλὰς—a passage which also throws light on the NT usage of συνεχόμεναι, e.g. Mt 4<sup>24</sup> νόσοις καὶ βασάνοις συνεχόμενος. For the adverb of the primary ἀγρυπνίαι, see *OGIS* 194<sup>23</sup> (i/B.C.) ἀ[γρ]ύπνως . . . [ἐφ]ρόντισεν.

### ἀγυιά.

This word, very common in papyri, is claimed for NT vocabulary by an acute conjecture of Mr A. Pallis (*A few Notes on St Mark and St Matthew, based chiefly on Modern Greek*, Liverpool, 1903, p. 12). In Mk 6<sup>56</sup> ἐν ἀγοραῖς appears as ἐν πλατείαις in D 565 700; and the Old Syriac, Latin and Gothic versions have "streets," which is preferable in sense. Pallis suggests that ἐν ἀγυαῖς was the original, from which by a very slight corruption came ἀγοραῖς in the Greek MSS, and by paraphrase πλατείαις in D and its fellows. In Oxyrhynchus papyri ἐν ἀγυιά is a recurrent legal formula, describing documents drawn up "in the street": see Grenfell and Hunt, P Oxy IV. p. 202, and Mitteis in Mitteis-Wilcken *Papyruskunde*, II. i. p. 61 n<sup>4</sup>.

### ἄγω.

The spread (mostly in the compounds) of the late and vulgar sigmatic aor. act. is well seen in uneducated writers of papyri. Thus P Grenf II. 44<sup>11</sup> (A.D. 101) and BGU II. 607<sup>16</sup> (A.D. 163) κατήξαν, BGU I. 81<sup>20</sup> (A.D. 189) κατήξαμεν, P Ryl I. 27<sup>25</sup> (iii/A.D.) συνάξας, P Hawara 312<sup>4</sup> (ii/A.D.) (in *Archiv* v. p. 393) ἄξαι, P Giss I. 27<sup>9</sup> (ii/A.D.) ἄξω; cf. P Tebt I. 22<sup>16</sup> διάξῃσθε (B.C. 112). Thackeray *Gr.* p. 233 gives LXX evidence; Crönert *Mem. Herc.*, p. 232 n<sup>2</sup> has passages from late papyri, together with ἄξωσιν from Herculaneum (i/A.D.). Cf. also 2 Pet 2<sup>6</sup>, Ac 14<sup>27</sup> D, and below.

W. G. Rutherford *New Phrynichus*, p. 217 f., shows that ἡγάμην is Homeric, and survives in Herodotus and early Attic. Whether its appearance in (mostly illiterate) papyri is due to survival in dialects, especially Ionic, or to independent recoinage of a very obvious type, need not be discussed here. The importance of the form for the NT was emphasized by Moulton in *Camb. Bibl. Essays*, p. 485 (1909), (cf. *Einleitung*, p. 84). In Lk 3<sup>17</sup> N<sup>a</sup> reads συνάξαι, as do all authorities in 13<sup>34</sup> (ἐπισυνάξαι). We may be quite sure that Luke never emended the normal strong aorist into this colloquial, if not uneducated form. It was therefore in Q, and Mt 3<sup>12</sup>, 23<sup>27</sup> represent emendations—one to the future, which appeared in the last clause of the verse (κατακαύσει), the other to the "correct" infinitive ἐπισυναγαγεῖν: the latter emendation figures in all MSS, except N<sup>a</sup> in Lk 3<sup>17</sup>. The point has important results, when set among others of like nature, in the discussion of the synoptic problem: see *Expos.* VII. vii. p. 413. The active perfect of ἄγω does not appear in NT; but we may note that ἀγήγοχα (Tobit 12<sup>9</sup>) can be quoted from *OGIS* 219<sup>15</sup> (iii/B.C.), 267<sup>13</sup> (ii/B.C.). There are many varieties here: -αγέωχα P Tebt I. 5<sup>198</sup> (B.C. 118) and *Letronne* 84 (i/B.C.); ἀγέλοχα (or cpd.) P Tebt I. 19<sup>6</sup> (B.C. 114), P Par 15<sup>67</sup> (B.C. 120), P Ryl II. 67<sup>5</sup> (ii/B.C.), P Oxy II. 283<sup>14</sup> (A.D. 45), P Leid B<sup>4</sup> (ii/B.C.); -ἀγέοχα P Tebt I. 124 (c. B.C. 118). We have not attempted to make this list exhaustive.

For ἄγω in the sense of "fetch," "carry away," see P Oxy IV. 742<sup>7</sup> (B.C. 2), where instructions are given to deposit certain bundles of reeds in a safe place ἵνα τῇ ἀναβάσει αὐτὰς ἄξωμεν. Wilcken's proposal (*ap. Witkowski Epp.*, p. 128) that ἄξωμεν should be assigned to ἀγνυμι seems to us improbable. For the construction with μετά (2 Tim 4<sup>11</sup>) cf. P Petr II. 32 (2a)<sup>13</sup> ἄγων μεθ' αὐτοῦ. For "bring before" a court of justice, as Mt 10<sup>18</sup>, Ac 18<sup>12</sup>, cf. BGU I. 22<sup>34</sup> ff. (A.D. 114) (= *Selections*, p. 76) διὸ ἀξίω ἀκθῆναι τοὺς ἐγκαλουμένους ἐπὶ σέ πρὸς δέουσαν(αν) ἐπέξοδον, —a petition to the Strategus. So also P. Tebt II. 331<sup>16</sup> f. (c. A.D. 131) ἀξίω ἀχθῆναι αὐτοὺς ἐπὶ σέ: the constr. with ἐπὶ is regular, as in NT. Note P Oxy X. 1279<sup>25</sup> (A.D. 139) μετὰ δὲ τὴν πενταετίαν οὐκ ἀχθήσομαι εἰς τὴν μίσθωσιν "I shall not be forced to take the lease" (Edd.). "Ἀγειν for "keeping," "holding" a special day or festival (as Tob 11<sup>19</sup>: cf. Ac 19<sup>38</sup> ἀγοραῖοι ἀγονται—see s. v. ἀγοραῖος) appears in *OGIS* 456<sup>10</sup> καταγγελεῖς τῶν πρώτων ἀ(χ)θησο[μένων] ἀγώνων, "heralds of the first games that shall be held." So with ἐνιαυσίας ἐ[ο]ρ[τ]άς in *OGIS* 111<sup>26</sup>; P Oxy VII. 1025<sup>17</sup> (iii/A.D.) pass. with θεωρία; P Giss I. 27<sup>9</sup> (ii/A.D.) στεφανηφορίαν ἄξω. More generally we have σχολὴν ἀγειν in P Tebt II. 315<sup>17</sup> (ii/A.D.), and ἀγοντος τὰ κατ' ἐ[το]ς γεωργικὰ ἔργα in P Ryl II. 154<sup>20</sup> (A.D. 66). Somewhere under this heading will come Lk 24<sup>21</sup> τρίτην ταύτην ἡμέραν ἀγει, where if the verb is not impersonal, ὁ Ἰησοῦς might be supplied as subject. The intransitive ἀγειν may be seen in the meaning "lead," of a road or canal, as P Petr I. 22 (2); and a rather similar intransitive use occurs in an Egyptian inscr. of Augustus (*Preisigke* 401, A.D. 10-1) who records that he ποταμ[ὸν] . . . ἤγαγεν . . . ῥέοντα δι' ὅλης τῆς πόλεως: in the Latin equivalent *flumen . . . induxit*. "Ἀγωμεν (as in Jn 14<sup>31</sup>) survives in MGr ἄμε, "go" (Thumb).

ἀγωγή.

The figurative sense of ἀγωγή, as in 2 Tim. 3<sup>10</sup>, may be paralleled from P Par 61<sup>11</sup> f. (B.C. 156) πάντα ἐστὶν ἀλλότρια τῆς τε ἡμῶν ἀγωγῆς, P Tebt I. 24<sup>57</sup> (B.C. 117) μ[ο]χθηρὰν ἀγωγήν. Cf. *OGIS* 223<sup>15</sup> (iii/B.C.) φαίνεσθε γὰρ καθόλου ἀγωγῇ ταύτῃ χρῆσθαι, and *ib.* 474<sup>9</sup> (i/A.D.) διὰ [τὴν κοσμιωτάτην αὐτῆς] ἀγωγήν with Dittenberger's note. A good example is also afforded by *Magn* 164<sup>3</sup> (i/ii A.D.) ἤθει καὶ ἀγωγῇ κόσμιον. As action-noun to ἀγειν, it means "freightage" in *Syll* 587<sup>17</sup> (B.C. 329–8, Attic) τῆς τομῆς τῶν λίθων καὶ τῆς ἀγωγῆς καὶ τῆς θέσεως. Hence "load," "freight," cf. Wilcken *Ostr.* ii. 707 (Ptol.) ἀχύρου ἀγωγ(ὴν) ἔνα (*sic*), *ib.* 1168 εἰς τὰς καμείνους ἀγωγ(αί) (*sc.* ἀχύρου): so P Oxy IX. 1197<sup>10</sup> (A.D. 211), P Lond 1164(4)<sup>7</sup> and 24 (A.D. 212) (= III. p. 164 f.). 'Αγωγήν ποιῆσθαι = "carry off," "arrest," is found in P Tebt I. 39<sup>22</sup> f. (B.C. 114) and *ib.* 48<sup>22</sup> f. (c. B.C. 113), and in P Fay 12<sup>31</sup> (c. B.C. 103) the substantive occurs in the sense of "abduction." For ἀ. as a legal term see P Lond 951<sup>4</sup> (A.D. 249) (= III. p. 221) ὁμολογῶ μηδεμίαν ἀγωγήν ἔχειν κατὰ μηδένα τρ[ό]πον πρὸς σε, and cf. *Archiv* iv. p. 466.

ἀγών.

The ethical meaning of ἀγών is frequent in late Greek, e. g. P Flor I. 36<sup>26</sup> (iv/A.D.) τ[ὸ]ν περὶ ψυχῆς ἀγῶ[ν]α. In Col 2<sup>2</sup>, however, Field (*Notes*, p. 195) prefers to think of outward, rather than of inward, conflict, and compares Plut. *Vit. Flam.* XVI. πλείστον δ' ἀγῶνα καὶ πόνον αὐτῷ παρείχον αἱ περὶ Χαλκιδέων δέσσεις πρὸς τὸν Μάνιον, where Langhorne translates, "but he had much greater difficulties to combat, when he applied to Manius in behalf of the Chalcidians." In a petition of B.C. 5, BGU IV. 1139<sup>17</sup>, we find διὸ ἀξιοῦμέν [σε] τὸν πάντων σωτήρα καὶ ἀντιλήμπτορα ὑπὲρ σπλάγχχνου τὸν ἀγῶνα ποιούμενοι to compel restitution of a stolen daughter. For the literal meaning, see *Syll* 524 where various τῶν τε παιδῶν καὶ τῶν ἐφήβῳ[v] . . . ἀγῶνες in reading, music, etc., are enumerated; BGU IV. 1074<sup>16</sup> (iii/A.D.) of great games at Oxyrhynchus, etc., etc.

ἀγωνία.

P Tebt II. 423<sup>13</sup> f. (early iii/A.D.) ὡς εἰς ἀγωνίαν με γενέσθαι ἐν τῷ παρόντι, "so I am at present very anxious" (Edd.). The corresponding verb is common with the meaning "to be distressed," "to fear." Thus P Petr II. 11 (1) ἵνα εἰδῶμεν ἐν οἷς εἶ καὶ μὴ ἀγωνιῶμεν, "that we may know what you are about, and we may not be anxious" (Ed.); *ib.* III. 53 (4)<sup>15</sup> f. οὐ γὰρ ὡς ἔτυχεν ἀγωνιῶμεν, "for we are in a state of no ordinary anxiety" (Edd.); P Oxy IV. 744<sup>4</sup> (B.C. 1) (= *Selections*, p. 32), μὴ ἀγωνιᾷς, "do not worry"; *ib.* 14 ἐρωτῶ σε οὐκ ἵνα μὴ ἀγωνιάσῃς, "I urge you therefore not to worry." An almost contemporary instance is afforded by BGU IV. 1078<sup>5</sup> (A.D. 39) ἐτι ἀγωνιῶ περὶ ὑμῶν: of a later date are P Giss I. 17<sup>5,12</sup> (time of Hadrian), *ib.* 19<sup>3</sup> μεγάλως ἀγωνιῶσα περὶ σου, PSI 94<sup>16</sup> (ii/A.D.) μὴ ἀγωνία δέ περὶ τῶν ἱματίων. The verb is found twice in the apocryphal Gospel of Peter 5, ἡγωνιῶν μὴ ποτε ὁ ἥλιος ἔδω, and 10 ἀγωνιῶντες μεγάλως καὶ λέγοντες Ἀληθῶς υἱὸς ἦν θεοῦ. On the translation of ἀγωνία in Lk 22<sup>44</sup> see a note by Moffatt in *Exp.* VIII. vii. p. 91 ff.

ἀγωνίζομαι

is very common in the inscriptions, e. g. *Syll* 213<sup>33</sup> (iii/B.C.) ἀγωνιζόμενος ὑπὲρ τῆς κοινῆς σωτηρίας, where the reference is to warfare. So *ib.* 163<sup>18</sup> (B.C. 318–7) προ]ελετο τελευτήσαι ὑπὸ τῶν ἐναντιῶν ἀγ[ωνιζόμε]νος ὑπὲρ τῆς δημοκρατίας: *ib.* 199<sup>7</sup> (iii/B.C.) and 198<sup>19</sup> (B.C. 281) ἀγωνιζόμενος ὑπ[ὲρ αὐτοῦ], etc. Cf. an Athenian inscription of B.C. 268–6, *Syll* 214<sup>10</sup>, ἐπειδὴ πρότερον μὲν Ἀθηναῖοι καὶ Λακεδαιμόνιοι καὶ οἱ σύμμαχοι οἱ ἐκατέρων φιλίαν καὶ συμμαχίαν κοινὴν ποιησάμενοι πρὸς ἑαυτοὺς πολλοὺς καὶ καλοὺς ἀγῶνας ἡγωνίσαντο μετ' ἀλλήλων πρὸς τοὺς καταδουλοῦσθαι τὰς πόλεις ἐπιχειροῦντας. The phrase here hardly differs from 2 Tim 4<sup>7</sup>, and when taken along with the preceding inscription makes it decidedly less clear that the figure there is drawn from the games, as Deissmann thinks (*LAE*, p. 312), illustrating the passage from a ii/A.D. inscription from the theatre at Ephesus—ἡγωνίσαστο ἀγῶνας τρεῖς, ἐστρέφθη δὲ (Greek Inscriptions in the British Museum III. 604). For the rare use of ἀ. with an inf. as in Lk 13<sup>24</sup> ἀγωνίσασθε εἰσελθεῖν, Field (*Notes*, p. 66) compares Diod. Sic. X., p. 25, ed. Bip.: ὥστε ὁ μὲν πατήρ ἐξίστασθαι τῆς ὄλης ἀρχῆς ἡγωνίζετο τῷ παιδί. The verb is MGr.

ἀδάπανος.

This NT ἄπ. εἰρ. (1 Cor 9<sup>18</sup>) is found in *Michel* 1006<sup>21</sup> (Teos, ii/B.C.) ἀδάπανον τὴν συμμορίαν καθιστάνειν: cf. *Priene* 111<sup>133</sup> (end of i/B.C.).

ἀδελφή.

P Oxy IV. 744<sup>1</sup> (B.C. 1) (= *Selections*, p. 32). Ἰαρίων (Λ-ων) Ἀλιτι τῇ ἀδελφῇ πλείστα χαίρειν, "Hilarion to Alis, his sister, heartiest greetings," Alis being doubtless wife as well as sister, by a not uncommon Egyptian practice. It figured in Egyptian religion: cf. P Oxy VI. 886<sup>7</sup> ff. (iii/A.D.) ἡ Ἰοῖς ζητοῦσα ἑαυτῆς τὸν ἀδελφὸν κὲ ἀνδρα Ὀσιρεῖν. Cf. for this an Egyptian inscr. of the reign of Augustus, *Archiv* v. p. 164 Ἀ[ρ]τεμίδωρος Ἀνουβάτος καὶ ἡ γυνὴ ἀδελφῇ Ἑρακλία . . . καὶ ὁ υἱὸς Ἑρμανοῦβ(ι)ς, and still more clearly P Tebt II. 320<sup>5</sup> (A.D. 181) τῇ[s] . . . γυναικὸς . . . [οὐσης μο]ν ὁμοπ(ατρίου) καὶ ὁμ[ο]μ(ητρίου) ἀδ[ελ]φ(ῆς). But there seem to be places where the word means simply "wife": see under ἀδελφός, and cf. P Oxy VII. 1070 (iii/A.D.), where a man addresses his wife as ἀδελφῇ and speaks of "our child and your brother and your father and your mother and all our (relations)"—clearly she was not "sister" literally. Dittenberger on *OGIS* 60<sup>3</sup> (B.C. 247–21) Βερενίκη, ἡ ἀδελφῇ καὶ γυνὴ αὐτοῦ (Ptolemy Euergetes), shows that ἀδελφῇ was an honorary title: Berenice was her husband's cousin.

For the later metaphorical use of the word (1 Cor 7<sup>15</sup>, etc.), cf. the Paris magical papyrus I. 1135 ff. χαίρετε οἷς τὸ χαίρειν ἐν εὐλογίᾳ δίδονται ἀδελφοῖς καὶ ἀδελφαῖς ὅσοις καὶ ὅσαις.

ἀδελφός.

For the literal and the more general derived sense we may quote *Syll* 474<sup>10</sup> ἀδελφοὶ οἷς κοινὰ τὰ πατρώα, and 276<sup>28</sup> διὰ τὸ Μεσσαλήτας εἶναι ἡμῖν ἀδελ[φούς]. In P Lond 421 (B.C. 168) (= I. p. 30, *Selections* p. 9) Ἰσῖας Ἡφαιστῖονι τῷ ἀδελφῷ[ι χαί(ρειν)], it seems probable that Isias is



addressing her *husband*, not *brother*: see Kenyon's note *ad l.* where Letronne's statement that the Ptolemies called their wives ἀδελφαί even where they were not actually so is quoted. Witkowski *Épigr.* p. 61 maintains this against Wilcken, quoting Wilamowitz (*Gr. Lesebuch* I. p. 397), and noting that Isias says ἡ μήτηρ σου, showing that Isias and Hephaestion were not children of the same mother. Cf. also P Par 45 and 48 (ii/B.C.) where men address with τῷ ἀδελφῷ χαίρειν men who are no relation to them. For the use of ἀδελφοί to denote members of the same religious community cf. P Tor I. 11.20 (ii/B.C.) where the members of a society which had to perform a part of the ceremony of embalming bodies are described as ἀδελφῶν τῶν τὰς λειτουργίας ἐν ταῖς νεκρίαις παρεχομένων, and in P Par 42<sup>1</sup> etc. (ii/B.C.) the same designation is applied to the "fellows" of a religious corporation established in the Serapeum of Memphis. In P Tebt I. 12 (B.C. 118) Crönert assumes that one town-clerk addresses another as ἀδελφός: Grenfell and Hunt take it literally—see their introduction. Crönert quotes also *Syll* 607 (iii/iv A.D.), where it is used between two δεκάπρωτοι, and *OGIS* 257<sup>2</sup> (B.C. 109), where one king so addresses another. In this last case the kings were the sons of sisters, but Dittenberger warns us against taking ἀδελφός as used loosely for ἀνεψιός. He refers to *OGIS* 138<sup>3</sup> (ii/B.C.), where Ptolemy Euergetes II. addresses as "brother" one Lochus, who in other inscriptions is συγγενής—"our trusty and well-beloved cousin," as an English king would have put it. "Ἀδελφε as a term of address may be illustrated by P Flor II. 228 (iii/A.D.), where Palas thrice calls Heroninus Ἀδελφε: in four other letters to him, from about the same time, he only calls him φίλτατος. So P Tebt II. 314<sup>12</sup> (ii/A.D.) ἔρρωσό μοι Ἀδελφε, in a letter addressed at the beginning τῷ τιμιωτάτῳ. (The voc. survives in Pontic MGr Ἀδελφε—elsewhere ἀδερφέ—says Thumb.) A clear case is BGU IV. 1209<sup>2</sup> (B.C. 23), where Tryphon addresses τῷ ἀδελφῷ, and goes on to write of his correspondent's late brother as his own former friend: τοῦ ἐκλήρου ἀδελφοῦ σου ἡμῶν δὲ φίλου γενομένου Πετεχώντος. 'Ἀδελφός as a title of address is discussed in *Rhein. Mus.* N.F. lv. p. 170. From the Christian papyri we may note P Grenf II. 73<sup>2</sup> (late iii/A.D.) (= *Selections* p. 117) Ἀπολλωνι πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρίῳ) χαίρειν, P Lond 417<sup>1</sup> (c. A.D. 346) (= II. p. 299, *Selections* p. 123) τῷ δεσπότῃ μου καὶ ἀγαπητῷ ἀδελφῷ Ἀβιννέῳ πραι(ποσίτῳ), and P Iand 11<sup>9</sup> (iii/iv A.D.) τῷ κυρίῳ μου ἀδελφῷ Πέτρῳ (cf. Wilcken, *Archiv* vi. p. 295). For the Christian use of the word see Harnack *Mission and Expansion of Christianity*<sup>2</sup> I. p. 405 ff. On ἀδελφός "improperly" used in the LXX, see a note by Hort *The Epistle of St. James*, p. 102 f.

## ἀδελφότης.

This word, which is confined to 1 Pet 2<sup>17</sup>, 5<sup>9</sup> in the NT, occurs in the late P Giss I. 57<sup>2</sup> (vi/vii A.D.), P Oxy I. 158<sup>2</sup> (same date) παρακαλῶ τὴν ὑμετέραν λαμπρὰν γνησίαν ἀδελφότητα, "I urge you, my true and illustrious brother." From an earlier date may be quoted Ramsay *C. and B.*, ii. p. 720, no. 655 (prob. iii/A.D.) ἐρήνη[τῇ] πάσῃ τῇ ἀδελ[φότητ]ι: the inscription is the dedication of a κοιμητήριον, which Ramsay notes as a Christian term appearing as early as A.D. 251. Ramsay's remark, "It is noteworthy that the collective ἀδελφότης had already been formed," betrays forgetfulness

PART I.

of 1 Pet *l.c.*, as well as of occurrences in Dion Chrysostom and 1 and 4 Maccabees: see Grimm. Crönert adds Vettius Valens, whom Kroll dates under the Antonines—see his index *s. v.*

## ἄδελος.

P Lond 940<sup>28</sup> (A.D. 226) (= III. p. 118) ἀδῆλου ὄντος ἐλ ὑμῖν διαφέρει ἡ κληρονομία, P Oxy I. 118<sup>5</sup> (late iii/A.D.) διὰ τὸ ἄδελον τῆς ὁδοιπορίας.

## ἀδημονέω.

Lightfoot's translation οἱ ἀδημονῶν, "distressed," in Phil 2<sup>28</sup>, is borne out by P Oxy II. 298<sup>45</sup> (i/A.D.) λίαν ἀδημονοῦμεν χάρ[ι]ν τῆς θρεπτῆς Σαραπούτος, where the editors render, "I am excessively concerned on account of the foster-child Sarapous." Towards the etymology of this word, T. W. Allen (*CR* xx. p. 5) traces an adj. δῆμων in the *Iliad* (M 211), with the meaning "knowing" "prudent," so that ἀδημονεῖν would suggest originally bewilderment. The adj. must be independent of δαίμων, though ultimately from the same root (*dens*, as in δέδαι, Skt *dasmāh*: cf. Boisacq *Dict. Étym.*, p. 168).

## ἄδης.

Without suggesting that there is anything to be called a real parallel with Rev 21<sup>8</sup>, it may be worth while to quote P Oxy I. 33<sup>iv. 3 ff</sup> (late ii/A.D.), an interesting papyrus describing an interview between M. Aurelius or Commodus and a rebel, τίς ἦδη τὸν δεύτερόν μου ἄδην προσκυνοῦντα καὶ τοὺς πρὸ ἐμοῦ τελευτήσαντας . . . μετεκαλέσατο, *i. e.* "facing death for the second time." The word does not appear in the indices of any papyrus collection, so far as non-literary documents go: the magic papyrus, P Leid Vvii.<sup>30</sup> (σὺ ἡ γῆ ἀκούσασα ἐλεύσεται, ὁ ἄδης ἀκούων ταρασσεται) will serve as exception to prove the rule. Except for its appropriation from the literary language to represent *Sheol* in the LXX, we should probably not find it in NT. It is significant that Paul substitutes θάνατε for ἄδης when quoting Hos 13<sup>14</sup> in 1 Cor 15<sup>55</sup>. Prof. W. M. Calder tells us the word is common on tombstones in Asia Minor—doubtless a survival of its use in the old Greek religion.

## ἀδιάκριτος.

*OGIS* 509<sup>8</sup> (ii/A.D.) οὐδὲ τοῦτο τὸ μέρος κατέλιπον ἀδιάκριτον. For the adv. see P Oxy IV. 715<sup>36</sup> (A.D. 131) where a registration of property is certified with the words κ[α]τακεχώ(ρικα) ἀδιακ(ρίτως?). The editors translate ἀ. "jointly," as = κοινῶς ἐξ ἑσού in I. 7, but Wilcken (*Archiv* iv. p. 254) prefers "ohne Untersuchung"—a rendering which may help us in Jas 3<sup>17</sup>.

## ἀδιάλειπτος.

*Syll* 732<sup>35</sup> (c. B.C. 34) ἐφ' ἣ ἔσχηκεν πρὸς τὴν σύνοδον ἀδιάλειπτω φιλοτιμίᾳ. In the adverb we have an early example of this Hellenistic compound in P Tebt I. 27<sup>45</sup> (B.C. 113), τ]ὴν ἀδιαλείπτως προσφερομ[ένην σ]π[ο]υδῆν: cf. BGU I. 180<sup>10</sup> (ii/iii A.D.) ἐν λειτουργίᾳ εἰμ[ε]ν ἀδιαλείπτ[ως], *Syll* 732<sup>15</sup> (i/B.C.) ἀδιαλείπτως δὲ ἐπαγωνιζόμενος, *ib.* 805<sup>4</sup> (Roman period) of a cough. Other citations are needless.

ἀδιάφθορος.

In *Syll* 168<sup>25</sup> (iv/B.C.) the Athenian statesman Lycurgus praised as ἀδιάφθορον κ[αὶ ἀνεξέλεγκτον αὐτὸν ὑπὲρ] τῆς πατριδος . . . παρ[έχων]. Some late MSS. give the derived noun (-ια) in Tit 2<sup>7</sup>, and Grimm ingeniously traces our adjective to the verb ἀδιαφθείρω!

ἀδικέω.

The verb is common in petitions, as P Tebt I. 42<sup>5</sup> (c. B.C. 114) ἡδίκημένος καθ' ὑπερβολὴν ὑπ[ὸ] Ἀρμύσιος, P Eleph 27(a)<sup>25</sup> (iii/B.C.) τοῦτου δὲ γενομένου ἐσόμεθα οὐκ ἡδίκημένοι: so P Passal<sup>6</sup> (Ptol.) (=Witkowski *Ép.* p. 53) φρόντισον οὖν, ὅπως μὴ ἀδικηθῇ ὁ ἄνθρωπος. With cognate acc. (as in Col 3<sup>25</sup>) BGU IV. 1138<sup>13</sup> (i/B.C.) ὁ ἡδίκησεν ἑμαυτὸν (εν). In the sense of *harming* something inanimate (Rev 6<sup>6</sup>, 7<sup>2,3</sup>—the latter paralleled in Thucydides) see *Syll* 557<sup>8</sup> τὴν δὲ λοιπὴν χώραν τὴν ἱερὰν τοῦ Ἀπόλλωνος τοῦ Πτωίου μὴ ἀδικεῖν μηδεὶα, and cf. *BCH* 1902, p. 217: εἰάν τις τὴν στήλην ἀδικήσῃ, κεχολωμένον ἔχοιτο Μῆνα καταχθόνιον. The wider sense of ἀδικεῖν “injure” is well illustrated by Swete on Rev 2<sup>11</sup>.

ἀδίκημα.

The concrete noun from ἀδικεῖν, defined in Aristotle (*ap.* Thayer) as τὸ ἀδικον ὅταν πραχθῇ, occurs frequently. So BGU IV. 1098<sup>22</sup> (i/B.C.), a marriage contract, of a “wrong” done to the wife (εἰς αὐτὴν ἀδίκημα), P Lille I. 29<sup>1</sup> (iii/B.C.) εἰάν τις περὶ ἀδικήματος ἐ[τέ]ρο[υ] οἰκέτη ὄντι δίκην γραψάμενος ὡς ἐλευθέρῳ καταδικάσῃται, P Amh II. 33<sup>13</sup> (c. B.C. 157) ἐμφανισμῶν περὶ τινων ἀδικημάτων[υ] καὶ παραλογεῶν σίτου τε καὶ χαλκοῦ “misdeeds and peculations,” *Michel* 472<sup>19 f.</sup>, 884<sup>8 f.</sup>, 1009<sup>87</sup>, etc.

ἀδικία.

P Oxy IX. 1203<sup>24</sup> (i/A.D.) τὰ ὑπὸ τοῦ πατρὸς Λεονίδου ἐπὶ τῇ ἡμῶν ἀδικία πραχθέντα “done by his father L. to our hurt.” BGU IV. 1123<sup>11</sup> (i/B.C.) μηδ' ἄλλο μηδὲν ἐπιτελεῖν ἐπὶ τῇ τοῦ ἐτέρου ἀδικία. P Tebt I. 104<sup>23</sup> (B.C. 92) the husband may not alienate the property, ἐπ' ἀδικία τῇ Ἀπολλωνία. P Magd 14<sup>10</sup> (iii/B.C.) συγγρα[φ]ῇ ἐπ' ἀδικία γεγραμμένη. It is curious that this recurrent combination should not appear in NT (except in 1 Cor 13<sup>6</sup>, which is quite different), among two dozen instances of the noun. For the concrete sense we find in papyri the neuter ἀδίκιον, which is also Attic, and quotable from Ionic inscriptions: see instances in Mayser *Gr.* p. 432.

ἀδικος.

P Tebt II. 286<sup>7</sup> (A.D. 121–38) νομὴ ἀδικος [οὐ]δὲν εἰσχύει, “unjust possession is invalid”; *ib.* 302<sup>13</sup> (A.D. 71–2) ἀδικον [ἐστὶν] ἡμᾶς ἀπαιτεῖσθαι. Of a person, BGU II. 531<sup>ii. 21</sup> (ii/A.D.) πέπεισαι [γὰρ] μοῦ τῇ γνώμῃ ὡς οὐτε εἰμὶ ἀδικος οὐτε ἀ[λ]λοτρῶν ἐπιθυμητής. Instances need not be multiplied.

ἀδολος.

The sense of this adjective in 1 Pet 2<sup>8</sup> is now set at rest by its constant occurrence in the papyri in the sense of “pure,” “unadulterated.” Thus P Hib I. 85<sup>16 f.</sup> (B.C.

261–0) σίτον καθαρὸν ἄδολον ἀπὸ πάντων μετρήσει, *ib.* 98<sup>19</sup> (B.C. 251–0) σίτον καθαρόν ἀ[δ]ολον κεκοσκιν[ευμένον] (“sifted”). Six examples come from this volume of iii/B.C. all referring to “unadulterated” corn. From i/A.D. we may cite P Oxy VIII. 1124<sup>11</sup> (A.D. 26) πυρὸν νέο[υ] καθαρὸν ἄδολον ἀκρεῖον, “wheat that is new, pure, unadulterated, and unmixed with barley.” PSI 31<sup>21</sup> (A.D. 164) τὰ ἐκφόρια παραδώσω ἐν τῇ κώμῃ καθαρὰ καὶ ἄδωλα gives the adj. a general application to all farm produce. P Oxy IV. 729<sup>19</sup> (A.D. 137) ἀπ[ο]δοῦσαν τῷ μεμισθ[ω]κότῳ τὸν μὲν οἶνον παρὰ ληνὸν νέον ἄδολον gives the rare application to liquids: cf. P Ryl II. 97<sup>8</sup> (A.D. 139), of oil. The word is used of λαχανοσπέρμον, “vegetable seed,” in P Fay 89<sup>11</sup> (A.D. 9), and of λάχανον in BGU IV. 1015<sup>12</sup> (A.D. 222–3). Cf. *Syll* 653<sup>100</sup> (i/B.C.) οἱ πωλοῦντες ἄδωλα καὶ καθαρὰ. So of χρῆμα in Aeschylus *Agam.* 95 (but cf. Verrall), and in MGR of wine (Abbott, *Songs of Modern Greece*, p. 68). The figurative use appears in the late P Par 21<sup>15</sup> (a deed of sale, A.D. 616), ὁμολογοῦμεν . . . ἄδολω συνειδήσει.

ἀδρότης.

In Wilcken *Ostr.* ii. 1600 (ii/A.D.) ἄδρο<sup>c</sup> appears twice representing presumably something from ἀδρός. The adjective occurs in BGU III. 781<sup>vi. 2</sup> (i/A.D.) πατέλλον ἄδρόν.

ἀδυνατέω.

Applied to persons this verb retains its classic sense, “to be incapable,” in late Greek: cf. P Par 35<sup>36</sup> (B.C. 163), διὰ τὸ ἐμὲ ἐν κατοχείᾳ ὄντα ἀδυνατεῖν, *ib.* 63<sup>13 f.</sup> (B.C. 165) ὅπως μήτεν τῶν ἀδυνατούντων γεωργεῖν περισπᾶται μηθεῖς, and 89<sup>f.</sup> τοὺς ἀδυνατούντας ἀναγκάζειν ἐπιδέχεσθαι τὰ τῆς γεωργίας. The neuter sense, “to be impossible,” when applied to things, appears in the LXX, which seems to tell in favour of the AV rendering in Lk 1<sup>37</sup>, as against the RV: see Hatch *Essays* p. 4, Field *Notes* p. 46 f., where the true reading παρὰ τοῦ θεοῦ (RV) is rendered, “for from God no word (or, nothing) shall be impossible.”

ἀδύνατος.

In P Par 66<sup>23</sup> (late Ptol.) πρεσβύτεροι καὶ ἀδύνατοι are men “not strong enough” to work: cf. also P Lond 971<sup>4</sup> (iii/iv A.D.) (= III. p. 128) ἀδύνατος γὰρ ἐστὶν ἡ γυνὴ διὰ ἀσθένειαν τῆς φύσε[ως] and *ib.* 678<sup>9</sup> (B.C. 99–8) (= III. p. 18) ἀδύνατος ὁ δμ[ο]σι. In *Syll* 802<sup>35</sup> (iii/B.C.) ἀδύνατος is associated with ἀπίθανος, applied to λάματα, *ib.* 512<sup>24</sup> (ii/B.C.) of witnesses unable to appear.

ἄδω.

For the dative construction as in Eph 5<sup>19</sup>, Col 3<sup>16</sup>, cf. from the LXX Judith 16 <sup>121</sup> ἔσατε τῷ κυρίῳ, and such passages as Philostr. *Imag.* i. xi. 780 Καῦστρον ταῦτα καὶ Ἰστρον ἔσσονται, Heliod. *Aethiop.* v. 15 ἐμβατήρια ἔδ. Διονύσιον (Nägeli, p. 42). For the passive see P Giss I. 99<sup>8</sup> (ii/iii A.D.) ἔμνοι μὲν αἰ[δ]ονται γλώττῃ ξενικῇ.

αεί.

It may be well to note that αεί, whose oldest form is αἰφέι, is the locative of a neuter noun identical with Lat. *aevom*: αἰών is the same word in a different declension. The papyrus



orm is αἰέ, as Mayser shows, p. 103 f. : αἰέ, which Bruggmann *Griech. Gram.*<sup>4</sup> p. 57 thinks to be re-formed under the influence of αἰών, crept in after the Ptolemaic period. It occurs however as early as B.C. 22 in the new parchment from Avroman in Western Media (P Saifd Khan 2<sup>a</sup>), described by E. H. Minns at the Hellenic Society (Nov. 11, 1913): τελέσουσι δ' αἰέ κατ' ἐνιαυτ[ό]ν κτλ. It figures in the standing formula of the Decian libelli (A.D. 250): as P Ryl II. 112 a<sup>4</sup>, b<sup>8</sup>, c<sup>8</sup>. The word comes most frequently in similar formal phrases, like ἐπὶ or εἰς τὸν αἰέ χρόνον (e. g. P Oxy III. 503<sup>20</sup>—A.D. 118, or P Lips I. 31<sup>8</sup>—A.D. 256), or in the stiff language of legal documents, as BGU IV. 1108<sup>26</sup> (B.C. 5) etc. It only occurs in this one place in BGU I.—IV. : in P Oxy I.—X. its total is 7, for the non-literary texts, and of these only two (iii/ or ii/iii A.D.) are dissociated from formulae. It may be seen also eight times in CPR in a standing formula. It is significant in this connexion that it is greatly outnumbered in NT by πάντοτε, which replaces it in MGr. Note the petition P Ryl II. 114<sup>26</sup> (c. A.D. 280) οἰκίωται . . . τῷ Σ. [ἐμὲ τὴν χηρὰ]ν . . . αἰέ ἀποστερεῖν, “it has become a habit with S. on all occasions to rob me” (Edd.).

### ἀετός.

Michel 833<sup>12</sup> (Delos, inventory of temple treasures, B.C. 279), ἀετός ἀργυροῦς τῶν ἀρχαίων διαπεπτωκός. As a constellation name it appears twice in a calendar, P Hib I. 27<sup>107</sup> 138 (c. B.C. 300), and rather later in the Eudoxus papyrus. Mayser (p. 104) cites instances of its appearance as a proper name, by way of showing that the old Attic spelling αἰετός did not survive: it may be seen in *Syll* 537<sup>39</sup> (second half of iv/B.C.), where the word is an architectural term (= gable). In *Syll* 583<sup>17</sup> (i/A.D.) we have a marble altar of Zeus at Smyrna, ἔχων ἀετὸν ἐν ἑαυτῷ: so *ib.* 588<sup>191</sup> (Delos, c. B.C. 180) ἀετοῦ κεφαλὴ ἀργυρὰ ἐπὶ χρυσος.

### ἄζυμος.

To the instances of this word from profane authors in Grimm-Thayer, add Hippocrates *Περὶ Διαίτης* III. 79, where it is used along with ἄρτος.

### ἀηδία.

This vernacular word (Lk 23<sup>12</sup> D) is supported by P Par 11<sup>24</sup> (B.C. 157) καταπεφευγὸς διὰ τὴν ἀηδίαν, *ib.* 487 ff. (B.C. 153) τοῦ πρὸς σε τὴν ἀηδίαν ποήσαντος, “who had that disagreement with you,” P Lond 342<sup>6</sup> f. (A.D. 185) (= II. p. 174) ἄλογον ἀηδίαν συνεστήσαντο, and almost identically BGU I. 221<sup>4</sup> f. (A.D. 114) (= *Selections*, p. 75); cf. P Tebt II. 304<sup>9</sup> (A.D. 167–8) ἀητίαν [*i.e.* -δίαν] συψάν (*l. συν.*), “they picked a quarrel.” The verb ἀηδίζομαι occurs in P Lond 42<sup>14</sup>, 27 (B.C. 172) (= I. p. 30, *Selections*, p. 10 f.) in the sense “I am troubled, distressed.” For the adverb see BGU II. 665<sup>111</sup> 10 f. (i/A.D.) ἀηδῶς δὲ ἔσχον περὶ τοῦ ἵππου, *ib.* III. 801<sup>3</sup> f. (ii/A.D.) λείαν ἀ[η]δῶς ἡ[κο]ύσα παρὰ κτλ. Instances of these words are frequent: we need not cite more.

### ἀήρ.

A very late (vi/A.D.) citation may be made from an illiterate document which fairly proves the word in continued vernacular use: P Lond 991<sup>10</sup> (= III. p. 258) ἀπὸ θημελίου ἔως ἀέρως. Vettius Valens p. 330<sup>19</sup> has ὁ τε περικεχυμένος

ἀήρ ἄφθαρτος ὑπάρχων καὶ διήκων εἰς ἡμᾶς ἀπόρροϊαν καιρικὴν ἀθανασίας ἀπονέμει κτλ. In Wunsch *AF* 4<sup>37</sup> (iii/A.D.) we have ἀέρος τὴν ἐξουσίαν ἔχοντα ὧν ἰάω εἰαφ—but in syncretic documents of this kind a reminiscence of Eph 2<sup>a</sup> is not excluded. Add P Leid W<sup>xviii</sup> 38 ὁ ἀέρα βλέπων. In BGU IV. 1207<sup>8</sup> (B.C. 28) we find some gauzy fabrics described as ἀεροε[υ]δῆ. The noun survives in MGr.

### ἀθανασία.

This word, which in the NT is confined to 1 Cor 15<sup>53</sup> f., 1 Tim 6<sup>16</sup>, occurs several times in Wisdom, but not elsewhere in the Greek OT: cf. however, Sirach 51<sup>9</sup> Α καὶ ἀπὸ ἀθανάτου ῥύσεως ἐδεήθην, “and to the Immortal One did I pray for deliverance,” and see also Didache 4<sup>8</sup>. As showing the wider connotation of the word in early times, cf. the description of Caligula in *Syll* 365<sup>4</sup> (i/A.D.) τὸ μεγαλεῖον τῆς ἀθανασίας, and the use of the formula οὐδὲς ἀθάνατος in sepulchral epitaphs, where, as Ramsay (*Luke the Physician*, p. 273) has shown, the meaning is “no one is free from death” rather than “no one is immortal.” Pagan examples of this usage can be cited (Ramsay, *ut supra*), but it is generally Christian. One interesting instance may be cited where the formula has been expanded into two lines: οὐδὲς [ἀθά]νατος, εἰ μὴ μόνον ἰς θεὸς αὐτός, ὁ πάντων γεν[ετῆ]ς καὶ πᾶσι τὰ πάντα μερίζων, “no one is immortal except only the one God Himself, who is father of all and gives all things to all” (*Studies in the Eastern Roman Provinces*, p. 129). Wunsch *AF* 5<sup>24</sup> (Deissmann's “LXX Memorial”—iii/A.D.) has τοῦ Κυρίου α[ι]ων[ίου] ἀθανάτου παντεφύπτου. Preisigke 364<sup>15</sup> (iii/iv A.D.), where a tomb is forbidden to be used for any παρέξ τῶν γαμβρῶν ἀθανάτων, shows a strange sense as well as irregular grammar. As illustrating the vernacular usage, reference may be made to P Strass I. 30<sup>6</sup> (A.D. 276), where the epithet is applied to she-goats—αἰγας θηλείας τε[λ]είας ἀθανάτους, obviously in the sense of “very strong, hardy”: see the editor's introduction, where he translates ἀ. “von eiserner Bestand,” and cites Herod. vii. 31, μελεδωνῶ ἀθανάτῳ ἀνδρὶ κτλ.: cf. also P Cairo Preis 41<sup>3</sup> (iv/A.D.) γέλου ἀθανά[του] . . . ἀρούρας. Crönert, however (*Lex. s. v.*), takes it in the sense to be mentioned next. In BGU IV. 1058<sup>28</sup> (B.C. 13) μηθε[ν] τ[ὸ] καθόλου λαβοῦσα διὰ τὸ ἀθάνατον αὐτὴν ἐπιδεδέχθαι τροφείην (*l. -ειν*) the word appears to imply that the person providing a slave as wet-nurse undertook to carry out the contract for the two stipulated years “apart from the death of” the infant, whose place could be filled by another: cf. the Persian Guard, the “Immortals,” so called because their numbers were kept up to the same figure. Antiochus of Commagene uses the adjective as an epithet of κρίσις in his famous inscription, *OGIS* 383<sup>207</sup> (i/B.C.), meaning presumably “unalterable”: cf. *Syll* 365<sup>7</sup> (i/A.D.) τῆς ἀθανάτου χάριτος of Caligula. From the sixth century we may quote P Oxy I. 130<sup>21</sup>, where a petitioner says that he will send up ὕμνους ἀθανάτους “unceasing hymns” to the Lord Christ for the life of the man with whom he is pleading. See also Vettius above (*s.v.* ἀήρ).

### ἀθέμιτος.

This late form is found in P Tor I. 11<sup>22</sup> (B.C. 120) αἰς [sc. θεαῖς] ἀθέμιτά ἐστὶν νεκρὰ σώματα, a passage which

seems to support the rendering "abominable" in 1 Pet 4<sup>3</sup>, and in consequence perhaps the Gentile destination of the Epistle: see Bigg's note *ad l.* Vettius Valens the astrologer (ii/A.D.) tells us that under the influence of Saturn, Mars and Venus some people ἀθεμίτοις μίξισι καὶ ἀδιαφόροις ("reckless") ἀνεπιστρεπτοῦσι (p. 43<sup>27</sup>): the same writer (p. 184<sup>5</sup>) speaks of men who ἀρνοῦνται τὰ θεῖα καὶ ἑτεροσεβοῦσι ἢ ἀθεμιτοφαγοῦσιν. The word is thus equivalent to *nefastus*.

### ἄθεος.

OGIS 569<sup>22</sup> (iv/A.D.) τῆς τῶν ἀθῶν ἀπεχθοῦς ἐπιτηδεύσεως. For the popular cry αἶρε τοὺς ἀθέους, "Away with the atheists," directed against the early Christians, see the account of the martyrdom of Polycarp in Eus. *H.E.* iv. 15, 19: cf. *ib.* ix. 10, 12, παρ' ᾧ γε (Maximinus) μικρῷ πρόσθεν δυοσεβείς ἐδοκοῦμεν καὶ ἄθεοι καὶ παντὸς δλεθροὶ τοῦ βίου. See also the Logion P Oxy I. 1 *recto*<sup>3</sup> ἐὰν ὦσιν [β' οὐκ] εἰσι]ν ἄθεοι.

### ἀθεσμος.

An instance of this word, which in the NT is confined to 2 Peter (2<sup>7</sup>, 3<sup>17</sup>), may be quoted from the late P Oxy I. 129<sup>7</sup> (vi/A.D.) where a man breaks off the engagement of his daughter to a certain Phoebammon, because it had come to his ears that the latter was giving himself over to "lawless" deeds—ἀκηκοέναι σε παρεμβάλλοντα ἑαυτὸν ἐν τοῖς αὐτοῖς ἀθέσμοις πράγμασιν.

### ἀθετέω.

This verb, which is not approved by the Atticists (frequent in Polybius), occurs five times in the Pauline writings, always with reference to things, except 1 Th 4<sup>8</sup> ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεόν. In the LXX it represents no fewer than seventeen Hebrew originals. It appears in the new Median parchment of B.C. 22, P Saïd Khan 2<sup>a</sup> 11. For its use in the papyri, cf. P Tebt I. 74<sup>59</sup> (B.C. 114-3) ἐν τῇ ἡθετημένῃ ἱερᾷ, BGU IV. 1123<sup>11</sup> (time of Augustus) ἀθετεῖν τῶν ὁμολογημένων, P Oxy IV. 808 (i/A.D.), ἡθέ[τισται] of loans repaid and cancelled, *ib.* VIII. 1120<sup>8</sup> (iii/A.D.) ἐξεσχυσε τὰ βιβλίδια ἀθετηθῆναι, "procured the failure of the petition"; and in the inscriptions, OGIS 444<sup>18</sup> ἐὰν δέ τινες τῶν πόλεων ἀθετ[ῶσι] τὸ σύμφωνον. This is fairly near the meaning suggested from the LXX in Mk 6<sup>26</sup>, "break faith with her," by Abbott *Joh. Voc.* p. 322: see also Field *Notes*, p. 30. The adjective is found in P Amh II. 64<sup>12</sup> (A.D. 107) where certain officials are described as ἀ[θ]έτους . . . κ[αὶ] μὴ ἀναλογούντας τὴν ἐ[π]ιμέλειαν, "inefficient and incapable of doing their duties" (Edd.): cf. P Lond 237<sup>28</sup> (c. A.D. 346) = (II. p. 291) τὸν ἐν ἀθέτῳ σιτόκριθον, with reference to corn (wheat and barley) rejected by the inspector as unfit for food.

### ἀθέτησις.

The force of ἀθέτησις in Heb 7<sup>18</sup>, 9<sup>28</sup> is well brought out by Deissmann's reference (*BS* p. 228 f.) to the technical legal formula in the papyri εἰς ἀθέτησιν καὶ ἀκύρωσιν, as in BGU I. 44<sup>16</sup> (A.D. 102) τὴν δ[ια]γραφὴν εἰς ἀθέτησιν καὶ ἀκύρωσιν, "the decree to be annulled and cancelled." So

P Amh II. 111<sup>19</sup> f. (A.D. 132), P Tebt II. 397<sup>13</sup> (A.D. 198), P Saïd Khan 2<sup>b</sup> 14 (B.C. 22), etc.

### ἄθλησις.

IG XIV. 1102 (Rome, ii/A.D.). CP Herm 119 *verso* iii. 13 (a rescript of Gallienus), εὐδοκίμων κατὰ τὴν ἄθλησιν γενομένων. Syll 686<sup>24</sup> (ii/A.D.) ἀξίως καὶ τοῦ Διὸς τοῦ Ὀλυμπίου καὶ τῆς ἀθλήσεως. Other words of this family are well evidenced. Thus OGIS 339<sup>79</sup> (Sestos, ii/B.C.) τιθεῖς ἀθλα πάντων τῶν ἀθλημάτων, with ἀθλητής, ἀθλόφορος, etc.

### ἀθροίζω.

OGIS 764<sup>9</sup> (c. B.C. 127) τὸ . . . ἀθρο[ισθ]έν πληθος. P Par 40<sup>42</sup> (B.C. 156) χρῆματα ἢ θροικότες. For the adjective see P Petr II. xi(1)<sup>7</sup> (iii/B.C.) (= *Selections*, p. 8) ἀθροῦν, "in a lump sum." Cf. P Amh II. 79<sup>84</sup> (ii/A.D.) ἀθρόον ἀργύριον. On its form see Crönert *Mem. Herc.*, p. 166.

### ἀθυμέω.

P Amh II. 37<sup>7</sup>, cf. 10 (B.C. 196 or 172) μὴ ἀθύμει. P Giss I. 79<sup>iii</sup> 11 (ii/A.D.) οὐδ' ἄρ[ι]ν οὐδ' εἰς ἀθυμεί πωλεῖν κτήμα. The substantive is found P Par 22<sup>14</sup> (ii/B.C.) τῷ δὲ μὴ ἡμᾶς εἶναι σὺν αὐτῷ ὑπὸ τῆς ἀθυμίας μετήλλαχεν τὸν βίον. The adverb ἀθύμως occurs in Syll 226<sup>109</sup> (iii/B.C.) πολλῶν ἐχόντων ἀ. καὶ παρεσκεασμένων ἐγλείπειν τὴν πόλιν.

### ἀθῶος.

P Oxy II. 237<sup>viii</sup> 17 (ii/A.D.) ο[ὐ]δ' [εἰ] τότε ἀθῶος ἐσόμενος, ἀλλὰ τοῖς τεταγμένοις ἐπιτίμοις ἐνεχόμενος, "and even so he shall not escape his liabilities, but shall be subject to the legal penalties"—a legal opinion quoted in the lengthy Petition of Dionysia. An earlier example is afforded by P Tebt I. 44<sup>28</sup> (ii/B.C.) where certain precautions are taken lest an assailant ἀθῶως διαφύγη, "should escape unpunished." Cf. Syll 790<sup>59</sup> (i/B.C.) ἀ ἐὰν ὁμό[σω]σιν, ἐττωσαν ἀθῶοι.

### αἰγίσις.

P Fay 107<sup>2</sup> f. (A.D. 133) ὑφέιλαντο δέρματα αἰγίαν (i. e. -a) τέσσαρα, "carried off four goat skins." P Oxy II. 234<sup>40</sup> (ii/iii A.D.) χολὴ ταυρεῖα [ἢ] κ[αὶ] αἰγεία ἢ προβατεῖα. P Leid X<sup>xv</sup> 19 (iii/iv A.D.) μινυμένη αἵματι αἰγέω. For a form αἰγικός, see P Grenf II. 51<sup>15</sup> (A.D. 143) ἀ[π]έ[χ]ειν αὐτοὺς τιμὴν δερμάτων αἰγικῶν τεσσάρων. Also δέρματα αἰγίνα P Lond 236<sup>6</sup> (A.D. 346) (= II. p. 291).

### αἰγιαλός.

The word is common (MGr = "seashore"); but it may be noted that in P Tebt I. 79 (c. B.C. 148) it refers to the shore of Lake Moeris; in *ib.* 82 (B.C. 115) and 83 (late ii/B.C.) to the shore of a marshy lake then covering the neighbourhood of Medinet Nehâs (see the editors' note on p. 346). So P Fay 82<sup>3</sup> (A.D. 145), P Tebt II. 308<sup>5</sup> (A.D. 174). On the use of the term in Ac 27<sup>39</sup>, see W. M. Ramsay *St Paul*, p. 341, and *Expositor* V. vi. p. 154 ff. P Fay 222 (iii/A.D.) is the beginning of a document addressed Φιλίππῳ αἰγιαλοφύλακι Ἀρσινόε[του]. We find γῆ αἰγιαλίτις mentioned in P Oxy VI. 918<sup>xiii</sup> 10 (ii/A.D.), P Lond 924<sup>7</sup> (A.D. 187-8) (= III. p. 134): Sir F. G. Kenyon renders "land on the border of the lake."



## Αἰγύπτιος.

In P Lond 43<sup>2 f</sup>. (ii/B.C.) (= I. p. 48) a mother congratulates her son because he had been learning Αἰγύπτια γράμματα, or the demotic speech; cf. P Tebt II. 291<sup>42</sup> (A.D. 162) where a priest gives practical proof of his qualifications by his knowledge of ἱερατικά [καὶ] Αἰγύπτια γράμματα.

## αἰδῖος.

Syll 306<sup>15</sup> (ii/B.C.—Delphi) ὅπως ὑπάρχη ἃ δωρεὰ εἰς πάντα τὸν χρόνον αἰδῖος. In OGIS 56<sup>54</sup> (iii/B.C., the Canopus inscription of Ptolemy III.) it is ordained to pay τιμὰς αἰδῖους in all the temples to Queen Berenice, who εἰς θεοὺς μετέλθεν shortly before. So *ib.* 248<sup>26</sup> (ii/B.C., Antiochus Epiphanes) τὰ καλὰ τῶν ἔργων εἰς αἰδῖον μνήμην ἀνάγων. In *ib.* 383<sup>76</sup> Antiochus I. of Commagene (i/B.C.) claims περὶ δὲ ἱεροουργῶν αἰδῶν διάταξιν πρέπουσαν ἐποησάμεν. The phrase τ. αἰδῖον χρόνον is common in the inscriptions, e.g. Syll 96<sup>6</sup> (iv/B.C.). The adjective has been restored in the late P Lond 113<sup>63</sup> (vi/A.D.) (= I. p. 202) τὴν αὐτῆς ἰσχύον: otherwise we cannot quote papyri—possibly the word was only appropriate to the stiffer language of inscriptions.

## αἰδώς.

We can supply no papyrus references for this expressive word (1 Tim 2<sup>9</sup>, Heb 12<sup>28</sup> MPw), but it is found in 3 Maccabees and in Epictetus; also OGIS 507<sup>8</sup> (ii/A.D.) (with ἐπιείκεια). The verb occurs P Fay 12<sup>9</sup> (c. B.C. 103) οὐκ αἰδισθεὶς δὲ τοῦτο, “so far from being abashed” (Edd.), and often elsewhere: it is curious that Nägeli (p. 57) should make it absent from the papyri as from NT—a glance at the indices would suffice. The adj. αἰδέσιμος and its abstract -ότης came into common use in late times.

## αἷμα.

An interesting parallel to the common Biblical phrase αἷμα ἔχέω, especially as it appears in Deut 19<sup>10</sup> καὶ οὐκ ἐκχυθήσεται αἷμα ἀνθρώπου, is afforded by an inscription found on a tombstone at Rheneia, containing a Jewish “prayer for vengeance,” Syll 816<sup>5</sup>. (i/A.D.) ἐγγέαντας αὐτῆς τὸ ἀνθρώπου αἷμα ἀδίκως: see the full discussion in Deissmann *LAE* p. 423<sup>ff</sup>. For the use of αἷμα, as in Jn 1<sup>13</sup>, cf. P Lips I. 28<sup>16</sup> (A.D. 381) πρὸς τὸ εἶναι σου υἱὸν γνήσιον καὶ πρωτότοκον ὡς ἐξ ἰδίου αἵματος γεννηθέντα σοι. In P Leid C (*verso*) 11<sup>9</sup> (p. 118—B.C. 161) two men appear in a dream saying Πτολεμαῖος, λαβὲ τοῦς χαλκοὺς τοῦ αἵματος: they count out a purseful and say to one of the Twins εἰδοὺ τοὺς χαλκοὺς τοῦ αἵματος. Leemans quotes an opinion that this meant the price of a victim, and compares Mt 27<sup>6</sup>. In the sense of murder or blood-guiltiness it finds modern support in the Pontic dialect (Thumb *BZ*, xxii. p. 489), which is evidence for its place in the Eastern Κοινή, apart from any Semitic influence.

## αἱμορροεώ.

The noun occurs in BGU IV. 1026<sup>15</sup> (magical text, iv/v A.D.) αἱμάρριον ἱάται—following a spell from Homer, described as αἱμαροικόν (*JL* 1<sup>79</sup>). Thumb (*BZ* xxii.

p. 489) compares αἱματορροῦσα “hemorrhage” in MGr (Rhodes).

## αἶνος.

Syll 452<sup>4</sup> (c. B.C. 240, Epidaurus, in dialect) κατὰ τὸν αἶνον τὸν τῶν Ἀ[χαίων] is explained by Dittenberger as a “decree” of the Achaean Council. He compares *ib.* 306<sup>20</sup> (ii/B.C.) μήτε κατὰ ψάφισμα μήτε κατ’ αἶνον, the former being a decree of the people, the latter of the Senate (Delphi); and he cites Hesychius αἶνος· γνώμη, παροιμία, παράδειγμα, ἔπαινος· καὶ ἡ χειροτονία καὶ ψήφισμα.

## αἰνέω.

Dittenberger, in his note on Syll 835<sup>8</sup> (iv/B.C., Elatea) [ὁ δάμ]ος αἰνεῖ, observes that the use of the verb belongs to the older language. But Plutarch has it occasionally; and in the LXX it is four times as frequent as αἰναιέω, especially in the sense of praising God.

## αἵρεσις.

In Michel 1001<sup>vii. 33</sup> (Thera, c. B.C. 200) αἰρείσθω τὸ κοινόν. . . ἄνδρας κτλ· καὶ ἐγγραφέτω καὶ τὰν τούτων αἵρεσιν ὁ ἐπίσσοφος, the noun is the *nomen actionis* of αἰρεῖσθαι, “choose.” The two meanings (1) *animus, sententia*, and (2) *secta, factio*, are both illustrated by Dittenberger in OGIS: for (1) he gives fourteen examples from i/B.C. or earlier, for (2) only three of equal antiquity, viz. 176 τῆς Ἀμμωνίου αἰρέσεως, 178 similar (both from reign of Ptolemy XI, ii/i B.C.), and 442 (a *senatus consultum* of i/B.C. apparently) Σύλλ[ας] αὐτοκράτωρ συνεχώρησεν [π]όλ[εις] ὅπως ἰδί[οις] τοῖς νόμοις αἰρέσιν τε ὦσιν. (Note the effect of slavish translation from Latin ablative.) 2 Pet 2<sup>1</sup> is the only NT passage assigned by Grimm to the first head, and there the RV has a margin assigning it to (2). Herwerden cites an inscription from Delphi of iii/B.C. (*BCH* xx. p. 478) where the word equals εὐνοία: ἐνεφάνισε τὰν αἵρεσιν, ἃν ἔχει ποτὶ τε τὸ ἱερὸν καὶ τὰν πόλιν. Cf. Roberts-Gardner 55<sup>19</sup> (a decree of the Senate and people) καὶ αὐτὸς δὲ Φαίδρος τὴν αὐτὴν αἵρεσιν ἔχων τοῖς προγόνοις (*ἰ. προγόνοις*) διατετέλεκεν ἑαυτὸν ἄξιον παρασκευάζων τῆς πρὸς τὸν δῆμον εὐνοίας. The editors note that this sense of αἵρεσις = “*propensus animus*,” “kindly feeling towards a person,” is very common in later inscriptions.

In the papyri the meaning seems generally “choice”: in wills it is used = “*voluntas*,” or “disposition,” e.g. P Oxy VI. 907<sup>4</sup> (A.D. 276) αἰρέσει τῇ ὑποτεταγμένῃ, “according to the disposition below written.” P Tebt I. 27<sup>66</sup> (B.C. 113) ἐπὶ τὴν αἵρεσιν τῶν ἐπιγενή[μ]ατων shows the pure verbal noun “receiving,” and in P Oxy IV. 716<sup>2a</sup> (A.D. 186) τὴν ἀμείνονα αἵρεσιν δίδοντι it is a “bid” (at an auction); so also BGU II. 656<sup>8</sup> (ii/A.D.) προσερχέστωσαν (*ἰ.ε. -θωσαν*) τοῖς πρὸς τούτοις ἔρεσιν (*ἰ.ε. αἵρεσιν*) δίδοντες. Other examples of the word are P Petr II. 1<sup>8</sup> τὴν τῶν ἀνθρώπων αἵρεσιν, P Par 63<sup>viii. 8 ff.</sup> (c. B.C. 164) προαιρούμενος ἵνα μετακληθῇς ἐτι πρὸς τὴν ἐμὴν αἵρεσιν, and BGU IV. 1070<sup>6</sup> (A.D. 218) εὐδοκοῦντα τῇ αἰρέσει τῆς ἐπιτροπῆς. P Tebt I. 28<sup>9 f.</sup> (B.C. 114) comes nearest to the meaning (1)—καὶ κατὰ τὸ παρὸν δ[ι]ὰ τῶν ἀναφ[ορῶν] τῇ αὐτῇ αἰρέσει κεχρημένων, which the editors render “since they show the same behaviour in their reports.” This use gives us a foretaste of the development *in malam partem*, producing “factiousness” and



then "heresy": cf. *Syll* 308<sup>28</sup> (ii/B.C.) γίνονται δὲ καὶ ἄλλοι [ἡλ]ωται τῆς αὐτῆς αἰρέσεως. In *Syll* 367<sup>11</sup> (i/A.D.) αἰρεσιάρχης means the chief of the profession (medical).

αἰρετίζω.

*Syll* 633<sup>2</sup> (ii/A.D.) αἰρετίσαντος (το)ῦ (θ)εοῦ.

αἰρέω.

The middle usage or this word, which alone occurs in the NT, may be illustrated from P Par 26<sup>51</sup> (B.C. 163-2) (= *Selections*, p. 18) ὑμῖν δὲ γίνονται κρατεῖν πάσης ἥς ἂν αἰρήσθε χώρας, P Lips I. 104<sup>13</sup> (c. B.C. 96-5) περὶ ὧν ἂν αἰρήσθε γραφετέ μοι, P Oxy III. 489<sup>4</sup> (a will, A.D. 117) καθ' ὃν ἔαν αἰρώμαι [τρόπον], P Ryl II. 153<sup>43</sup> (A.D. 138-61) κτῆριος γὰρ ὧν τῶν ἰδίων οὕτως ἥρημαι διατέσθαι, P Tebt II. 319<sup>20</sup> (A.D. 248) δ' ἔαν αἰρήται, and so frequently. It is a sign of the gradual disappearance of the subtler meanings of the middle, that so early as B.C. 95 we find ἔαν αἰρήτε and ἔαν αἰρέσθε used side by side for "if you like," P Grenf II. 36<sup>14,18</sup>; see further *Prolegomena*, p. 159. For other uses of the active cf. P Fay 34<sup>14</sup> (A.D. 161) τὸ αἰροῦν ἐξ ἴσου, "equal instalments," the same in *ib.* 93<sup>17</sup> (A.D. 161), P Oxy III. 502<sup>28</sup> (A.D. 164) τὰς αἰρούσας τῶν ἐνοικίων δραχμὰς ἑκατόν, "the proportionate amount of the rent, 100 drachmae" (Edd.), BGU II. 405<sup>10</sup> (A.D. 348) πέπρακα εἰς τὸ ἐροῦν (*i. e.* αἰροῦν) μοι μέρος.

αἴρω.

For αἴρω, "raise," "lift up," as in Rev 10<sup>5</sup>, cf. *Syll* 807<sup>3</sup> (ii/A.D.) ἀραι τὴν χεῖρα, and so *ib.* 607<sup>20,27</sup>. One passage for αἴρειν χεῖρας may be specially noted, the Alexandrian inscr. in *Preisigke* 1323 (ii/A.D.): θεῷ ὑψίστῳ καὶ πάντων ἐπόπτη καὶ Ἠλὼ καὶ Νεμέσσι αἰρεῖ Ἀρσενιὴν ἄωρος τὰς χεῖρας. The inscr. is heathen, but has striking similarity to the Jewish prayer for vengeance on which Deissmann comments in *LAE* p. 423 ff.: is its thought partly due to Jewish suggestion? In P Fay 103<sup>3</sup> (iii/A.D.) payment is allotted to the bearers of a corpse—τοῖς ἡρκάσι (*i. -όσι*) αὐτόν: cf. P Grenf II. 77<sup>9</sup> (iii/iv A.D.) (= *Selections*, p. 120). In a magical formula of iii/A.D. instructions are given to take twenty-nine palm leaves, on which the names of the gods have been inscribed, and then —ἐρε (= αἴρε) κατὰ δύο δύο, "lift them up two by two," P Oxy VI. 886<sup>19</sup> (= *Selections*, p. 111). A good parallel to Col 2<sup>14</sup> is afforded by BGU II. 388<sup>ii,23</sup> (ii/iii A.D.) ἄρον ταῦτα ἐκ τοῦ μ[έ]τρου. In 19<sup>15</sup> ἄρον, ἄρον, σταύρωσον αὐτόν may be illustrated from a strangely incongruous source, the well-known school-boy's letter, where the boy's mother is represented as saying—ἀναστατοῖ με ἄρρον αὐτόν, "he upsets me: away with him!" P Oxy I. 119<sup>10</sup> (ii/iii A.D.) (= *Selections*, p. 103): cf. *Syll* 737<sup>142</sup> (ii/A.D.) ἔαν δὲ ἀπειλῇ, αἰρέτωσαν αὐτὸν ἔξω τοῦ πυλῶνος. A parallel of a different kind is found in the *defixio* from Cnidus, *Andolent* no. 1<sup>18</sup> (p. 6—iii/ii B.C.) ἵνα αὐτὸν ἐκ τῶν ζώντων ἄρη—which the editor should not (p. 559) assign to αἰρεῖν! In the curious nursery alphabet, P Tebt II. 278 (early i/A.D.) αἴρειν is used six times for stealing (a garment). So in the passive BGU IV. 1201<sup>18</sup> (A.D. 2) εὔρωσαν τὸν στροφέα τοῦ ἐνὸς μέρου [τ]ῆς θύρας ἡρμένον χ[ε]ρσέιν. The use is common. With εἰς it can express "removing to" a place, as P Tebt II. 308<sup>9</sup> (A.D. 174)—a man has paid for 20,000

papyrus stalks "which he has had transported to Tebtunis by Heracleides" (εἰς Τ. Ἡρακλῆιδος διὰ Ἡ.). The classical use of the middle may be seen in P Lond 854<sup>6</sup> (if/ii A.D.) (= III. p. 206, *Selections*, p. 70) ἀράμενος ἀνάπλο[υν], of a tourist going up the Nile. To Wetstein's parallels for Lk 19<sup>21</sup> αἰρεῖς δ' οὐκ ἔθηκες C. Taylor (*JTS* ii. p. 432) adds the Jewish precepts quoted by Philo (*Mangey* II. 629) ἃ τις παθεῖν ἐχθαίρει μὴ ποιεῖν αὐτόν, ἃ μὴ κατέθηκεν μηδ' ἀναιρεῖσθαι, and Plato *Legg.* xi. (913 c) κάλλιστον νόμων διαφθεῖρην καὶ ἀπλούστατον καὶ οὐδαμῇ ἀγεννοῦς ἀνδρὸς νομοθέτημα, ὅς εἴπεν "Ἄ μὴ κατέθου μὴ ἀνέλιχ. In MGr only as compounded, παίρνω = αἰπαίρω.

αἰσθάνομαι.

This verb, in NT only Lk 9<sup>45</sup>, is asserted by Nägeli (p. 57) to be absent from the papyri. This is a still more remarkable oversight than that noted under αἰδώς. A few examples will suffice. P Eleph 13<sup>3</sup> (B.C. 223-2) ἐχάρην ἐπὶ τῷ με αἰσθέσθαι τὰ κατὰ σέ, P Oxy III. 472<sup>3</sup> (c. A.D. 130) οὐτ' ἔφη πρὸς τινα αἰσθέσθαι οὐδενός ("noticed anything"), BGU II. 372<sup>i,16</sup> (A.D. 154) ὤστωσαν [μ]εν τ[ὸ]ν . . . ἐκ ταύτης] τῆς αἰτίας ἔτι κατεχόμενον αἰ[σ]θῆσθαι τῆς τοῦ μεγίστου Αὐτοκράτορος εὐ[μ]εν[ε]ίας (see *Chrest.* I. p. 33), *ib.* 417<sup>4</sup> (ii/iii A.D.) αἰσθόμε(νον) τὴν τοῦ καιροῦ πικρίαν (note the accus. in a vernacular document), *ib.* 531<sup>ii,19</sup> (ii/A.D.) αἰ[σ]θόμενος πῶς με φιλεῖς, and an ostrakon in *Archiv* vi. p. 220 (iii/B.C.) ἀπόσπειλον τοῖς ὑπογεγραμμένοις τὰ πεταλὰς κρυφῇ καὶ μηθεὶς αἰσθανέσθω. But it is hardly necessary to go on to the other five or six volumes in which the index contains this verb. It survives in MGr.

αἰσθησις.

P Leid Wxii. 44 πάσαις ταῖς αἰθήσεσι, Wünsch *AF* 1<sup>8π</sup> (i/ii A.D.) τούτους ἀναθεμα[τ]ίζομεν σῶμα, πνεῦμα, ψ[υ]χὴν, [δι]άνοιαν, φρόνησιν, αἰσθησιν, ζοήν, καρδίαν, and *ib.* 4<sup>45</sup> (iii/A.D.) βασάνισον αὐτῶν τὴν διάνοιαν, τὰς φρένας, τὴν αἰσθησιν. Prof. H. A. A. Kennedy, following Klöpper, quotes a good passage from Hippocrates to illustrate Phil 1<sup>9</sup>:—*de Off. Med.* 3 ἃ καὶ τῇ ὄψι καὶ τῇ ἀφῇ καὶ τῇ ἀκοῇ καὶ τῇ ῥινὶ καὶ τῇ γλώσσῃ καὶ τῇ γνώμῃ ἔστιν αἰσθέσθαι.

αἰσθητήριον.

For this word (Heb 5<sup>14</sup>) see Linde, *Epic.* p. 32, who cited Epicurus, Aristotle, etc., but shows that it came into the vernacular.

αἰσχρολογία.

BGU III. 909<sup>12</sup> (A.D. 359) πολλὰς ἐ[σ]χρολογίας εἰς πρόσωπόν μου ἐξεῖπών. A literary citation is P Oxy III. 410<sup>78</sup> (Doric, iv/B.C.) τὸ δὲ φεύγειν τὰς αἰσχρολογίας με[γ]αλ[ο]πρεπὲς καὶ κόσμος λόγῳ, "the avoidance of abuse is a mark of high-mindedness and an ornament of speech" (Edd.). The adj. is generally associated with foul or filthy rather than abusive speaking in Col 3<sup>8</sup>: cf. *Didache* 3<sup>3</sup>, where after a warning against ἐπιθυμία the Christian is counselled to be μηδὲ αἰσχρολόγος μηδὲ ὑψηλόφθαλμος ("one who casts lewd eyes": cf. 2 Pet 2<sup>14</sup>) ἐκ γὰρ τούτων ἀπάντων μοιχεύει γεννῶνται.

αἰσχροός.

BGU IV. 1024<sup>vii,20</sup> (ii/iii A.D.), where a judge says to a scoundrel ἀπέσφα[ξ]ε γυναικα, Διόδιμε, αἰσχροῶς, P Tebt

I. 24<sup>99</sup> (B.C. 117) αἰ[σχρά] without context, *ib.* II. 276<sup>4</sup> (ii/iii A.D.—an astrological work) ἀπὸ αἰσχροῦ περιστά-  
[σεως?] “an unfavourable position.” The word is not common, and is peculiar to Paul in NT.

### αἰσχύνη.

In P Eleph 1<sup>6</sup> (a marriage contract, B.C. 311–10) (= *Selections*, p. 2) provision is made that if the bride κακοτεχνούσα ἀλίσκῃται ἐπὶ αἰσχύνη τοῦ ἀνδρός, “shall be detected doing anything wrong to the shame of her husband,” he shall be entitled to take certain steps against her: cf. P Gen 21<sup>11</sup> (ii/B.C.) (as completed, *Archiv* iii. p. 388) μηδ’ αἰ[σχύνειν] Μενεκράτην ὅσα φέροι ἀνδρὶ αἰσχύνην—the same formula in P Tebt I. 104<sup>30</sup> (B.C. 92). So P Par 47<sup>25</sup> (c. B.C. 153) (= *Selections*, p. 23) ὑπὸ τῆς αἰσχύνης, “for very shame,” P Oxy III. 471<sup>78</sup> (ii/A.D.) ἀπαξ γὰρ ἐν ἔθει τῆς αἰ[σχύνης] γενόμενον, “for when once accustomed to his shame.”

### αἰσχύνομαι.

P Par 49<sup>25</sup> (B.C. 164–58) ὁ δέ, φαίνεται, τὴν ἡμέραν ἐκείνην ἀσχολληθείς, ἥσυχνται συμμεῖξαι μοι: we may either suppose φαίνεται parenthetical or emend ἥσυχνθαι. *ib.* 28 οὐκέτι ἔκει πρὸς ἐμὲ αἰσχυνοίς, *Syll* 802<sup>122</sup> (iii/B.C., Epidauros) αἰσχυνόμενος δ[ὲ] ἀτε] καταγελάμενος ὑπ[ὸ] τῶν ἄλλων. For the active (not in NT) see P Oxy III. 497<sup>4</sup> (early ii/A.D.) αἰσχύνην Θέωνα, P Gen 21<sup>11</sup>, as quoted under αἰσχύνη.

### αἰτέω.

The ordinary meaning of this word “to make a request,” “to ask for something” is borne out by the papyri, e.g. P Fay 109<sup>12</sup> (early i/A.D.) αἰτησον Σάραν τὰς τοῦ (δραχμάς) ἰβ, “ask Saras for the twelve (silver) drachmae.” In *ib.* 121<sup>12</sup> ff. (c. A.D. 100) it is construed with the accusative of the thing and παρά, τὸ δ[έρ]μα τοῦ μόσχου οὐ ἐβ[ύ]σ[α]μεν αἰτησον πα[ρὰ] τοῦ κύρτου βυρσέως, “ask the hunch-backed tanner for the hide of the calf that we sacrificed” (Edd.): cf. Ac 3<sup>2</sup>. See further *s.v.* ἐρωτάω, and for the distinction between active and middle *Proleg.*, p. 160 f. If the middle connotes a greater degree of earnestness, it is natural that it should be more frequent than the active, as for example in the phrases αἰτούμενος λόγον δηλῶ . . . (P Hamb I. 6<sup>8</sup> (A.D. 129), αἰτούμενος . . . ὀνόματα . . . δίδομαι (BGU I. 91<sup>6</sup> ff. A.D. 170–1), and see the list of passages in the index to *Syll* (iii. p. 245). The verbal occurs negated in P Ryl II. 163<sup>4</sup> (A.D. 139) γῆς κατοικικοῦ ἀναιτήτου, “not subject to demand” (Edd.—see the note on 164<sup>4</sup>).

### αἰτημα.

*Syll* 418<sup>82</sup> (iii/A.D.) οὐδεὶς ἡμῖν ἐνόχλησεν οὔτε ξενίας (αἰτή)ματι οὔτε παροχής ἐπιτηδείων. For αἰτησις see P Oxy I. 56<sup>21</sup> ff. (A.D. 211) διέγραψα δὲ τὸ ὀρισμένον τῆς αἰτήσ[εως] τέλος: “I have paid the appointed tax for making such a request” (Edd.): the word is fairly common.

### αἰτία.

P Petr III. 53 (n) (iii/B.C.) ἀπέσταλται εἰς Ἀλεξανδρείαν πρὸς αἰτίαν ὑπὲρ ἧς ἀπ[ο]λογίζεται ἀ[λ]λ’ οὐ τυχὼν ἐπι-  
δείξειν (? for -δείξει) [π]ρὸς βίαν ἔχεται, “he was sent to Alexandria to meet a charge against him and make his

defence; but since he did not succeed in clearing himself he is forcibly detained” (Edd.). So BGU I. 267<sup>8</sup> (A.D. 199) τοῖς δικαί[α]ν αἰτ[ή]σαν ἐσχηκόσι, and so identically P Strass I. 22<sup>3</sup> ff. (iii/A.D.)—it was a legal formula. Note P Ryl II. 144<sup>22</sup> (A.D. 38) ἐτόλμησεν πθόνους (= φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, “to bring baseless accusations of malice” (Edd.). In *ib.* 63<sup>2</sup> (iii/A.D.—an astronomical dialogue) τίς δὲ ἡ αἰτία τούτων [τῶ]ν [εἰ]δῶλων (“What is the cause of these images?”—Edd.) we might possibly render “case”: Prof. Hunt paraphrases “What is the meaning?” If so, it comes fairly near Mt 19<sup>10</sup> εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός. Cf. P Par 49<sup>27</sup> (B.C. 164–58) εἴπερ οὖν ἐστὶν αὐτῇ ἡ αἰτία. A more general use in P Hib I. 43<sup>7</sup> (B.C. 261 (260)) ἵνα μὴ αἰτίας ἔχῃς, “lest you be blamed.” P Giss I. 401<sup>2</sup> (A.D. 212) joined with λ[υβ]έλλου[s] in the sense of *querellae* (Ed.). The more ordinary meaning “reason,” “excuse,” like Mt 19<sup>9</sup>, etc., hardly needs illustration, but cf. BGU I. 136<sup>25</sup> ff. (A.D. 135) κατὰ ταύτην [τὴν αἰ]τίαν, P Oxy III. 472<sup>5</sup> (c. A.D. 130) εἶχεν μὲν οὖν αἰτίας, and frequently in the inscriptions, e.g. *Michel* 456<sup>14</sup> (ii/B.C.) διὰ ταύτας τὰς αἰτίας. BGU IV. 1205<sup>7</sup> (B.C. 28) τὴν αἰτίαν τοῦ φακοῦ has an insufficiently clear context. “Aven αἰτίας, *sine causa*, appears in PSI 41<sup>16</sup> (iv/A.D.).

### αἰτιάομαι.

In Rom 3<sup>8</sup> D\*G ἡγιασάμεθα is read for προηγιασάμεθα of the printed texts: cf. P Tebt I. 35<sup>19</sup> (B.C. 111) παρὰ ταῦτα ποιῶν ἑαυτὸν αἰτιάσεται, “any one disobeying these orders will render himself liable to accusation,” and *OGIS* 484<sup>30</sup> (ii/A.D.) ἡτιάθησαν. In P Oxy VII. 1032<sup>51</sup> (A.D. 162) τὸν ὑπηρέτην αἰτιάς, we have an abnormal active. The verb is not uncommon.

### αἷτιος.

For the absolute use = “guilty,” cf. BGU II. 651<sup>10</sup> (A.D. 192) and P. Flor I. 91<sup>8</sup> ff. (A.D. 255) πρὸς τοὺς φανη-  
σμένους αἰτίους: so P Tebt II. 330<sup>10</sup> ff. (ii/A.D.) πρὸς τὸ φανέντος τινὸς αἰτ[ή]σ[ε]ν μὲν μοι τὸν λόγ[ον], “if any one is proved to be the culprit, he may be held accountable to me” (Edd.), *ib.* 333<sup>10</sup> (A.D. 216), etc. A more neutral sense, “responsible,” occurs three times in the Revenue Papyrus (B.C. 259–8), where sundry officials “shall, each of them who is responsible (ἐκαστος τῶν αἰτίων), pay a fine to the Treasury,” if on inspection it appears that the proper acreage has not been sown. It is used wholly in *bonam partem* in Heb 5<sup>9</sup>, with which cf. Diodorus Siculus iv. 82 αἷτιος ἐγένετο τῆς σωτηρίας. For the dependent genitive cf. also *Syll* 737<sup>80</sup> (ii/A.D.) ὁ αἷτιος γενόμενος τῆς μάχης. The Lukan use of the neuter = “cause,” shading into “crime,” may be illustrated from P Hib I. 73<sup>18</sup> (B.C. 243–2) ὅπως εἰδῆς εἶναι αἰτίων τοῦ μὴ γενέσθαι τῷ Δω[ρ]ῶνι ἀπόδοσιν τῇν Πάτρωνος βίαν, “the reason . . . is the violence of P.” (Edd.).

### αἰτίωμα.

So in Ac 25<sup>7</sup> (all uncials), hitherto without external parallel: the confusion between -aw and -ow forms recalls ἡσσωσθαι and (Ion.) ἑσσοῦσθαι. It is now supported by P Fay III<sup>8</sup> (A.D. 95–6) (= *Selections*, p. 66) ὁ [ὄν]ηλάτης τῷ αἰτίωμα περιεπύησε, “the donkey-driver shifted the



blame from himself." The generally illiterate character of the document somewhat discounts the value of its evidence.

### αἰφνίδιος.

The adverb occurs in P Fay 123<sup>21</sup> ff. (c. A.D. 100), an uneducated letter — αἰφνιδί[.]ως (with a letter erased) εἶρχεν ἡμῖν σήμερον : cf. *Syll* 324<sup>20</sup> (i/B.C.) αἰφνιδίον σ(υ)μφορὰν θεασάμενος, also *ib.* 326<sup>7</sup> αἰφνιδίως ἐπιβαλόν-τος and *OGIS* 339<sup>18</sup> (ii/B.C.) ἐκ τῆς αἰφνιδίου περιστάσεως.

### αἰχμαλωτίζω.

*Syll* 348<sup>7</sup>, 10 (Cyzicus, i/B.C.) ὃν αἰχμαλωτισθέντα ἐκ Λιβύης . . . [δ]τι ἡχμαλώτισταται Μάρκος. Phrynichus (ed. Lobeck, p. 442) characterizes the verb as ἀδόκιμον (*i. e.* good vernacular !).

### αἰχμαλωτος.

The word is found in P Lille I. 3<sup>66</sup> (after B.C. 241-0) αἰχμαλώτοις εἰς τὴν γινομένην σ[ύ]νταξιν? In their note the editors think that the reference is to certain prisoners brought from Asia by Philadelphus (cf. P Petr II. 29(δ)<sup>2</sup> to some of whom a regular "allowance" or "grant" (σύνταξις) may have been made. Dittenberger's indices show seven inscriptions in *Syll* and one in *OGIS* containing the word, all in the Hellenistic period. For the subst. see *Michel* 965<sup>6</sup> (beginning ii/B.C.) ἔ[ξ]ωσισεν ἐκ τῆς αἰχμαλωσίας.

### αἰών.

*Magn* 180<sup>3</sup> ff. (ii/A.D.) μόνος τῶν ἀπ' αἰῶνος νευκῆσας Ὀλύμπια, etc.—the athlete is claiming to have made a record : cf. the description of a certain ἀρχιερεὺς τῶν θεῶν in *Syll* 363<sup>6</sup> (i/A.D.), as διὰ βίου πρῶτον τῶν ἀπ' αἰῶνος, and *ib.* 686<sup>48</sup> (ii/A.D.) ἦν μόνος ἀπ' αἰῶνος ἀνδρῶν ἐποίησεν. P Oxy I. 33<sup>iii.9</sup> (ii/A.D.) θεωρήσατε ἕνα ἀπ' αἰῶνος ἀπαγόμ[ε]νον, "behold one led off to death," literally "from life." Minns *IosPE* i. 22<sup>33</sup> τῶν ἀπ' αἰῶνος. *Preisigke* 1105 (i/A.D.) ἐπ' ἀγαθῶς εἰς τὸν (i. τὸν) αἰῶνα. P Giss I. 13<sup>19</sup> (ii/A.D.) ὅπω[s] πλουτή[σ]ης εἰς αἰῶνα "for the rest of your life." P Oxy I. 41 (iii/iv A.D.) is a curious report of a public meeting at Oxyrhynchus, punctuated with cries of "Ἀγούστοι κύριοι εἰς τὸν αἰῶνα, "the Emperors for ever !": cf. *OGIS* 515<sup>55</sup> (iii/A.D.) *Succlam(atum) est : is αἰῶνα* with Dittenberger's note. So *Syll* 376<sup>50</sup> (i/A.D.) Διὶ Ἐλευθερίῳ [Νέρων]ι εἰς αἰῶνα : also *Magn* 139<sup>7ff</sup> (i/B.C.) εὐεργέτην δὲ [γ]εγονότα τοῦ δήμου κατὰ πολλοὺς [τ]ρόπους πρὸς τὸν αἰῶνα, *OGIS* 383<sup>44</sup> (i/B.C.) εἰς τὸν ἀπειρον αἰῶνα—passages which are sufficient to show how thoroughly "Greek" the prepositional combinations with αἰών are. Reference should be made to *Syll* 757 (i/A.D.), an interesting inscription dedicated to Αἰών as a deity. For αἰών = period of life, cf. *Syll* 364<sup>9</sup> (A.D. 37) ὡς ἂν τοῦ ἡδίστου ἀνθρώπου αἰῶνο(s) νῦν ἐνεστῶτος. On the Rosetta stone, *OGIS* 90 (B.C. 196), Ptolemy V is described as αἰωνόβιος : cf. P Lond 3<sup>19</sup> (B.C. 146 or 135) (= I. p. 46) ἐπὶ βασιλείας αἰωνοβίου. So P Giss I. 36<sup>20</sup> (B.C. 161) βασιλεύ(οντος) αἰωνοβί(ου) of Ptolemy Philometor. See below on αἰώνιος, where also there are remarks on etymology.

### αἰώνιος.

Without pronouncing any opinion on the special meaning which theologians have found for this word, we must note that outside the NT, in the vernacular as in the classical

Greek (see Grimm-Thayer), it never loses the sense of *perpetuus* (cf. Deissmann *BS* p. 363, *LAE* p. 368). It is a standing epithet of the Emperor's power : thus *Cagnat* IV. 144<sup>3</sup> τ.α.οίκον of Tiberius, BGU I. 176 τοῦ αἰωνίου κόσμου of Hadrian. From the beginning of iii/A.D. we have BGU II. 362<sup>iv.11</sup> ff. ὑπὲρ σωτηριῶν καὶ αἰω[νίου] διαμο[ν]ῆς τοῦ κυρίου ἡμῶν Αὐτοκρά[τορος] Σεουή[ρου] Ἀντωνίνου. Two examples from iv/A.D. may be quoted addressed to the Emperor Galerius and his colleagues : ὑμετέρῳ θείῳ καὶ αἰωνίῳ [νεύματι], and [ὑπὲρ] τῆς αἰωνίου καὶ ἀφθάρτου βασιλείας ὑμῶν, *OGIS* 569<sup>20, 24</sup>. Ultimately it becomes a direct epithet of the Emperor himself, taking up the succession of the Ptolemaic αἰωνόβιος (see above under αἰών *sub fin.*). The earliest example of this use we have noted is BGU IV. 1062<sup>27</sup> (A.D. 236), where it is applied to Maximus : so in P Grenf II. 67<sup>27</sup>, a year later. (In both the word is said to be very faint.) P Lond 233<sup>9</sup> (= II. p. 273) παρὰ τῆς θιότητος τῶν δεσποτῶν ἡμῶν αἰωνίων Αὐγούστων, referring to Constantius and Constans, is the precursor of a multitude of examples of the epithet as applied to the Christian Emperors. The first volume of the Leipzig Papyri alone has twenty-seven instances of the imperial epithet, all late in iv/A.D. Even in BGU I. 303<sup>2</sup> (A.D. 586) and *ib.* 309<sup>4</sup> (A.D. 602) we have still τοῦ αἰωνίου Αὐγούστου (Maurice). In *Syll* 757<sup>12</sup> (i/A.D.—see under αἰών) note θέλεις φύσεως ἐργάτης αἰωνίου (of Time). *Syll* 740<sup>18</sup> (iii/A.D.) joins it with ἀναφαίρετον. P Grenf II. 71<sup>11</sup> (iii/A.D.) ὁμολογῶ χαρίζεσθαι ὑμῖν χάριτι αἰωνία καὶ ἀναφαιρέτῃ is a good example of the meaning *perpetuus* ; and from a much earlier date (i/B.C.) we may select *OGIS* 383<sup>8</sup> f. (a passage in the spirit of Job 19<sup>24</sup>) : Ἀντίοχος . . . ἐπὶ καθωσιωμένων βάσεων ἀσύλοις γράμμασιν ἔργα χάριτος ιδίας εἰς χρόνον ἀνέγραψεν αἰώνιον. Add BGU II. 531<sup>ii.20</sup> (ii/A.D.) ἔδαν δὲ ἀστοχήσης [αἰω]νίαν μοι λοίπην (*i. e.* λύπην) [π]αρέχιν μέλλis. In his Index to *OGIS* Dittenberger gives fourteen instances of the word.

The etymological note on αἰών in Grimm-Thayer, though less antiquated than usual, suggests the addition of a statement on that side. Αἰέν is the old locative of αἰών as αἰές is of αἰώς (acc. αἰῶ in Aeschylus), and αἰεῖ, αἰεῖ of \*αιφόν (Lat. *aevum*), three collateral declensions from the same root. In the Sanskrit *āyu* and its Zend equivalent the idea of *life*, and especially *long life*, predominates. So with the Germanic cognates (Gothic *aīws*). The word, whose root it is of course futile to dig for, is a primitive inheritance from Indo-Germanic days, when it may have meant "long life" or "old age"—perhaps the least abstract idea we can find for it in the prehistoric period, so as to account for its derivatives.

In general, the word depicts that of which the horizon is not in view, whether the horizon be at an infinite distance, as in Catullus' poignant lines—

Nobis cum semel occidit brevis lux,  
Nox est *perpetua* una dormienda,

or whether it lies no farther than the span of a Caesar's life.

### ἀκαθαρσία.

In a literal sense the noun occurs in a formula used in agreements for renting houses, which the tenant undertakes to leave in good condition. Thus P Oxy VIII. 1128<sup>25</sup> (A.D. 173) παραδῶτω τοὺς τόπους καθαροὺς ἀπὸ κοπρίων καὶ πάσης ἀκαθαρσίας : *ib.* VI. 912<sup>26</sup> (A.D. 235), BGU II. 393<sup>16</sup> (A.D. 168) ἀν[ε]ν ἀκαθαρσία[s], P Lond 216<sup>8ff</sup>. (A.D. 94)



(= II. p. 187), P Lips I. 16<sup>10</sup> (A.D. 138) where ἀπό stands without καθαρούς (see under ἀπό). Vettius Valens, p. 2<sup>19</sup>, has it in conjunction with κιναιδία: Kroll takes it as "oris impudicitia (?)." *or*

### ἀκάθαρτος.

The adjective is found in a moral sense of an unclean demon in the long magical papyrus P Par 574<sup>128</sup> (= *Selections*, p. 113). It occurs in the correspondence of the architect Cleon (B.C. 255-4), P Petr II. 4, (3)<sup>8</sup> (p. [8]), εἰλήφαμεν δὲ τοῦ ἀκαθάρτου καὶ τὸ [. . .], where the ganger Apollonius seems to be writing about a supply of iron for quarrymen, but the mutilation prevents our determining the reference. Vettius Valens, p. 76<sup>1</sup>, has πάθειν ἀκαθάρτους καὶ παρὰ φύσιν ἡδοναῖς, where the ethical sense is completely developed: half way comes *Syll* 633<sup>3</sup> (ii/A.D. according to Michel), where a Lycian named Xanthus dedicates a shrine to Mên Tyrannus and says καὶ [μηθένα] ἀκάθαρτον προσάγειν· καθαρίζεστω δὲ ἀπὸ σ(κ)όρδων κα[ὶ] χοιρέων] κα[ὶ] γ[υναικός]—the impurity is ritual.

### ἀκαίρως.

The well-known letter of a prodigal son, BGU III. 846<sup>14</sup> f. (ii/A.D.) (= *Selections*, p. 94) has the adverb ἀκαίρως πάντα σοι διήγγεται, "unseasonably related all to you." For the adjective cf. *Syll* 730<sup>12</sup> (ii/B.C.) αἱ λίαν ἀκαιροὶ θαπνάται. The derived noun appears in P Par 63<sup>xii, 23f.</sup> (B.C. 165) διὰ τε τὴν περιέχουσάν μιν (l. με) κατὰ πολλοὺς τρόπους ἀκαί[ρι]αν.

### ἄκακος.

BGU IV. 1015<sup>11</sup> f. (A.D. 222-3) λ[άχαν]ον νέον νέον καθαρὸν ἄδο[λ]ον. [. . .] α[κακ]ον must have a passive sense 'undamaged.' So P Oxy I. 142<sup>6</sup> (A.D. 534), a similar formula. For ἄ = "simple" rather than "innocent" in Rom 16<sup>18</sup>, see the quotations from Wetstein recalled by Field *Notes*, p. 166.

### ἄκανθα.

In P Oxy III. 646 (time of Hadrian) a legacy includes κλέινη ἀκανθίνη, i.e. a couch made of acantha-wood (Herod. ii. 96, Strabo 175). Sir F. G. Kenyon (P Lond I. p. 140), calls it "the Egyptian acacia from which gum arabic is obtained, and whose branches were in early times used for boat-building." Its pods are mentioned in P Leid X (iii/iv A.D.), a long list of chemical prescriptions: xii. 35 (p. 237) ἀκάνθης κέρατια. The name, or derivatives of it, may be seen in P Lond 214<sup>13</sup> ff. (A.D. 270-5) (= II. p. 162), *ib.* 1177<sup>17</sup> (A.D. 113) (= III. p. 186), P Oxy I. 121<sup>4</sup> (iii/A.D.), *ib.* VI. 909<sup>17</sup> (A.D. 225), *ib.* VIII. 1112<sup>5</sup> (A.D. 188), P Flor I. 50<sup>72</sup> (A.D. 268), etc. This evidence isolates further the word as used in Mark and John (Isa 34<sup>13</sup>); but the meaning there is not shaken. We need not discuss the identification of ἄκανθα, ἄκανθος (so MGr ἄγκάθι, Pontic ἄχάντι, "thorn"), and the derived adjective, as occurring in Egypt: in the NT the exact nature of the thorny plant indicated is indeterminate: see *Enc. Bibl.* 5059 f.

### ἄκαρπος.

The adj. may be cited from P Oxy I. 53<sup>9</sup> (A.D. 316) ὅ[τε] ἐφίδον τὴν περσεῖαν ἄκαρπὸν οὖσαν πολλ[ῶ]ν ἐτῶν

διόλου ξηραντίσαν. For the subst. see *Syll* 420<sup>30</sup> (i/A.D.) διὰ τὰς γενομένας ἐφ[ε]ξῆς ἀκαρπίας τῶν ἐλαιῶν.

### ἀκατάγνωστος.

To illustrate this NT ἄπ. εἰρ. (Tit 2<sup>8</sup>) Deissmann (*BS* p. 200 f.) cites from the inscriptions a sepulchral epitaph *CIG* 1971 <sup>65</sup> (Thessalonica, A.D. 165), where the word is applied to the deceased, and a similar usage in an inscription at Rome *IGSI* 2139<sup>3</sup> (date ?) (ἄμεμπος, ἀκατάγνωστος), also a deed of tenure from the Fayûm, BGU I. 308<sup>8</sup> (Byz.) (= *Chrest.* II. 278) ἐπάναγκες ἐπιτελέσωμεν τὰ πρὸς τὴν καλλιέργειαν τῶν ἀρουρῶν ἔργα πάντα ἀκαταγνώστ[ως]. Add P Oxy I. 140<sup>15</sup>, P Lond 113<sup>15</sup> (= I. p. 209), P Grenf I. 57<sup>18</sup> and *ib.* 58<sup>11</sup> (all vi/A.D.): also P Giss I. 56<sup>15</sup> (vi/A.D.) where the editor cites similar expressions, such as ἀκαταφρονήτως, ἀναμφιβόλως. Nägeli (p. 47) compares εὐκατάγνωστος in P Tor I. 1<sup>viii, 11</sup> (ii/B.C.).

### ἀκατάκριτος.

This word has hitherto been found only in Ac 16<sup>27</sup>, 22<sup>25</sup>, and though "uncondemned" (AV, RV) is its natural meaning, this does not suit the context. Accordingly Blass thinks that it may there = Attic ἄκριτος, which can be used of a cause *not yet tried*. See also Ramsay *St Paul*, p. 225, where it is pointed out that Paul in claiming his rights would probably use the Roman phrase *re incognita*, "without investigating our case," and that this was inadequately rendered by the Lucan ἀκατάκριτος.

### ἀκατάπατος.

For the genitive construction after this neuter adjective in 2 Pet 2<sup>14</sup> ἀκαταπάτους ἁμαρτίας, cf. such examples from the papyri as P Tebt I. 124<sup>28</sup> (c. B.C. 118) ἀσυκοφαντή(τους) καὶ ἀδιστάστους ὄντος πάσης αἰ[τ]ίας, BGU III. 970<sup>71</sup> (A.D. 177) τῆς εἰς ἅπαντας εὐεργεσίας . . . ἀβοήθητος: see *Proleg.* p. 235. In view of the common vulgar change of αὐ to ᾱ (as in "Ἀγουστος, ἁτός, etc.—see *Proleg.* p. 47) it is not improbable that ἀκατάπαυστος may be the word intended, so that the mass of the MSS. have glossed correctly. Prof. Thumb suggests that the influence of ἐπάν may have affected the form. For this word cf. PSI 28<sup>62</sup> (iii/iv A.D.—magic) ἔρωτι ἀκαταπαύστω.

### ἀκαταστασία.

A literary citation for this Stoic word may be made from P Grenf I. 1<sup>4</sup> (ii/B.C.), the Erotic fragment, where the faithless lover is called ἀκαταστασίης εὐρέτης. See also the astrological papyrus published in *Archiv* i. p. 493 f. τῆς συ[μβ]ίου σῆς ἀκαταστασί[αν] (l. 25 f.). It occurs nearly a dozen times in Vettius Valens, coupled with πλάνη καὶ ἀλητεία (p. 4<sup>18</sup>), ἀνωμαλία (p. 44<sup>18</sup>—one MS.), στάσις, ἔχθρα, συνοχή, κρίσις, ταραχή, etc.: it several times has οἰκείων dependent on it. The verb ἀκαταστατέω also occurs three times. That the astrologers had so thoroughly domesticated it does not prove that Paul, James and Luke were using a word of the higher culture.

### ἀκατάστατος.

*Audolenti* no. 4 (b)<sup>12</sup> (a curse on a leaden tablet from Cnidus) ἀνατίθημι Δάματρι καὶ Κόραι τὸν τὴν οἰκία(ν) μου ἀκατά[σ]τατον ποιού(ν)τα. The date (*op. cit.* p. 5) is given as B.C. 300-100, though the series may be later (Newton).

## ἀκέριος.

*Syll* 210<sup>13</sup> (iii/B.C.) τὴν χώραν ἀκέριον. P Par 69 iii. 28 (A.D. 232) (= *Chrest.* I. p. 64) . . . αὐτῷ τὸ πρᾶγμα ἀκέριον ὡς ἦλθεν . . . In PSI 86<sup>8</sup> (A.D. 367-75) a man named Aurelius Sneus is bailed out of prison on certain conditions, ἀκέριον καὶ ἐκτὸ[s] φυλακῆς ἀναδοθέντα. Much earlier comes an instance of the adverb, in BGU IV. 1208<sup>47</sup> (B.C. 27-6) ἐξηγή[σατό] μοι ἀκεράως an outrage (ἔβρις) set forth in the petition which these words close. It is associated with ἀσινῆς in IG III. 1418 (ii/A.D.), and in a Delphian inscr. of ii/B.C. (*BCH* xxvii. p. 109<sup>23</sup>) πρᾶγμα ἄ. = οὐ κεκριμένον. Crönert, to whom these two passages are due, cites also IG XIV. 951<sup>21</sup> (Rome, B.C. 78) εἰς ἀκέριον ἀποκαθιστάναι = *in integrum restituere*. In P Lips I. 13<sup>11</sup> (A.D. 366) ἀ[κεράϊον] ὄντων καὶ ἀκινδύνων is applied to a loan, in the promise to pay interest. (MGr ἀκέριος.)

## ἀκλινής.

This NT ἄπ. εἶρ. (Heb 10<sup>23</sup>) occurs in a petition (v/A.D.) of stilted style but far from accurate: P Oxy VI. 904<sup>9</sup> ταῖς ἀκλινεῖς (ἴ. -έσιν) ἀκοαῖς τῆς ὑμετέρας ἐξουσίας, "the impartial ears of your highness."

## ἀκμάζω.

In his famous speech at Corinth, announcing freedom to the Greeks, Nero expresses regret that it had not been in his power to offer it ἀκμαζούσης τῆς Ἑλλάδος, so that more might have shared in his bounty (*Syll* 376<sup>17</sup>). The more literal sense appears in P Lond 46<sup>20</sup> (a magical papyrus, iv/A.D.) (= I. p. 72) ὅσα ἀκμάζει τῶν ὀπωρῶν. According to Moeris ("ἡβᾶν Ἀττ., ἀκμάζειν Ἑλλ."). Nero's composition-master must have allowed a vernacular word to sully the purity of the oration.

## ἀκμήν.

In *OGIS* 201<sup>13</sup> (vi/A.D.) οὐκ ἀπῆλθον ὅλως ὀπίσω τῶν ἄλλων βασιλέων, ἀλλὰ ἀκμήν ἐμπροσθεν αὐτῶν, the adverb seems to have the meaning "valde, magnopere, longe," in accordance with the original meaning of ἀκμή (see Dittenberger's note). Cf. *Syll* 326<sup>12</sup> (i/A.D.) παραλαβὼν τοὺς ἐν ἀκμαῖ τῶν πολιτῶν: similarly P Oxy III. 473<sup>6</sup> (A.D. 138-60) παρὰ τὴν πρώτην ἀκμήν. A compound adjective ἱσακμον, "with an even edge," is applied to a weaver's instrument in P Oxy VII. 1035<sup>14</sup> (A.D. 143). See on the later history of this word (MGr ἀκόμα = ἔτι) K. Krumbacher's important article in Kuhn's *Zeitschrift* xxvii. pp. 498-521. The noun was in Hellenistic use, according to Moeris: "ὥρατα γάμων Ἀττ., ἐν ἀκμή γάμων Ἑλλ." The adverbial accus. was banned by the same grammarian in favour of ἔτι: so also Phrynichus (Rutherford *NP*, p. 203). In the NT, however, except for Mt 15<sup>16</sup>, all writers conspired to Atticize here: ἔτι was clearly quite good "bad Greek," as well as ἀκμήν!

## ἀκοή.

The word is sometimes concrete, denoting "the ear": so in the late document cited above under ἀκλινής, and in P Oxy I. 129<sup>4</sup> (vi/A.D.) εἰς ἀκοὰς ἐμὰς ἦλθεν. Much earlier is Wunsch *AF* 1<sup>17</sup> (i/ii A.D.) where ἀκοάς stands between ἐνκέφαλον [πρόσω]πον and ὀφρ[ύς] μυκτήρας. Its more normal sense of "hearing" appears in a would-be cultured letter, BGU IV. 1080<sup>6</sup> (iii/A.D.) (= *Chrest.* I. p. 564) καὶ ἡμεῖς δὲ ἀκοή ἀπόντες ὡς παρόντες διαθέσι νηφράνθημεν:

the writer is able to quote Homer. It is joined with ὁσφρησις (as in 1 Cor 12<sup>17</sup>) in the quasi-literary P Ryl II. 63<sup>5</sup> (iii/A.D.—an astrological dialogue).

## ἀκολουθεῖω

is still the word for "following," in MGr (ἀκολουθῶ): it is noteworthy that in a large batch of petitions in P Ryl II. 124-152, from Euhemeria (A.D. 28-42) we find the MGr form anticipated four times (ἐπηκολούθησε or -ηκότος). In the papyri the verb takes the place of ἔπομαι, which is also wanting in the NT, and in the LXX is confined to 3 Maccabees. In the most literal sense we have such passages as P Lond 131 *recto*<sup>29</sup> (A.D. 78-9) (= I. p. 171) παιδ(ῶν) β ἀκολουθοῦντων τοῖς ὄνοις. P Lille I. 1 *verso*<sup>18</sup> (B.C. 259) has an inanimate object: ἀκολουθήσουσι δὲ τοῖς προϋπάρχουσι χώμασι, "they will follow up, continue, the existing banks." For the thought of "following" to get a favour see BGU IV. 1079<sup>10</sup> (A.D. 41) (= *Selections*, p. 39), ἀκολουθεῖ δὲ Πτολλαρῶνι πᾶσαν ὥραν, "stick to Ptolemaion constantly": cf. I. 26 μάλλον ἀκολουθεῖν αὐτῷ δύνῃ φιλιάσαι αὐτῷ, "rather stick to him, and so you may become his friend." In P Petr III. 128<sup>10</sup> the verb is used of journey-money assigned to an official, ἐφόδους τοῖς ἀκολουθοῦσι τῷ [ἐπιστά]τῃ. A striking parallel to the language of Mt 19<sup>27</sup>, and parallels, is to be found in an early papyrus Latin letter of recommendation discovered at Oxyrhynchus, P Oxy I. 32<sup>10 ff.</sup> (ii/A.D.), "reliquit enim su[o]s [e]t rem suam et actum et me secutus est." If the letter can be regarded as a Christian letter, its value, in view of its age, would be unique: see Deissmann *LAE*, p. 182. For the adjective, see P Tebt II. 296<sup>14</sup> (A.D. 123) ἀκόλουθ(όν) ἐστι, "it is consequently right" (Edd.), and for the adverb, see P Tebt I. 33<sup>2</sup> (B.C. 112) (= *Selections*, p. 30) φρόντισον οὖν ἵνα γενή(ται) ἀκολουθῶς, "take care therefore that action is taken in accordance with it," P Oxy I. 38<sup>13</sup> (A.D. 49-50) ἀκολουθῶς τοῖς ὑπὸ σοῦ, "in accordance with what had been enacted by you":—the word is very common. The verb normally takes the dative. P Amh II. 62<sup>2</sup> (ii/B.C.) shows it absolute: εἰσὶν οἱ ἀκολουθοῦντες μαχαιρο(φόροι) Δίδυμος Λυσίμαχος κτλ. In P Lille I. 26<sup>4</sup> (iii/B.C.) we have an adverbial accus., εἰ μὴ ἀκολουθεῖς ἅπαντα. Note P Par p. 411 (Ptol.) Ἀμ[μ]ώνιον ἀκολουθούντά σοι ὀφθαλμοῖς. For ἀκ. μετὰ cf. Rutherford *NP*, p. 458 f., where the construction is shown to be Attic.

## ἀκούω.

The verb is of course common enough, and needs little or no illustration, having few peculiarities. Its use for a judicial hearing (as Ac 25<sup>22</sup>) may be paralleled with P Iand 9<sup>10</sup> (ii/A.D.) καὶ [μέ]χ[ρι] τούτου οὐπο ἡκούσθ[η]μεν, and P Oxy VII. 1032<sup>59</sup> (A.D. 162), where the epistrategus endorses a petition with ἀκουσθήσεται. So in BGU II. 511<sup>14.2</sup> (= *Chrest.* I. p. 26), an account written about A.D. 200 of a trial before Claudius, we have ἀκούει Κλαύδιος Καῖσα[ρ] Σέβαστος Ἰσιδώρου γυμνασιάρχου πόλεως Ἀ[λεξανδρίων] κατὰ Ἀγρίππου βασιλέω[s]. The last example will illustrate ἀκούειν with normal gen. of person: P Par 48<sup>4</sup> (B.C. 153) (= Witkowski<sup>2</sup> p. 91) ἀκούσαντες . . . τὰ περὶ σοῦ συμβεβηκότα will serve for *accus. rei*, and will also illustrate the common use with περί, since the phrase is a mixture of ἀκ. περὶ σοῦ and ἀκ. τά σοι συμβεβηκότα (Witk.). The



same papyrus shows us the participial object clause, I.<sup>12</sup> ἀκούσαντες δὲ ἐν τῷ μεγάλῳ Σαραπείου ὄντα σε. In P Amh II. 37<sup>8</sup> (ii/B.C.) ἐκούμεν δὲ μὴ παραγεγονέ[ναι] . . . we have apparently the infin. construction, and so in P Grenf II. 36<sup>15</sup> (B.C. 95), ἡκούσαμεν τὸν μὴν καταβε-  
βρωκέναι τὸν σπόρον—Witkowski (<sup>2</sup> p. 120, cf. p. xiv.) allows the writer to be “modice eruditus.” For ἀκούειν ὡς cf. CPHerm 22<sup>5</sup>: for the commoner ὅτι, P Tebt II. 416<sup>8</sup> (iii/A.D.) μὴ οὖν ἀκούσης ἀνθρώπων ὅτι μέλλω μένιν ἐνθάδε. With the introductory imper., as in Mk 4<sup>3</sup>, cf. the dialogue in P Ryl II. 63<sup>3</sup> (iii/A.D.) where ἀκουε precedes an exposition.

## ἀκρατής

in the sense of “impotent” is found in Syll 802, 803 (iii/B.C.), inscriptions from Asclepius’ temple, e.g. 802<sup>22</sup> ἀνὴρ τοὺς τὰς χηρὰς δακτύλους ἀκρατεῖς ἔχων. Vettius Valens (p. 39<sup>33</sup>) associates ἀστάτους ταῖς γνώμας καὶ ἀκρατεῖς.

## ἀκροτος.

P Oxy II. 237<sup>vii.40</sup> (A.D. 186) παρ’ οἷς ἀκρατός ἐστιν ἡ τῶν ν[δ]μων ἀποτομ[ε]α, “amongst whom the severity of the law is untempered” (Edd.). It is said to mean “undiluted” in MGr: cf. *Od.* ix, 297 ἀκρητον γάλα.

## ἀκριβεία.

P Par 63<sup>ii.45</sup> (ii/B.C.) μετὰ πάσης ἀκριβείας, τὴν ἐκτ[ε]νε-  
[σ]τάτην [ποι]ήσασθαι πρόνοιαν combines some character-  
istic Lucan and Pauline words. P Lond 121<sup>841</sup> (iii/A.D.) (= I. p. 111), has ἐπ’ ἀκριβείας, an adverbial phrase like ἐπ’ ἀληθείας. A rather literary document, an advocate’s speech for prosecution—suspected by the editors of being a rhetorical exercise—contains the sentence ἀμεινον δ’ αὐταὶ καὶ σαφέ-  
στερον τὴν περὶ τοῦτο ἀκριβείαν καὶ τὴν ἐπιμελείαν Μάξιμ[ο]ν δηλώσουσιν (P Oxy III. 471<sup>ii.8</sup>, ii/A.D.), which the editors translate, “These letters will still better and more clearly exhibit Maximus’ exactness and care in this matter.” Near the end of the petition of Dionysia (P Oxy II. 237<sup>viii.39</sup>, A.D. 186) we have μετὰ πάσης ἀκριβείας φυλασσέσθωσαν (sc. αἱ ἀπογραφαί); and in P Petr III. 30 (a) verso <sup>26.1</sup> a prisoner complains to the Epimeletes that it was on account of the “punctiliousness” of his predecessor in office that he had been confined—[δ]κριβείας ἔνεκεν ἀπήχθην. The verb ἀκριβεύειν, “to get exact instructions,” appears in P Amh II. 154<sup>7</sup> (vi/vii A.D.) ἐὰν μὴ ἀκριβεύσωμαι ἀφ’ ὑμῶν περὶ ἐκάστου πράγματος: Crönert’s earliest citation for this verb is “Barnabas” <sup>210</sup>. It may be formed by association with ἀκριβεία, by the influence of the close relation of -εια and -εύω.

## ἀκριβής.

In P Oxy VI. p. 226 part of a document is given which forms the first column of no. 899 (A.D. 200): ὅπως ἐξετά-  
σαντ(ες) κατὰ τὸ ἀκριβέστερον τῷ (a gap follows). This is a good example of an elative comparative (*Proleg.* pp. 78 and 236), for the meaning is clearly “having most carefully examined”; cf. also P Petr II. 16<sup>13</sup>. A late iv/A.D. inscription, Syll 423<sup>15</sup>, has βρέβιον (= *breve*, a précis) τῶν εἰρημένων ἀπάντων ἀκριβῆ διδασκαλίαν ἐπέχον. The neuter as a noun occurs in the Magnesians inscr. Syll 929<sup>32</sup>

(ii/B.C.) τῷ μὲν ἀκριβεί τῆς ψήφου βραβευθῆναι τὴν κρίσιν οὐκ ἡβουλόμεθα, of counting a vote exactly; and P Tebt II. 287<sup>10</sup> (A.D. 161–9) τὸ ἀκριβές μάθης. The adverb is treated separately below.

## ἀκριβόω.

This fairly common classical and Hellenistic verb does not happen to occur in the papyri, so far as we have noticed. We might add to the literary record Vettius Valens p. 265<sup>3</sup> τούτων οὕτως κατ’ ἐξέτασιν ἡκριβωμένων, which has exactly the same sense as in Mt 21<sup>6</sup>.

## ἀκριβῶς.

For ἀ. with οἶδα, as 1 Th 5<sup>2</sup>, cf. P Goodsp Cairo 3<sup>81</sup>. (iii/B.C.) ὅπως ἀκριβῶς εἰδῆς, P Petr II. 15 (1)<sup>11</sup> (iii/B.C.) εἰδῆσαι ἀκριβῶς: cf. P Hib I. 40<sup>81</sup>. (iii/B.C.) ἐπίστασο μέντοι ἀκριβῶς, P Par 44<sup>7</sup> (B.C. 153) (= Witkowski *Epp.* <sup>2</sup> p. 83) διασάφη]σόν μοι . . . τὰ περὶ σαυτὸν ἀκριβῶς, P Lond 354<sup>23</sup> (c. B.C. 10) (= II. p. 165) ἐπιγνόντα ἀκριβῶς ἕκαστα. The comparative is used very much as in Ac 23<sup>15</sup>, <sup>20</sup> in P Oxy VIII. 1102<sup>13</sup> (c. A.D. 146), the strategus ἀκριβέστερον ἐξεάσει ἢ κατοικί, and again BGU II. 388<sup>ii.41</sup> (ii/iii A.D.) ἤξει “Ἀρπαλος καὶ ἐξετασθήσεται περὶ τούτου ἀκριβέσ[τ]ε-  
ρον: the combination was evidently a formula. With πυθάνεσθαι (as in Ac 23<sup>20</sup>) cf. P Petr II. 16<sup>13</sup> (iii/B.C.) πεισόμεσθα ἀκριβέστερον. The superlative occurs in P Hib I. 27<sup>ii.34</sup> (early iii/B.C.) ὡς οὖν ἡδυνάμην ἀκριβέστατα.

## ἀκροατής.

The verb occurs in the magic papyrus P Lond I. 46<sup>177</sup> (iv/A.D.) (= I. p. 70) φρικτὸς μὲν ἰδεῖν, φρικτὸς δὲ ἀκροᾶσθαι.

## ἀκροβυστία.

We have (naturally enough) no citations to illustrate this technical word of Jewish ritual, but a note on its formation might be given (from J. H. Moulton’s forthcoming *Grammar of NT Greek*, vol. II.): “Ἀκροποσθία, a normal descriptive cpd. from ἀκρος and πόσθη with a fresh suffix, is found in Hippocrates, and is obviously the original of the LXX word. When a word containing a *vox obscoena* was taken from medical vocabulary into popular religious speech, it was natural to disguise it: a rare word βύστρα = βύσμα may supply the model.”

## ἀκρογωνιαίος

may very well have been coined by the LXX (Isa 28<sup>16</sup>). The Attic word was γωνιαίος: see inscriptional citations in J. A. Robinson *Ephesians*, p. 164. Crönert (p. 233) has several other compounds of ἀκρος, some of which may be in the same category. W. W. Lloyd in *CR* iii. p. 419a (1889) among some architectural notes on Eph 2<sup>20–22</sup>, says: “The *acrogoniaios* here is the primary foundation-stone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and cross-walls throughout.”

## ἀκροθίνιον.

The word is doubtfully restored in Syll 633<sup>24</sup> (ii/A.D.) where it is prescribed that the worshippers shall bring among other offerings κολλύβων χοίνικες δύο καὶ ἀκρο-  
[θίνιον?]. Cf. *GDI* 2561<sup>d.47</sup> (Delphi, c. B.C. 395) τῶπόλωνι τὰ ἀκρόθινα (pointed out by Prof. Thumb).



ἄκρος.

P Tebt II. 380<sup>17</sup> (i/A.D.) οὐλὴ ὀφρύνει δεξιά ἄκρα, "a scar at the tip of the right eyebrow," P Oxy I. 43 (verso) i. 17 (iii/A.D.) ἐπ' ἄκρω ῥύμης Σεύθου. In P Oxy I. 108<sup>i.8</sup> (A.D. 183 or 215), the meat bill of a cook, ἄκρα β̄ are translated by the editors "two trotters." Cf. *Preisigke* 358<sup>4</sup> (iii/B.C.) τὸ ἄκρον τῆς σκιᾶς, of the shadows on a sundial, and *Syll* 804<sup>8</sup> (ii/A.D.) κυτρίου προλαμβάνειν (= "eat," see *s.v.*) τὰ ἄκρα: *ib.* 425<sup>7.9</sup> (iii/B.C.) κατὰ τῶν ἄκρων, "down the heights" (as often).

Ἀκύλας.

Thayer's doubts regarding the existence or the genitive of this proper name may be set at rest by its occurrence in the papyri, where it is found in two forms—Ἀκύλου (BGU II. 484<sup>8</sup>, A.D. 201–2) and Ἀκύλα (*ib.* I. 71<sup>21</sup>, A.D. 189, P Strass 22<sup>10</sup>, iii/A.D., Σουβατιανοῦ Ἀ.). Much earlier is Γαίου Ἰουλίου Ἀκύλα, on the inscr. of Augustus in *Preisigke* 401, A.D. 10–1. See Deissmann *BS*, p. 187, where the doubling of the λ in certain manuscripts of Ac 15<sup>8</sup> and Rom 16<sup>8</sup> is further illustrated by the occurrence of both Ἀκύλας and Ἀκύλλας in duplicate documents of the end of ii/A.D. with reference to the veteran C. Longinus Aquila (BGU I. 326). An Aquila of Pontus occurs on an inscription of Sinope, Φλαμινίου Ἀκύλα, as noted by D. M. Robinson in the *Prosopographia* to his monograph on Sinope, *Am. Journ. of Philology* xxvii. p. 269 (1906).

ἀκυρόω.

The adjective ἄκυρος is common in legal phraseology (e.g. it comes *quater* in the Ptolemaic Hibeh papyri). It occurs in the new Median parchment, P Sa'd Khan 1<sup>a.23</sup> (B.C. 58) ὅς ἀν δὲ ἐγβάλῃ κτλ. [ἔ]στω ἄκυρος applied to a *person*, whose action is voided by illegality, a classical use. In the second parchment (B.C. 22) τὴν τε ἀθέτησιν εἶναι αὐτὴν ἄκυρον, it has its normal Hellenistic force. Ἀκύρωσις goes with ἀθέτησις (see *s.v.*), or is used by itself, especially in the phrase εἰς ἀκύρωσιν of a will or an I.O.U. received back to be *cancelled*: so P Oxy I. 107<sup>4f.</sup> (A.D. 123) ἀνελθὼν παρὰ σοῦ εἰς ἀκύρωσιν, *ib.* III. 490<sup>32</sup>. (A.D. 124) πρὸς ἀκύρωσιν ἄγειν τήνδε τὴν διαθήκην, "to revoke this will." The verb occurs in the same sense P Oxy III. 491<sup>3</sup> (A.D. 126), 494<sup>4</sup> (A.D. 156), 495<sup>3</sup> (A.D. 181–9), etc.: cf. *Syll* 329<sup>39</sup> (i/B.C.) ἡκυρῶσθαι τὰς κ[α]τ' αὐτῶν ἐκγραφεὶς καὶ ὀφελήματα].

ἀκολύτως.

The adjective occurs rarely B.C., and one citation from Plato stands in Crönert as warrant for classical antiquity. The adverb becomes very common from ii/A.D. It is of constant occurrence in legal documents, e.g. P Oxy III. 502<sup>31</sup> (A.D. 164) ὡς πρόκειται ἐπὶ τὸν χρόνον ἀκολύτως, "as aforesaid for the appointed time without hindrance" of the lease of a house, *ib.* VI. 912<sup>19</sup> (A.D. 235), *ib.* VIII. 1127<sup>16</sup> (A.D. 183) and VII. 1036<sup>27</sup> (A.D. 273): see *exx.* of this combination in the note to P Giss I. 49<sup>27</sup> (p. 74). So P Lips I. 26<sup>11</sup> (beginning iv/A.D.) P Gen 11<sup>16</sup> (A.D. 350), and the Edmonstone papyrus, P Oxy IV. p. 203 (A.D. 354), νέμεσθε εἰς οὓς ἐὰν βούλητε τόπους ἀκολύτως καὶ ἀνεπιλήμπτως. Add the sixth century P Lond 991<sup>15</sup> (= III. p. 25S) ἀκολύτως καὶ

βεβα[ίως]: the word is legal to the last. For the triumphant note on which it brings the Acts of the Apostles to a close, see Harnack *Lukas der Arzt* p. 116, Eng. Tr. p. 163 f., and cf. Milligan *Documents*, p. 168.

ἄκων.

This common Greek word, which in the NT is found only 1 Cor 9<sup>17</sup>, occurs several times in the long petition of Dionysia, P Oxy II. 237<sup>vi.18, vii.5, 12, 22</sup> (A.D. 186), : cf. the fourth century Christian letter P Oxy VI. 939<sup>18</sup> (= *Selections*, p. 129) ἐς τηλικαύτην σε [ἀ]γωνίαν ἄκων ἐνέβαλον, "unwillingly I cast you into such grief." Add from the inscriptions, *Syll* 356<sup>26</sup> (time of Augustus) εἴτε ἐκόντα εἴτε ἄκοντα, *ib.* 415<sup>8</sup> (iii/A.D.), etc.

ἀλάβαστρον.

The word is found with μύρου, as in Mk 14<sup>3</sup>, in *OGIS* 629<sup>35</sup> (A.D. 137) μύρου [ἐν ἀλαβάστ]ροις, according to the editor's restoration. In P Petr II. 47<sup>38</sup> the words ἐν Ἀλαβάστρον πόλει, "in Alabastropolis," occur in the subscription to a contract for a loan. From v/B.C. may be quoted *Syll* 44<sup>8</sup>, ἀλά[β]αστ[ροι], according to the Attic form: cf. *Michel* 823<sup>11</sup> (B.C. 220), *ib.* 833<sup>9</sup> (B.C. 279), σὺν τοῖς ἀλαβάστροις, in an inventory of temple treasures. From a much later period we have mention of a quarry near Alexandria, or at any rate belonging to Alexandria—P Théad 36<sup>3</sup> (A.D. 327) ἐπιμελητὴς τεχνιτῶν ἀποσπelloμένων ἐν ἀλαβαστρίφ Ἀλεξανδρίας, *ib.* 35<sup>3</sup> (A.D. 325) ἐπιμελητὴς ἐργατῶν τῶν [κατ]ὰ τὴν ἀλαβαστρίνην μεγάλ(ην), *ib.* 34<sup>2</sup> and editor's note (p. 182). Earlier than this is P Ryl II. 92 (ii/iii A.D.) a list of persons designated for employment εἰς ἀλαβάστρινα, and other works. The alabaster quarry may also be recognized in P Petr II. 9 (2)<sup>6</sup> (B.C. 241–39) μετα[πορεύ]εσθαι εἰς ἀλαβα[στρί]θιδα: see the editor's note, p. [23], as to the locality. Finally, there is an inventory in P Lond 402 *verso* (ii/B.C.) (= II. p. 12) which includes among a good many utensils and articles known and unknown ἀλαβαστρουθήκαι: we may infer that the writer first meant to coin a compound, and then changed his mind and wrote the genitive. (See also under ἀσκός.)

ἀλαζονεία.

To its later literary record may be added *Test. xii. patr.*, Jos. 17 οὐχ ὑψώσα ἑμαυτὸν ἐν ἀλαζονείᾳ διὰ τὴν κοσμηκὴν δόξαν μου, ἀλλ' ἤμην ἐν αὐτοῖς ὡς εἰς τῶν ἐλαχίστων (cited by Mayor on Jas 4<sup>16</sup>).

ἄλας.

As early as iii/B.C. the neuter form is proved to have been in existence, e.g. P Petr III. 140 (a)<sup>3</sup> ἔλαιον ἢ ἄλας ἢ ξύλα, and may therefore be acknowledged in P Hib I. 152 (B.C. 250) ἐμβαλοῦ εἰς τὸ πλοῖον ἄλας καὶ λωτόν, though there the editors treat the word as accusative plural. A clear example seems to be quotable from P Par 55 bis<sup>1.29</sup> (ii/B.C.) καὶ ἄρτοι καὶ ἄλας. From later times we can quote P Leid X 1<sup>18</sup> (iii/iv A.D.) ἄλας Καππαδοκικόν, P Oxy IX. 1222<sup>2</sup> (iv/A.D.) τὸ ἄλας. The ambiguity of earlier *exx.* attaches itself even to P Leid C *verso*<sup>iv.5</sup> (p. 93 of part i.), where ἄλας may as well be acc. pl., since the items are acc. as well as nom. in this λόγος of provisions supplied to the Twins of the Serapeum (ii/B.C.). Mayser (*Gr.* p. 286)

quotes a conjectural reading ἄλατος for ἄμτος in the same document; but the Petrie and the Paris papyri cited give us our only certain exx. from Ptolemaic times, to set beside 2 Esd 7<sup>22</sup>, Sir 39<sup>28</sup>. Cf. MGr ἀλάτι. Mr Thackeray (in a letter) would now regard ἄλας in LXX as probably neuter: "the only indubitable cases of the plural are in the local plural phrases ἡ θάλασσα (etc.) τῶν ἁλῶν. This looks as if the plural was the regular form for salt-areas." In the fourteen LXX instances of ἄλα and ἄλας the article is absent, and we are free to assume that a new neuter noun was already developing, perhaps under analogy of other food names like γάλα and κρέας. Ἀλός lived on in the papyri as late as A.D. 258-9, P Lond 1170 verso<sup>124</sup> (= III. p. 196). By σταθμίων ἁλὶς in P Tebt II. 331<sup>14</sup> (c. A.D. 131) we are apparently to understand ἁλός, "a quantity of salt." BGU III. 731<sup>11, 8</sup> (A.D. 180) ἁλὸς πλείστον will serve as a further instance. Note ἀλική, "salt tax," common in early papyri: see ἄλυκός below.

## ἀλείφω.

*Passim* in papyri, e.g. P Fay 121<sup>8</sup> (c. A.D. 100) ὁ καὶ ἀλείψει ἐπιμελῶς, "which you will carefully grease," of a yoke-band. We find statues (ἀνδριάντες) the objects in BGU II. 362<sup>11, 16, 17</sup> (A.D. 215). In P Oxy III. 528<sup>10</sup> f. (ii/A.D.) a man, whose wife had gone away, writes to her that since they had bathed together a month before, he had never bathed nor anointed himself—οὐκ θουράμην οὐκ ἤλειμε (i. ἤλειμμα). A curiously spelt perfect ἐνήλεπα from ἐναλείφω is found in a somewhat similar connexion in P Oxy II. 294<sup>15</sup> (A.D. 22). Cf. also a third-century inscription in honour of a gymnasiarch, φιλοτίμως ἀλείφοντι (Milne *JHS* 1901, p. 284), noted by the editors on P Oxy III. 473<sup>3</sup> (A.D. 138-60), where we find the substantive ἄλειμμα. Cf. also *OGIS* 59<sup>18</sup> (iii/B.C.) ὅπως ἔχουσιν εἰς τε τὰς θυσίας καὶ τὸ ἄλειμμα δαπανᾶν. For the phrase "free from erasure" cf. BGU II. 666<sup>21</sup> (A.D. 177) ἐστὶν δὲ καθαρὸν ἀπὸ ἀλείφατος καὶ ἐπιγραφῆς: cf. P Ryl II. 163<sup>17</sup> (A.D. 139). As against the contention that ἀλείφω is the "mundane and profane" and χρίω the "sacred and religious" word (Trench), see P Petr II. 25 (a)<sup>12</sup>, where χρίσιν is used of the lotion for a sick horse.

## ἀλέκτωρ.

See Rutherford *NP* p. 307 for the history of this word (MGr ἀλόχτερας) in classical Greek. It is found in P Tebt I. 140 (B.C. 72) τιμῆ]ν ἀλέκτορος καὶ ἀρτοποιακός. Add P Ryl II. 166<sup>18</sup> (A.D. 26) ἁ. ἔνα (which, as in 167<sup>18</sup>, is promised as a yearly offering, in the proposal to take up a lease), P Fay 119<sup>29</sup> (c. A.D. 100) ἀλέκτορας δέκα, BGU I. 269<sup>4</sup> (ii/iii A.D.) and IV. 1067<sup>11</sup> f. (A.D. 101-2) ἀλεκτόρων. From a later time (iii/iv A.D., according to Leemans) comes P Leid VIx. 31, 32, x. 1, where we have (τὸν) ἀλέκτορα bis, and then ἀλεκτόρον: so Wünsch *AF* 3<sup>16</sup> (imperial) ὁ ἀλέκτωρ. It was clearly the normal Κοινή form; but ἀλεκτρούων may still be seen in P Oxy IX. 1207<sup>8</sup> (A.D. 175-6?) ὁ. τελείων τεσσάρων, in the same phrase as BGU IV. 1067 *l.c.* It is noteworthy that ἀλεκτρώων occurs in the well-known Gospel fragment (*Mitteilungen* of the Rainer Papyri I. i. 54) ὁ ἀλεκτρώων δὲς κοκκί[ζει]. Cf. *Michel* 692<sup>8</sup> (i/A.D.) ἀλεκτρώονα, but in l. 27 of the same inscription ἀλέκτορας.

## ἀλεργον.

The word (MGr ἀλεόρι) is found in the long magical papyrus P Lond 121<sup>539</sup> (iii/A.D.) (= I. p. 101): cf. *ib.* 1170 verso<sup>490</sup> (A.D. 258-9) (= III. p. 204) σάκκον ἀλεύρ[ο]ν, and *ib.* 988<sup>18</sup> (= III. p. 244) (iv/A.D.) αὐτὸς γὰρ τὰ ἑαυτοῦ ἔχι ἄλευρα.

## ἀλήθεια.

The noun occurs frequently in prepositional phrases, μετὰ πάσης ἀληθείας, etc. 'Επ' ἀληθείας is found in P Amh II. 68<sup>23</sup> (late i/A.D.) ὁμνύομεν . . . εἰ μὴν ἐξ ἡγαιούς καὶ ἐπ' ἀληθείας ἐπιδεδωκ[έν]αι: so P Oxy III. 480<sup>9</sup> (A.D. 132), and *Syll* 226<sup>174</sup> (iii/B.C.) οὐ γεγεννημένου τοῦτου ἐπ' ἀληθείας, etc. This NT phrase is thoroughly idiomatic, we see, and not "translation Greek" in Mark. Other combinations are ἐξ ἁ., P Oxy VII. 1032<sup>23</sup> (A.D. 162) ἐκ[κ] τῆς ἁ., P Flor I. 32<sup>14</sup> (A.D. 298) ἐξόμνημι . . . ἐξ ἁ. καὶ πιστεύω. (For this collocation of nouns, cf. P Oxy I. 70<sup>5</sup> (iii/A.D.) πιστὶν καὶ ἀλήθ[ε]ιαν ἔχει, "is credited and accepted," of a contract (Edd.).) With 2 Jn<sup>1</sup>, 3 Jn<sup>1</sup> δὲν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, cf. the Gemellus letters, P Fay 118<sup>30</sup> (A.D. 110) ἀσπάζου τοὺς φιλοῦντές σε πάντες πρὸς ἀλήθειαν, and *ib.* 119<sup>28</sup> (c. A.D. 100) τοὺς φιλοῦντες ἡμᾶς πρὸς ἀλήθειαν. In much the same sense we find ταῖς ἀληθ(ε)αῖς, P Ryl II. 105<sup>26</sup> (A.D. 136). For the noun without prepositions we may quote P Oxy II. 283<sup>13f</sup> (A.D. 45) ἐξ οὗ δεήσει γνωσθῆναι πᾶσαν τὴν περὶ τῶν προγεγραμμένων ἀλήθειαν, P Giss I. 84<sup>14</sup> (ii/A.D.) φιλοῦσι νῦν οὗτοι τὴν ἀλήθ[ε]ιαν εἰπεῖν, P Lond 412<sup>6</sup> (A.D. 351) (= II. p. 280) εἰ μὴ ὑπῆρχεν ἡμῖν ἡ τῶν νόμων ἀλήθ[ε]α, *ib.* 897<sup>3</sup> (A.D. 84) (= III. p. 206) νυνὶ δὲ ἡμῖς τὴν ἀλήθειαν γράψεται, etc. From v/vi A.D. comes an interesting Christian prayer in P Oxy VI. 925<sup>5</sup> φανέρωσόν μοι τὴν παρὰ σοὶ ἀλήθειαν εἰ βούλη με ἀπελθεῖν εἰς Χριστό. The form of the petition closely follows those of paganism.

## ἀληθεύω.

We have noticed no early occurrence, but cf. P. Amh II. 142<sup>1</sup> (iv/A.D.) ἀ]ληθευοντ . . ., before a gap.

## ἀληθής.

The adjective is common in formulae: thus in the 42 documents (Ptolemaic) of the P Magd there are 17 instances, all like 1<sup>18</sup> καὶ ἐὰν ᾗ ἁ γράφω ἀληθῆ, or to the same purport. So P Strass I. 41<sup>18</sup> (c. A.D. 250) δεῖ γὰρ τὰ ἀληθῆ λέγειν, etc. It seems always to bear the normal meaning of "true in fact"; so ὅρκος, Wilcken *Ostr* 1150 (Ptol.). In P Tebt II. 285<sup>3</sup> (A.D. 239) it is applied to "legitimate" children: cf. *ib.* 293<sup>17</sup> (c. A.D. 187), where, with reference to an application to circumcise a boy, it is declared ἀληθῆ εἶναι αὐτὸν ἱερατικοῦ [γέ]νους, "that he is in truth of priestly family." In BGU IV. 1024<sup>17</sup> (iv/v A.D.) οὐκ ἀληθής is applied to a person. For the adverb we need cite only P Gen I. 55<sup>6</sup> (iii/A.D.) καλοκαγαθίαν ὡς ἀληθῶς ἀσύνκριτον ἐπίπαν.

## ἀληθινός

is less common still than ἀληθής, but is found in MGr. In P Petr II. 19 (1a)<sup>6</sup> (iii/B.C.) it is used in a petition by a prisoner who affirms that he has said nothing μηδέποτε ἄτοπον, ὅπερ καὶ ἀληθινόν ἐστι, and again (*si vera lectio*)



ib. 2 (3) (B.C. 260), where the writer assures his father εἰ ἐν ἄλλοις ἀλύτως ἀπαλλάσσεις εἴη ἂν ὡς ἐγὼ τοῖς θεοῖς ἔσχομεν [χάριν ἀληθ]ινόν, "if in other matters you are getting on without annoyances, there will be, as we have given, true gratitude to the gods": cf. *Syll* 316<sup>17</sup> (ii/B.C.) πα[ρ]ασηχομένων τῶν κατηγόρων ἀληθινὰς ἀποδείξεις, and the same phrase in BGU IV. 1141<sup>12</sup> (time of Augustus). Caracalla's edict, P Giss I. 40 ii. 27, speaks of οἱ ἀληθινοὶ Αἰγύπτιοι as "easily distinguished by their speech." The word is also found in the fragmentary BGU III. 742<sup>ii</sup> ff. (A.D. 122) εἰ ταῖς ἀληθ[ι]ναῖς ἀντὶ φερνῆς ἡ παραχώρησις ἐγένετο. In an obscure letter concerning redemption of garments etc. in pawn, P Oxy I. 114<sup>7</sup> (ii/iii A.D.), we have ἀληθινοπρόφυρον translated by the editors "with a real purple (border?)." In *OGIS* 223<sup>17</sup> (iii/B.C.) the Seleucid Antiochus Soter writes ἀπλάστως καὶ ἀληθινῶς ἐμ' πᾶσι προσφερομένους. In Wünsch *AF* 4<sup>44</sup> (iii/A.D.) we find εἴπω σοι καὶ τὸ ἀληθινὸν ὄνομα δ' τρέμει Τάρταρα κτλ. For Christian examples of ἀληθινός from the papyri, see P Oxy VI. 925<sup>2</sup> (v/vi A.D.) (= *Selections*, p. 131) Ὁ θ(ε)ὸς . . . ὁ ἀληθινός, and the Christian amulet of vi/A.D. edited by Wilcken in *Archiv* i. p. 431 ff. (= BGU III. 954, *Selections*, p. 132), where at l. 28 ff. we find—ὁ φῶς ἐκ φωτός, θ(ε)ὸς ἀληθινὸς χάρισον ἐμὲ κτλ.

### ἀλιεύς.

The word is too common in itself to need illustrating, unless we recorded the appearance of the epithet ποτάμιος to indicate a fisherman who exercised his calling on the Nile. It is, however, a good example of the rule by which in Hellenistic of the second period (*i.e.* A.D.) two *i*-sounds are not allowed to come together: see *Proleg.* 3 p. 44 f. In this one case, in the nom. and accus. pl. of ἀλιεύς, dissimilation instead of contraction has taken place: ἀλειεῖς occurs in NT and in P Flor I. 127<sup>15</sup> (A.D. 256), but note 119<sup>2</sup> ἀλι[εῖς] and 275<sup>8</sup>, from the same correspondence, and BGU IV. 1035<sup>6</sup> (v/A.D.). Of course P Petr III. 50<sup>ii</sup>. 8 belongs to a period when the phonetic difficulty was not felt. Another expedient was ἀλιέας, P Flor II. 201<sup>8</sup> (iii/A.D.). Hellenistic does not follow the Attic contractions (Δωριῶς, -ῶν): cf. ἀλιέων BGU III. 756<sup>6</sup> (A.D. 199), Ἐριέως P Petr III. 59 (d)<sup>14</sup>. We find ἀλιέων in P Amh II. 30<sup>29</sup> (ii/B.C.).

### ἀλιεύω.

The verb occurs in P Flor II. 275<sup>21</sup>, from the Heroninus correspondence (middle iii/A.D.).

### ἀλλά.

The closeness of ἀλλά to πλὴν appears in more uses than one. Armitage Robinson, *Ephesians*, p. 205, has a note on a quasi-resumptive use of ἀλλά in Eph 5<sup>24</sup> which is closely paralleled by that of πλὴν in ver. 33. Then there are instances of ἀλλά = "except." This is clear where we have ἀλλ' ἢ (as in 2 Cor 1<sup>13</sup>): thus P Petr II. 9 (3)<sup>9</sup> (B.C. 241–39) ὥστε μὴθένα εἶναι ἐνταῦθα ἀλλ' ἢ ἡμᾶς, "There is no one left here except ourselves" (Ed.), *ib.* 46 (a)<sup>5</sup> (B.C. 200) καὶ μὴ ὑποκείσθαι πρὸς ἄλλο μὴδὲν ἀλλ' ἢ τὴν προγεγραμ[μέν]ην ἐγγύην, "has not been pledged for any other purpose than the aforesaid security" (*id.*), P Lond 897<sup>13</sup> (A.D. 84) (= III. p. 207) δ' μέντοιγε οὐ θέλω ἀλλά ἢ ἀνάγκη. In P Tebt I. 104<sup>19</sup> (B.C. 92) μὴ ἐξέστω Φιλίσκωι γυναῖκα ἀλλην

ἐπ[α]γ[α]γῆσθαι ἀλλὰ Ἀπολλωνίαν, "any other wife but A." (Edd.), shows the same use for ἀλλά alone. See *Proleg.* 3 p. 241 (with some additional remarks in the German ed., p. 269). G. C. Richards (*JTS* x. p. 288) observes on the note in *Proleg.*, "In Mk 4<sup>22</sup> ἐὰν μὴ and ἀλλά are parallel, a usage which Aramaic explains but Greek does not." (Cf. the variants in Mk 9<sup>6</sup>.) Without doubting that an Aramaic background makes the usage all the easier, we can assert that Hellenistic Greek does admit this use of ἀλλά. For ἀλλά μὴν (not in NT) cf. P Oxy II. 472<sup>37</sup> (c. A.D. 130) ἄ. μὴν . ὑπὸν πίστεως περὶ τούτων οὐσῆς, P Flor I. 89<sup>12</sup> (iii/A.D.) ἄ. μ. καὶ πρὸς τὴν παρακομ[ι] [δὴν] τρῶτων [π]λοῖον παρασχέιν σπούδασον. It is hardly necessary to illustrate the conjunction further.

### ἀλλάσσω.

As so often happens, the simple verb (MGr ἀλλάζω) is outnumbered greatly by its compounds. We may cite *Syll* 178<sup>14</sup>, 22 (iv/B.C.) κεκτήσθαι καὶ ἀλλάσσεσθαι καὶ ἀποδόσθαι, P Oxy IV. 729<sup>43</sup> (A.D. 137) ἐὰν δὲ αἰρώμεθα ἀλλάσσειν κτήνη ἢ πωλεῖν ἔξεσται ἡμεῖν, P Lips I. 107<sup>3</sup> (middle iii/A.D.) ἀλλάξας τὸν λόγον, BGU IV. 1141<sup>41</sup>, 44 (Augustus), where a porphyra has been "bartered," P Oxy IV. 729<sup>43</sup> (A.D. 137) in association with πωλεῖν. In P Tebt I. 124<sup>31</sup> (c. B.C. 118) "ἡλλαγμένοι seems to be equivalent to ἀπηλλαγμένοι rather than to have the meaning 'exchange'" (Edd.). An illiterate papyrus of A.D. 75 may be cited for the construction: BGU II. 597<sup>10</sup> ἀλλαξέτω σε αὐτὸν (*sc.* a sack of wheat) Πασίων καλοῖς σπέρμασι. Σί here is we suppose for σοί: the dative σπέρμασι reminds us of the NT ἐν ὁμοιώματι (Rom 1<sup>23</sup>, from LXX), since the addition of ἐν to a dative is nothing out of the way. (Of course we are not questioning the influence of literal translation here.)

The verb is also found in the fragment of the uncanonical Gospel, P Oxy V. 840<sup>17</sup> ff. τοῦτο τὸ ἱερὸν τ[ό]πον ὄν[τα] καθαρὸν, ὃν οὐδεὶς ἄ[λλ]ος εἰ μὴ λουσάμενος καὶ ἀλλά[ξ]ας τὰ ἐνδύ[μα]τα πατεῖ. For the substantive, see P Eleph 14<sup>9</sup> (late iii/B.C.) τὴν εἰσθιμένην ἀλλαγὴν: it is fairly common.

### ἀλλαχόθεν.

P Oxy II. 237<sup>v</sup>. 15 (A.D. 186) οὐκ ἀλλαχόθεν ἡγήσατο τὴν ἐξέτασιν ἔσεσθαι serves to support Jn 10<sup>1</sup>. The word is classical, though assailed by Atticists (Thayer).

### ἀλλαχοῦ.

For this form (= ἄλλοσε or ἀλλαχόσε), which is found in the NT only in Mk 1<sup>38</sup>, cf. *Syll* 418<sup>38</sup> (iii/A.D.) ἀλλαχοῦ πεμπόμενοι. In P Lips I. 104<sup>29</sup> (i/ii A.D.) Wilcken (*Archiv* iv. p. 484) proposes now to read εἰ καὶ ἐφ' ἀλλαχῇ βαδίζετε, where ἀλλαχῇ is treated like an adjective (= ἄλλη) with ὁδῷ supplied. If the reading is accepted, we should place it with ἐκ τότε, ἀπὸ πέρυσιν, etc.

### ἀλληλουῖα.

For this word which is generally used as a title in the Psalms, but occurs at the end of Ps 150, cf. the closing words of a strophe in a liturgical fragment of v/vi A.D., P Ryl I. 9<sup>11</sup> εὐλογῇ[σ]ω τ[ὸν] λαόν μου εἰς τὸν ᾠωνα ἀλ(ληλουῖα?) with the editor's note.

It is also found at the end of an amulet (P Berol 6096): τὸ σῶμα καὶ τὸ δέμα (φαῖμα) τοῦ Χ(ριστο)ῦ, φέισαι τοῦ



δούλου σου τὸν φοροῦντα τὸ φυλακτήριον τοῦτο. ἀμήν, ἀλληλούϊα †α †ω† (Schaefer in P Iand I. p. 29).

### αλλογενής.

This word,requent in the LXX and once in the NT (Lk 17<sup>18</sup>), is, according to Grimm, found "nowhere in profane writers." But note should be taken of the famous inscription on the Temple barrier, *OGIS* 598 (i/A.D.), beginning μηθένα ἀλλογενή εἰσπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερὸν τρυφάκτου καὶ περιβόλου, "let no foreigner enter within the screen and enclosure surrounding the sanctuary." Josephus, in his description of the tablet (*Bell. Jud.* v. 193) substitutes μηθένα ἀλλόφυλον παριέναι, a good example of his methods of mending the vernacular Greek he heard and read. Mommsen argued that the inscription was cut by the Romans. We might readily allow the word to be a Jewish coinage, without compromising the principle that Jewish Greek was essentially one with vernacular Greek elsewhere. The word is correctly formed, and local coined words must be expected in every language that is spoken over a wide area.

### ἄλλομαι.

The verb is used in P Ryl II. 138<sup>15</sup> (A.D. 34) or a thief's incursion, just as εἰσπηδάω: κατέλαβα τοῦτον διὰ νυκτὸς ἡλμμένον εἰς κτλ. "I detected him when under cover of night he had sprung into the farmstead" (Edd.). It is recurrent in the curious document P Ryl I. 28 (iv/A.D.), on divination by "quivering" of various parts of the body.

### ἄλλος.

The differentia of ἄλλος as distinguished from ἕτερος may be left to the latter article. With ἡ ἄλλη Μαρία in Mt 27<sup>61</sup> cf. P Petr III. 59 (c) (Ptol.), where a great many names appear as Θάσις ἄλλη, Κόνρηις ἄλλος, even where no duplicate appears in the document itself—its fragmentary character presumably accounts for this. (Grimm's article on Μαρία (3) suggests the remark that the repetition of the same name within a family is paralleled in papyri: thus P Petr III. 117 (g) ii. 17 f. [Μ]ιάνρης μικρὸς Τεώτος καὶ Μάνρης ἀδελφὸς ὡσάντως—we quote without prejudicing the discussion as to the Māries!) The form τᾶλλα with crasis is frequent: see Witkowski<sup>2</sup> (Index) p. 162 for several instances. For ἄλλος used = alter, see *Proleg.* p. 80 n.<sup>1</sup>, where an ex. is quoted from a Doric inscr. as early as B.C. 91. An idiomatic use of ἄλλος may be quoted from P Oxy VII. 1070<sup>62</sup> μὴ . . . , ὁ μὴ εἶη, ἀλλ' ἐξ ἄλλων γένεται, "lest . . . , what heaven forbid, we find ourselves at sixes and sevens" (Edd.): the note is, "ἀλλ' ἐξ ἄλλων, if the letters are rightly so interpreted, seems to be a phrase meaning out of harmony, one person doing one thing and another another."

### ἀλλοτριεπίσκοπος.

For the formation of this rare word (in NT only 1 Pet 4<sup>15</sup>) cf. μελλόφθηβος P Oxy IX. 1202<sup>17</sup> (A.D. 217), δειγμα-τοάρετ(ην) and χωματοεπιμ(ελήτης) P Lond 1159<sup>37</sup> and 39 (A.D. 145-7) (=III. p. 113), the former also P Oxy I. 63<sup>6</sup> (ii/iii A.D.) τοὺς δειγματοάρτας καθ' αὐτὸν ἀναπέμψαι πρὸς ζυγοστα[σ]ίαν, "send up the inspectors yourself to the examination" (Edd.). For the meaning of ἀ. Deissmann *BS* p. 224) cites a synonymous phrase from BGU II.

531<sup>14,22</sup> (ii/A.D.) οὔτε εἰμὶ ἄδικος οὔτε ἀ[λ]λοτριῶν ἐπιθυ-μητής, and see further Zeller *Sitzungsberichte der Berliner Akademie*, 1893, p. 129 ff., where the word is explained from parallels out of the popular philosophy of the day, e.g. Epict. iii. 22, 97 οὐ γὰρ τὰ ἀλλότρια πολυπραγμαίνει, ὅταν τὰ ἀνθρώπινα ἐπισκοπῇ, ἀλλὰ τὰ ἴδια. See also *ZNTW* vii. p. 271 ff. On the possible bearing of the word on the date of 1 Pet, see Jülicher *Introduction to the NT*, p. 213.

### ἀλλότριος.

P Oxy VII. 1067<sup>6</sup> ff. (a very ungrammatical letter of iii/A.D.), μάθε οὖν ὅτι ἀλλοτρίαν γυναῖκα (i. ἀλλοτρία γυνή) ἐκληρονόμησεν αὐτόν, "know then that a strange woman is made his heir" (Ed.). The adjective is common in the sense of *alienus*, "belonging to others": one or two special applications may be cited. A rescript of Gordian (P Tebt II. 285<sup>5</sup>), which Wilcken marks as suffering from translation out of Latin, uses τοὺς ἀλλοτρίους for "outsiders," as against legitimate children. P Giss I. 67<sup>10</sup> (ii/A.D.) τὸ γὰρ ἀλλ[ότ]ριον ἐποίησα ξυ[ ] . . . seems to imply "I did what was foreign to me," but the lost context may change this entirely. *Ib.* 99<sup>6</sup> (ii/iii A.D.) κατὰ τὸ τῶν αὐτο[χθόνων] Αἰγυπτίων ἀλλότρια ταῦ[τα] ἦν, ἐδράτο δὲ ὅμως. P Tor I. 1<sup>viii.3</sup> (Ptol. Euergetes) προσέφεροτο ἀλλότριον εἶναι τὸ παρεισαγόμενον ὑπ' αὐτοῦ. P Oxy II. 282<sup>9</sup> (A.D. 30-5) ἡ δὲ ἀλλότρια φρονήσασα τῆς κοινῆς συμβιῶ[σεως], "became dissatisfied with our union" (Edd.): so P Ryl II. 128<sup>10</sup> (c. A.D. 30) ἀλλότρια φρονήσασα, "changed her mind," of a mill-hand leaving her work. BGU II. 405<sup>13</sup> (A.D. 348), ξένον με εἶναι καὶ ἀλλότριον αὐτῆς, gives the genitive dependent on it, and *ib.* IV. 1121<sup>22</sup> (B.C. 5) μήτε ἴδια μήτ' ἀλλότρια has the antithesis which characterizes best its meaning.

### ἀλλοτριόω.

P Tebt I. 105<sup>38</sup> (B.C. 103) καὶ μὴ ἐξέστω αὐτ[ῶν] ἄλλο-τρι[οῦν] . . . τὴν μίσθωσιν. BGU IV. 1024<sup>iv.10</sup> (iv/v A.D.) οὐδὲ ἐπεβούλευσας σώμα (i. σώματι) ἀλλοτρι[οῦ]θεντι ὑπὸ τοῦ [γ]ένους τῶν ἀνθρώπων. This last has the sense which in NT is expressed more strongly by the perfective compound ἀπαλλοτριοῦν.

### ἀλλόφυλος.

For this classical word (Ac 10<sup>28</sup>) cf. BGU I. 34<sup>ii.8,11</sup>, *ib.* II. 411<sup>2</sup> (A.D. 314) Αὔρηλιφ' Ἀτρή ἀλλοφύλου γεοργῶ χαίρει[ν], *ib.* 419<sup>2</sup> (A.D. 276-7) Αὔρηλιος . . . ἀλλόφυλος ἀπὸ κόμης Φ[ι]λαδελφίας, and *ib.* III. 858<sup>2,5</sup> (A.D. 294). *Preisigke* 3441 (from Elephantine) τὸ προσκύνημα τ(ῶν) ἀλλοφύ(ω)ν. See also the citation from Josephus (*s.v.* ἀλλογενής).

### ἄλλως

was common, though it curiously occurs only once in NT. Thus P Tebt II. 459<sup>3</sup> (B.C. 5) καὶ μὴ ἀλ[λ]ως πόθησις—a frequent phrase in letters conveying an urgent request. P Flor II. 151<sup>10</sup> (A.D. 267) μὴ ἐπ' αὐτοὺς στρατιωτῆς ἀποσταλῇ καὶ ἄλλως ἐφόδιον βλαβῶσιν, etc.

### ἀλοάω.

With the substantive ἀλοητός, which is found as a variant in LXX Lev 26<sup>6</sup>, Amos 9<sup>13</sup>, may be compared P Tebt I.

48<sup>16</sup> f. (c. B.C. 113) ὄντων πρὸς τῇ παραδόσει τῶν ἐκφορίων καὶ τοῦ ἄλογοῦ, where however from its dependence on παραδόσει, the editors understand ἄ. to refer to a payment of some kind, probably to various minor taxes at the ἄλως. See also BGU IV. 1031<sup>11</sup> (ii/A.D.) ὄρα μὴ ἀμελήσης τὸν ἄλογον τῆς νησοῦ. (It is better with Crönert s.v. to write the word with smooth breathing, instead of following the abnormal ἄ. of the Attic cognate ἄλως.)

### ἄλογος.

The adverb occurs in the curious acrostic papyrus of early i/A.D., P Tebt. II. 278<sup>30</sup> f., where the story of the loss of a garment is told in short lines, beginning with the successive letters of the alphabet—

ζητῶ καὶ οὐχ εὐρίσκω.  
ἦρτε ἄλως.

"I seek, but do not find it. It was taken without cause." In P Fay 19<sup>2</sup> ff. (Hadrian's letter) the writer asserts that his death took place οὔτε ἄωρεῖ οὔτε ἄλως οὔτε οἰκτρῶς οὔτε ἀπ[ροσ]δοκῆτω[ς] οὔτε ἀνοήτως, the sense of "unreasonably" seems clear, ἄλως being emphasized by ἀνοήτως, as ἄωρεῖ is by ἀπροσδοκῆτως. So BGU I. 74<sup>8</sup> (A.D. 167) καὶ γὰρ ἂν ἄλογον εἴη κτλ., P Lond 973 6<sup>11</sup> f. (iii/A.D.) (= III. p. 213) μὴ δόξης με ἄλως [ . . . ], P Tebt II. 420<sup>5</sup> (iii/A.D.) ἄλως (L -ws) ἐξήλθατε ἀπ' ἐμοῦ. Later examples are P Lips I. 111<sup>20</sup> (iv/A.D.) and P Amh II. 145<sup>16</sup> (iv/v A.D.) ἐλλήθητι διότι ἀπεδήμησας ἄλως, "I am grieved because you went away without cause." There is a curious use of a derived verb in P Tebt I. 138 (late ii/B.C.), where an assailant σπασάμενος ταύτην (sc. μάχαιραν) βουλόμενος με ἄλογῆσαι κατήνεγκε [πλη]γαῖς τρισὶ κτλ.—a rather aggressive "neglect" or "contempt"! Cf. BGU I. 224<sup>4</sup> (A.D. 114) (= *Selections*, p. 75) ἄλογόν μοι ἀπθίαν συνεστήσατο, "picked a senseless quarrel against me," and similarly P Ryl II. 144<sup>15</sup> (A.D. 38), P Lond 342<sup>6</sup> (A.D. 185) (= II. p. 174), *ib.* 214<sup>8</sup> (A.D. 270-5) (= II. p. 161), χθὲς ἄλως γενόμενος εἰς ἀμπελικὸν χωρίον, "entered violently" or "without authorisation." Similarly P Flor I. 58<sup>7</sup> (iii/A.D.) ἄλως ἐπελθ[ό]ντες δίχα παντὸς νόμου, a "brutal" assault. We shall see a similar activity developed in καταφρονεῖν. On the other hand BGU IV. 1024<sup>11</sup> 15 (iv/v A.D.) ἔδοξεν τῷ Ζ. ἄλογον εἶναι τὴν ἀξίωσιν shows the sense "unreasonable." P Grenf II. 77<sup>9</sup> (iii/iv A.D.) ἄλως ἀπέστητε μὴ ἄραυτες (τὸ σῶμα τοῦ ἀδελφοῦ ἡμῶν is not far from "unfeelingly." P Oxy III. 526<sup>4</sup> (ii/A.D.) οὐκ ἤμην ἀπαθὴς ἄλως σε καταλείπιν, "so unfeeling as to leave you without reason" (Edd.). And so on, always with a sense going decidedly beyond "unreasonably" and shading into "brutally." Hence the noun use of the modern Greek ἄλογο, "horse": it is nearly approached in P Oxy I. 138<sup>20</sup> (early vii/A.D.), χορηγῆσαι ἄλογα εἰς τὰς γεουχικὰς χρεῖας, where animals in harness are meant, if not horses exclusively. Prof. Thumb remarks that as early as Dion Cassius the word = "animal": cf. Hatzidakis *Eini.*, p. 34 f. Ps 32<sup>9</sup> supplies the line of development.

### ἄλुकός.

BGU I. 14<sup>iv</sup> 22 (iii/A.D.) τυρῶν ἄλुकῶν, *ib.* IV. 1069 *verso* 1. 9 τιμὴ ζύτου εὐπρατικ[οῦ] καὶ ἄλुकῆς: the last two words are interlinear, and their relation is not clear—

the writer is illiterate enough to mean "cheap and salted beer," no doubt a popular beverage then as now. But query? Mayser *Gr.* p. 102 shows that ἄλुकός, really a distinct word, supplants the earlier ἄλुकός in Hellenistic.

### ἄλυπος.

For this common Greek word, which in the NT is confined to Phil 2<sup>28</sup>, cf. P Petr II. 13<sup>13</sup> (B.C. 258-3) πᾶν ἐ[μοι] ἔστ[αι] πεφροντισμένον τοῦ σε γενέσθαι ἄλυπον [πάντως?], "I have used every forethought to keep you free from trouble" (Ed.): so BGU I. 246<sup>17</sup> (ii/iii A.D.) πῶς ἄλυπος ἦν. For this adverb see P Petr II 2 (3)<sup>14</sup> (iii/B.C.) (= Witkowski, *Epp.* 2 p. 22) εἰ ἔρρωσαι καὶ ἐν τοῖς ἄλλοις ἄλυπος ἀπαλλάσσεις, εἴη ἂν, ὥς ἐγὼ τοῖς θεοῖς εὐχόμεν[ος] διατελῶ.

### ἄλυσις.

*Syll* 586<sup>86</sup> (iv/B.C.), 588<sup>32</sup> (ii/B.C.) *al.* P Leid Wvii. 32 πᾶσα ἄλυσις ἀνυχθήτω. Two diminutives may be quoted. 'Ἀλυσίδιον (MGr ἄλυσίδα) occurs in P Oxy III. 496<sup>3</sup> (A.D. 127) and 528<sup>20</sup> (ii/A.D.). A simpler form appears in P Hib I. 121<sup>3</sup> (B.C. 250) ἄλυσιον.

### ἄλυσιτελής.

P Tebt I. 68<sup>31</sup> (B.C. 117-6) τῶ[ν] ἄλυσιτελῶν γενῶν of inferior crops, "unprofitable" by comparison with wheat.

### ἄλων.

The old form ἄλως, in the "Attic" declension, is still very much more common in papyri, e.g. P Fay 112<sup>18</sup> f. (A.D. 99) μὴ σπουδασέτωσαν ἄλω, "do not let them be in a hurry with the threshing-floor," P Lond 314<sup>17</sup> (A.D. 149) (= II. p. 190) ἐφ' ἄλω τῶν ἑδαφῶν, *i.e.* as soon as the corn is threshed; but the NT third declension form is found in P Tebt I. 84<sup>8</sup> (B.C. 118) ἄλῶνι (= *ων*, see *Proleg.* p. 49), PSI 37<sup>1</sup> (A.D. 82) ἐφ' ἄλῶνων, BGU II. 651<sup>5</sup> (ii/A.D.), *ib.* III. 759<sup>11</sup> (ii/A.D.), P Strass I. 10<sup>80</sup> (iii/A.D.), P Lond 1239<sup>13</sup> (A.D. 278-81) (= III. p. 52), and *ib.* 976<sup>7</sup> (A.D. 315) (= III. p. 231). See further Crönert *Mem. Herc.*, p. ix. The derivative ἡ ἄλωνία, the space reserved for a threshing-floor, occurs P Tebt II. 346<sup>6</sup> (early i/A.D.), BGU I. 146<sup>8</sup> (ii/iii A.D.), P Lond, 1170 *verso* 3<sup>94</sup> (A.D. 258-9) (= III. p. 202), and P Oxy X. 1255<sup>8</sup> (A.D. 292).

### ἄμα.

The adverbial use seen in Mt 20<sup>1</sup> may be illustrated by P Flor I. 36<sup>5</sup> (c. iv/A.D., init.) μνηστευσάμενός μου . . . τὴν . . . [θ]υγατέρα . . . [ἄ]μα ἐκ νηπίας ἡλικίας, P Oxy VII. 1025<sup>16</sup> (late iii/A.D.) τῶν θεωρίων ἄμ' αἴ[ρ]ιον ἦτις ἐστὶν ἰ ἀγορμ[έν]ων. For ἄμα = "at the same time," see P Giss I. 13<sup>8</sup> (ii/A.D.) πέμψεις ἄμα τὰς ἑπιστολάς, P Oxy IV. 798 (probably B.C. 183) ὥς δ' ἂν παραγένωνται οἱ σιτολόγοι ἐπὶ τὴν παράληψιν τῶν σιτικῶν ἀπομετρήσομεν ἄμα καὶ ταῦτα, *al.* With ἄμα c. dat. "together with," cf. P Oxy IV. 658<sup>13</sup> (A.D. 250) τῶν ἱερῶν ἐγευσάμεν ἄμα τῷ νύφ μου, so with a dat. P Rein 26<sup>14</sup> (B.C. 104) ἄμα τῇ συγγραφῇ ταύτῃ ἀναφερομένη, P Oxy VI. 975 (i/A.D.) a loan to be repaid ἄμα τῇ μὴ τρύ[γ]ῃ, P Petr I. 24 (3) (c. B.C. 249) ἄμα τῇ λοιπῇ ἀγορᾷ ἢ ἐιλήφασιν ἐγ βασιλικῆς, P Flor I. 61<sup>6</sup> (A.D. 210) ἐχειροτονήθη ἄμ' ἄλλοις, *ib.* 21<sup>15</sup> (A.D. 239) ἄμα τοῖς τῆς κώμης δημοσίοις (neuter) πᾶσι. The use of ἄμα therefore as an "improper" preposition was not unusual.



Paul however prefers to keep it as an adverb, adding σύν (1 Th 4<sup>17</sup>, 5<sup>10</sup>): for the preposition only Mt 13<sup>30</sup> is quotable from NT, and even there D adds σύν. We may compare ὁμοσε c. dat. in P Lips Inv 266 (ii/A.D.—*Archiv* v. 245) ὁμοσε ταῖς ἄλλαις εὐεργεσίαις. Thayer's note that "ἅμα is temporal and ὁμοῦ local, in the main" (from Ammonius), has support from most of our examples. Both usages are illustrated in the Ptolemaic Pathyris papyrus (*Archiv* ii. p. 515 f.) ἐπεὶ γέγραφεν ὁ πατήρ συνύλοισιν ἄγων τοὺς Κροκοδιλοπολίτας καὶ ὑμᾶς ἅμα, ὁρθῶς ποιήσετε καὶ κεχαρισμένως ἐτόιμους γενέσθαι ὡς ἅμα ἡμῖν συνεξορμήσῃτε.

## ἀμαθής.

From the Hellenistic period, but in the local dialect, is the well-known Epidaurus inscription, *Syll* 802 (iii/B.C.): here in l. 29 we have ὑπόναμα τὰς ἀμαθίας, of a votive silver pig offered in the shrine. The adj. (2 Pet 3<sup>10</sup>) might from its NT record be literary. J. B. Mayor (*in loc.*) remarks, "It is strange that so common a word as ἀμαθής should not be found elsewhere in the NT or LXX, its place being taken by such words as ἰδιώτης (Ac 4<sup>13</sup>, 1 Cor 14<sup>18</sup>, 23), or ἀγράμματος (Ac 4<sup>13</sup>), or ὁ ἀγνοῶν (Heb 5<sup>2</sup>)." But our failure to find exx. from Hellenistic sources agrees with this absence.

## ἀμάραντος.

With the use of this adjective in 1 Pet 1<sup>4</sup> κληρονομίαν . . . ἀμάραντον may be compared a passage in the Apocalypse of Peter 5, καὶ ὁ κύριος ἐδειξέ μοι . . . τὴν γῆν αὐτὴν ἀνθοῦσαν ἀμαράντοις ἄνθεσι. See also a poem engraved on a sepulchral monument erected by Euergetes II. (B.C. 145–16), in honour of his wife Aphrodisia, where the following words occur, μένοιτ' ἐπὶ γῆς ἀμάραντοι, ὅσσοι ἐγὼ ναίω δώματα Φερσέφονος (*Archiv* i. 220). Wisd 6<sup>12</sup> reinforces this rare Petrine word (cf. ἀμαράντινος 5<sup>4</sup>): for its outside record see Thayer, who quotes *CIG* II. 2942 (c)<sup>4</sup>, a iii/iv A.D. inscription on a gladiator's tomb, ending ἐσχ[α] τέ[λος] βίοντος χερσὶν φοναῖς ἀμαράντο[ν]. It is a proper name in P Ryl II. 166<sup>30</sup> (A.D. 26) Γάιος Ἰούλιος Ἀμαράν[τ]ον.

## ἀμαρτάνω.

It will be convenient to give (non-Christian) citations for this important word fully. In a private letter of the time of Augustus the writer complains—ἐγὼ μὲν οὐ δοκῶ ἄξιος εἶναι ὑβρίσθαι . . . οὐδὲ γὰρ ἡμάρτηκά τι εἰς σέ (cf. Ac 25<sup>8</sup>, etc.), BGU IV. 1141<sup>14</sup>ff.; cf. l. 8 ἐν τῇ πρώτῃ μου ἐπιστολῇ οὐδὲν ἀμάρτημα ἔνει (l. ἐνι = ἐνεστι). BGU III. 846 (i/A.D.) (= *Selections*, p. 93, *Documents*, p. 259) is an illiterate appeal from Antonius Longus to his mother entreating her to be reconciled to him. He makes his daily prayer to Serapis for her, etc.—λοιπὸν οἶδα τί αἵματι παρέσχημαι, παιπαλιδεῖναι καθ' ὃν δὴ (corrected from δι) τρόπον, οἶδα, ὅτι ἡμάρτηκα (l. 10 ff.), "But I know I have been punished with what I have brought upon myself, in a way that I know, for I have sinned": cf. Lk 15<sup>18, 21</sup>. In the interesting rescript of an Emperor to the Jews, P Par 68<sup>50</sup>ff., we read, καὶ γὰρ τ[ο]ὺς εἰς ἡμᾶς ἀμαρτάνοντας δε[όντως] κολάζεσθαι εἰκός. In P Oxy I. 34<sup>111, 4</sup> (A.D. 127) a Roman prefect uses some strong language about infringement of his instructions regarding certain archives: ἄδειαν ἑαυτοῖς ὧν ἀμαρτάνουσι ἐσσεσθ[α]ν νομίζοντες, "imagining that they will not be punished for their illegal acts" (Edd.).

PART I.

## ἀμάρτημα.

In P Oxy I. 34<sup>111, 13</sup> (ci. under ἀμαρτάνω) we read τοὺς παραβάτας καὶ τοῦ[s] διὰ ἀπειθίαν κ[α]λ[ὴ] ὡς ἀφορμὴν ζητούντας ἀμαρτημάτω[ν] τειμαρῆσθαι, "any persons who violate it, whether from mere disobedience or to serve their own nefarious purposes, will receive condign punishment." The substantive is also found in conjunction with ἀγνόημα (see s.v.) in P Tebt I. 5<sup>3</sup> (B.C. 118) and BGU IV. 1185<sup>7</sup> (late i/B.C.): cf. P Par 63<sup>xiii, 2 ff.</sup>, a letter of Ptolemy Euergetes II. (B.C. 165), ἀπολελυκότες πάντας τοὺς ἐνεσχημένους ἐν τισιν ἀγνοήμασιν ἢ ἀμαρτήμασιν κτλ. See also BGU IV. 1141<sup>8</sup>, quoted under ἀμαρτάνω, and P Flor II. 162<sup>10</sup> (midd. iii/A.D.) τὰ παλαιὰ σου ἀμαρ[τ]ήματα ἐπεξελεύσε[ω]ς τεύξεται.

## ἀμαρτία.

In an inscription of Cyzicus territory (*JHS* xxvii. (1907) p. 63), which F. W. Hasluck supposes to belong to iii/B.C., we find ἀμαρτίαν μετανόει, and the word is also found in the interesting *Syll* 633<sup>14 ff.</sup> (ii/A.D.) which illustrates so many NT words, ὅς ἂν [sic leg.] δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ ἢ περιεργάσῃται, ἀμαρτίαν ὀφίλειω Μὴν Τυράννῳ, ἣν οὐ μὴ δύνηται ἐξελάσασθαι. See also P Lips I. 119 *recto*<sup>3</sup> (A.D. 274) . . . τ[ῶ]ν ἀμαρτιῶ[ν] τὰς πονηρίας συνεχῶ[ς] ἀνορθοῦμέναν, P Oxy VIII. 1119<sup>11</sup> (A.D. 254) αὐτὸς ὑπέσχετο ἀντὶ τῆς ἀμαρτίας, ἀγνοίας πρ[ὸ] φασιν ὑποτειμησάμενος, ὑποστήσεσθαι τῇ [με]τὰ τοῦτο τὰς λειτουργίας. On the Greek conception of ἀμαρτία see *CR* xxv. pp. 195–7, and xxiv. pp. 88, 234.

## ἀμάρτυρος.

P Flor I. 59<sup>13</sup> (A.D. 225 or 241) ἵνα μὴ ἀμάρτυρον ᾦ. To its literary record may be added Callimachus *Frag.* 442 ἀμάρτυρον οὐδὲν αἶδω.

## ἀμαρτωλός.

appears in *OGIS* 55<sup>30</sup> (B.C. 240) ἐὰν [δὲ] μὴ συντελῇ ὁ ἄρχων καὶ οἱ πολῖται τὴν [θυσί]αν κατ' ἐναντιόν, ἀμαρτωλοὶ ἔστωσαν [θεῶ]ν πάντων, "sinners against all the gods." Cf. also the common phrase in sepulchral epitaphs in the southwest of Asia Minor containing a threat against any one who shall desecrate the tomb, ἀμαρτωλὸς ἔστω θεοῖς (κατα)-χθονίοις, "let him be as a sinner before the (sub)terranean gods": see Deissmann *LAE* p. 115, who regards the genitive after ἀμαρτωλός as a possible "provincialism of S.W. Asia Minor." (See under ἔνοχος.) He cites another occurrence, from the same locality, with the formula as in *OGIS* 55 (p. 116 n.). Schlageter p. 24 adds *IG* III. 461 a. These instances are sufficient to prove the "profane" use of the word, as Cremer (*ap.* Deissmann *ut s.*) admitted in his Appendix.

## ἄμαχος.

*Cos* 325<sup>9</sup> ἄμαχος ἄζηλος χρόνος πᾶς ἦν ἐν εἵπον, οὐδ' ἐχω[ρ]ίσθημέν ποτε—a sepulchral inscription by a husband in memory of his wife—illustrates the non-military use of the word found twice in the Pastorals (1 Tim 3<sup>3</sup>, Tit 3<sup>2</sup>). So also an epitaph from Apameia (c. iii/A.D.) in *Kaibel* 387, ἄμαχος ἐβίωσα μετὰ φίλων κὲ συγγενῶν.

## ἀμάω.

The word is almost entirely poetical in earlier Greek, though found in Herodotus. Plutarch has it, and P Hib I.



47<sup>12</sup> (an uneducated letter of B.C. 256), *θερίζειν δὲ καὶ ἀμᾶν*, "to mow and to reap," which indicates its place in the vernacular.

### ἀμελέω.

This common vernacular word is used absolutely in P Tebt I. 37<sup>23</sup> ff. (B.C. 73) *ἐὰν δὲ ἀμελήσης ἀναγκασθήσῃ ἐγὼ ἐλθεῖν αὐριοῦ*, P Oxy IV. 742<sup>14</sup> (B.C. 2) *μὴ ἀμελήσης*, P Giss I. 13<sup>22</sup> f. *ἐὰν ἐξετάσης περὶ τῶν ἔργων*, οὐκ ἀμελῶ, *αλ*. For the construction with the genitive, see P Fay 112<sup>9</sup> (A.D. 99) *ἡμεληκας αὐτοῦ*, *ιβ*. 125<sup>3</sup> (ii/A.D.) *μὴ ἀμελήσας το[ῦ] κλήρου τοῦ στρατηγικοῦ*, "do not neglect the ballot for the strategus," P Oxy I. 113<sup>18</sup> (ii/A.D.) *μὴ δόξης με ἡμεληκότα τῆς κλειδός*, "do not think that I took no trouble about the key" (Edd.), P Tebt II. 289<sup>8</sup> (A.D. 23) *ὥς ἂ[μ]ε- λούντα τῆς εἰσπρά[ξεως]*, *ιβ*. 421<sup>10</sup> (iii/A.D.), etc., and even with the dative in the illiterate P Par 18<sup>4</sup> *μὴ ἀμελήσεις* (ζ. ἀμελήσης) *τῷ νῖῳ μου*. For the passive may be quoted P Giss I. 41<sup>ii</sup> 2f. (time of Hadrian) *ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ντ]άπασιν ἀμεληθέντα τυγχ[άνει]*, and P Lond Inv. Nr. 1885 v. 12 (in *Archiv* vi. p. 102) (A.D. 103) *ἵν' οὖν τὰ βιβλία ἀνανεώτατα ὄντα μὴ ἀμεληθῇ*. 'Αμελέω is followed by the infinitive in P Grenf II. 38<sup>4</sup> (B.C. 81) *μὴ ἀμελήσ[ας] α[λ]. ἄγο[ν]ράσαι*. For the substantive, see P Oxy I. 62<sup>9</sup> (iii/A.D.) *ἐκ τῆς σῆς ἀμελείας*, "through any neglect of yours"; and for the adj. a letter from Hermopolis Inv. Nr. 74 (quoted P Giss I. 13<sup>23</sup> note) *Ἐπαφρόδειτος ἕως τούτου οὐδὲν ἀμελέστερον ποιεῖ, ἀλλὰ προσκαρτερεῖ ἡμῖν καὶ πᾶσι τοῖς πράγμασί σου*.

### ἀμεμπτος.

In a private letter of the time of Augustus the writer remarks *καγὼ τῇ[ς] φίλων σου* <sup>θέλων</sup> *ἀμεμπ[ον] ἐματόν ἐτήρησα* (BGU IV. 1141<sup>25</sup>). For the adjective in a marriage contract see CPR I. 27<sup>13</sup> (A.D. 190) *αὐτῆς δὲ τῆς Θ. ἀμεμπτον καὶ ἀκατηγόρη[τον] ἐαυτὴν παρ[ε]χομένην* (*sic*). It is common in sepulchral epitaphs in conjunction with *χρηστός*. *OGIS* 443<sup>9</sup> (i/B.C.) *has τήν τε τῶν . . . νεανίσκων ἐνδημίαν εὐτ[ακ]τον πα[ρ]έχεται καὶ ἀμεμπ[ον]*—Dittenberger's supplement is at least plausible. For the adverb see P Giss I. 98<sup>5</sup> (ii/A.D.) *τὰ τέσσερα οὖν κολοφώνια τὰ ἐπιβάλλοντά μοι δότε αὐτῇ ἀμέμπτως, ἀλλ' ἐν τάχει*, P Lond 924<sup>6</sup> (A.D. 187–8) (= III. p. 134) *ἀ. πληρουμένων*—little more than "duly paid," P Oxy III. 473<sup>4</sup> (A.D. 138–60), *ιβ*. 496<sup>8</sup> (A.D. 127) *συμβιούτωσαν οὖν ἀλλή[λο]ις ἀμέμπτω[ς] οἱ γ]αμοῦντες*, and IV. 724<sup>10</sup> (A.D. 155), a contract of apprenticeship to a shorthand writer, where provision is made that the pupil shall be taught not only to write fluently, but to read what he has written ἀμέμπτως. From the inscriptions cf. *OGIS* 485<sup>13</sup> f. *τὰς λοιπὰς δὲ φιλοτεμίας τελείασαντα ἀγνῶς καὶ ἀμέμπτως*.

### ἀμέριμος.

BGU II. 372<sup>ii</sup> 16 (A.D. 154), "let them come down ἀμ[ε]ριμοι." The same papyrus I. 7 shows the subst. ἀμεριμία united with ἀσφάλεια as frequently in the papyri. For the adjective see also P Fay 117<sup>22</sup> (A.D. 108) *ἐκτινάξον τὸ διερον* (?) *εἷνα ἀμέριμος ᾖ*, P Oxy VI. 933<sup>19</sup> f. (late ii/A.D.) *καὶ περὶ τοῦ οἴκου ἀμέριμος γέινω ὡς σοῦ παρόντος*, "have no more anxiety about your household than you would if you were present" (Edd.), and P Flor II. 157

(iii/A.D.), where instructions are given to supply certain workmen with provisions, in order that they may be able to work heartily—*ἔχοντες τὸ ἀμέριμον τῶν τρῶφων*. For the adverb cf. P Iand 81<sup>2</sup> (ii/A.D.) *διαπέψ[ομαι] διὰ τοῦ ὀνολάτου ἀμερίμω[ς]*, "mittam secure" (Ed.). P Lips I. 105<sup>20</sup> (i/ii A.D.) *has εἷνα μέντοι ἀμεριμώτερον ἔχεις, γράφω σοι*. Cf. *ιβ*. 110<sup>14</sup> (iii/iv A.D.) *εἷνα ἀμέριμος ὦμε* (= ὦμαι, a middle form), BGU II. 417<sup>7</sup> (ii/iii A.D.). etc.: the formula, with slight variations, is common. An adjective ἀμεριμικός is found P Fay 130<sup>10</sup> (iii/A.D.). P Amh II. 136 (iii/A.D.) has both ἀμ[ε]ρίμω[ς] and the derived verb ἀμεριμῶ in the sense "free from anxiety": cf. P Oxy VI. 930<sup>8</sup> ff. (ii/iii A.D.) *ἡμερίμουν γὰρ περὶ αὐτοῦ εἰδυῖα ὅτι κατὰ δύν[α]μιν μέλλει σοι προσέχειν*, "for I had no anxiety about him, knowing that he intended to look after you to the best of his ability." 'Αμεριμία also occurs in an almost unintelligible sentence at the beginning of P Oxy I. 34<sup>i</sup> 3 (A.D. 127): cf. BGU IV. 1082<sup>7</sup> (iv/A.D.) *ὑπὲρ ἀμεριμίας*. It will be seen that the NT meaning alone is attested from the vernacular documents. Its tone in them suggests that "anxiety" rather exaggerates the word. So in Mt 28<sup>14</sup> we might paraphrase "we will put it right with the Procurator, so that you need not trouble"; and in 1 Cor 7<sup>32</sup> the verb that follows clearly does not suggest *anxious* care.

### ἀμετάθετος.

In *OGIS* 331<sup>58</sup> (ii/B.C.) King Attalus II of Pergamon, writing to the Pergamenes, orders his rescript to be placed in the temples, *ὅπως ἂν εἰς τὸν ἅπαντα χρόνον ἀκίνητα καὶ ἀμετάθετα μένῃ*: cf. *ιβ*. 335<sup>73</sup> (an Aeolic inscription, ii/B.C.) *τὰ δὲ κρίθεντα ὅ[υ]π[α]ρξοισι κύρια καὶ ἀμετάθετα*. A letter from Sufenas Verus in *Lafoscade*, no. 105<sup>11</sup> (A.D. 131) has *βεβαιῶ ἐπὶ τε τῷ ἀσάλευτον [sc. τὴν δωρεάν] καὶ ἀμετάθετον εἰς τὸν αἰὲ χρόνον εἶναι καὶ κτλ.* P Oxy I. 75<sup>15</sup> (A.D. 129) *ἐφ' ἣ [sc. διαθήκη] ἀμεταθέτω ἀμφότεροι ἐτελεύτησαν*, and *ιβ*. III. 482<sup>35</sup> (A.D. 109) *διαθήκη, ἐφ' ἣ καὶ ἀμεταθέτω ἐτελεύτα* ("which will was unchanged at his death"), show that the word was used as a technical term in connexion with wills. The connotation adds considerably to the force of Heb 6<sup>17</sup> f.

### ἀμετακίνητος.

The adjective ἀκίνητος occurs P Gen I. 11<sup>8</sup> (A.D. 350) *ἐκ δικαίου καὶ ἀκινήτου κλήρου*, and in *OGIS* 331<sup>58</sup>, cited under ἀμετάθετος.

### ἀμετανόητος.

P Lips I. 26<sup>8</sup> f. is late (beginning of iv/A.D.), but ὁμολογοῦμεν [έκο]υσ[τα] καὶ α[ν]θ[ι]θαίρετ[ο]ν καὶ ἀμ[ε]τα[ν]οήτ[ο]ν γνώμη seems to be a legal formula, such as would presumably suffer little change with time: it occurs a little earlier (A.D. 289) in P Strass I. 29<sup>31</sup>, the same three words (adverb form) in the same order. Its active force agrees with that in Rom 2<sup>6</sup>. (Norden *Agnostus Theos* p. 135 translates the word here "unbussfertig," and refers to Bonhöffer *Epiktet u. das NT* p. 106 f., who claims that in this word (as in μετάνοια, -νοεῖν) "gewissermassen der Gegensatz des antiken und des christlichen Denkens spiegle.") But in CPR I. 216<sup>6</sup> (i/ii A.D.) *κυρίαν καὶ βεβαίαν καὶ ἀμετανόητον*, P Grenf II. 68, 70 (iii/A.D.)—duplicate deeds of gift—ὁμολογῶ χαρίζεσθαι σοι χάριτι ἀναφαιρέτω καὶ ἀμετανόητ[ο]ν . . . μέρος τέταρτον κτλ. there is a passive sense "not affected by change of mind,"

like ἀμεταμέλητος in Rom 11<sup>20</sup>. So P Lond 1164 (δ)<sup>5</sup> (A.D. 212) (= III. p. 166) κυρίως καὶ ἀναφαίρετως καὶ [ἀ]μετανοήτως.

### ἄμετρος.

The form ἀμέτρητος occurs in a touching sepulchral inscription regarding a husband and wife from Rhodes *IMae* 149 (ii/B.C.): ταῦτὰ λέγοντες ταῦτὰ φρονούντες ἤλθομεν τὸν ἀμέτρητον ὁδὸν εἰς Ἀἶδαν.

### ἀμήν.

qθ is a common symbol in the Christian papyri for ἀμήν, 99 being the sum of the numerical equivalents of the letters (1 + 40 + 8 + 50): see e.g. P Oxy VI. 925<sup>7</sup> (v/vi A.D.), where a prayer for guidance regarding a certain journey concludes—γένεοιτο, qθ, “so be it; Amen,” and P Iand I. 61<sup>6</sup> (a Christian amulet—v/vi A.D.) with the editor’s note. In P Oxy VII. 1058 (iv/v A.D.) the word is written out in full, ὁ θε(ε)ς τῶν παρακειμένων σταυρῶν, βοήθησον τὸν δοῦλόν σου Ἀπφουᾶν. ἀμήν, “O God of the crosses that are laid upon us, help thy servant Apphouas. Amen.” (Ed.)

### ἀμήτωρ

does not happen to occur in our documents. For its connotation in Heb 7<sup>3</sup> see ἀπάτωρ, and note Grimm’s citations from Philo: the evidence is quite sufficient to dispose of Grimm’s own note that the signification is “unused by the Greeks.” For the word cf. also the line from Euripides (drama unknown) cited by Wilamowitz *Sitz. d. Berl. Ak.*, 1907, p. 7—“Αφιδνε, γαίης υἱὲ τῆς ἀμήτορος.

### ἀμιάντος.

The use of the word in the NT is probably to be traced to the LXX, rather than to the influence of the mystery religions as Perdelwitz (*Die Mysterienreligion und das Problem des I. Petrusbriefes*, Giessen, 1911, pp. 45–50) ingeniously suggests, contrasting the ἀμιάντος inheritance of the Christian with the blood-stained *Himmelskleid*, with which the initiate is robed as he ascends from the grave in the Taurobolium.

A new literary citation for this word may be given from the Bacchylides papyrus, iii. 86, βαθὺς μὲν αἰθήρ ἀμιάντος, where Jebb translates “the depths of air receive no taint.”

### ἄμμος.

P Petr II. 4 (9)<sup>5</sup> (iii/B.C.) ὥστε ἀνακαθᾶραι τὴν ἄμμον, *ib.* III. 43 (2) *recto* ii. 12 (2nd year of Euergetes I.) ἐργάσασθαι τὴν ἄμμον τοῦ ὕδραγωγῶ ἔπ[ι] τῆς κατὰ Ἑφαιστιάδα διώρυγος, “to clear out the sand from the water-course of the canal near Hephaistias,” BGU II. 530<sup>10</sup> a. (i/A.D.) (= *Selections*, p. 61) ὁ ὕδραγωγὸς συνεχώσθη ὑπὸ τῆς ἄμμου, “the water-course was choked with sand,” P Tebt II. 342<sup>27</sup> (late ii/A.D.) εἰς ἐκσκαφὴν χοῦς . . . καὶ ἄμμον, P Flor II. 157<sup>5</sup> (iii/A.D.) εἰς τ[ὸ] ἔργον ἐκείνο τὸ τῆς Θεω[ξ]ενίδος, τοῦτεστιν τὸ τῆς ἄμμου. From the inscriptions it is sufficient to cite *Syll* 587<sup>197</sup> (iv/B.C.) ἄμμου ἀγωγὰ πέντε. In BGU I. 108<sup>1</sup> (A.D. 203–4) (= *Chrest.* I. 227) Wilcken reads ἀμμόχοστος (i. ἀμμόχωστος), “covered with sand,” with reference to a plot of land, and compares the similar use of ὑφαμμος in P Amh II. 85<sup>16</sup> (A.D. 78).

### ἄμνός.

*Syll* 615<sup>3</sup> (iii/A.D.) ἄμνός λευκὸς ἐνόρχης. Herwerden (*s. v.* ἀρήν) quotes an inscription from *Cos* 40<sup>8</sup>, ἄμνὰν καὶ ἄμνόν. The noun (etymologically identical with Lat. *agnus*, our *yeau*) is only four times found in NT, always with the sacrificial connotation which is abundant in LXX. See under ἀρήν.

### ἀμοιβή.

The phrase in 1 Tim 5<sup>4</sup> ἀμοιβὰς ἀποδιδόναι τοῖς προγόνους, “to make a fitting requital to one’s parents,” is well illustrated by *Priene* 112<sup>17</sup>, where a certain Zosimus having received the title of citizen “has made no fruitless return for the honour”—[οὐκ ἄκαρπον τὴν τῆς τιμῆς] δέδειχεν ἀμοιβήν: cf. *Cagnat* IV. 293<sup>ii. 39</sup> (ii/B.C.) κομιζόμενος τῶν εὐεργεσιῶν ἀξίας τὰς ἀμοιβὰς, *Syll* 365<sup>5</sup> (i/A.D.) βασιλείων κὰν πάννυ ἐπινοῶσιν εἰς εὐχαριστίαν τηλικούτου θεοῦ εὐρεῖν ἴσας ἀμοιβὰς οἷς εὐηργετήνται μὴ δυναμένων. In P Oxy IV. 705<sup>61</sup> (A.D. 200–2) the Emperors Septimius Severus and Caracalla reply to a certain Aurelius Horion who desired to confer benefactions on Oxyrhynchus—ἀποδεχόμεθα σε καὶ ταύτης τῆς ἐπιδόσεως ἣν ἀξιοῖς ἐπιδοῦναι ταῖς κώμαις τῶν Ὀξυρυγγεῶν ἀποδιδούς ἀμοιβήν ἐκτέσεως, “we approve of this benefaction also which you request leave to confer upon the villages of the Oxyrhynchite nome, giving (to different persons) a succession in the enjoyment of it (?)” (Edd.). P Giss I. 22<sup>6</sup> (ii/A.D.) νῦν ὄντως ἀμοιβ[ή]ν [. . .] τῆς εὐσεβείας μου ἀ[ναλ]αμβανούσης σε ἀπρόσ[κοπ]ον καὶ ἱλαρώτατον.

### ἄμπελος

is amply vouched for in the papyri, as in BGU IV 1119<sup>10</sup>, 1123<sup>2</sup> (both time of Augustus), and P Lond 921<sup>8</sup> (late ii/iii A.D.) (= III. p. 134) ἦσαν ἐν ἀμπέλῳ, “planted with vines.” In P Petr I. 29<sup>4</sup> (iii/B.C.) πεφύτευται δὲ καὶ ἡ ἀμπελος πᾶσα, *ib.* is used in a collective sense: cf. P Flor I. 50<sup>2</sup> (A.D. 268) ἐξ Ἰσοῦ τῆς ἀμπέ[λ]ου μεριζομένης. This use of ἀμπελος (so MGr ἀμπέλι) which makes it equivalent to ἀμπελών, occurs also in the Median parchments, P Said Khan (B.C. 88 and 22), deeds concerning the transfer of a “vineyard,” which is never called ἀμπελών in the documents. We may probably apply this use in Rev 14<sup>18, 19</sup>, and perhaps in Didache 9<sup>2</sup>.

### ἀμπελουργός.

*Syll* 535<sup>17</sup> (B.C. 46–5) ἀμπελουργὸν δ’ ἐπάγειν Αἰξωνέας τοῖς ἔτεσι τοῖς τελευταίοις πέντε may serve to illustrate this NT ἀπ. εἰρ. (Lk 13<sup>7</sup>).

### ἀμπελών.

Nothing earlier than Diodorus (i/B.C.) in “profane” Greek is cited for this word by Grimm. It occurs in five documents of P Tebt I., three of them ii/B.C., and two a little later: cf. also the Ptolemaic P Eleph 14<sup>2</sup> τῶν μὲν ἀμπελώνων τοὺς καθήκοντας ἀργυρικοὺς φόρους. Its appearance in P Hib I. 151 (c. B.C. 250) is presumably coeval with the LXX; nor does the language (. . . μὴ παραγίνεσθαι . . . τρυγῆσοντα τὸν ἀμπελώνα, from a fragment of a letter) suggest that the word was new. It occurs indeed frequently in Rev L, a few years older still. For an instance contemporary with its NT appearances, see PSI 82<sup>3</sup> (A.D. 65)



τῶι ὑπάρχοντι ἡμῖν . . . ἀμπελώνι: cf. P Tebt II. 357<sup>15</sup> (A.D. 197) τέλ(η) . . . ἀμπελών(ς) κατοικ(ικου) (ἀρούρας) ἄ, "taxes upon 1 aroura of catœcic vine-land." The suffix -ών (like -ētum in Latin) denoting plantations of trees was productive in Hellenistic: see under ἐλαιών.

### Ἀμπλίας.

As showing the widespread occurrence of this name in its longer form Ἀμπλιᾶτος, and the impossibility therefore of connecting it specially with the Imperial household at Rome (cf. Lightfoot, *Philippians*, p. 172), Rouffiac *Recherches sur les caractères du Grec dans le NT* p. 90 gives the following instances of its use—at Rome, *CIL* VI. 14918, 15509, but also at Pompeii *CIL* IV. 1182, 1183, and *ib.* Suppl. I. Index, p. 747; in Spain *CIL* II. 3771; at Athens *IG* III. 11618, 1892; and at Ephesus *CIL* III. 436. See further Milligan *Documents*, p. 183.

### ἀμύνομαι.

*Syll* 356<sup>35</sup> (rescript of Augustus) καὶ [ἔτε ἡ] μύνοντο. The word may have almost fallen out of the colloquial language, to judge from its rarity in LXX and NT, and the absence of occurrences in papyri.

### ἀμφιάζω.

See under ἀμφιέννυμι.

### ἀμφιβάλλω.

This word, which is used absolutely in Mk 1<sup>16</sup>, is construed with an accusative in the Bacchylides papyrus xvii. 5 ff. ἡ τις ἀμετέρας χθονὸς δυσμενὴς ὄρι' ἀμφιβάλλει στραταγέτας ἀνὴρ; "Is the leader of a hostile army besetting the borders of our land?" (Jebb). From non-literary papyri we have a citation two centuries after Mark—P Flor II. 119<sup>3</sup> (A.D. 254) ἐπέδωκάν μοι οἱ ἀλι[εῖς] οἱ περὶ διατα[?]γὴν ἀμφιβάλλουσι. The supplement is wholly conjectural, but the verb must mean "to fish" as in Mark, and may be used absolutely.

### ἀμφιέννυμι.

The full form in Mt 6<sup>30</sup> is a survival of the literary language, and must have been nearly obsolete even in cultivated colloquial. It is clear therefore that Luke (12<sup>28</sup>) represents Q, whether we read ἀμφιάζει with B or -ἔξει with the rest: as elsewhere (cf. *Cambridge Biblical Essays*, p. 485 f.), Luke faithfully preserves a vernacular form which he would not have used in his own writing. For the form with α cf. Vettius Valens p. 64<sup>9</sup> (ἀμφιάσαι), and *OGIS* 200<sup>24</sup> (Aethiopia, iv/A.D.) ἀμφιάσαντες: Blass (*Kühner Gramm.* 3 ii. p. 366) quotes several instances from post-classical literature, including Plutarch (ἀπημφιάζε) and even Lucian (μεταμφιάσομαι). So ἡμφιασμένον Mt 11<sup>8</sup> D. The classical aorist appears in *Syll* 197<sup>24</sup> (iii/B.C.) ἀμφιέσας. The back-formation ἀμφιέω is an obvious first step towards ἀμφιάζω, which shows the influence of the large class of -άζω verbs (so W. Schmid *ap.* Schweizer *Perg.*, p. 37). But though ε forms are predominantly attested in NT (with significant revolts on the part of B and D—see above), it seems doubtful whether ἀμφιέω can be confidently claimed for the Κοινή, unless as a local survival. A grammarian in Cramer *Anecd.* Ox. II. 338 says τὸ μὲν ἀμφιέω ἐστὶ κοινῶς, τὸ δὲ ἀμφιάζω δωρικόν, ὥσπερ τὸ ὑποπιέω καὶ ὑποπιάζω.

This may be true for πιάζω (*q. v.*), but the other record is too scanty for much assurance. See Radermacher *Gramm.*, p. 35, and references in Brugmann-Thumb<sup>4</sup>, p. 78.

### ἄμφοδον.

This word is quoted by LS from Aristophanes and Hyperides, in both cases only as cited by later writers. Its appearance in Mark (11<sup>4</sup>) and the δ-text of Acts (19<sup>28</sup> D etc.) is in accord with its frequency in the papyri of the Roman age, e. g. PSI 38<sup>2</sup> (A.D. 101) ἀ[γ]ραφ[ό]μενος ἐπ' ἀμφόδ(ον) Φρο[υρίου], P Fay 28<sup>4</sup> (A.D. 150-1) (= *Selections*, p. 81) Τασουχαρίου τῆς Διδᾶ ἀπ[ὸ] ἀμφοδου Ἐρμουθιακῆς. Grenfell and Hunt translate the word "quarter," *vicus*. A large number of these are named, and residents are registered in the ἀπογραφὰς as ἀπ' ἀμφοδου Ἀπολλωνίου Ἰερακίου and the like, or ἀπὸ Μακεδόνων with ἀμφοδου omitted. Cf. *Syll* 528, τοὺς ἐν τῷ ἀνφόδωι τετάχ(θ)αι ἀπὸ τοῦ πύργου τοῦ τῆς Ἀγαθῆς Τύχης ἕως τοῦ τῆς Εὐετηρίας, where Dittenberger defines ἄ. as "pars oppidi domibus inter se contingentibus exaedicata, quae undique viis circumdatur." On its gender cf. Mayser *Gr.* p. 261 n.

### ἀμφοτέροι.

On P Lond 336<sup>13</sup> (A.D. 167) (= II. p. 221) Kenyon observes, "ἀμφοτέροι = πάντες in late Byzantine Greek . . . and it is possible that colloquially the use existed earlier." The text here has the names of five men—ἀμφοτέροι ἱερεῖς θεοῦ κόμης Σοκνοπαίου Νήσου. In P Théad 26<sup>4</sup> (A.D. 296) Αὐρήλιοι [Ἡ]ρωνίος καὶ Ἀθανάσιος καὶ Φιλάδελφος καὶ Σερηνίων ἀμφοτέροι ἐξηγ(ητέουσιν) makes ἀμφ. apply to three persons, if with the Ed. (and no. 27<sup>7</sup>) we read ὁ καὶ Ἀθανάσιος: in no. 27 we find the first two characterized as having been exegetae, while Serenion is κοσμη(ητέουσιν), two years later. Prof. Thumb refers to *BZ* xi. p. 111 for ἀμφ. = "alle zusammen." In the London papyrus, despite Bury's paper on this late usage (*CR* xi. p. 393), it is hard to disagree with Kenyon's suspicion that it was not only the last two of these five who were priests: cf. P Lond 353<sup>7</sup> (A.D. 221) (= II. p. 112) where again we find five representatives of the πενταφυλία of Socnopaei Nesus.

This usage is further strengthened by P Gen I. 67<sup>5</sup> (A.D. 382), and *ib.* 69<sup>4</sup> (A.D. 386) where ἀμφοτέροι is used of four men. A similar extension of the word to the seven sons of Sceva in Ac 19<sup>16</sup> undoubtedly simplifies the narrative. See further Moulton *CR* xv. p. 440, and *Proleg.* p. 80, where other exx. are noted. Radermacher (*Gramm.* p. 64) is in favour of making ἀμφ. mean "all" in Acts.

### ἀμώμητος.

only found in 2 Pet 3<sup>14</sup> and in literary Hellenistic (Anthology), may be quoted from an Alexandrian epitaph in *Preisigke* 332, II. . . . [α]ικ[. . .] ἀμώμητε, εὐψύχι, (ἐτῶν) ᾧ: so the word is used here of a little child. In *ib.* 367, Κλέβι ἀμώμητε, εὐψύχι, (ἐτῶν) κῆ, it belongs to a young man, dying prematurely. Add the "Apocrypha Moïsis," P Leid W<sup>iii</sup>. 4 ἦκε κύριε ἀμώμητος καὶ ἀπήμαντος.

### ἄμωμος.

The word is found in a sepulchral epitaph from Thessalonica *CIG* 1974, also in the sepulchral poem referred to under ἀμάραντος—δικνὺς σέλας αἰὲν ἄμωμον. Nägeli (p. 25)



further cites the Paris magical papyrus, l. 1311. For the use of "Ἀμωμος as a proper name, see Fick-Bechtel *Die griechischen Personennamen*, p. 213.

Hort (on 1 Pet. 1<sup>19</sup>) points out that the Biblical use of ἄμωμος, properly "without blame," was affected by the Hebrew בליט "blemish," for rendering which the LXX translators caught at the curiously similar μώμος.

άν.

For the rapid decay of this particle in Hellenistic vernacular, reference may be made to *Proleg.* pp. 165-9, 197-201: a few additional points may be brought in. First comes the use with relatives and conjunctions, normally but by no means universally taking the subjunctive. Here in i/ and ii/A.D. εἰάν greatly predominated over άν, except with ὅπως, ὥς and ἕως. Thackeray (*Gr.* p. 68), collecting statistics from more extensive material than had been available in *Proleg.* p. 43, sums up the results to the same purpose: about B.C. 133 "ὅς [etc.] εἰάν begins to come to the front, and from i/B.C. onwards the latter is always the predominant form: the figures in both columns decrease in iii/-iv/A.D., when the use of the indefinite relative in any form was going out of use." The ultimate result of this process is seen in MGr, where the only traces left of άν are in the compounds σάν "as," "as soon as," and άν "if," with κάν (= κάν) "even." Σάν is from ὥς άν, which in papyri is used in the same senses: thus BGU IV. 1098<sup>44</sup> (end of i/B.C.) ὥς άν ἐπὶ τοῦ κα]ιροῦ κοινῶς κρίνωσι (according as), *ib.* 1209<sup>13</sup> (B.C. 23) ὥς άν λάβης τὸ γράμμα (as soon as), P Hib I. 66<sup>4</sup> (B.C. 228-7), ὥς δ' άν παραγένοιμαι (do.). Several instances are collected by Witkowski (<sup>2</sup> p. 87), and Phil 2<sup>23</sup>, 1 Cor 11<sup>34</sup>, Rom 15<sup>24</sup> noted as parallel, as in *Proleg.* p. 167. The MGr άν inherits the uses of εἰάν. The latter in vernacular Hellenistic is stable, or even reverts to εἰάν by re-composition; but the form άν is found in many illiterate documents of the Κοινή (as for instance in the boy's letter, P Oxy I. 119 (ii/iii A.D.)), and may be the direct ancestor of the MGr. See *Proleg.* p. 43 n.<sup>2</sup>. On άν with opt., or *ind. irrealis*, see *Proleg.* pp. 197-201. A reference should be added to Goodspeed's convincing suggestion (*ExpT* xx. 471 f.) that in Mk 7<sup>12</sup> we should read δ άν (so D) ἐξ ἐμοῦ ὠφελήθης, *indic.*, "what you would have gained from me." Two or three additional instances of άν in "unreal" clauses may be given from the papyri:—P Tor I. 1<sup>viii. 35 ff.</sup> (B.C. 116) (= *Chrest.* II. p. 39), καὶ εἴπερ γε δὴ ἐνόμιζεν ἔχειν τι δίκαιον κτλ., οὐκ άν ποτε προαχθῆναι (depending on ὥστ' εὐδελον εἶναι in l. 31), P Giss I. 47<sup>17</sup> (early ii/A.D.) τὸ δνάριον τὸ χαλκοῦν εἰ ἐπωλεῖτο δραχμῶν κδ, ἔκτοτε άν ἐπεμψά σοι, *ib.* 79<sup>11-6</sup> (same period) εἰ δυνατὸν μοι] ἦν κτλ., οὐκ άν ὠκ]νήκειν, BGU IV. 1141<sup>27 f.</sup> (end of i/B.C.) ἡ (l. εἰ) ἦν δάκρυά σοι γράφειν, γεγραφήκειν άν ἀπὸ τῶν δακρύων, CPHerm I. 7<sup>21</sup>, εἰ μὲν δὴ χορηγία τις [ἦ]ν κτλ. (a gap of 21 letters included), οὐδὲν άν ἡμ[ας] εἶδει πε]ρὶ τοῦ- [τ]ων δέισθαι. To the papyrus exx. of άν dropped (*Proleg.* <sup>3</sup> p. 200 n.<sup>2</sup>), add PSI 71<sup>9 f.</sup> (vi/A.D.) εἰ μὴ ἡ θεία πρόνοια ἐβοήθησεν κτλ., εἶχαν ἀλλήλ[λους] ἀναίλιν (l. ἀνελύν). The fewness of our exx. shows that the NT omissions of άν, practically confined to Jn, are not normal Κοινή grammar, except in clauses where omission was classical: the construction itself was dying out, but the άν was preserved while the locution lasted. MGr uses a periphrastic conditional mood (Thumb *Handbook*, p. 195).

ἀνά

survives almost exclusively in the limited uses seen in NT. The new "improper preposition" ἀνά μέσον is common: cf. MGr ἀνάμεσα. Thus P Magd 2<sup>3</sup> (B.C. 221) ἀνά μέσον τοῦ τε Ποῦριος [sc. τοῦ] καὶ τοῦ ἀνδρός μου, *Syll* 929<sup>46</sup> (ii/B.C.) τῆς κειμένης ἀνά μέσον Ἰτανίων τε καὶ Ἰεραπυτνίων, P Petr I. 11<sup>19</sup> (iii/B.C.) οὐλὴ ἀνά μέσον ὀφρύων, *ib.* III. 37(a)<sup>11, 18</sup> (B.C. 257) χώματος τοῦ ἀνά μέσον τοῦ κλήρου, *OGIS* 56<sup>82</sup> (iii/B.C.) ὦν ἀνά μέσον ἔσται ἡ ἀσπιδοειδὴς βασιλεία (a crown adorned with serpents), P Oxy I. 99<sup>9</sup> (A.D. 55) ἀνά μέσον οὐσης τυφλῆς ῥύμης, etc. In *Syll* 334<sup>4</sup> (B.C. 73) περὶ ἀντιλογίων τῶν ἀνάμ[εσον] θεῶι Ἀμφιαράωι καὶ τῶν δημοσιωνῶν γεγονότων Dittenberger (who here prints as one word) comments on the barbarous grammar, the preposition taking dative and genitive together. Ἀνά λόγον "in proportion" is not rare: e.g. P Ryl II. 96<sup>14</sup> (A.D. 117-8) (ἀρούρας) δὴ (= §) ἀνά λόγον τῆς ἀρούρας "at a rate per aroura." Note *ib.* 88<sup>21</sup> (A.D. 156) οὐδὲν δέ μοι δ[ι]φειλεται ὑπὲρ τ]ῶν ἀνά χεῖρα χρόνων, "the current period" (Edd., who cite *ib.* 99<sup>7</sup>, BGU I. 155<sup>13</sup> and IV. 1049<sup>23</sup>). The distributive use of ἀνά is often found in papyri: thus P Oxy IV. 819 (c. A.D. 1) τὰ δὲ προκείμενα χ[ύ]ας δ πεπρᾶσθαι δι' ἐμοῦ ἀνά δραχμ[ας] πέντε. Radermacher (*Gr.* p. 16) remarks on its appearance in doctors' prescriptions to mark the dose, and gives some other vernacular instances, noting that it began to figure in colloquial Attic in the classical age. It serves to express multiplication, as in P Petr II. 30(δ)<sup>20</sup> (iii/B.C.) β[ασιλικοῦ] ἰ ἀφόρου κ/λ ἀνά γ/λ ρε "10 of Crown land + 20 of unproductive = 30 × 3½ = 105." Cf. a papyrus cited by Wilcken in *Archiv* v. p. 245. Note P Ryl II. 168<sup>7</sup> (A.D. 120) ἀνά λαχάνου μέτρωι ἔλαιουργικῶι ἀρτάβας τρεῖς. Ἀνά πλέον occurs in P Tebt II. 344<sup>10</sup> (ii/A.D.). On the possibly corrupt solecism in 1 Cor 6<sup>5</sup> see *Proleg.* p. 99. Nachmanson *Beiträge*, p. 67 cites an inscription in which distrib. ἀνά c. acc. has the same sense as a simple acc. with κατ' ἄνδρα—δόντα ἐπὶ δις τοῖς μὲν πολέταις κατ' ἄνδρα δην(άρια) δ, τοῖς δὲ λοιποῖς ἐλευθέρους ἀν[ὰ] δην(άρια) β (*IG* iv. 597<sup>9 ff.</sup>—Argos, "spāt").

ἀναβαθμός.

*Syll* 587<sup>308</sup> (iv/B.C.) ἀναβαθμ[ο]ύς (i. e. -σμούς), apparently parts of a τροχιλεία, on which see Dittenberger's note. For examples of ἀ. in late Greek, cf. Aelian vi. 61, xi. 31; Dion Cass. lxxv. 21, lxxviii. 5 (Lobeck *Phryn.*, p. 324). Rutherford (*NP*, p. 372) adds the note of Moeris, βαθμός Ἀττικῶς, βαθμός Ἑλληνικῶς, in confirmation of Phrynichus, who tells us that the θ is Ionic: for the relation of the -σμός and -μός suffixes see Brugmann-Thumb<sup>4</sup> p. 218 f.

ἀναβαίνο.

Wilcken (*Archiv* v. p. 268), commenting on POxy VI. 898<sup>8, 18</sup> (A.D. 123) εἰς Ὀασιν καταβῆναι—ἀναβάντα εἰς τὸν Ὄξυρυνχέτην, notes that this may either be literal or refer to Oxyrhynchus as the county town: ἀναβαίνειν εἰς πόλιν, καταβαίνειν εἰς κώμην. P Par 49 (B.C. 164-58) gives us instances of the verb as used in NT for "going up" to the Temple: l. 32 οὐκ ἔχω σχολὴν ἀναβῆναι πρὸς ὑμᾶς (sc. the recluses in the Serapeum), *ib.* 34 εἰς ἀναβῶ κἀγὼ προσκυνησάμην. So P Par 47<sup>19 f.</sup> (c. B.C. 153) ὁ στρατηγὸς ἀναβαίνει αὐρίον εἰς τὸ Σαραπῆν. Witkowski (<sup>2</sup> p. 72) remarks

that the Serapeum was situated above the town, so that the verb was appropriate, as in Lk 18<sup>10</sup>. The common phrase *ἀ. εἰς Ἱεροσόλυμα*, etc., may be illustrated from P Lond 1170 *verso*<sup>48</sup> (A.D. 258–9), (= III. p. 194), where an account of labourers “off work” (ἀργησάντων) describes one as ἀναβάς εἰς τὴν πόλιν and another ἀναβάς ἐπὶ τῆς πύλ. The same meaning, or something near it, may be seen recurring in P Oxy VIII. 1157 (late iii/A.D.), as <sup>25</sup> ἀντιγραφον κἀγὼ ἀναβαίνω καὶ ἀπογράφομαι, *ib.* ἐπιδὴ οὖν οὐ δύναμαι ἀναβῆναι ἵδε ἡ (l. εἰ) δύνῃ ἡμᾶς ἀπογράψαι: we should use “come up” in the same connotation. So *ib.* VI. 935<sup>13</sup> (iii/A.D.) ἐμελλον δ[ε] καὶ ἀ[ν]τὶδ[ε] ἀναβῆναι, BGU IV. 1097<sup>9</sup> (i/A.D.) ἥν δὲ ὁ ἀντίδικος ἀναβῆ, περίβλεπε αὐτόν. In *ib.* 1141<sup>33</sup> (late i/B.C.) ἡμέρας δὲ ἐν αἷς ἀναβαίνω, εὐρίσκω αὐτὸν καθήμενον(v) it perhaps means “go upstairs.” In P Petr II. 9 (3)<sup>8</sup> (iii/B.C.) πληρωμα ἀναβέβηκεν is “the gang has gone away.” Cf. MGr ἀνεβαίνω.

For the substantive cf. P Grenf II. 67<sup>15</sup> f. (A.D. 237) (= *Selections*, p. 109) where three asses are provided ὑπὲρ καταβάσεως καὶ ἀναβάσεως, “for the conveyance down and up again” of dancing girls for a village festival. Ἀνάβασις is common in the papyri and the inscriptions of the “rising” of the Nile, e.g. BGU I. 12<sup>4</sup> (A.D. 181–2) [τῆς τοῦ] ἱερωτάτου Νείλου ἐπ’ ἀγαθῷ ἀναβάσεως, OGIS 666 (c. A.D. 55) ἡ Αἰγυπτὸς, τὰς τοῦ Νείλου δωρεὰς ἐπαυξομένας κατ’ ἔτος θεωροῦσα, νῦν μᾶλλον ἀπέλαυσε τῆς δικαίας ἀναβάσεως τοῦ θεοῦ, where Dittenberger draws attention to the fact that δικαία ἀνάβασις is a “solenne vocabulum” in this connexion. So in the papyri, BGU IV. 1208<sup>17</sup> (B.C. 27) τ]ὴν ἀποτομίαν (see s.v.) τῆς ἀναβάσεως. There are some other instances in Meyer’s note on P Giss I. 37, intro. n<sup>3</sup>. In Cagnat III. 975 (? i/A.D.) ἀ. is part of a house: τὴν ἀ. ταύτην σὺν τῇ ἀψείδι.

### ἀναβάλλω,

in something like the forensic sense “defer” a case, occurs in P Tebt I. 22<sup>9</sup> (B.C. 112) ἀναβαλλόμενος εἰς τὸν φυλακίτην, “referring the matter to the inspector”: cf. P Par 667<sup>1</sup> (i/B.C.) ὧν τὰ ἔργα ἀναβάλλουσιν (l. -λλ-), “whose work is postponed.” Elsewhere it is generally = “cast up” or “send back”: in Ostr 1154 (Rom.) ἀναβαλεῖν τὰ ἱμάτιά σου appears to be used of the “setting up” of a weaver’s warp. Cf. P Giss I. 20<sup>16</sup> ff. (ii/A.D.) εἰ θέλεις ἀναβληθῆναι σ[ο]ν τ]ὴν ἰσχὴν [λε]υκὴν στολήν, φρόντισον τῆς πορφύρας. In Ostr 1399 (A.D. 67–8) ἀνεβ(άτε) εἰς τὸ κενὸν (l. καὶ τὸν) χῶ(μα) ναύβ(ια) δέκα πέντε, 1567 (A.D. 105) ἀναβ(εβλήκατε) εἰς χῶ(μα) Ἀθην(αίων) ν(αύβιον) (ἡμισυ), it may mean “throw up,” of a measure of earth excavated (cf. Mahaffy *Petrie Papyri*, III. p. 344): this is a return to its most primitive sense—cf. *Syll* 587<sup>185</sup> (B.C. 329–8) τέκτοσιν τοῖς ἀναβαλοῦσιν τὰς πλίνθους. Another physical sense appears in P Flor II. 233<sup>8</sup> (A.D. 263), where Comparetti renders ἕνα . . . [ἀ]ναβληθῶσι “vi si adattino” (le spalliere). The verb is MGr. The expressive compd. διαναβάλλομαι “procrastinate” occurs P Tebt I. 50<sup>27</sup> (B.C. 112–1).

### ἀναβιβάζω.

P Oxy III. 513<sup>27</sup> (A.D. 184) ἀναβεβίσθαι (l. -βιβασθαι) εἰς δραχμὰς χειλίας [ὀκ]τακοσίας, “raised the price to eighteen hundred drachmas.” (MGr ἀνεβάξω.)

### ἀναβλέπω.

*Syll* 807<sup>17</sup> (ii/A.D.) καὶ ἀνέβλεψεν καὶ ἐλήλυθεν καὶ ἠύχα-ρίστησεν δημοσίᾳ τῷ θεῷ, of a blind man “recovering sight” in the temple of Asclepios, as in Jn 9<sup>11, 15</sup> (cf. *Documents*, p. 154). So at the beginning of the same inscr., καὶ ὁρθὸν ἀνέβλεψε.

### ἀναβοάω.

In the interview between Marcus Aurelius (?) and a condemned criminal, P Oxy I. 33<sup>iii. 7</sup> (= *Chrest.* I. p. 35), we read of the latter that ἀνεβόησεν [μ]έσης Ῥώμης, summoning the Romans to see him led off to death. Beyond this rather *outré* document, we have no other evidence of the Κοινή use of the word, an interesting confirmation of WH’s rejection of it in Mt 27<sup>46</sup>—unless indeed the more literary Matthew was emending Mark (15<sup>34</sup>)!

### ἀναβολή.

The word is used with a large variety of meanings. Thus P Amh II. 34 (d)<sup>5</sup> (c. B.C. 157) ἐκθεῖναι τὴν κατάστασιν εἰς μηδεμίαν ἀναβολὴν (“without delay”) ποησαμένους: cf. *Syll* 425<sup>22</sup> (iii/B.C.) ἀναβολὰν λαβόντες ἔτη τρία. In P Oxy IV. 729<sup>7</sup> (A.D. 137) τὴν δὲ ἀν[α]βολὴν ποιήσονται ἀπὸ τῶν ἐθιμῶν ἀναβολῶν, and P Goodsp Cairo 15<sup>9</sup> (A.D. 362) τὴν ἀναβολὴν πεποιήμα, we have the same phrase as in Ac 25<sup>17</sup> (*plus* the article), but in a wholly different sense, “to make an embankment.” In P Tebt II. 378<sup>20</sup> (A.D. 265) τοὺς [δι]ωρύγων τε κ[α]ὶ ὑδ[ρ]αγωγῶν [ἀ]ναβολὰς is rendered by the editors “banking up of canals and conduits,” and probably a similar rendering, rather than “dredging,” should be given to P Amh II. 91<sup>11</sup> (A.D. 159) ἀναβολὰς διωρύγων(v): cf. CP Herm 41 χῶμασι καὶ ἀναβολαῖς, and P Lond 1171<sup>60</sup> (B.C. 8) (= III. p. 179) ἀναβολῆς ναυβίον (see on ἀναβάλλω, and Kenyon’s note here). In P Oxy VI. 909<sup>25</sup> (A.D. 225) τὴν προκειμένων ἀκανθῶν ἀναβολὴν, the word is used in the unusual sense of digging up or uprooting (see the editors’ note). In P Tebt II. 413<sup>10</sup> (ii/iii A.D.) the editors translate τέρα ἀνβολὰ (l. τέσσαρας ἀναβολὰς), “4 bags,” and compare P Oxy IV. 741<sup>14</sup> (ii/A.D.) where ἀναβολή, in the sense of ἀναβολίδιον, occurs next before προχείρια in a list of articles. Further in a legal document P Petr III. 21 (g)<sup>21</sup> (iii/B.C.) we have τῆς ἀναβολῆς τοῦ ἱματίου with hiatus before and after, so that we cannot certainly join the words. In P Théad Inv. 15, a receipt of Constantine’s time, those who grant the receipt name themselves ἀποδέκται λίνου τοῦ ἱεροῦ ἀναβολικοῦ, where Jouguet finds a reference to the linen for a military mantle (“ἀναβολικοῦ *de* ἀναβολή = ἀμβολή = *abolla*, etc.”): but see Wilcken *Archiv*, iv. p. 185.

### ἀνάγειον.

This form of the word is supported by κατάγ(ει)ον, P Oxy I. 75<sup>10</sup> (A.D. 129), and VI. 911<sup>15</sup> (iii/A.D.), 912<sup>12</sup> (*ib.*); καταγάψω, P Lond 1164 (e)<sup>8</sup> (A.D. 212) (= III. p. 160), κατάγαια, P Oxy VI. 903<sup>4</sup> (iv/A.D.), κατάκειον, P Rein 43<sup>9</sup> (A.D. 102, illiterate). Τῶν ἀνωγαίων occurs at the end of vi/A.D., P Par 21<sup>3</sup>, and ἀνώγιον in CPR 28<sup>16</sup> (A.D. 110), after a lacuna: cf. MGr ἀνώγι “upper storey.”

### ἀναγγέλλω,

which in Hellenistic Greek is found much in the sense of the Attic ἀπαγγέλλω, is illustrated by P Petr III. 42 H (8f)<sup>7</sup>



(iii/B.C.) τὰ γεγεννημένα σοι ἐμοὶ ἀνήγγελλον, *ib.* 56 (b)<sup>12</sup> (Ptol.) ἀναγγέλειν σοι αὐθήμερον: cf. *Syll* 263<sup>7</sup> (c. B.C. 200) ἐντέταλμαι αὐτῷ ἀναγγεῖλαι ἡμῖν ἃ ἡβουλόμην ὑμᾶς εἰδῆσαι. Further instances in P Eleph 13<sup>8</sup> (B.C. 223–2, = Witkowski<sup>2</sup> p. 43), P Petr II. 11, 2<sup>8</sup> (iii/B.C.—*ib.* p. 7); see also *Syll* Index (III. p. 249). For the use of the word in the LXX, see *Anz Subsidiā*, p. 283.

### ἀναγεννώω.

The word, as well as the thought, is found in the Hermetic writings, e.g. Reitzenstein *Poimandres* p. 339<sup>11</sup> ἀγνώω, ὦ τρισμέγιστε, ἐξ οὗας μήτρας ἀναγεννήσῃς, σποράς δὲ πόλας: cf. Bauer on Jn 3<sup>8</sup> (in *HZNT*) and Reitzenstein *Die hell. Mysterienreligionen* pp. 26, 31.

### ἀναγινώσκω.

For this word = “read aloud,” as generally in classical Greek, cf. P Grenf I. 37<sup>15</sup> (late ii/B.C.) ἐπιλέγματος ἀναγνώσθεντος, of the reading aloud of a petition, and P Goodsp Cairo 29<sup>iii.1</sup> (c. A.D. 150) ἡς ἀναγνώσθεις, of a will. So P Oxy I. 59<sup>8</sup> (A.D. 292) ἐπιστολὰ ἐν ἡμῖν ἀνεγνώσθη, “at a meeting of our body a despatch was read,” and *Michel* 699<sup>8</sup> (end of iii/B.C.) τό τε ψήφισμα ἀνέγνωσαν. The word is used absolutely in P Amh II. 64<sup>2</sup> (A.D. 107) ἀναγνώσθεντος, “a report was read.” On the other hand it must mean simply “read” in P Eleph 9<sup>3</sup> (B.C. 222) ὡς ἂν οὖν ἀναγνώσ[τῃ]ν ἐπιστολὴν, and similarly *ib.* 13<sup>3</sup>, also BGU IV. 1079<sup>8</sup> ff. (a private letter — i/A.D.) λοιπὸν οὖν ἔλαβον παρὰ το(ῦ) Ἀραβος τὴν ἐπιστολὴν καὶ ἀνέγνων καὶ ἐλυπήθην, and P Fay 20<sup>23</sup> (iii/iv A.D.) where it refers to copies of an edict set up in public places σύντοπα τοῖς ἀναγινώσκουσιν, “in full view of those who wish to read.” Ἀνέγνω is a common formula for an authenticating signature, like the *Legimus* of the Roman Emperors: see e.g. P Par 60<sup>8, 10, 14</sup> (B.C. 233). The play on two compounds of γινώσκω in 2 Cor 1<sup>13</sup> may be paralleled by P Oxy VII. 1062<sup>18</sup> (ii/A.D.) αὐ[τ]ὴν δέ σοι τὴν ἐπιστολὴν πέμψω διὰ Σύρου ἵνα αὐτὴν ἀναγνοῖς νήφων καὶ σαυτοῦ καταγνοῖς. It is interesting to note from the literary record of the verb that the meaning “read” is essentially Attic, Ionic (Herod.) using ἐπιλέγεσθαι: see LS and Schlageter p. 24. In *Preisigke* 1019, 1020, 1022, 1023, all προσκυνήματα from the same Egyptian temple (Kalabshah), also 1065 (Abydos)—we find the record of the adoration of a number of persons from one family, to which is appended καὶ τοῦ ἀναγινώσκοντος, in one case following καὶ τοῦ γράψαντος. This inclusion of the reader, whoever he may be, distantly reminds us of Rev 1<sup>3</sup>.

### ἀναγκάζω.

P Oxy IV. 717<sup>14</sup> (late i/B.C.) ἡν[ἀ]γκασμαι βοᾶν αὐτῷ. A somewhat weakened sense is seen in P Fay 110<sup>4</sup> (A.D. 94) εὖ ποιήσεις . . . ἀναγκάσας ἐκχωσθῆναι τὸ ἐν αὐτῷ κόπριον, “please have the manure there banked up” (Edd.): cf. the use in Lk 14<sup>23</sup>, where ἀνάγκασον describes the “constraint” of hospitality which will not be denied. Other occurrences are BGU IV. 1042<sup>5, 6</sup> (iii/A.D.) ἐ[ν]έτυχ[ε] τ[ῷ] δικαιοδότη καὶ ἀ[ν]ή[γ]καξέ με προσκαρτερεῖν τῷ βήμ[α]τι αὐτοῦ: so we venture to restore the text, in accordance with the meaning clearly needed—the augment will be a blunder like that which secured permanent footing in δικόνουν, etc. A similar aor. is apparently intended in P Amh II. 133<sup>12</sup> (early

ii/A.D.) καὶ μετὰ πολλῶν κόπων ἀνηκάσαμεν (i. ἀνηγκ-) αὐτῶν (for αὐτοῦς) ἀντασχεῖσθαι κτλ. “and with great difficulty I made them set to work” (Edd.). The contracted future occurs in an edict of Germanicus on a Berlin papyrus (*Archiv* vi. p. 286) ἐὰν μοι μὴ πεισθῇτε, ἀναγκάτέ με κτλ. BGU IV. 1141<sup>7</sup> (end of i/B.C.) ἀναγκάζομαι μηκέτι σοὶ μηδὲν γράψαι, [ἵνα] νοήσης. P Lond 951 *verso*<sup>3</sup> (late iii/A.D.) (= III. p. 213) ἡκουσ[α] ὅ[τ]ι θηλάξειν αὐτὴν ἀναγκάσεις. The verb is MGR.

### ἀναγκαῖος.

P Fay 109<sup>1</sup> (early i/A.D.) πρὸς ἀναγκαῖν (= -αῖον). Ordinary uses may be seen in P Tor I. 1<sup>iii.6</sup> (B.C. 116) κατὰ τὸ ἀναγκαῖον “necessitate coactus,” P Leid B<sup>ii.3</sup> (ii/B.C.) εἰς τὸ μηθὲν τῶν ἀναγκαῶν ἡμᾶς ὑστερεῖν, P Flor II. 132<sup>11</sup> (A.D. 257) ὅπερ ἀναγκαῖόν σε ἦν γνῶναι (as Ac 13<sup>46</sup>), *ib.* 170<sup>8</sup> (A.D. 255) εἰ περὶ τῶν σὺθαμινῶν ἀμελεῖτε, πόσῳ μᾶλλον τῶν ἀναγκαιοτέρων. In combination with φίλος, meaning “intimate,” as in Ac 10<sup>24</sup>, we have P Flor II. 142<sup>2</sup> (A.D. 264) ἐπειδὴ περ ἐντολὴν ἔχω ἀναγκαῖου φίλου: cf. *Syll* 737<sup>51</sup> (ii/A.D.) (εἰ) σφόδρα ἀναγκαῖός τις ἦν. For the Pauline phrase ἀναγκαῖον ἡγεῖσθαι, as 2 Cor 9<sup>6</sup>, Phil 2<sup>25</sup>, cf. P Fay 111<sup>18</sup> (A.D. 95–6) (= *Selections*, p. 67) [ἀ]ναγκαῖν ἡγήσα[ς], “considering that it is essential,” *Syll* 656<sup>9</sup> (ii/A.D.) 88<sup>en</sup> ἀναγκαῖον ἡγήσάμην (c. inf.): cf. ὑπολαμβάνομεν ἃ εἶναι, *ib.* 790<sup>74</sup>. The RV margin at Tit 3<sup>14</sup> εἰς τὰς ἀναγκαῖας χρεῖας, “for necessary wants,” that is “for the necessities of life,” is supported by P Oxy VII. 1068<sup>16</sup> (iii/A.D.) χάριν ἀναγκείας χρεῖας, and by *Priene* 108<sup>80</sup> (c. B.C. 129), where Moschion is thanked for having given a certain sum εἰς χρεῖας ἀναγκαῖας. Cf. P Grenf II. 14 (c)<sup>12</sup> (iii/B.C.) χρεῖαν ἔχομεν ἀναγκαῖαν Τιμοθέου ὥστε ἀποστεῖλαι αὐτὸν εἰς τὴν πόλιν. The superlative is found P Par 46<sup>7</sup> (B.C. 153) ἐν τοῖς ἀναγκαιοτάτοις καιροῖς, and P Giss I. 23<sup>5</sup> (ii/A.D.) πάντων τῶν εὐχῶν μου ἀναγκαιοτάτην ἔχω τὴν τῆς ὑγείας σου, *al.* Cf. the elative in P Lond 42<sup>31</sup> (B.C. 168) (= I. p. 30) εἴπερ μὴ ἀναγκαιοτέρον σ[ε] περισπᾷ, “unless urgent business detains you,” P Flor I. 61<sup>15</sup> (A.D. 86–8) ἐντυχάνει σοι τὸ πρῶτον κ[α]ὶ ἀναγκαιοτάτον. For the adverb, cf. P Flor II. 138<sup>5</sup> (A.D. 264) ἐπεὶ ἀναγκαῖως σου χρήζω, *OGIS* 669<sup>8</sup> (i/A.D.) προέγραψα ἀναγκαῖως περὶ ἐκάστου τῶν ἐπιζητουμένων, P Giss I. 68<sup>8</sup> (early ii/A.D.) ἀναγκαῖως γράφω σοὶ οὐδένα ἔχω (i. ἔχω) [μ]ετὰ τὸν θεῖον εἰ μὴ σε, etc.

### ἀναγκαστῶς.

The derived adj. ἀναγκαστικός occur eight times in Vettius Valens, with the meaning “*potens*,” “*efficax*” (Ed.).

### ἀνάγκη.

For ἔχειν ἀνάγκην followed by the infinitive, as Lk 14<sup>18</sup>, cf. P Oxy VII. 1061<sup>4</sup> (B.C. 22) ἀνάγκην ἔσχον παρακαλεῖσθαι, “I have been obliged to urge,” P Flor II. 278<sup>iv.23</sup> (iii/A.D.) ἀνάγκην ἔσχον ἐν[τ]υχεῖν. The converse appears in BGU IV. 1141<sup>47</sup> (B.C. 14) διὸ ἀνάγκη με ἔσχηκε ἐμφανίσαι. The word = “calamity” occurs in *Syll* 255<sup>23</sup> (iii/B.C.) ἐν ἀνάγκαις καὶ κακοπαθίαις γένηται—cf. 2 Cor 6<sup>4</sup>, etc. In a leaden tablet found at Carthage, Wunsch *AF* 4<sup>4</sup> (iii/A.D.) ἐξορκίζω σε τὸν θεὸν τῆς ἀνάγκης τὸν μέγαν Ἀρουροβαρβαγραν, we have, as Wunsch thinks, the Orphic conception surviving: he compares P Lond 121<sup>648</sup> (iii/A.D.) (= I. p. 105) θεὸς ὁ ἐπὶ τῆς ἀνάγκης τεταγμένος Ἰακoῦβ Ἰαῖβω (? = Π171) Σαβαώθ Ἀδωναῖ—in neither of these



however can we speak exactly of "the great goddess of Necessity." She figures in Vettius Valens, p. 173 (top), αὐτὴν τε τὴν πρόνοιαν καὶ τὴν ἱερὰν Ἀνάγκην. For the ordinary use of the word we may quote *Ostr* 1153 (Rom.) μὴ ἄλλως ποιήσῃ(ε) εἰδότης τὴν ἀνάγκην, P Flor II. 177<sup>10</sup> (A.D. 257) ἐπεὶ δὲ οἶδα ὅτι καὶ ἀνάγκης καὶ ὑπομνήσεως χρῆσται, "you need compulsion and reminder," *ib.* 186<sup>9</sup> (A.D. 259), διὰ τὴν ἀνάγκην τῶν ἀγαιλωμάτων, "the pressure of expenses," *ib.* 222<sup>9</sup> (A.D. 256) εἰς τὰ ἀναλώματά μου τῆς φροντίδος ἐν ἀνάγκῃ, etc. The word is MGr.

## ἀνάγνωσις.

*Syll* 552<sup>81</sup> (Magnesia, late ii/B.C.) ἐὰν δὲ μὴ ποιήσωνται τὴν ἀνάγνωσιν [αὐ]τοῦ καθότι προστέτακται: several instances might be quoted from iii/A.D. in the normal sense of "reading." In P Tebt I. 61 (b)<sup>4</sup> (B.C. 118-7) we have the survival of an earlier meaning: ἐπὶ τῆς ἀναγνώ[σ]ει[ως] τῆς κα[τ]ὰ [δ]φύλλ[λ]ον γε[ω]μετρίας, "at the revision of the survey of the crops" (Edd.).

## ἀνάγω.

The use of ἀ. in Ac 12<sup>4</sup> finds a ready parallel in *Syll* 366<sup>24</sup> (i/A.D.) ἀναχθέντα εἰς τὸν δῆμον ἐὰν μὲν πολεΐτης ᾖ, ἀποξενοῦσθαι. For the meaning "restore," "bring back," cf. P Par 101<sup>2</sup> τοῦτον δὲ ἀν ἀναγάγῃ, with reference to a runaway slave, and Wilcken's restoration (*Archiv* iv. p. 548) of P Lond 921<sup>5</sup> (ii/iii A.D.) (= III. p. 134) ἀναγαγεῖν εἰς ἀμπελον of bringing back certain arouras to use as a vineyard. See the editor's note on P Oxy VII. 1032<sup>8</sup> (A.D. 162) ἀνήξαμεν κτλ. "we converted out of our own ancient plots . . . ἡμεῶν of an aroura of vine-land," and *ib.* IV. 707<sup>23</sup> (c. A.D. 136) γῆν ἀνάξαι ἀμπελῶ. (On the vulgar 1st aor. see above under ἀγω.) P Flor II. 134<sup>6</sup> (A.D. 260) ἐν[α] τὸ ἀναγόμενον ἐν Βουβάστῳ κτημάτιον ὑποσχισθῇ, is rendered by Comparetti "perchè la terra annessa in Bubasto venga dissodata." *Syll* 936<sup>6</sup> καὶ καταβαλέτω τὰμ πεντηκοστὰν π[ρ]ὶν ἀνάγειν τι ἢ πωλεῖν seems to mean "before he brings (the merchandise) into the town or sells it," i. e. "bring up" from the landing stage. The familiar use of ἀνάγειν for "putting out to sea" is found in BGU IV. 1200<sup>14</sup> (B.C. 1) τοῦ τὴν πρόσδοτον ἀνηγγένου εἰς Ἱταλίαν, modified in a transitive direction. For its sacrificial use (as in Ac 7<sup>41</sup>) cf. *OGIS* 764<sup>47</sup> (c. B.C. 127) ἀναγαγὼν ἐκ τοῦ ἰδίου ταύρους δύο καὶ καλλιερήσας κτλ.: so elsewhere in this inscr. (= *Cagnat* IV. 294).

## ἀναδεῖκνυμι.

Frequent in inscr., in a sacrificial sense, e. g. *Syll* 553<sup>14</sup> (iii/ii B.C.) ἀναδεικνύωσι τῷ Διὶ (ταῦρον). Nearer to the sense of Ac 1<sup>24</sup> is the astrological phrase in Vettius Valens, p. 119<sup>25</sup> ἐὰν δὲ Ζεὺς μαρτυρήσῃ Κρόνῳ, νόμμος γάμος ἀναδειχθήσεται ἢ καὶ τινες ξευγενίσουσιν. Note *Syll* 329<sup>12</sup> (B.C. 86) κέκρικεν ἀναδείξει τὸν πρὸς Μιθραδάτην πόλεμον, which comes near our "declare war": so in *OGIS* 441<sup>49</sup> *ex suppl.*

## ἀναδέχομαι.

There is a legal sense of this word which is not uncommon—P Oxy III. 513<sup>37</sup> ff. (A.D. 184) ἐὰν τις ζήτη[σις] περὶ τούτου γένηται πρὸς αὐτὸν . . . [ἐγὼ] αὐτὸς τοῦτο ἀναδέχομαι, "if any action is brought against him in connexion with this, I will take the responsibility upon myself" (Edd.).

So P Tebt I. 98<sup>27</sup> (c. B.C. 112) ὃν ἀδεδέγεμεθα (i. ἀναδ-), "for whom we are security," and the late P Grenf II. 99 (a)<sup>11</sup> ff. (vi/vii A.D.) Δαυεὶτ ἀνεδέξατο Θαισιαν ὥστε αὐτὴν ἀπελθὲν εἰς διαίτην καὶ τὰ ἀπὸ διαίτης ποιήσῃ, "David has become surety for Thaisia on condition that she return to her home and busy herself with its duties." The verb is followed by the infinitive, P Tebt I. 75<sup>6</sup> (B.C. 112) ἀναδέχομαι πόρον δώσιν τῆς (ἀρτάβης), "I undertake to provide for the artaba tax"; P Hib I. 58<sup>8</sup> ff. (B.C. 245-4) ἀναδέδεκται γὰρ ἡμῖν ἀπομετρήσειν σίτον: cf. *OGIS* 339<sup>20</sup> (ii/B.C.) τὰς τε πρεσβείας ἀνεδέχετο προθύμως, *ib.* 441<sup>9</sup> (i/B.C.) καὶ διὰ ταῦτα κινδύνους πολλοὺς [ . . . ] ὑπὲρ τῶν ἡμετέρων δημοσίων [ . . . ] προθυμώ[τατα] ἀνεδεδεγμένους. *Syll* 929<sup>30</sup> (ii/B.C.) πᾶσαν ἀναδεχόμενοι κακοπαθίαν χάριν τοῦ μηθενὸς ὑστερήσαι δικαίου μηθέντα τῶν κρινομένων, of judges who say they have given not only the day but τὸ πλεῖον τῆς νυκτός to their work. Add *Syll* 530<sup>65</sup> (late iv/B.C.) = "undertake"; so P Eleph 29<sup>12</sup> (iii/B.C.), P Tebt II. 329<sup>19</sup> (A.D. 139), and BGU I. 194<sup>11</sup> (A.D. 177), and P Ryl II. 77<sup>38</sup> (A.D. 192) ἀναδεξάμενος τὴν μείζονα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττω ἀποφεύγειν. The predominance of this meaning suggests its application in Heb 11<sup>17</sup>. The statement that Abraham had "undertaken," "assumed the responsibility of" the promises, would not perhaps be alien to the thought. In Ac 28<sup>7</sup> it is "hospitio exceptit" (Blass), Attic ὑποδέχεσθαι.

## ἀναδίδωμι.

On P Fay 261<sup>13</sup> (A.D. 150) ἔν' οὖν τοὺς συνοψιούοντας . . . ἀναδῶτε, the editors remark that "ἀναδιδόναι (or εἰσδιδόναι) is the regular word for presenting a list of well-to-do persons (εὐποροὶ) from whom a certain number were to be selected for a λειτουργία," and compare P Oxy I. 82<sup>2</sup> (middle iii/A.D.) τὰς ἀναδόσεις τῶν λειτουργῶν, and BGU I. 194<sup>22</sup> (A.D. 177). See the note on P Ryl II. 91<sup>3</sup>. See also P Flor I. 223<sup>7</sup> (A.D. 265) οἱ ἀναδοθέντες, men whose names had been "sent up"; *ib.* 25<sup>30</sup> (ii/A.D.) ἦν καὶ ἀναδέδωκε εἰς ἀκύρωσιν, of a document; and so P Tebt II. 397<sup>13</sup> (A.D. 198). In *Syll* 279<sup>7</sup> (ii/B.C.) we find τό τε ψήφισμα ἀνέδωκεν according to the best reading. P Tebt II. 448 (ii/iii A.D.) τῷ ἀναδιδόντι σοὶ τὸ ἐπιστόλιον = "the bearer": cf. *IGSI* 830<sup>22</sup> ἀνεγνώσθη ἐπιστολὴ Τυρίων στατιωναρίων ἀναδοθεῖσα ὑπὸ Λάχης, ἐνὸς αὐτῶν. In P Oxy VII. 1063<sup>14</sup> (ii/iii A.D.) τὸ πτιττά[κ]ιον ἀναγνοὺς μὴ ἀναδῶς τῷ Ἡρώδ[ε]ῳ we may render "pass on." Note in *ib.* 1033<sup>8</sup> (A.D. 392) the strange form ἀναδεδοιμένον. In Vettius Valens p. 21<sup>1</sup> τὰς ἀναδοθεῖσας ὥρας = "the given hours," in a mathematical sense.

## ἀναζάω.

For ἀ., as in Rom 7<sup>9</sup>, Nägeli p. 47 cites *CIG* 2566 (Crete, date?) Ἀρχονίκα Ζαύλω . . . ἀναζάωσα Ἀρτέμιδι εὐακ[ό]φ, where Archonica fulfils a vow to Artemis, "being alive once more." Other instances of the verb from profane sources will be found in Deissmann *LAE* p. 94 ff.

## ἀναζητέω.

The verb is capable of general use, as in P Oxy VII. 1066<sup>18</sup> (iii/A.D.) ἀναζητήσων [βρίνην] "look for a file." But it is specially used of searching for human beings, with an implication of difficulty, as in the NT passages. So P Hib I. 71<sup>8</sup> (B.C. 245-4) τὴν πᾶσαν σπουδὴν ποιήσαι ὅπως

ἀναζητηθέντες ἀποσταλῶσι, "make every effort to search for them" etc. with reference to certain slaves who had deserted. P Rein 17<sup>13</sup> (B.C. 109) has nearly the same phrase: cf. *Syll* 220<sup>18</sup> (iii/B.C.) *ex suprl.*, P Flor I. 83<sup>12</sup> (iii/iv A.D.). ἀναζητηθέντα ἀναπεμφθήσεσθαι πρὸς τὸν κράτιστον ἐπίτροπον. P Tebt I. 138 (late ii/B.C.) ἀναζητούμενος Ὀνῶφρις οὐχ εὑρίσκεται, *ib.* 53<sup>22</sup> (B.C. 110) οἱ εὐθυνόμενοι ἀναζητηθ(έ)ντες, "the culprits having been searched for." For the noun ἀναζήτησις, cf. P Fay 107<sup>9</sup> (A.D. 133) ποιήσασθαι τὴν καθήκουσαν ἀναζήτησιν, "to hold the due inquiry," P. Tebt II. 423<sup>12</sup> (early iii/A.D.) πρ[ος] ἀναζήτην (ζ. -ησιν) χόρτου, "to look for hay," and P Ryl II. 78<sup>32</sup> (A.D. 157) περὶ ἀναζήτησεως Πάνθηρος.

### ἀναζωπυρίω.

A characteristic compound of the Pastorals (2 Tim 1<sup>6</sup>), but vouched for in the common speech of the day: P Leid W<sup>xvi</sup>. 43 (ii/iii A.D.)—an occult pamphlet—αὐτὸ γὰρ ἔστιν τὸ ἀναζωπυροῦν τὰς πάσας βίβλους, cf. *ib.* V<sup>x.7</sup> (iii/iv A.D.) δι' οὗ ζωπυρεῖται πάντα πλάσματα. See further *Anz Subsidia*, p. 284 f., and cf. F. C. Conybeare in *Exp* VII. iv. p. 40.

### ἀναθάλλω

is one of the words that Nägeli cites (p. 81) to prove that in Phil 4<sup>10</sup> ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, Paul has taken vocabulary from the more cultured Κοινή, through his later intercourse with Greeks. It should be noted, however, that the word is not rare in the LXX (especially in Sirach), five times in this rare tense and four times transitively. It is a curious problem whence the LXX derived it. The simplex occurs in BGU IV. 1112<sup>18</sup> (B.C. 4) παρείλφεν δὲ καὶ ἡ Εὐγένεια τὸ παιδίον θάλλουσιν.

### ἀνάθεμα.

Deissmann's discovery of ἀνάθεμα in the "Biblical Greek" sense, in a source entirely independent of Jewish influence, is a remarkable confirmation of his general thesis. At the end of a heathen curse from Megara, belonging to i/ii A.D., there is a separate line of large letters ANΘΕΜΑ which he (*LAE* p. 92 f.) interprets as = ἀνάθεμα—"curse!" The weakening of the accented α to ε is explained as a vulgar Greek extension of the augment to a derivative (cf. Nägeli p. 49, following Wackernagel). See on this the plentiful material in Hatzidakis *Einleitung*, p. 64 f. The verb occurs three times in the same curse, l. 5 ἀναθεματί-ζ[ο]μεν αὐτούς, l. 8 ἀνάθεμα[τ]ί[ζο]μεν, and on the back l. 8 f. ἀναθεματί[ζ]ομεν τοῦτο[us]. For the complete text, as originally edited by Wünsch, see *IG* III. 2, and also his *Antike Fluchtafeln*, p. 4 ff. Newton (*Essays in Archaeology*, p. 193 f.) describes a number of leaden tablets of about B.C. 150 discovered at Knidos, in a sacred precinct dedicated to Persephone and other deities, which were graven with similar *anathemata*. The person on whom the curse was to fall was always devoted to the vengeance of the two Infernal Goddesses, Demeter and her daughter, "May he or she never find Persephone propitious!" With 1 Cor 16<sup>21</sup> may be compared the ending of a sepulchral inscription (iv/v A.D.) from Attica, where on any one's interfering with the remains the curse is called down—ἀνάθεμα ἦτω μαρὰν ἀθὰν (see *Roberts-Gardner* 387): the meaning

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of the Aramaic σύμβολον being wholly unknown, it could be used as a curse—like unknown words in later days! It should be noted that the new meaning "curse" naturally attached itself to the late form ἀνάθεμα rather than to the older ἀνάθημα. Nouns in -μα tended to develop weak root-form by association with those in -σις, which always had it. The noun is MGr: thus ἀνάθεμα ἐσένα, "a curse on you" (Thumb, *Handbook* p. 38).

### ἀναθεματίζω.

For the meaning see under ἀνάθεμα. The form may be illustrated by ἐκθεματίζω in P Tebt I. 27<sup>108</sup> (B.C. 113) ἐκθεματισθῆ, "be proclaimed a defaulter." There is also a simplex in BGU IV. 1127<sup>30</sup> (B.C. 18) ἐξίνα τῷ Εὐαγγέλῳ θεματίσαντι ἐπὶ τράπεζαν ξνησμον . . . παραχῆρσιν ποιέσθαι, *Syll* 329<sup>56</sup> (i/B.C.), meaning "to deposit."

### ἀνάθημα.

See Index to *Syll* III. p. 206, which shows how the old form and the later ἀνάθεμα (like ἀνάδημα and ἀνάδεμα, etc.) lived on side by side. In his index to *OGIS* Dittenberger is content with "ἀνάθημα, ἀναθήματα *passim*." That the alternative lived on in Semitic districts as well as in Greece itself, in the same sense, is well shown in a trilingual inscr. —Latin, Greek and Punic—in G. A. Cooke's *North Semitic Inscriptions*, p. 109 (ii/B.C.), Ἀσκληπιῷ Μηρηῇ ἀνάθεμα βωμὸν ἔστισε Κλέων. This answers to *donum dedit* in the Latin, 772 in the Punic.

### ἀναιδεία.

*OGIS* 665<sup>16</sup> (A.D. 48–9) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ἐξουσίαις ἀποχωρῶντων associates the original adj. from which ἀναιδία comes with another which well illustrates its connotation—audacious "desire to get": cf. Lk 11<sup>8</sup> and for a slightly different connotation Sir 25<sup>22</sup>. In P Lond 342<sup>14</sup> (A.D. 185) (= II. p. 174) the adj. is used of a man who proves himself ἀναιδῆς ἐν τῇ κώμῃ by levying contributions on the inhabitants etc.; and for the verb see P Ryl II. 141<sup>19</sup> (A.D. 37) ἀναιδευόμενοι μὴ ἀποδῶναι, "shamelessly refusing to pay" (Edd.).

### ἀναιρέσεις.

Field (*Notes*, p. 116) remarks that "killing" or "slaying" would be more adequate than "death" (AV, RV) as a rendering. Since even the AV of 2 Macc 5<sup>13</sup>, which he notes, does not make "unto the killing of him" English, we must either keep "death" or substitute "murder," which the tone of ἀναιρῶ would fairly justify: see *sub voce*.

### ἀναιρέω.

The commercial sense of ἀναιρέω seems the commonest. P Lond 1168<sup>12</sup> (A.D. 18) (= III. p. 136) ἀντὶ τοῦ τόκου [δ]ὲν ἀνέληται, "the interest on what she has borrowed," *ib.* 1164<sup>17</sup> (A.D. 212) (= III. p. 158) ἀνῆρῆσθαι τὸν πωλοῦντα π[αρ]ὰ τοῦ ἀνουνένου τὴν συνεφωνημένην πρὸς ἀλλ[ή]λους τιμήν, BGU IV. 1136<sup>2</sup> (c. B.C. 11): cf. *ib.* 1135<sup>6</sup> (do.) ἀνέιλαν[το. P Fay 100<sup>19</sup>, 26 (A.D. 99) ἀνέλημαι, of "receiving" money: so P Flor I. 13<sup>12</sup> (A.D. 153), *ib.* 81<sup>6</sup> (A.D. 103). In the more general sense of "take up," P Tebt I. 138 (late ii/B.C.) ἀνελόμενος τὴν ἑαυτοῦ μάχαιραν, and the interesting imperial letter, now dated in the time of



Hadrian (*Hermes* xxxvii. p. 84 ff.), BGU I. 140<sup>10</sup> ff. with reference to τ[ο]ύτους, ο[ὗ]ς οἱ γονεῖς αὐτῶν τῷ τῆς στρατείας ἀνέλα[ν]το χρόνῳ. For the active cf. P Oxy I. 37<sup>6</sup> (A.D. 49) (= *Selections*, p. 49), ἀνείλεν ἀπὸ κοπρίας ἀρρενικὸν σωματίον, "picked up from the dung-heap a male foundling": the corresponding passive is used of the same transaction in *ib.* 38<sup>6</sup> (A.D. 49–50) (= *Selections*, p. 52), δ ἀνέριται ἀπὸ κοπρίας. The recurrent formula δουλικὸν παιδίον ἀναίρετον ὑποτίθιον (as BGU IV. 1107<sup>9</sup>—B.C. 13) shows how technical the term had become: cf. Ac 7<sup>21</sup>. For the meaning "kill," cf. P Amh II. 142<sup>8</sup> (iv/A.D.) βουλόμενοι ἀναιρῆσαι με: in *Syll* 929<sup>46</sup> of a city "destroyed." So also, seemingly, in P Par 68<sup>6</sup>.<sup>5</sup> (Rom.) ἀναιρεθῆναι μέλλω[ν]: the context is fragmentary, but the general subject—an apology for the Jews—makes it probable. The compound ἀνταναίρειν (cf. ἀνταναπληροῦν) occurs frequently in P Tebt I., as 61(δ)<sup>244</sup> (B.C. 118–7) [ἀν]ταναιρεθείσης, "subtracted." So P Petr III. 76<sup>iii.1</sup> (ii/B.C.), *ib.* 104<sup>4</sup> τοῦ ἀνελιμμένου, of a farm-holding "confiscated" to the state, BGU III. 776<sup>i.7</sup> (i/A.D.).

## ἀναίτιος.

*Syll* 816<sup>7</sup> ἐγγέαντας αὐτῆς τὸ ἀναίτιον αἷμα ἀδίκως, *ib.*<sup>12</sup> ἵνα ἐγδικήσῃς τὸ αἷμα τὸ ἀναίτιον. This interesting inscription, containing phrases from the LXX, is given by Dittenberger as of Jewish or Christian origin. The latter alternative has been rightly excluded, since there is no sign of the NT visible. The prayer is a Jewish prayer for vengeance belonging to the end of the second, or the beginning of the first century B.C. See the full discussion in Deissmann *LAE*, p. 423 ff., and note the remarkably similar but pagan prayer from Alexandria in *Preisigke* 1323 (ii/A.D.).

## ἀνακαθίζω.

This term, common in medical writings (Lk 7<sup>15</sup>, Ac 9<sup>40</sup>), is found in a Christian letter of iv/A.D., which is full of NT echoes—P Oxy VI. 939<sup>25</sup> (= *Selections*, p. 130) ἔδοξεν . . . ἀνεκτότερον ἐσχηκέναι ἀνακαθεσθῆῖσα, νοσηλότερον δὲ ὅμως τὸ σωματίον ἔχει, "she seems . . . to be in a more tolerable state, in that she has sat up, but nevertheless she is still in a somewhat sickly state of body." See Hobart, p. 11 f.

## ἀνακαινίζω.

See *s.v.* ἀνακαινός.

## ἀνακαινός

and its noun ἀνακαινώσις have not been traced in any source earlier than Paul, who might very well coin a word of this sort—there is however no proof that he really did so. Nägeli, p. 53, remarks on these and other "new words" of Paul that they answer in formation to that of other Κοινή words, going back to old Greek stems and only combining them afresh. Here the similar ἀνακαινίζειν (Heb 6<sup>6</sup>) exists in literature, as does ἀνακαινισις. Did Paul not know them, so that he had to form words for his purpose, on such an analogy as ἀνανεός? Or were his words current in a limited district only? Thayer notes that Hermas used ἀνακαινώσις (*Vís.* iii. 89): ἡ ἀ. τῶν πνευμάτων ὑμῶν looks like a reminiscence of Rom 12<sup>2</sup>, and is no warrant for independent use.

## ἀνακαλύπτω.

*Syll* 803<sup>82</sup> (iii/B.C.) ἐδόκει αὐτοῦ [τὸ ἔσθος ὁ θεὸς] (Asclepius) ἀγκαλύψαι. P Oxy X. 1297<sup>9</sup> (iv/A.D.) of a vessel of oil.

## ἀνακάμπω.

In connexion with the metaphorical use in Lk 10<sup>6</sup>, we may quote BGU III. 896<sup>6</sup> (ii/A.D.) πάντα τὰ ἐμὰ ἀνακάμψαι εἰς τὴν προγεγραμμένην θυγατέρα]. For the ordinary sense "return," cf. P Magd 81<sup>0</sup> (iii/B.C.), μετὰ δὲ ταῦτ' ἀνακάμψαντός μου]. See also Anz *Subsidia*, p. 314 f.

## ἀνάκειμαι.

For the sense *accumbere* (Jn 6<sup>11</sup>, etc.), which does not seem to be older than the Macedonian period, may be cited BGU I. 344 (ii/iii A.D.), a list of names of οἱ ἀνακείμενοι, and ending γίνονδαι ἄνδρες ἀναγείμενου (!) μῆ. The verb occurs in the more ordinary sense, as passive to ἀνατίθηναι, in the great Ephesian inscr., *Syll* 656<sup>46</sup> (ii/A.D.) ἀνακείσθαι τῇ θεῷ ("be dedicated"), of the month Artemision (so also l. 52). The same meaning appears in *ib.* 827<sup>4</sup> καθιερωμένων καὶ ἀνακειμένων τῇ Οὐρανίᾳ Ἀφροδίτῃ (i/B.C.).

## ἀνακεφαλαίω

naturally does not figure in our non-literary sources: it belongs to a more cultivated stratum of thought—see its record in Grimm. But the commonness of κεφάλαιον, "sum," total," would make the meaning obvious even to ordinary readers.

## ἀνακλίνω.

The NT writers use ἀνακλίνεσθαι, "to recline at a table," instead of the classical παρα- and κατα-κλίνεσθαι, in a way which suggests that this usage was characteristic of the common speech, though we are unable to illustrate it. Sir W. M. Ramsay has drawn our attention to the fact that in the anti-Christian Society of Tekmoreioi at Pisidian Antioch the President was πρωτανακλίτης, who sits in the chief place at table, and he takes this as an indication that the ritual feast was moulded on the Eucharist. For such imitations as marking the pagan reaction about A.D. 304–13, see his *Pauline and other Studies*, p. 103 ff.

## ἀνακόπτω.

P Flor I. 36<sup>3</sup> (early iv/A.D.) crimes ἑφ' οὐδενὸς ἄλλου ἀνακόπτεται, but by the punishment of the criminal; a similar connotation probably may be recognised in the fragmentary P Giss I. 87<sup>10</sup> (ii/A.D.) . . . παραγγέλλειν ἀνακοπήναι [ . . . , from what the scanty context suggests. So also in P Théad 19<sup>16</sup> (iv/A.D.) δέομαι τῆς σῆς ἀρετῆς] κελεύσαι . . . τὴν παιδίαν τῆς γυναικὸς ἀνακοπήναι δι' οὐ εὐδοκίμασθαι. The word obviously does not encourage us to approve the few cursives that show it in Gal 5<sup>7</sup>.

## ἀνακράζω.

The vernacular character of this compound is sufficiently established by our one citation, BGU IV. 1201<sup>11</sup> (ii/A.D.) καὶ ἡμῶν ἀνακράξαντες (for -ων!) εἰς τὴν κόμην πρὸς βοήθην κατεπήδησεν ὁ γυμνασιάρχος κτλ.: the temple of Serapis was on fire, so that the word on this occasion no doubt implies considerable vigour, as we should expect from its record elsewhere.



## ἀνακρίνω.

For the judicial sense "examine," as in 1 Cor 9<sup>8</sup>, cf. *Michel* 409<sup>9 f.</sup> (beginning of iii/B.C.) τοὺς μὲν πλείστον τῶν διαφορομένων ἀνακρινάμενοι πολλάκις ἐφ' αὐτοὺς διέλυνον συμφ[ερόντως], *Syll* 512<sup>48</sup> (ii/B.C.) ἀνακρινάντω δὲ καὶ τοῦ[ς] μάρτυρας. The substantive (*g.v.*) is found in the previous line of the latter inscription.

## ἀνάκρισις.

See on ἀνακρίνω. In *OGIS* 374 (i/B.C.), which commemorates a certain Papias, a privy councillor and chief physician of Mithradates Eupator, King of Pontus, we find him described as τεταγμένον δὲ καὶ ἐπὶ τῶν ἀνακρίσεων. Dittenberger gives reasons for thinking that "non tam iudicem quam inquisitorem hoc significat," one who presided over the examination of men suspected of conspiracy: cf. *Syll* 356<sup>88</sup> (B.C. 6), a rescript of Augustus, who says πέποιθα δὲ ὑμεῖν καὶ ἀ[ῦτ]ὰς τὰς ἀνακρίσεις, the *précis* of a preliminary inquiry, cf. also *Preisigke* 1568 'A. τὸν συγγενὴ καὶ κτλ. καὶ ἐπιστράτηγον καὶ πρὸς ταῖς ἀνακρίσεσι (reign of Euergetes II.). The noun occurs again in P Tebt I. 86<sup>1 f.</sup> (late ii/B.C.), where a man is described as ὁ πρὸς ταῖς ἀ[νακρίσεσι]. In P Lips I. 4<sup>18</sup> (A.D. 293) the word follows ἀπογραφῇ, and Mitteis notes that it occurs in P Lond 251 (A.D. 337-50) (= II. p. 317) likewise in connexion with the purchase of a slave: "since ἀνάκρισις means a preliminary examination (*Voruntersuchung*), one thinks of a trial made before the purchase of the slave." Cf. the use of the word in Ac 25<sup>26</sup>.

## ἀνακύπτω.

P Par 47<sup>23 ff.</sup> (c. B.C. 153) (= *Selections*, p. 23), a very grandiloquent but ill-spelt letter, will illustrate Lk 21<sup>28</sup>: οὐκ ἔστι ἀνακύψαι (*l. -κύψαι*) πόποτε ἐν τῇ Τρικομίαι ὑπὸ τῆς αἰσχύνῃς, "it is not possible ever to look up again in Tricomia for very shame." It appears also in P Ryl I. 28<sup>23</sup> (iv/A.D.), on omens drawn from twitching—one sort portends that the man "will suffer loss for a time and will emerge again from his troubles" (Ed.—ἐκ τῶν κακῶν ἀνακύψει).

## ἀναλαμβάνω.

*Syll* 329<sup>49</sup> (i/B.C.) ἀναλαβόντας τὰ ὄπλα, "taking up," literally. P Tebt II. 296<sup>4 15</sup> (A.D. 123) has the verb twice = "receive." *OGIS* 383<sup>136</sup> (see under ἀνάληψις) κόσμον Περσικῆς ἐσθῆτος ἀ[ν]αλαμβάνων, uses it for the first investiture (with the sacred thread of Parsism, presumably: cf. on this inscr. the Hibbert Lectures, 1912, pp. 106-8). PSI 74<sup>5 ff.</sup> (iii/A.D.) ἀξιῶ ἀναλαβόντας παρ' ἐμοῦ τὴν ὁμολογίαν ὑπογεγραμμένην. In P Lille I. 14<sup>5</sup> (B.C. 243-2) ἀνάλαβε δ' [οὖν α]ὐτοῦ τὸν κληρον εἰς τὸ βασιλικόν, and P Oxy III. 471<sup>99</sup> (ii/A.D.) τὴν οὐσίαν αὐτοῦ . . . ἀνάλημ-φθῆναι (μ. erased) κελεύεις, the verb has the meaning "confiscate": so *Perg* I. 249<sup>24</sup> (*apf.* Schweizer *Perg* p. 203). In P Oxy VI. 899<sup>37</sup> (A.D. 200) ᾧ ἀνελημπτὰ ἐπιστολὴ τοῦ κρα[τίστου] δι[ο]ικητοῦ, the editors translate "to which is joined a letter of his highness the diocetes," and quote *ib.* 985 and BGU I. 168<sup>24</sup> τοῖς ὑπομνήμασι ἀνελημφθῆ. The participle τὰ ἀνελημμένα = "obligations" is found P Oxy IV. 707<sup>25, 35</sup> (c. A.D. 136). Cf. the phrase ἔρανον ἄ, in BGU IV. 1165<sup>15</sup> (B.C. 19), φῖ ἀν[α]λ[η]φ[αν] [κατὰ συν]γραφῇν

ἐράνω. P Lond 905 (ii/A.D.) (= III. p. 219) has ἀνάλημ-φθῆναι and the noun ἀναλήμπτεις in a very illiterate document. "Repeat," of an advocate setting forth his case, is the meaning in P Tor I. 171<sup>20</sup> (B.C. 116) (= *Chrest.* II. p. 36) ἀναλαβὼν ἐξ ὧν παρέκειτο ὁ Ἑρμίας "repetens quae Hermias protulit" (Peyron). The Biblical use of "take up" for an ascension into heaven is naturally not paralleled in our sources: for exx. in Jewish writings see Charles's note on *Apoec. of Baruch*, p. 73.

## ἀνάλημψις.

P Tebt II. 296<sup>19</sup> (A.D. 123) is the receipt for money paid for a priestly office, ἐξ ἀναλήψεως ἐν αὐτῷ "as payable by himself" (Edd.): cf. reference to this document under the verb. It means "entertainment" (*sc.* one form of "reception") in *Syll* 418<sup>38</sup> (iii/A.D.), ἀναγκάζουσιν ἡμᾶς ξενίας αὐτοῖς παρέχειν καὶ ἕτερα πλείστα εἰς ἀνάλημψιν αὐτῶν ἀνευ ἀργυρίου χορηγεῖν. P Oxy VI. 986<sup>111</sup> (early ii/A.D.) αὐλὴ δηλ(ωθεῖσα) ἐπικρατῆσθαι πρὸ τῆς ἀναλήψεως ὑπὸ Πιετεσοῦχου. *OGIS* 383<sup>102</sup>—the inscription of Antiochus I. of Commagene (i/B.C.)—ὑπὲρ ἀναλήψεως διαδήματος, his coronation: see also the verb above. The substantive follows the verb's wide range of meaning, which we have only partially illustrated, as needless for the NT. Dr Charles (*l.c.* above) quotes Ryle and James as claiming *Pss. Sol.* 4<sup>20</sup> to be the earliest instance of its use (as in Lk 9<sup>61</sup>) for "ascension" into heaven.

## ἀναλίσκω.

P Flor II. 212<sup>4</sup> (A.D. 254) εἰς τοσαύτην ἀτυχίαν ἦλθες τοσαῦτα λήμματα ἀναλίσκων ὥς μὴ ἔχειν σε ἀρτά[β]ην μιαν λωτίου. P Eleph 5<sup>22</sup> οἶνον ἀνηλώθησαν κ(εραμεία) μῆ, P Par 49<sup>19</sup> (B.C. 164-58) μηδὲ ἀναλίσκειν χαλκοῦς, etc. Notice ἀναλουμένων in the same sense, P Lond 1177<sup>11</sup> (B.C. 113) (= III. p. 181). P Grenf II. 77<sup>15</sup> (iii/iv A.D.) (= *Selections*, p. 121) φροντίσατε οὖν τὰ ἀναλωθέντα ἐτοιμάσαι, "see to it therefore that you furnish the sums expended." P Oxy I. 58<sup>20</sup> (A.D. 288) τὰ μάταια ἀναλώματα π[α]ύσεται, "useless expense will be stopped," with reference to a proposed reduction in the number of treasury officials. The noun ἀνάλωμα (often ἀνήλωμα), which does not happen to occur in NT, is exceedingly common. The verb is an early compound of *Φαλίσκω*, whose simplex survives in the passive ἀλίσκομαι: the *ā* is due to contraction of *-αφα-* after loss of digamma. The meaning *destroy* is therefore parallel with ἀναιρέω. Note aor. ἀνέλωσα P Oxy X. 1295<sup>8</sup> (ii/iii A.D.).

## ἀναλογία.

A iii/A.D. citation may be made from P Flor I. 50<sup>21</sup> κατ[ὰ] τὸ ἡμισυ κατ' ἀναλογίαν τῶν φοινίκων (once πρὸς ἄ), "proportionately." The verb is found in P Amh II. 64<sup>13</sup> (A.D. 107) μὴ ἀναλογούντας τὴν ἐ[π]ιμέλειαν, which the editors translate "incapable of doing their duties." For adjective see P Amh II. 85<sup>17 f.</sup> (A.D. 78) παραδεχθήσεται ἡμῖν—ἀπὸ τοῦ προκειμένου φόρου κατὰ τὸ ἀνάλογον, "a proportionate allowance shall be made to us from the aforesaid rent" (Edd.): so in *Syll* 329<sup>41</sup> (B.C. 86), and (without τὸ) P Ryl II. 99<sup>7</sup> (iii/A.D.). Cf. *Syll* 371<sup>12</sup> (i/A.D.) ἀνάλογον πεποίηται τὴν ἐπιδημίαν τῇ . . . σεμνότητι. It is open to us to write τὸ ἀνὰ λόγον (Aristotle, etc.), as the editors do in P Ryl II. 154<sup>22</sup> (A.D. 66) κατὰ τὸ ἄ. λ. τῶν μνηνῶν.

The adjective is only in the first stages of evolution: see LS. The adverb is found in the modern sense “analogously” in Wisd 13<sup>5</sup>.

### ἀναλογίζομαι.

P Tor I. i v. 30 (B.C. 116) (= *Chrest.* II. p. 35) καὶ ἔφη, ἀναλογιζομένων τῶν χρόνων, ἀπὸ μὲν τοῦ Ἐπιφάνους ἑτῶν κδ κτλ., “told off,” “reckoned up.” This arithmetical sense—cf. λόγος = “a/c”—is the oldest for the whole group, and it would seem that the metaphor was conscious even when the use was widened. So in Heb 12<sup>8</sup> ἀναλογισάσθε immediately follows the reference to the “balancing,” as it were, of the προκειμένη χαρά against the tremendous cost. Cf. the simplex in Phil 4<sup>8</sup>, where we are bidden to “count over” our spiritual treasure.

### ἀναλύω.

For the intransitive meaning “depart” (Polybius and later), cf. P Tor I. i ii. 16 (B.C. 116) (= *Chrest.* II. p. 32) ἐγὼ δὲ ἐφ’ ἱκανὰς ἡμέρας καταφθαρεῖς ἡναγκάσθην, τῶν ἀνθρώπων μὴ ἐρχομένων εἰς τὰς χεῖρας, ἀναλῦσαι εἰς τὸ τεταγμένον, “demandatam mihi stationem repetere” (Peyron, and so Mitteis). Closely parallel is the contemporary P Par 15<sup>29</sup> (B.C. 120) οἰομένων ἐφ’ ἱκανὸν χρόνον καταφθαρέντα με ἐντεῦθεν ἀναλύειν. So *ib.* 22<sup>29</sup> (ii/B.C.) ἀποσυλήσας τῆμας ἀνέλυσε, P Lond 44<sup>17</sup> (B.C. 161) (= I. p. 34) μετὰ κραυγῆς τὸ διασπασθέντα μεθ’ ἡσυχίας ἀναλύειν. In a Ptolemaic papyrus published by Grenfell-Hunt in *Archiv* i. p. 59 ff. we find λύσαντες ἐκχρήματα θ’ ἀνέλυσαν, where the editors note that ἀνέλυσαν may = “they returned” (cf. Lk 12<sup>36</sup>) or may refer to the preceding βασιλικὸν χῶμα, “they destroyed it.” For the meaning “die” Nägeli, p. 34, cites the memorial inscription IGSI 1794<sup>2</sup> (Rom.) καὶ πῶς μοι βεβίωται καὶ πῶς ἀνέλυσα μαθήσ(η), cf. *ib.* 159 ἀναλύειν τὸν βίον.

### ἀναμάρτητος.

For ἀ. = “sinless,” as in Jn 8<sup>7</sup>, cf. Musonius, p. 61<sup>6</sup>, where it is laid down—μηδένα ἀπαιτεῖσθαι εἶναι ἀναμάρτητον, ὅστις ἀρετὴν μὴ ἐξέμαθεν, ἐπεὶ περ ἀρετὴ μόνῃ ποιεῖ μὴ ἀμαρτάνειν ἐν βίῳ. See also Aristas 252 (*bis*).

### ἀναμένω

occurs several times in the Alexandrian papyri of the reign of Augustus, collected in BGU IV. Thus 1151<sup>36</sup> (B.C. 13) μὴ ἀναμειναντας τὸν μεμερισμ(ένον) αὐτοῖς χρό(νον) μέχρι τοῦ ἐκτίσαι τὸ ὅλον κεφάλ(αιον), and in almost the same terms 1053<sup>1-33</sup> (*id.*), 1055<sup>29</sup> (*id.*), 1156<sup>18</sup> (B.C. 15), 1167<sup>54</sup> (B.C. 12), of debtors who are to pay up without “waiting for” the time allowed them. The word is MGr.

### ἀναμνηνίσκω.

Syll 256<sup>36</sup> (ii/B.C.) ἀναμνηνισκόμενοι πατρῶν. P Grenf I. 1<sup>1-2</sup> (ii/B.C.—literary) ὁδύνῃ με ἔχει ὅταν ἀναμνησθῶ ὡς κτλ.: so also in 1<sup>22</sup> μαίνομ’ ὅταν ἀναμνησθῶ εἰ μονοκοιτήσω—for the form see Mayser *Gr.* p. 383.

### ἀνάμνησις.

In the Magnesian inscr. Syll 929<sup>106</sup> (ii/B.C.), unfortunately in this part exceedingly imperfect, we have . . . (σ)ίας καὶ μέχρι τοῦ συστάντος ἐν Κρήτῃ πολέμου, ὧν ἀνάμνησις . . . (ἐπ)οι(οῦν)το . . .

### ἀνανεόω

occurs very frequently in Syll and OGIS: its record as an Attic word is noted by Schlageter, p. 25. Nearest to Eph 4<sup>23</sup> is Syll 722<sup>13</sup> (later than B.C. 167—from Cnosus, in dialect) ὁμοίως δὲ καὶ τὰν εὐνοίαν ἂν ἔχει πορτὶ (*i. e.* πρὸς) τὰν πόλιν ἀνανεώμενος αὐτῶς (*i. e.* αὐτός Ed.) τὰν προγονικὰν ἀρετὰν δι’ ἐγγράφῳ ἐπ[έδειξε]. So *ib.* 481<sup>10</sup> (iii/ii B.C.) τὰ τε ἐξ ἀρχῆ[s] οἰκεία ὑπάρ[χοντα] Σελευκεύει[ν] ἐκ προγόνων ἀνε[νε]ώσατο, *ib.* 654<sup>6 f.</sup> (? ii/B.C.) διότι ἂ πόλιν τῶν Ἑρμομένων ἀνανεοῦται τε τὰν συγγένειαν καὶ φίλων κτλ., OGIS 90<sup>35</sup> (Rosetta stone, B.C. 196) προσπυθνανόμένος τε τὰ τῶν [ἐ]ρῶν τιμώματα ἀνανεοῦτο ἐπὶ τῆς ἑαυτοῦ βασιλείας ὡς καθήκει. The substantive may be quoted from papyri. Thus P Oxy II. 274<sup>20</sup> (A.D. 89–97) Σαραπίων τέτακται [τῷ] ἀνανεώ[σ]ειως τῆς προκειμένης ὑποθήκης, the charge for a renewal of a mortgage, P Strass I. 52<sup>7</sup> (A.D. 151) μὴ προσδοκόμενοις ἀνανεώ[σ]ειως, and similarly P Flor I. 1<sup>6</sup> (A.D. 153), and *ib.* 81<sup>11</sup> (A.D. 103): cf. also P Magd 31<sup>7, 13</sup> (B.C. 217). The word seems to be confined to legal phraseology.

### ἀναντίρρητος.

So spelt in OGIS 335<sup>138</sup> (Pergamon, ii/i B.C.), with the meaning “beyond possibility of dispute,” as in Ac 19<sup>36</sup>. Grimm notes that the word begins in Polybius, where the active sense of Ac 10<sup>39</sup> is also paralleled: so in xxiii. 8<sup>11</sup>, where Schweighäuser renders “summo cunctorum consensu.”

### ἀνάξιος.

P Strass I. 5<sup>8</sup> (A.D. 262), ἀνάξια [τ]ῆς ὑπὸ σοῦ πᾶσιν ἡμῖν πρυτανευομένης εἰρή[ν]ης ὁ πρεσβύτης παθών. Cf. also Aristas 217 ἡρώτα δέ, πῶς ἂν μὴ δὲν ἀνάξιον ἑαυτὸν πρᾶσσομεν. The word survives in MGr = “incapable.”

### ἀναπαύσις.

In P Flor I. 57<sup>56</sup> (A.D. 223–5) a septuagenarian pleads for “relief” (ἀναπαύσεως) from public duties (λειτουργίαι); and in BGU I. 180<sup>5</sup> (ii/iii A.D.) we read of the πεντ[α]ετη χρό[ν]ον ἀνα[παύσε]ως accorded to veterans μετὰ τῇ ἡν ἀπό[λ]υσιν from military service. As will be seen from the record of the verb below, the essential idea is that of a respite, or temporary rest as a preparation for future toil, which Lightfoot (on Philem<sup>7</sup>) finds in ἀναπαύω. This brings out all the better the differentia of κατάπαυσις in Heb 4, the Sabbath followed by no weekday.

### ἀναπαύω.

The verb is a technical term of agriculture in P Tebt I. 105<sup>23</sup> (B.C. 103), to rest land by sowing light crops upon it. Cf. P Lond 314<sup>15 f.</sup> (A.D. 149) (= II. p. 189 f.), σπείρων . . . ἀρ[ι]στ[ο]ύρας δύο ἀπὸ νότου ἀναπαύμεσι γέ[ν]ε[σ]ι, P Amh II. 91<sup>16</sup> (A.D. 159) γένεσι ἀναπαύματος, “with light crops” (Edd.), and the full discussion by Wilcken *Archiv* i. p. 157 f. Land thus rested was ἐν ἀναπαύματι, P Tebt I. 72<sup>389</sup> (B.C. 114–3), P Lond 1223<sup>8</sup> (A.D. 121) (= III. p. 139), or could be called ἀνάπαυμα itself, as P Fay 112<sup>4</sup> (A.D. 99) [τὰ] ἀναπαύματα ὑπόσχεισον, “hoe the fallows” (Edd.). A wider use may be seen in P Oxy VIII. 1121<sup>12</sup> (A.D. 295), with the “temporary” connotation gone: ταύτης πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυσμένης ἀδιαθέτου, “a few days ago she died intestate” (Edd.) So in



*Preisigke* 1205, upon a mummy, ἐν Ἀλεξανδρίᾳ ἀναπανσάμενος, and *ib.* 609, 611, two “R.I.P.” Christian gravestones—κ(ύρι)ς, ἀνάπα[υ]σον [τὴν ψυχὴν τοῦ δούλου σου, or the like], followed by date of death, and Ἀθ(α)νασία, ἀναπα[ύ]ου. The date of these instances saves us from the necessity of reconsidering Lightfoot’s definition for NT times.

### ἀναπέιθω.

This verb = “persuadendo excitare, sollicitare,” which in the NT is found only in Ac 18<sup>13</sup>, is well illustrated by P Magd 14<sup>3f.</sup> (B.C. 221) where a father lodges a complaint against a courtesan who had induced his son to sign a bill in her favour for 1000 drachmas—παρασθησαμένη γάρ τινας [τῶν παρ’] αὐτῆς, ἀνέπεισεν τὸν υἱόν μου . . . συγγράψασθαι αὐτῇ κτλ. So P Oxy X. 1295<sup>10</sup> (ii/iii A.D.). The sense of evil persuasion equally underlies the use in LXX Jer 36 (29)<sup>8</sup>, 1 Macc 1<sup>11</sup>. In P Ryl II. 114<sup>8</sup> (c. A.D. 280) the nuance is weaker, but survives in the complaining tone of the aggrieved widow who writes Συρίων, . . . ἀναπίσας τὸν ἀνδρα Γανίδα ὀνόματι ποιμένιν αὐτοῦ τὰ πρόβατα, “persuaded my husband G. to pasture his flock” (Edd.).

### ἀναπέμπτω.

To Deissmann’s examples of this word (*BS* p. 229) = “remittere,” “to send up to a higher authority,” as in Lk 23<sup>7</sup>, Ac 25<sup>21</sup>, add P Hib I. 57<sup>1</sup> (B.C. 247), *Syll* 177<sup>61, 107</sup> (end of iii/B.C.), *OGIS* 194<sup>23</sup> (i/B.C.), *ib.* 329<sup>51</sup> (ii/B.C.), *Priene* 111<sup>147</sup> (i/B.C.) περὶ ὧν ὁ στρατηγὸς Δεύκιος Δε[υ]κλῆος ἔγραψεν καὶ ἀνέπεμψεν [πρὸς τὴν σ]ύγκλητον, P Tebt I. 7<sup>7</sup> (B.C. 114), *ib.* II. 287<sup>6</sup> (A.D. 161–9) ἐνέτυχον τῷ ἡγεμόνι καὶ ἀνέπεμψεν αὐτοὺς ἐπὶ Κρασσὸν τὸν κράτιστον [ἐπιστράτη]γον, “they appealed to the prefect, who referred them to his highness the epistrategus Crassus” (Edd.), *ib.* 594 (iii/A.D.) a warrant for arrest, *al.* Similarly the phrase ἐξ ἀναπομπῆς is used of the “delegation” of a case from one authority to another, e.g. BGU I. 19<sup>2</sup> (A.D. 135), CPR 18<sup>2</sup> (A.D. 124): see further *Archiv* iii. p. 74. For the alternative meaning “to send back” (Lk 23<sup>15</sup>, Philem<sup>12</sup>). Cf. P Par 13<sup>22</sup> (B.C. 157) οὐκ ἀναπέμψαντες τὴν φερνήν, P Oxy VII. 1032<sup>50</sup> (A.D. 162) ἀνέπεμψεν καὶ τοῦτο ἐπὶ σε.

### ἀναπίπτω.

For the later meaning “lie down,” “recline,” of which there is no instance in Attic Greek (Rutherford *NP* p. 294), see P Par 51<sup>4ff.</sup> (B.C. 160) (= *Selections* p. 19), ἀναπίπτομαι ἐπ’ ἀχυρον . . . ἀναπίπτει καὶ αὐτός. (On the irregular voice, see *Proleg.* p. 159). Cf. LXX Gen 49<sup>9</sup> ἀναπεσὼν ἐκοιμήθη ὡς λέων: see Anz *Subsidia*, p. 301f.

### ἀναπληρώω.

*OGIS* 56<sup>48</sup> (B.C. 238) ὅπως ἅπαντες εἰδῶσιν διότι τὸ ἐνλείπον πρότερον (as to the calendar) διωρθῶσθαι καὶ ἀναπεπληρῶσθαι συμβέβηκεν διὰ τῶν Εὐεργετῶν θεῶν: the first word describes *correction*, the second *intercalation*. On P Par 62<sup>v.3</sup> (ii/B.C.) τοῖς δ’ ἀναπληρῶσουσιν τὰς ὀγὰς δοθήσεται ὀψώνια, ἐάνπερ ἐκπληρῶσουσιν κτλ., “those who complete the contracts,” see Wilcken *Ostr.* i. p. 532f., who explains the ὀψώνια (against Grenfell) as a commission of 10%. The noun occurs in P Lond 890<sup>4</sup> (B.C. 6) (= III. p. 168) εἰς ἀναπλήρωσιν τιμῆς, and the verb in *Syll* 510<sup>82</sup> (ii/B.C.) τὸ γενόμενον διάπτωμα ἀναπληρούτωσαν: cf. P Petr III.

54 (a) (3)<sup>4</sup> (Philadelphus) ἀναπληρούτωσα[ν], but with a hiatus both before and after. In P Lille I. 81<sup>4</sup> (iii/B.C.) a petitioner demands the restoration of certain cattle that had been taken from him, that he may “make up” his rent—δ[ι]π[ο]ς δύνωμαι ἀναπληροῦν τὰ ἐκ[κ]φόρια τῆς γῆς. P Giss I. 48<sup>90</sup> (A.D. 203) ἵν’ εἰδῇτε καὶ ἐκαστος τὰ ἔδω μέρη ἀναπληρώσει seems from the context to have the same meaning (“pay”), though a more general sense is also possible. The same formula is found in *Chrest.* I. 52<sup>8</sup> (A.D. 194). The meaning “fulfil” may be seen in P Oxy VIII. 1121<sup>11</sup> (A.D. 295) οὐκ ἐπαυσάμην τὰ πρέποντα γένεσθαι ὑπὸ τέκνων γονεῦσι ἀναπληροῦσα.

### ἀνάπτω.

P Giss I. 3<sup>8</sup> (meant to be literary—A.D. 117) τοιγαροῦν θύοντες τὰς ἐστίας ἀνάπτωμεν. P Leid W<sup>xv.85</sup> (occult) ἀνάψας τῷ βομῶν (l. τὸν βομῶν). (MGr ἀνάφτω.)

### ἀνασείω.

P Tebt I. 28<sup>20</sup> (c. B.C. 114) ὑπ’ αὐτ[ῶν] τούτων ἀνασιόμενοι εὐμαρεστέ[α]ν ἀσχολῆ[αν], “may be thereby incited to make easier for us the performance of our duty” (Edd.), *i. e.* to the Government—a curious contrast to the normal connotation of the verb, as in Mk 15<sup>11</sup>, Lk 23<sup>5</sup>. For the literal meaning see *Syll* 789<sup>56</sup> (iv/B.C.) ὁ δ’ ἐπ[ι]σ[τ]ά[τ]η[s] ἀνασεύσας τ[ῆ]ν ὑδρίαν τὴν χαλκὴν ἐλκέτω τὸν κατ[ε]στ[ε]ρον ἐκάτερον ἐμ μέρει.

### ἀνασκευάζω.

P Oxy IV. 745<sup>5</sup> (c. A.D. 1) μ[ὴ] . . . πάλιν ἑατοὺς ἀνασκευάζωμε[ν] μὴ οὐσης χρήας, “and we go bankrupt again without any necessity” (Edd.). This really involves the meaning “subvert” found in Ac 15<sup>24</sup>, drawn from the military sense, “to plunder,” “dismantle” a town. Vettius Valens has the word twice: p. 212<sup>20</sup>, ἐὰν δόξη τις ἐν αὐταῖς ταῖς ἡμέραις ἐκπλοκήν τινα πεποικικέαι πράγματός τινος, ἀνασκευασθήσεται καὶ ἐπιτάραχον γενήσεται καὶ ἐπιζήμιον ἢ εὐκαθαίρετον καὶ προσκοπτικόν, and 283<sup>23</sup> τῷ δὲ λθ’ ἔτει τοῦ πράγματος ἀνασκευασθέντος διὰ τὴν προϋπάρχουσαν ἔχθραν εἰς νήσον κατεδικάσθη. Kroll (*Index s.v.*) makes it here “t. t. iudiciorum,” the “reversal” of a judgement presumably. The noun (p. 228<sup>27</sup>) ἀνασκευασμοὺς τηκτῶν πραγμάτων does not look technical—“upset” would seem to represent it, as in the phrase ἀνασκευαὶ πραγμάτων (four times).

### ἀνασπιάω.

In P Tebt II. 420<sup>25</sup> (iii/A.D.) ἀνασπασθῇ is used with regard to the “pulling up” (?) of barley, with which the editors compare BGU III. 1041<sup>8</sup> (ii/A.D.) ἔτι δὲ καὶ ἀνεσπασθῇ σου ἡ κριθὴ ἀρτ[ά]β[α]ι: we may add P Flor II. 235<sup>5</sup> (A.D. 266) ἀνασπῶντι πυρόν.

### ἀνάστασις.

The verb is frequent in inscriptions with the sense “erection” of a monument, see *Syll* 324<sup>8</sup>, 342<sup>48</sup> (both i/B.C.), *C. and B.* ii. p. 637 (A.D. 70–80), *IMae* iii. 478, 479, 481 (all ii/A.D.), *Magn* 179<sup>28f.</sup>, 193<sup>25</sup>, and for the verb *Syll* 656<sup>71</sup>, 686<sup>45</sup> (both ii/A.D.), *al.* So still in A.D. 215, BGU I. 362<sup>vii.3</sup> (= *Chrest.* I. p. 128) ὑπὲρ ἀνα[σ]τάσεω[s] the “setting up” of a statue of Severus, and probably *ib.* IV. 1028<sup>6</sup> (ii/A.D.) ὁλκῆς μνῶν



δὲ πρὸς ἀ[νά]στασιν [. . .], but the context is not clear. The narrative of Ac 17 (see v. 32) prepares us for the total novelty of the meaning "resurrection": it was a perfectly natural use of the word, but the idea itself was new. We find this meaning in *C. and B.* no. 23 (= *Cagnat* IV. 743, Alexander Severus), where an Epicurean Jew of Eumeneia in Phrygia begins to tell us what he thought of οἱ δὲ δ[ε]λαῖοι πάντ[ες] εἰς ἀ[νά]στασιν [. . .] (βλέποντες or the like): see Ramsay's interesting notes.

### ἀναστατόω.

"Nowhere in profane authors," says Grimm. Its place in the vernacular is proved, however, with singular decisiveness by a private letter almost contemporary with the Biblical citations. BGU IV. 1079<sup>20</sup> (A.D. 41) (= *Selections*, p. 40), μὴ ἵνα ἀναστατώσῃς ἡμᾶς, "do not drive us out," and later by the boy's letter, P Oxy I. 119<sup>10</sup> (ii/iii A.D.) (= *Selections*, p. 103) ἀναστατοῖ με ἄρρον (i. ἄρον) αὐτόν, "he quite upsets me—off with him": cf. also P Strass I. 5<sup>16</sup> (A.D. 262) ἀν[ά]στατον τὸν πρί[σ]βυτον π[ρ]ο[σ]ήντα[ι]—a reversion to the classical locution.

### ἀναστρέφομαι.

The old meaning "reverti" may be seen in P Tebt I. 25<sup>16</sup> (B.C. 117) ἀνεστραμμένως δαινεκθέντες (i. διενεχ-), "perversely." Deissmann (*BS* pp. 88, 194) has shown that for the meaning "behave," which Grimm compared with the moral signification of ἡδύ "walk," it is unnecessary to postulate Semitic influence. As his examples are all from Pergamon, we may add others to show that it was no local peculiarity. *OGIS* 48<sup>9</sup> (iii/B.C.) ὁρῶντές τινες τῶν πολιτῶν [μὴ] ὁρθῶς ἀνα[στρ]ε[φ]ομένους καὶ θόρυβον οὐ τὸν τυχόντα παρ[έ]χοντες is from Egypt, and *Syll* 521<sup>95</sup> (B.C. 100) τοῖς καλῶς καὶ εὐσεβῶς ἀναστραφεῖσιν is from Athens. In *JBL* xxvii. ii. p. 136 Hatch cites the following instances from the *Proceedings of the American School of Classical Studies at Athens*, iii. 73 (Dulgerler, ancient Artanada, in Cilicia, Imperial period) ἀγνῶς ἀναστραφέντα, iii. 423 (Kara Baulo in Pisidia, probably Imperial) ἀναστραφέντας . . . μεγαλοπρεπῶς καὶ εὐσεβῶς. Cf. also *Priene* 108<sup>223</sup> (after B.C. 129) τῇ πόλει (i) συμφέροντως ἀνεστράφη, *ib.* 115<sup>5</sup> (i/B.C.) ἀναστρέφόμενος ἐν πᾶσιν φιλ[ανθρώπως]. P Amh II. 131<sup>11</sup> (early ii/A.D.) has ἀ. περὶ in the sense "attend to": cf. P Gen I. 6<sup>8</sup> (A.D. 146), ἀναστρ[α]φέντος μου περὶ τὴν τούτων ἀπαίτησιν. P Fay 12<sup>7</sup> (c. B.C. 103) τῶν . . . οὐ ἀπὸ τοῦ βέλτ[ε]στον ἀναστρεφόμενων, "being of the less reputable class" (Edd.). In P Oxy II. 237<sup>vii. 23</sup> (A.D. 186) μεταπαθῶς ἀναστραφέντα is translated "being sympathetically disposed," *ib.* VI. 907<sup>17</sup> (A.D. 276) πρεπόντως περὶ τὴν συμβίωσιν ἀναστραφείσῃ is "who has conducted herself becomingly in our married life" (Edd.), and *ib.* I. 71<sup>ii. 12</sup> (A.D. 303) μὴ ὁρθῶς ἀναστραφέντες is "behaved dishonestly," P Lond 358<sup>12</sup> (c. A.D. 150) (= II. p. 172) αὐθάδως ἀναστραφέντων. Instances can be multiplied. Vettius Valens (see Kröll's Index) has the verb in this sense in the active, as well as in the middle.

### ἀναστρέφω.

The somewhat formal use of ἀ., with the meaning "behaviour, conduct," is not balanced by occurrences in colloquial papyri: an edict of Caracalla (A.D. 215) has the word—ἐτι τε

καὶ ζω[ῇ] δεικνύει ἐναντία ἔθῃ ἀπὸ ἀναστρέφῃς [πο]λειτικῆς εἶναι ἀγροίκους Α[ἰ]γυπτίους (P Giss I. 40<sup>ii. 28</sup>). Bp E. L. Hicks's pioneer paper in *CR* i. (1887), p. 6, drew attention to the inscriptional use of the term: he noted the frequency of its association with words like πάροιχοι and παρεπίδημοι, a curious parallel to 1 Pet 2<sup>11 f</sup>. Kalker *Quaest.*, p. 301 says "apud Polybium primum accipit notionem *se gerendi*," quoting iv. 82<sup>1</sup> κατὰ τ. λοιπὴν ἀ. τεθνασμένους, and referring to three inscr. with ἀ. ποιέσθαι. This last phrase however occurs in five Doric inscr. of ii/B.C., to look no further than *Syll* (314<sup>24</sup>, 654<sup>19</sup>, 663<sup>9</sup>, 718<sup>4</sup>, 927<sup>21</sup>), as well as in the Attic inscr. cited by Kalker (*l.c.*) (*CIA* 477<sup>b 12</sup>); so that we may safely assume that the locution had become widely current in the Κοινή before Polybius used it. Apart from ἀ. ποιέσθαι as a periphrasis for ἀναστρέφεισθαι, we can quote *Syll* 491<sup>5</sup> κατὰ τε τὰν ἐμπειρίαν καὶ τὰν ἄλλαν ἀνα[στρ]οφάν, and 663<sup>14</sup> ἀ. ἔχειν (as in 1 Pet 1<sup>12</sup>)—both ii/B.C. The Index to *OGIS* has "ἀναστρέφω—*passim*." In view of this frequency, and the plentiful record of ἀναστρέφεισθαι, the absence of the noun from papyri is rather marked. It may only mean that it was not current in Egypt.

### ἀνατάσσομαι.

The only passage from profane literature which has as yet been cited for this verb, Plut. *Moral.* 968 CD, where an elephant is described as "rehearsing" by moonlight certain tricks it had been taught (πρὸς τὴν σελήνην ἀναταττόμενος τὰ μαθήματα καὶ μελετῶν), makes it probable that it is to be understood = "bring together," "repeat from memory" in Lk 1<sup>1</sup>: see Blass *Philology of the Gospels*, p. 14 ff., and cf. *Expt* xviii. p. 396. In *OGIS* 213<sup>34</sup> (iv/iii. B.C.) the hitherto unknown substantive ἀνατάκται is found as the designation of certain magistrates at Miletus, whom Dittenberger gathers to have been charged with disbursements to the authorities for their several public works.

### ἀνατέλλω.

*Michel* 466<sup>10</sup> (iii/B.C.) ἅμα τῷ ἡλῳι [ἀν]ατέλλοντι, "at daybreak." It is curious that the astrologer Vettius Valens has no instance of the verb, though he uses its derivatives freely. It survives in MGr. The cpd ἐπανατέλλω occurs in some would-be verse on the wall of a sepulchral vault at Ramleh, age of the Antonines: *Preisigke* 2134—

Ἄσστηρ οὐράνιος ὁ ἐπὶ ἄστέρῃ ἐπανατέλλων  
ἐσπάσθη.

### ἀνατίθημι.

Note the perfect active ἀνατέθηκα in *Syll* 604<sup>10</sup> (Pergamon, end of iii/B.C.). This is a later example of what is now known to be the classical form of the perfect of τίθημι, which only in the Hellenistic age was replaced by τέθεικα. The late sense "impart," "communicate," with a view to consultation, found in the two NT occurrences of the word (Ac 25<sup>14</sup>, Gal 2<sup>2</sup>; cf. 2 Macc 3<sup>9</sup>) seems to appear in P Par 69<sup>v. 23</sup> (A.D. 233) ἀναθέμενοι τὸ πρᾶγμα ἀκ[έραιον]. In P Strass I. 41<sup>7</sup> (A.D. 250) ὥστε οὐκ ἂν ἔχοι ἀναθέσθαι τὴν δίκη[ν] εἰς ἑτέραν ἡμέραν the verb = "postpone." The active = "dedicate" occurs everywhere.

### ἀνατολή.

For the use of the plural to denote "the east," found unambiguously in Mt 2<sup>1</sup> (cf. 8<sup>11</sup>, 24<sup>27</sup>, Lk 13<sup>29</sup>), we can

quote the new parchment from Media, presumably the home of these Magi, P Saïd Khan 2<sup>a,8</sup> (B.C. 22), where we read ὅρια καὶ γεινῆναι ἀπὸ τῶν ἀνατολῶν. Cf. also the Alexandrian sundial inscription in *Preisigke* 358<sup>a</sup> (iii/B.C.) περιφερειῶν τῶν ἐφεξῆς τῶν διατεινουσῶν ἀπ' ἀνατολῶν ἐπὶ δύσεις. For the same phrase without the ellipse, as in Rev 7<sup>a</sup> Α ἀπὸ ἀνατολῶν ἤλιου, cf. *OGIS* 225<sup>40</sup> (iii/B.C.) ἀπὸ ἡλίου ἀνατολῶν. For the singular in the same sense see *OGIS* 199<sup>38</sup> (i/A.D.), where ἀπὸ ἀνατολῆς is opposed to ἀπὸ δύσεως, and *Syll* 740<sup>a3</sup> (A.D. 212) ὃ γείτον[ε]ς [ἀπ'] ὁ μὲν ἀνατολῆς [οἱ] Ἐπαφρὰ κληρόνομοι. The more literal sense—which seems probable in Mt 2<sup>a,9</sup>, from the otherwise motiveless substitution of sing. for plural—appears in the calendar of P Hib I. 27<sup>45</sup> (B.C. 301–240) πρὸς τὰς δόσεις (i. δύσεις) καὶ ἄ[να]τολὰς τῶν ἄστρων, and in P Tebt II. 276<sup>38</sup> (ii/iii A.D.) [ἐν τῇ] ἡμέρᾳ ἀνατολῆς, the heliacal rising of Venus. Time, instead of point of compass, is indicated in P Oxy IV. 725<sup>14</sup> (A.D. 183) ἀπὸ ἀνατολῆς ἡ[λίου] μέχρι δύσεως, P Ryl I. 27<sup>83</sup> (astronomical—iii/A.D.) μετὰ ᾧ ὥραν ἔγγιστα τῆς τοῦ (ἡλίου) ἀνα[το]λῆς, “1 hr. approximately after sunrise” (Ed.). Similarly in BGU IV. 1021<sup>13</sup> (iii/A.D.) where, in apprenticing a slave to a hairdresser for instructions, his master undertakes to produce him daily ἀπὸ ἀνατολῆς ἡλίου μέχρι δύσεως τρεφόμενον καὶ ἱμ[α]τιζόμενον. A nearly identical phrase in the “shorter conclusion” of Mark presumably has the other meaning—αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. In MGr it means either “east” or “Asia Minor.”

### ἀνατρέπω.

With Tit 1<sup>11</sup> οἷτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἂ μὴ δεῖ αἰσχροῦ κέρδους χάριν, we may compare P Par 63<sup>ix,35</sup> (ii/B.C.) τῆς πατρικῆς οἰκίας . . . ἔτι ἐνπροσθεν ἄρδην [ἀ]νατετραμμένης δι' ἀσ[ω]τίας. The literal meaning is found in P Oxy I. 69<sup>a</sup> (A.D. 190) φέρουσιν εἰς δημοσίαν ῥύμην ἀνατρέψαντας, “they broke down (a door) leading into the public street,” and *Syll* 891<sup>9</sup> (ii/A.D.) εἰς γῆν ἀνατρέψει: the inscription quotes the LXX, but is pagan. For the subst. see P Oxy VI. 902<sup>11</sup> (c. A.D. 465) εἰς τελείαν γὰρ ἀνατροπὴν . . . περιέστην, “I have been reduced to complete ruin” (Edd.).

### ἀναφαίνω.

The verb occurs in the interesting Christian letter, P Oxy VI. 939<sup>3</sup> (iv/A.D.) θεοῦ γνώσις ἀνεφάνη ἅπασιν ἡμῖν: cf. Lk 19<sup>11</sup> παραχρήμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. From iii/A.D. comes the *defixio* in Wunsch AF, no. 4<sup>37</sup>, τὸν μονογενῆ, τὸν ἐξ αὐτοῦ ἀναφανέντα, of a god who receives the names Ωη Ἰάω εσαφ.

### ἀναφάλαντος.

This LXX word (Lev 13<sup>41</sup>) in the sense of “bald on the forehead” frequently recurs in personal descriptions in Ptolemaic wills, e.g. P Petr I. 20(1)<sup>10</sup> (B.C. 225) θ[ρ]ιξ ἀναφάλαντος.

### ἀναφέρω.

With reference to the use of this verb in 1 Pet 2<sup>24</sup>, Deissmann has argued (*BS* p. 88 ff.) that the writer may have had in view the forensic usage to denote the imposing

of the debts of another upon a third, in order to free the former from payment: he compares P Petr I. 16(2)<sup>10</sup> (B.C. 237) περὶ δὲ ὧν ἀντιλέγω ἀναφερομέν[ων] εἰς ἐμὲ ὀφειλημάτων κριθήσομαι ἐπ' Ἀσκληπιάδου, “as to the debts laid upon (or against) one, against which I protest, I shall let myself be judged by Asclepiades.” Any direct suggestion of substitution or expiation would thus be foreign to the Petrine passage, the writer's thought being simply that the sins of men were removed from them, and laid upon the cross. On *Syll* 813<sup>11</sup> ἀνεγέκα[ι] αὐτὸς παρὰ Δ[άμ]ατρα (sc. garments deposited with some one who refused to return them), Dittenberger suggests somewhat doubtfully that the objects are, as it were, brought to the goddess as evidence of the wrong done. The meaning would then be closely akin to that in P Petr II. 38 (b) δπως ἀνεγέκωμεν ἐπὶ Θεογένει, “that we may report it to Theogenes,” iδ. III. 46 (1) ἔως ἂν ἐπὶ τὸν διοικητὴν ἀνεγέκωμεν, 104<sup>5</sup> ἀνεήνοχεν ἐφ' ἡμᾶς . . . συγγραφῇ, “has submitted to us a contract” (Edd.), *et alibi*. Here we have the verb followed by ἐπὶ c. accusative, but the accusative is of a *person*, a difference which also seriously weakens the applicability of the parallel drawn by Deissmann for 1 Pet 2<sup>24</sup>. We must not further discuss this difficult passage here.

One or two miscellaneous examples of the verb may be added. It is used of “transference” from a village prison to the prison of the metropolis in P Lille I. 71<sup>7</sup> (iii/B.C.) νυνὶ δὲ ἀνεήνοχέν με εἰς τὸ ἐν Κροκοδίων πό[λει] δεσμοτήριον, and of the “registration” of the death of a priest in the official list in P Lond 281<sup>15</sup> (A.D. 66) = (II. p. 66) δπως ἀνεγέχθῃ ἐν [τοῖς] τετελευτη[κό]σι. In P Ryl II. 163<sup>18</sup> (A.D. 139) ὅπηνίκα ἐὰν αἰρῇ ἀνολίσω δημοσίᾳ [χρηματισμῷ] is rendered “whenever you choose, I will make the notification by an official deed”: see parallels in the note, showing ἀναφέρω and ἀναφορά to be “vague terms” covering a variety of forms of documentation where an official reference is implied. The verb is common in connexion with the payment of monies, e.g. P Lille I. 11<sup>6</sup> (iii/B.C.) of grain; P Gen I. 22<sup>4</sup> (A.D. 37–8), P Flor I. 123<sup>30</sup> (A.D. 153), P Tebt II. 296<sup>13</sup>, 315<sup>85</sup> (both ii/A.D.). Other occurrences are *Syll* 588<sup>115</sup> (ii/B.C.), *Michel* 1007<sup>10</sup> (ii/B.C.) οὐδεμίαν ἀνεγέκαντες τῷ κοινῷ δαπάνῃ, P Rein 26<sup>15</sup> (B.C. 104) ἅμα τῇ συγγραφῇ ταύτῃ ἀναφερομένη, BGU IV. 1124<sup>5</sup> (B.C. 18) ἣν ἀνεγνόχασιν αὐτῷ . . . συνεχώρησιν (cf. 1157<sup>3</sup>), P Lond 1170 *verso*<sup>81</sup> (A.D. 258–9) (= III. p. 195).

The subst. ἀναφορά (which is MGr) is common in the sense of “instalment,” e.g. P Hib I. 114<sup>4</sup> (B.C. 244) [ἐσ]τιν δὲ ἡ ἀναφορά ἀπὸ Μεχέρ [ἔως] Φαῶφι μηνῶν θ κτλ., “the instalment for the nine months from Mecheir to Phaophi is . . .” P Eleph 1719<sup>ff</sup> (B.C. 223–2) ἥς τὴν πρώτην ἀναφορὰν καταβεβλήκασιν . . . διὰ τὸ μὴ εἰσχεῖν αὐτοὺς καταβαλεῖν τὰς λοιπὰς ἀναφοράς, P Lond 286<sup>18</sup> (A.D. 88) (= II. p. 184) ἀς κα(ὶ) διαγράψομεν ἐν ἀναφοραῖς δέκα κατὰ μ[ή]να, P Iand 26<sup>18</sup> (A.D. 98) τὸν [δὲ] φόρον ἀποδόσθαι [ἐν] ἀν[α]φοραῖς τέσσαρσι. In P Oxy I. 67<sup>4</sup> (A.D. 338) it means “petition”—ἐνέτυχον διὰ ἀναφορᾶς τῷ κυρίῳ μου κτλ.

### ἀναφωνέω.

A weakened meaning occurs in P Fay 14<sup>2</sup> (B.C. 124) τοῦ ἀναπεφωνημένου Νομηνίῳ στεφάνου, “the crown tax decreed for Numenius.”



# ἀναχρονίζω

in the sense of *χρονίζω* occurs in the illiterate P Tebt II. 413<sup>14</sup> (ii/iii A.D.) ἀναχρονίζομέν [σ]οι πέμποντες ἐπιστόλια, "we are late in sending you letters" (Edd.). The papyrus has other examples of the tendency of uneducated persons to use compounds: NT critics may remember this when they assume the *littérateur's* hand in some of Luke's "emendations" (?) of Q.

## ἀνάχουσιν

For the metaphorical use of this word in 1 Pet 4<sup>1</sup> εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχουσιν we may cite Philo *Somm.* II. 42 ἀ. τοῦ ἀλόγου πάθους. We have no vernacular parallels.

## ἀναχωρέω

is applied to the "falling" of the Nile in P Magd II 15<sup>15</sup> (B.C. 221) τοῦ ὕδατος ἀναχωροῦντος, as is the substantive in P Petr II. 13 (19)<sup>9</sup> (c. B.C. 252) (= Witkowski<sup>2</sup>, p. 19) τῇ]ν ἀνα[χώ]ρῃσιν τοῦ ποταμοῦ. In the census return BGU II. 447<sup>6</sup> (A.D. 173-4) the name of a man is included who was at the time ἐν ἀναχωρήσει, "away from home" ("bleibende Entfernung," Wessely *Karanis*, p. 34). See Wilcken *Ostr.* i. p. 448, and for the same meaning of "absence" cf. P Tebt II. 353<sup>9</sup> (A.D. 192) ἀπ' ἀναχωρήσεως κατιστηλυθῶς. In P Tebt I. 41<sup>14</sup> (c. B.C. 119) certain βασιλικοὶ γεωργοὶ petition against one Marres, stating that on account of his extortion they had gone on strike and taken refuge in the neighbouring villages—ἀνακεχωρήκαμεν εἰς τὰς περιόικας κώμας: cf. P Oxy II. 252<sup>9</sup> (A.D. 19-20) ἀνεχώρησεν [εἰς τὴν] ξένην, *Syll* 802<sup>117</sup> (iii/B.C.) τοῦτο ποιήσας εἰς τὸ ἄβατον ἀνεχώρησε, and the late Silco rescript *OGIS* 201<sup>9</sup> (vi/A.D.) ἀναχωρήθην εἰς τὰ ἄνω μέρη μου. P Lille I. 37<sup>6</sup> (B.C. 241) ἀνακεχώρηκε[ν . . .] ἔτη is rendered by Wilcken "er is geflohen" (*Archiv* v. p. 222): he remarks that the Christian ἀναχωρηταὶ were those who "fled" from the world—"retire" is too weak for ἀναχωρέω. The connotation of "taking refuge" from some peril will suit most of the NT passages remarkably well.

## ἀναψύχω

In P Lond 42<sup>18</sup> (B.C. 168) (= I. p. 30, *Selections* p. 10) we have an urgent appeal to a man who has become a recluse in the Serapeum: his wife writes to him, δο[κο]ῦσα ν[ῦ]γ [γ]ε σοῦ παραγενομένου τεύξεσθαι τινος ἀναψυχῆς, "thinking that now at last on your return I should obtain some relief." The noun, which is classical and occurs several times in the LXX along with the corresponding verb (cf. 2 Tim 1<sup>18</sup>), is found also in P Vat A<sup>15</sup> (B.C. 168) (= Witkowski<sup>2</sup>, p. 65)—a letter to the same recluse by his brother, obviously in collusion with the wife. For the verb see P Oxy X. 1296<sup>7</sup> (iii/A.D.) φιλοπονοῦμεν καὶ ἀναψύχομεν "I am industrious and take relaxation" (Edd.). See Anz *Subsidia*, p. 303.

## ἀνδραποδιστής

For the original noun cf. BGU IV. 1059<sup>9</sup> (Aug.) ταξάμενη τὸ τέλος εἰς τὰ ἀ., "having paid the slave-duty," and *Syll* 825<sup>2</sup> (iv/B.C.) ὅρος ἐργαστηρίου καὶ ἀνδραπόδων πεπραμένων ἐπὶ λύσει: workshop and slaves attached to it, sold "à réméré" (Michel). *OGIS* 218<sup>82</sup>, <sup>110</sup> (iii/B.C.) has ἀνδράποδα in a catalogue of property, *ib.* 773<sup>4</sup> (iv/iii B.C.) τῶν ἀ. [τ]ῶν ἀποδράντων, also *ib.* 629<sup>82</sup> (A.D. 137) *ex suprl.* It also

occurs in a psephism of Apamea (or a neighbouring town) of the reign of Augustus: ἀνδράποδα δὲ καὶ τετράποδα καὶ λοιπὰ ζῶα ὁμοίως πωλείσθω. This last combination reminds us of the etymology of the word, which is merely an analogy-formation from τετράποδα, with which it is so often associated—just as *electrocute* is made out of *execute*, to take a modern instance of a common resource of language. The word, which was normally plural (sing. in P Cattaoui v. <sup>16</sup> = *Chrest.* II. p. 423, ii/A.D.), was never an ordinary word for *slave*: it was too brutally obvious a reminder of the principle which made quadruped and human chattels differ only in the number of their legs. The derivative ἀνδραποδίζω, "kidnap" supplied an agent noun with the like odious meaning, which alone appears in NT (1 Tim 1<sup>10</sup>). See also Philo *de Spec. Leg.* IV. 13 (p. 338 M.) κλέπτῃς δὲ τίς ἐστι καὶ ὁ ἀνδραποδιστής, ἀλλὰ τοῦ πάντων ἀρίστου, ὅσα ἐπὶ γῆς εἶναι συμβέβηκεν.

## Ἀνδρέας

To the occurrences of this Greek name we may add *Syll* 301<sup>6</sup>, a memorial inscription of ii/B.C.—Ἀνδρέας καὶ Ἀριστόμαχος Ἀργεῖοι ἐποίησαν. The form Ἀνδρήας is found in *Priene* 313<sup>59</sup> (i/B.C.).

## ἀνδρίζομαι

P Petr II. 40 (a)<sup>12</sup> (c. B.C. 233) (= Witkowski<sup>2</sup>, p. 41) μὴ οὖν ὀλιγοψυχῆσητε, ἀλλ' ἀνδρίζεσθε—a good parallel to 1 Cor 16<sup>13</sup>. Cf. also BGU IV. 1205<sup>13</sup> (B.C. 28) μόνον ἀνδραγάθῃ ἐν τῇ ἀριθμῇσ[τ], "work hard" or the like (*διανδρ.* in *ib.* 1206<sup>13</sup>, etc.), P Oxy II. 291<sup>8</sup> (A.D. 25-6) καὶ προέγραψ[ά σοι] ἀνδραγαθί[ν], "I have already written to you to be firm" (Edd.). The adj. ἀνδρείος is found in a eulogy on the good deeds of the Emperor Aurelian, P Lips I. 119<sup>ii</sup>.<sup>8</sup> (A.D. 274) τηλικαῦτα ἀθρόως ἔχοντας ἀγαθὰ παρὰ τῆς ἀκηράτου μεγαλοδωρίας τοῦ ἀνδριοτάτου τῶν πώποτε Αὐτοκρατόρων Αὐρηλιανοῦ. The subst. is defined in Aristeas 199 (ed. Wendland) τί πέρας ἀνδρείας ἐστίν; ὁ δὲ εἶπεν· εἰ τὸ βουλευθὲν ὀρθῶς ἐν ταῖς τῶν κινδύνων πράξεσιν ἐπιτελοῖτο κατὰ πρόθεσιν, "What is the true aim of courage?" And he said, 'To execute in the hour of danger, in accordance with one's plan, resolutions that have been rightly formed'" (Thackeray). Cf. *OGIS* 339<sup>71</sup> (c. B.C. 120) προτρεπόμενος δὲ διὰ τῆς τοιαύτης φιλοδοξίας πρὸς ἀσκήσιν καὶ φιλοπονίας τοὺς νέους, ἐξ ὧν αἱ τῶν νεωτέρων ψυχὰι πρὸς ἀνδρείαν ἀμιλλώμεναι καλῶς ἄγονται τοῖς ἡέθεσιν πρὸς ἀρετὴν.

## Ἀνδροόνικος

A proper name widely used throughout the Empire: cf. *Syll* III. Index p. 11, and *Priene* 313 (i/B.C.).

## ἀνδροφόνος

For this NT ἄπ. εἰρ. (1 Tim 1<sup>9</sup>) cf. *OGIS* 218<sup>99</sup> (iii/B.C.) τοὺς τῇμ ψήφ[ον προσθεμ]ένους ἀνδροφόνους εἶναι. It appears in a metrical epitaph from Corcyra (before B.C. 227), *Kaibel* 184<sup>9</sup> ληστὴς ἀνδροφόνους.

## ἀνέγκλητος

In P Oxy II. 281<sup>12</sup> (A.D. 20-50), a petition to the ἀρχιδικαστής, a woman who had been deserted by her husband claims—παντελῶς ὄντα ἀνέγκλητον ἑματὴν ἐν ἀπάσει παρειχόμεν, "I for my part conducted myself blamelessly in all respects" (Edd.): cf. *Syll* 429<sup>14</sup> (iii/B.C.) ἀνέγκλητον ἑαυτὸν



παρεσχηκῶς πρὸς πάντας τοὺς φυλάτας. For the adverb see P Magd 15<sup>3</sup> (B.C. 221), where a barber states that he has been wronged by one of his clients, notwithstanding that he has treated him in an irreproachable manner—τεθεραπευκῶς ἀνεγκλή[τως]. A wider sense is found Syll 925<sup>16</sup> (B.C. 207–6) τοὺς στρατιώτας εὐτάκτους παρεσκεύαξαν καὶ ἀνεγκλήτους, and *ib.* 540<sup>163</sup> (B.C. 175–1), where the epithet is applied to stones. Bp E. L. Hicks in *CR* i. (1887) p. 65, citing a Prie-nean inscr. to illustrate another word, observed that ἀ. was a common word in Greek decrees: the phrase in this one was ἐπῆνεσεν ἐπὶ τε τῷ σωφρόνως καὶ ἀνεγκλήτως παρεπιδημήσαι. Prof. Calder has an inscr. (no. 8) in which a son commemorates his mother in the forms of public honorific monuments—with ἐπειδή, ἔδοξε, etc.: he says τήν τε [οἰκ]αν κυβερνήσασα ἀνεγκλήτως καὶ τὸ παιδίον ἐκθρέψασα. It is from the southern cemetery at Karabunar (Hyde). Other instances are needless.

### ἀνεκδιήγητος

is a word which Paul might have coined (2 Cor 9<sup>15</sup>). But it is found as a variant in Aristeas 99 θαυμασμὸν ἀδιήγητον (ἀνεκδιήγητον BL), “wonder beyond description.”

### ἀνέκλειπτος.

In *OGIS* 383<sup>70</sup> (i/b.c.) Antiochus of Commagene declares θεραπεῖαν τε ἀνέκλειπτον καὶ ἱερεῖς ἐπιλέξας σὺν πρεπούσαις ἐσθῆσι Περσικῶι γένει κατέστησα. (The spelling γλ, where ἐκ is concerned, is usual in Hellenistic: see Brugmann-Thumb, *Gr.* p. 148.) In P Lond 1166<sup>7</sup> (A.D. 42) (= III. p. 105) contractors undertake to provide τὰ καύματα ἀνέκλειπτα for a bath during the current year. The adverb is found *IGSI* 2498<sup>7</sup>. For a form ἀνεκλιπής, see Wisd 7<sup>14</sup>, 8<sup>18</sup>.

### ἀνεκτός.

*Cagnat* IV. 293<sup>ii.4</sup> (Pergamon, ii/B.C.) πάντα δὲ κίνδυν[ο]ν κ[α] κακοπαθίαν ἀνεκτὴν ἡγούμενος. If the reading can be accepted, the word occurs in the dialect inscription Syll 793 αἱ (ἀν)εκτ[ό]ν ἐστι τὰ Θεμ[ί]στι καὶ βέλτιον ἐ(σ)κι-χρέμεν. Its appearance in the Christian letter P Oxy VI. 939<sup>25</sup> (iv/A.D.) (= *Selections*, p. 130) ἀνεκτότερον ἐσχηκέναι, “to be in a more tolerable state,” counts naturally for little, as NT echoes abound.

### ἀνέλεος.

This remade form in Jas 2<sup>13</sup> may be illustrated from P Lips I. 39<sup>12</sup> (A.D. 390) τύψας με [ἀν]ελεῶς—though, of course, thus accented, it comes from ἀνελής. Whether this last is any better Attic than ἀνέλεος may, however, be questioned, unless we postulate it as the alternative to νηλής, from which the Attic ἀνηλής came by mixture. But the solitary grammarian whom Lobeck (*Phryg.*, p. 710 f.) quotes for it is not very solid ground.

### ἀνεμίζω.

Mayor on Jas 1<sup>6</sup> suggests that the ἀπ. εἰρ. may have been coined by the writer, who is fond of -ίζω verbs. The suffix was at least as available for making a new verb in Hellenistic as its derivative -ize is in English. Of course the parallels in Grimm-Thayer are far later.

PART I.

### ἄνεμος.

To Deissmann's example (*BS*, p. 248) CPR 115<sup>6</sup> (ii/A.D.) γέιτονες ἐκ τεσσάρων ἀνέμων, where the phrase clearly refers to the four cardinal points as in Zech 11<sup>6</sup>, Mt 24<sup>31</sup>, Mk 13<sup>27</sup>, we may add P Flor I. 50<sup>104</sup> (A.D. 268) ἐκ τῶν τεσσάρων ἀνέμων. The same use of ἄνεμος is implied in P Flor I. 20<sup>18</sup> (A.D. 127) ἐξ οὗ ἐὰν ὁ Ὄρος αἰρήται ἄνεμος: Vitelli compares Catullus xxvi, where the poet says his bungalow is “exposed” (*opposita*) not to S. or W. wind, N. or E., but to a mortgage of £63. In P Oxy I. 100<sup>10</sup> (A.D. 133) a declaration regarding the sale of land, we find ὧν ἡ τοποθεσία καὶ τὸ κατ' ἄνεμον διὰ τῆς καταγραφῆς δεδῆλωται, where the editors understand by τὸ κατ' ἄνεμον the boundaries on the four sides. For the ordinary sense we need quote nothing, unless we may note the combination in Wünsch *AF* 4<sup>6</sup> (p. 15—iii/A.D.) τὸν θεὸν τῶν ἀνέμων καὶ πνευμάτων Δαίλαμ. (It is MGr.)

### ἀνεξεραύνητος.

For this NT ἀπ. εἰρ. (Rom 11<sup>33</sup>), Nägeli (p. 23) cites, in addition to the references in Grimm-Thayer, a fragment of Heraclitus in Clem. Alex. *Strom.* II. 17, p. 437 P (fr. 18 Diels). On the spelling see *Proleg.* p. 46.

### ἀνεξίκακος.

P Tebt II. 272<sup>19</sup> (a medical fragment, late ii/A.D.), gives a literary citation for the word, εἰ γὰρ ἀνέξ[ι]κακος ἐν τοῖς [Λ]οιποῖς ὧν μὴ ὑπομένοι τὸ δίψ[ος], “for if he has general endurance but is nevertheless unable to bear the thirst” (Edd.). Vettius Valens has it, p. 38<sup>21</sup>, οὐκ ἄποροι καθίστανται, ἐπιτάραχοι δὲ καὶ ἀνέξ[ι]κακοι, ἐγκρατεῖς περὶ τὰς τῶν αἰτίων ἐπιφοράς. Though Lucian (*iud. voc.* 9) is posterior in date to Paul and to Wisd 2<sup>19</sup> (ἀνεξικακία), he is adequate evidence for the earlier use of the word in “profane” Greek!

### ἀνεξιχνίαστος.

This word seems to have been borrowed by Paul (Rom 11<sup>33</sup>, Eph 3<sup>8</sup>) from Job (5<sup>9</sup>, 9<sup>10</sup>, 34<sup>24</sup>), and is re-echoed in early Fathers.

### ἀνεπαίσχυντος.

Josephus (*Antt.* xviii. 243 μηδὲ δευτερεύειν ἀνεπαίσχυντον ἡγοῦ, cited by Thayer) did not borrow this from his earlier contemporary, the writer of 2 Tim 2<sup>15</sup>; but a word can hardly be called a coinage which only involves putting *un-* before an existing word (cf. αἰσχυντικός).

### ἀνεπίλημπος.

For this word, which is found *ter* in 1 Tim (3<sup>2</sup>, 5<sup>7</sup>, 6<sup>14</sup>), cf. P Tor. I. 11<sup>ii.16</sup> (ii/B.C.), where one of the conditions of a decree of amnesty for offences is stated to be τὰς παρακεμένους ὑπ' αὐτοῦ συγγραφὰς ἀνεπιλήπτους εἶναι. See also P Tebt I. 5<sup>48</sup> (B.C. 118) ἀκατηγο[ρήτου]ς καὶ ἀνεπιλήπτους, *ib.* 61(δ)<sup>237f</sup> (B.C. 118–7) κλήρους ἀ[σ]υνκοφαντή[τους] καὶ ἀκατηγορήτους καὶ ἀνεπιλήμτους πάσαις αἰτίας ὄν[τες]; and so *ib.* 72<sup>178</sup> (B.C. 114–3). Dibelius (on 1 Tim 6<sup>14</sup>) quotes a Jewish deed of manumission, Latyshev *IosPE*, II. 528 ff. κατὰ εὐχή[ν] μου ἀνεπιλήπτον καὶ ἀπα[ρ]εστόν κληρονόμου.

## ἀνέρχομαι

of "going up" to the capital is illustrated by the illiterate P Tebt II. 412<sup>3</sup> (late ii/A.D.), ἀνελθε εἰς τὴν μητρόπολιν τοῦ νέου ἔτους ἐπὶ καίγῳ ἀνέρχομε εἰς τὴν πόλιν: cf. *ib.* 411<sup>5</sup> (ii/A.D.) αὐτῇ ὥρᾳ ἀνελθε, ὃ γὰρ κράτιστος ἐπιστράτηγος ἰκανῶς σε ἐπέζητησε, "come up instantly, for his highness the epistrategus has made several inquiries for you" (Edd.), and P Lond 948 *verso*<sup>3</sup> (A.D. 257) (= III. p. 210) ἀνερχέστω. Other citations are hardly required, but we may add the almost contemporary BGU II. 595<sup>18</sup> (c. A.D. 70-80) ὅτι ὁ υἱός μου ἀσθενὲ διώδω, τούτῳ εἵνεκα ἀνερχόμεν.

## ἀνεσις.

This word, which with the exception of Ac 24<sup>23</sup> is used in the NT only by Paul, and always with the contrast to θλίψις either stated or implied (see Milligan on 2 Thess 1<sup>7</sup>), is found in a more general sense in P Tebt I. 24<sup>73</sup> (B.C. 117) ἀν[έ]σει γεγονότας, "becoming remiss," as in the paradoxical phrase ἐμπειρία ἀνέσεως, Wisd 13<sup>13</sup>; cf. also Syll 533<sup>16</sup> (iii/A.D. *init.*), 932<sup>53</sup> (*ib.*), where it is used of "relief" from taxation. P Ryl II. 84<sup>5</sup> (A.D. 146) ὅπως φροντίσῃς . . . τὴν ἀνεσιν τὴν διὰ τοῦτο γενομένην τῶν ὑπαρχόντων γενέσθαι, "in order that . . . the ensuing remission of the lands be effected" (Edd., comparing *Chrest.* I. 363 *introd.*). For the phrase in Ac 24<sup>23</sup> ἔχειν τε ἀνεσιν, where the RV renders "should have indulgence," cf. P Giss I. 59 (A.D. 119-20), where a number of persons are enrolled as having *vacatio munerum* (λειτουργιών), as ἀνεσιν ἐσχηκότες ἐπταετίας τῆς ἀπὸ 15 (ἔτους) [16th year of Trajan] ἔως νῦν, and others, one of a τριετία. Can the ἀνεσις in Ac *l.c.* be a kind of *libera custodia*? Moffatt renders the clause, "allow him some freedom."

## ἀνετάζω.

In P Oxy I. 34<sup>1,13</sup> (A.D. 127) a prefect uses this word in directing Government clerks whose business it was to "examine" documents and glue them into τόμοι. This is one of the words which Grimm characterizes as "not found in prof. auth.," occurring first in LXX. The compound (Ac 22<sup>24,29</sup>), now vindicated as sufficiently "profane," was as rare as its simplex (cf. Wisd 2<sup>19</sup>): it may be suspected that the common ἐξετάζω "to get out the truth," (ἐτεός—see Boisacq *Dict. Etym.*, p. 291) was the original from which both ἐτάζω and ἀνετάζω (and παρετάζω in Arcadian) were devised.

## ἀνευ.

P Par 45<sup>4</sup> (B.C. 153) ἀνευ τῶν θεῶν οὐθεν γίνεται, BGU I. 267<sup>8</sup> (A.D. 199) ἀνευ τινὸς ἀμφισβητήσεως. Quotations are hardly needed, but see Wilcken *Ostr.* i. p. 559 f., where it is shown that in certain connexions ἀνευ must have the meaning of "without the knowledge of" rather than "in the absence of," e.g. P Petr II. Appendix, p. 3, ὅτι ἀνευ ἡμῶν καὶ τῶν μετ' Ἀριστοκρίτους λογευτῶν [προ]ξενεῖ τοὺς ὑποτελεῖς τοῦ φυλακ[τι]κοῦ εἰς τὸ ἴδιον, where Wilcken translates "ohne unser Wissen und ohne Wissen jener Logeuten läßt er die Steuerzahler zu sich in's Haus." In sepulchral inscriptions the preposition is often used in the sense "apart from," "except," as in the formula εἰς τὴν τολμήσῃ ἀνύξει (l. ἀνοίξει) τὸν σορὸν τοῦτον ἀνευ τῶν ἰδίων αὐτοῦ, see *IGSI* 3225, 2327, *al.* cited by Herwerden. See further Kuhring, p. 46 f.

## ἀνεύθετος,

ἀπ. εἰρ. in Ac 27<sup>12</sup>, is another new word made with ἀν- which may or may not have been first used by Luke. The simplex is found in Lk 9<sup>82</sup>, 14<sup>35</sup>, and in Heb 6<sup>7</sup>.

## ἀνευρίσκω.

Syll 154 *lvs* (late iv/B.C.), 803<sup>26</sup> (iii/B.C.). The adjective ἀνεύρετος is found on the *recto* of P Amh II. 125 (late i/A.D.), where a petition concludes, οἱ δὲ λοιποὶ αὐτῶ[ν ἐν] συνώδῳ ἀνδ(ρε)ς καὶ ἀνεύρητοι ἐγένοντο (l. ἀνεύρετοι ἐγένοντο), καὶ ἀφῆλπακαν (l. ἀφῆρπακαν) ἡμῶν ἱμάτια κτλ.

## ἀνέχω.

The verb is not common in early papyri, but cf. P Strass I. 22<sup>22</sup> (iii/A.D.) σιωπήσαντος τοῦ νομίζοντος αὐτῷ διαφέρειν καὶ ἀνασχομένου ὑπὲρ δεκαετίαν (a statute of limitations comes in), P Gen I. 76<sup>14</sup> (iii/iv A.D.), P Lips I. 5<sup>ii,8</sup> (iii/A.D.), 55<sup>11</sup> (iv/A.D.), and P Oxy VI. 903<sup>36</sup> (iv/A.D.) καίγῳ οὐκ ἠνεσχόμεν ἐκβαλεῖν αὐτήν, "but I refused to send her away" (Edd.). Later examples are P Oxy I. 130<sup>15</sup> (vi/A.D.) οἱ διαφέροντες τοῦ ἐμοῦ δεσπότη οὐκ ἠνέσχετο (l. ἠνέσχοντο) ποιῆσαι κατὰ τὴν κέλευσιν τοῦ ἐμοῦ ἀγαθοῦ δεσπότη, "the servants of my lord refused to do my kind lord's bidding" (Edd.), and P Grenf. I. 64<sup>2</sup> (vi/vii A.D.) οὐκ ἠνέσχετο τοῦτο ποιῆσαι. There is a note on the syntax of the verb in W. Schmidt *Jos.*, p. 424 f., and one on the complexities of its augment in Crönert *Mem. Herc.*, p. 207.

It may be noted that Nestle (*ExpT* xix. p. 284) has drawn attention to the interesting reading ἀνέξεται (for ἀνθέξεται) in Mt 6<sup>24</sup> = Lk 16<sup>13</sup>, as supported by the OLat (*sustinebit* or *patiatur*) and OSyr ("endure," Burkitt): it was familiar from the common Stoic formula ἀνέχου καὶ ἀπέχου. "Put up with the one, and take advantage of the other" (see *s.v.* καταφρονέω) will be the meaning.

## ἀνεψιός.

This word, which in Greek writers is regularly applied to cousins german whether on the father's or on the mother's side (see Lightfoot on Col 4<sup>10</sup>), may be illustrated from P Lond 1164 (*k*)<sup>20</sup> (A.D. 212) (= III. p. 167) τὸ καταλειφθὲν ὑπὸ [το]ῦ κατὰ πατέρα μου ἀνεψιοῦ Ἰσιδώρου and P Tebt II. 323<sup>43</sup> (A.D. 127) μετὰ κυρίου τοῦ ἐαυτῆς κ[α]τὰ μητέρα ἀνεψιοῦ Ὀρσέως. *Preisigke* 176 (reign of M. Aurelius) has ἀνεψιὸς πρὸς πατρός and πρὸς μητρός. See also P Oxy I. 99<sup>3,18</sup> (A.D. 55), P Fay 99<sup>5</sup> (A.D. 159), BGU II. 648<sup>9</sup> (A.D. 164 or 196), and from the inscriptions *OGIS* 544<sup>7</sup> (ii/A.D.), where, however, the editor notes, "Graecos non distinguere fratres patruales et consobrinos, sed utrosque aequae ἀνεψιούς appellare." Phrynichus (ed. Lobeck) p. 306 praises ἀνεψιός as against the form ἐξάδελφος, which is found in the LXX (Tob I<sup>22</sup>, 11<sup>18</sup>) and in Christian writers. Both occur in MGr, ἀνεψιός for "nephew," and ἐξάδελφος for "cousin (male)." The fem. ἀνεψιά may be cited from PSI 53<sup>145</sup> (A.D. 132-3) ἐπιγέγραμμαι [τῆς ἀν]εψιάς μου κύριος. Ἀνεψιάδης, "cousin's son," occurs in *Preisigke* 176 (see above).

## ἀνηθον.

Syll 804<sup>26</sup> (perhaps ii/A.D.) ἄ. μετ' ἐλαίου, for headache. P Oxy VIII. 1088<sup>67</sup> (early i/A.D.), a collection of prescriptions, commends for a ὑπανωτικὸν πότημα ὕοσκ[ιν]άμου . . . ἀνήθσου (δρ.) ἄ, ὅπιον (τριώβολον) · μείξας δός, "soporific:

henbane . . . , anise 1 dr. etc." (Ed.) This spelling is also found in P Ryl II. 148<sup>19</sup> (A.D. 40).

ἀνήκω.

The ethical meaning of this word "to be due" is by no means confined to the Biblical literature, as the following citations will show. *OGIS* 532<sup>17</sup> (B.C. 3), the Paphlagonians' oath of allegiance to Augustus, has the undertaking παν[τ]ι τρόπῳ ὑπὲρ τῶ[ν] ἐκείνοις ἀνηκόντων (for the rights of Augustus and his heirs) πάντα κινδυνον ὑπομενεῖν. Other examples of this use, which is found in 1 and 2 Maccabees, are given in the index. From the Magnesians inscriptions we may quote 53<sup>85</sup> (end of iii/B.C.) οὐθενὸς ἀποστήσεται (sc. ὁ δήμος) τῶν ἀνηκόντων τῇ πόλει τῶν Μαγνητῶν πρὸς τιμὴν ἢ χάριτος ἀπόδοσιν, where Thieme (p. 15) renders, "was man der Stadt der Magneten zu erweisen schuldig ist." Similarly from the papyri: P Fay 94 (iii/A.D.) has twice περὶ τῶν [τῇ ἐπιτροπείῃ] ἀνηκόντων, as the editors restore it, "his duties in the period of guardianship, functions pertaining to, it." In P Tebt I. 64<sup>1</sup> (ii/B.C.) τῶν ἀνηκόντων τοῖς ἱεροῖς κομ[μ]ίζεσθαι, "the dues which belong to the temples," it is unfortunately not clear whether the infinitive depends on ἀνηκόντων or on the main verb προστετάχαμεν: cf. P Tebt I. 43<sup>85</sup> (B.C. 118) ἐν τοῖς ὑμῖν ἀνήκουσι, "in your interests". In P Flor I. 14<sup>al.</sup> (A.D. 153) ἀνηκόντων πάντων is simply "all that belongs." A technical use based on this appears in a Rainer papyrus in *Chrest.* I. 72, p. 101, (A.D. 234) δηλοῦμεν μηδὲν δεῖν ἀν[ή]κον σ[τ]ημᾶνα ποτε τῇ τοῦ ἰδιολόγου κ[α]λ ἀρχ[ι]τερέως ἐπιτροπ[η]ῇ, where Wilcken explains it as the "Kompetenzkreis" of these two officials.

ἀνήμερος.

A good example of this NT ἀπ. εἰρ. (2 Tim 3<sup>9</sup>) is afforded by Epictetus' description (I. iii. 7) of those who forget their divine origin as like to lions—ἀγριοὶ καὶ θηριώδεις καὶ ἀνήμεροι.

ἀνῆρ.

The special differentia of ἀνῆρ: ἄνθρωπος survives in MGr (ἀντρας, ἄθρωπος), where even the old gen. sing. (ἀντρός) may still be found beside the "regular" τοῦ ἀντρα (Thumb *Handbook*, p. 48). Naturally there is nothing particular to record in the uses of this everyday word, which has in NT and Hellenistic generally much the same range as in class. Gk. Thus, taking the index to BGU IV., we can illustrate many of the uses noted for the NT in Grimm from documents of the Augustan period. So (1) *husband* by the perpetual phrase μετὰ κυρίου τοῦ ἀνδρός after the name of a woman, as 1126<sup>4</sup> (where ἀνδρός is written over an erased ὁμομητρίου ἀδελφοῦ), or in a marriage contract as 1098<sup>38</sup> τηρεῖν τὰ πρὸς τὴν ἀνδρα καὶ τὸν κοινὸν βίον δίκαια, while the document will also use ἀνῆρ for irregular relations in the pledge μηδ' ἄλλωι ἀνδρὶ συνείναι. Then under Grimm's (3) we have 1189<sup>11</sup> οἱ σημαινόμενοι ἄνδρες "the persons named," 1061<sup>7</sup> where Patellis and ἄλλοι ἄνδρες ἔσονται ἐκτεταγμένοι ἐπὶ τῇ κοινῇ ἀνδρῶν (τὸ) κατ' ἀνδρα, "viritim," in 1047<sup>iii. 11</sup> (A.D. 131); and (from A.D. 196) 1022<sup>7</sup> ἄνδρες κράτιστοι in address (cf. II. 646<sup>20</sup>—A.D. 193—ὡ ἀνδρ[ε]ς Ἀλεξανδρεῖς) accounts for another use. Ἀνῆρ in distinction from νῆπιος or παιδίον alone remains: of this less common use we do not happen to notice an

example, but literature supplies them in plenty. We might add as an instance of technical use ἀνδρῶν καὶ ἱππέων], P Flor II. 278<sup>iv. 29</sup> (iii/A.D.).

ἀνθίστημι.

P Petr II. 37 2 (a) *verso* 14 οὐ γὰρ δύναμαι ἀνθ[ι]στάνειν, BGU III. 747<sup>ii. 10</sup> ἐνιαχοῦ δὲ καὶ τολμᾶσιν ἀντίστασθαι (ἴ. ἀνθ-), P Hawara 69<sup>4</sup> (ii/A.D.) (= *Archiv* v. p. 383) . . . οὐκ ἀντέστην π[. . .], P Leid W<sup>xii. 49</sup> ἰσχυρότερον ἀντέστη αὐτῷ.

ἀνθομολογέομαι.

P Oxy IV. 743<sup>84</sup> (and 40) (B.C. 2) (= Witkowski<sup>2</sup>, p. 130) ὡς ἀνθομολογ(ομένη) ὑπὲρ σου ὡς ὑπ(έρ) μου, where the Edd. render "as he will agree in everything for you just as for me": cf. P Giss I. 71<sup>7</sup> (ii/A.D.) ὥσ[τε] . . . α[.]ὕτν παραγενόμενον ἀν[θ]ομολογήσασθαι σου τῇ εἰς [με σπου]δῇ "may answer to, come up to," and P Tebt I. 21<sup>8</sup> (B.C. 115) καὶ Ἀρίστιππον αὐτῷ ἀνθομολογήσασθαι, "and that A. will come to an understanding with him" (Edd.), P Par 42<sup>7</sup> (B.C. 156) καὶ ὁ ἀδελφός σου ἀνθομολογεῖτο μὴ ἡδικοῦσθαι ὑπ' αὐτοῦ. Add P Tebt II. 410<sup>14</sup> (A.D. 16) ἀνθ[ο]μολογήσεται περὶ τῆς σπ[ο]υδῆς, "he may answer for your activity." In P Grenf II. 71<sup>ii. 14</sup> (A.D. 244-8) καὶ ἐπερωτηθέντες ἀνθομολογήσαμεν περὶ τ[ο]ῦ ταῦθ' οὕτως ὀρθῶς καὶ καλῶς γεγενῆσθαι, the active appears with the meaning "acknowledge," "formally admit," the correctness of a legal form.

ἄθος.

Syll 939<sup>11</sup> μηδὲ ἄνθεα παρφέρην (ἐν τῷ ἱερὸν). *OGIS* 365<sup>7</sup> (ii/B.C.) has ἀνθεῶν, "viridarium," and Vettius Valens, p. 15<sup>4</sup>, speaks of ἀνθηραὶ (μοῖραι). The noun in its two NT occurrences only repeats Isai 40<sup>8</sup>, but it is fairly common in LXX, and survives in MGr. It recurs in P Leid W.

ἄνθραξ.

P Petr III. 107(a)<sup>28</sup>, P Lond 1159<sup>69</sup> (A.D. 145-7) (= III. p. 113) ἐπὶ ξυλ καὶ ἀνθράκων καὶ φανω καὶ λαμπάδ, P Fay 348 (ii/iii A.D.) ἀνθρακο(s). The word also occurs *iter* in Michel 594 (B.C. 279), a long inscription from Delos containing the receipts and expenses of the ἱεροποιοί. It is MGr ἀνθρακας.

ἀνθρωπάρεσκος,

which starts in LXX and *Pss. Sol.*, was presumably as much a coinage as our own "men-pleasers," but made in a language where compounds are more at home than in ours. If this is a "Bibl." word, it is only an instance of the fact that every Greek writer made a new compound when his meaning required one. Lobeck on *Phryn.*, p. 621, cites ἀντάρεσκος from Apoll. *de Conjunct.*, p. 504.

ἀνθρώπινος.

This significant adj. is found in Wilcken *Ostr.* ii. no. 1218 (Rom.) μελῆ λαϊκά (ἴ. λατρ.) ἀνθρώπι(να), with reference apparently to certain healing charms. In wills of the Ptolemaic period ἀνθρώπινον τι πάσχειν is the stereotyped form for "to die," e.g. P Petr I. 11<sup>9</sup> (the will of a cavalry officer) ἐὰν δέ τι ἀνθρώπινον πάθω καταλείπω τ[ῷ] μοι ὑπάρχοντα ἐγ[ὲν] τοῦ βασιλικοῦ καὶ τὸν ἵππον καὶ τὰ ὄπλα κτλ.: cf. also the important marriage contract P Gen I. 21<sup>15</sup>



(ii/B.C.) ἐὰν δὲ τις αὐτῶν ἀνθρώπινόν τι πάθῃ καὶ τελευτήσῃ κτλ., and BGU IV. 1149<sup>84</sup> (a loan—B.C. 13) ἐὰν δὲ συνβῇ τὸν δοῦλον διαδράναι ἢ καὶ παθεῖν τι ἀνθρώπινον, καὶ οὕτως εἶναι τὰ ὀφειλόμενα ἀκίνδυνα κτλ. So P Tebt II. 333<sup>11</sup> (A.D. 216), *Syll* 633<sup>13</sup> (Rom.—note the unusual present πᾶσχη), etc. Various uses of the adj. are illustrated in *Syll*: thus 347<sup>8</sup> (B.C. 48), an Asian decree in honour of Julius Caesar, τὸν ἀπὸ Ἀρεως καὶ Ἀφροδε[ῖ]της θεὸν ἐπιφανῆ καὶ κοινὸν τοῦ ἀνθρώπινου βίου σωτήρα, 365<sup>10</sup> (c. A.D. 37)—a grandiloquent adulatory oration from Cyzicus—θεῶν δὲ χάριτες τούτῳ διαφέρουσιν ἀνθρώπινον διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος κτλ., 462<sup>30</sup> (iii/B.C., Crete) καὶ θ[ε]ῶν (“divine”) καὶ ἀνθρώπινων πάντων (cf. 722<sup>33</sup>), 463<sup>132</sup> (late iii/B.C.) οἱ ἐ[ρ]ευτα οἱ τῶν ἀνθρώπινων, “the comptrollers of secular revenues”. The strong pervading antithesis with “divine” in the uses of this word lends emphasis to such a phrase as ἀ. κτίσις in I Pet 2<sup>13</sup> (where see Hort). It is MGr.

#### ἀνθρωποκτόνος,

for which only Euripides is cited, will be one of the words Hellenistic prose has taken over from poetical vocabulary. Murray gives the lines thus (*Jph. Taur.* 389)—

This land of murderers to its god hath given  
Its own lust; evil dwelleth not in heaven.

#### ἀνθρωπος,

like ἀνὴρ, has kept its differentia practically unchanged from Homer to MGr. It is interesting to notice its philosophical abstract ἀνθρωπότης vouched for as fairly popular Greek by Vettius Valens (p. 346<sup>28</sup>, in anth. to ἀθανασία), passing into Christian theology (see LS and Sophocles *Lex.*), and current in MGr. The NT has no trace of the curious misuse by which the principal difference between ἀ. and ἀνὴρ is ignored: Tob 6<sup>8</sup> ἀνθρώπου ἡ γυναικός. P Flor I. 61<sup>60</sup> (A.D. 86–8) ἄξιός μ[ε]ν ἡς μαστιγῶσθαι, διὰ σεαυτοῦ [κ]ατασχῶν ἀνθρώπον εὐσχήμονα καὶ γυν[αῖ]κας is not parallel, as ἀ. only means “person”: as little is Jn 7<sup>22 f.</sup> (Grimm). Another case of ἀνθρωπος invading the sphere of ἀνὴρ is the Matthaean locution ἀ. οἰκοδεσπότης, βασιλεὺς, φαγός etc. As Grimm’s passages show, this is Greek, though not Attic: Mt may have got it from LXX (so Lev 21<sup>8</sup> ἀνθρώπου ἱερέως). Some papyrus passages may be cited, though little is needed. The antithesis with θεός has figured under ἀνθρώπινος: the complementary one comes out well in BGU IV. 1024<sup>iv. 6</sup> (iv/v A.D.), where a judge pronounces sentence of death with the words σύ μοι δοκεῖς [ψυχ]ὴν ἔχειν θηρίον καὶ [ο]ὐκ ἀνθρώπον, [μᾶλλον δ]ὲ οὐδὲ θηρίου—he proceeds to give reasons. *Ib.* 1030<sup>7</sup> (iii/A.D.) ἐπ[ι]γόντες τοὺς ἀνθρώπους καὶ τοὺς τέκτονas—ἀ. is general and τ. special. For the purely unemphatic use cf. the illiterate note, *ib.* 1031<sup>13</sup> (ii/A.D.) ἔκδος ἀνθρώποις ἀσφα[λέσ]ι. Its anaphoric use with the article (as Mt 12<sup>13</sup> etc.) may be seen in *ib.* 1208<sup>1. 25</sup> (B.C. 27–6) ἴνα δὲ εἰδῆς τὸ θρῆριον (“sein Morgengruss,” = seine erste Tat” says Schubart) τοῦ ἀνθρώ(που), πέπομφά σοι ἦν τέθειται μίσθωσιν. This particular instance may perhaps serve as an illustration of “the adjunct notion of contempt (Jn 5<sup>12</sup>),” on which Grimm remarks (*1. d.*). Under the same heading, with commiseration instead of contempt, will come πρεσβύτες ἀνθρωπός εἰμι in P Strass I. 41<sup>40</sup> (A.D. 250). In the edict of Caracalla, P Giss I. 40<sup>1. 6</sup> (A.D. 212–5) δο[σ]άκις ἐὰν ὑ[π]ε[ρ]β[ε]ν[ε]θ[ω]σιν εἰς τοὺς ἐμοὺς ἀν[θ]ρώπους the

editor notes the tone as characteristic of his dynasty. The general sense in the plural may be illustrated by *Syll* 424<sup>1</sup> (A.D. 361–3) τὸν γῆς καὶ θαλάσσης καὶ παντὸς ἀνθρώπων ἔθρους δεσπότην—of the brief Emperor Julianus, *ib.* 890<sup>22</sup> (ii/A.D.) of a series of diseases κ[α]λ[ῶ]ς ὅσα κακὰ κ[α]ὶ π[α]θή ἀνθρώποις γίγνεται.

#### ἀνθύπατος.

*Syll* 656<sup>2</sup> (ii/A.D.) presents Gaius Papillius Carus Pedo ἀνθύπατος replying to a resolution of the Ephesian Βουλῇ, who had referred him to his predecessors’ practice (τοὺς πρὸ ἐμ[οῦ] κρατίστους ἀνθυπάτους). *Ib.* 316<sup>8</sup> (ii/B.C.) has Q. Fabius Q. f. Maximus, ἀνθύπατος Ῥωμαίων, addressing the authorities of a town in Achaia. So *passim*, except in Egypt: since this country was governed by a prefect, we do not hear of proconsuls in the papyri.

#### ἀνίημι.

P Petr III. 53 (p)<sup>4</sup> (iii/B.C.) ἀνέλεται λοιπογραφείσθαι, “he is permitted to remain in arrears” (Edd.). *Syll* 552<sup>29, 50</sup> (late ii/B.C.) of school-boys “let off” ἐκ τῶν μαθημάτων. P Amh II. 99 (b)<sup>9</sup> (A.D. 179) βορρᾶ ἀνιμένη λιβὸς ἰδιωτικά, “on the north dedicated land, on the west private properties” (Edd.). So *Cagnat* IV. 292<sup>30</sup> (Pergamon, c. B.C. 130) ἀνέιναι δ[ε] αὐτοῦ κ[αὶ] τ[έ]μενος, = *consecrare* (Ed.). P Oxy III. 471<sup>86</sup> (ii/A.D.) γέλωτα πολλὴν καὶ ἀνιμένον . . . γελᾶν, “laughed long and freely” (Edd.), *ib.* 503<sup>18</sup> (A.D. 118) ἀνέιναι “admit,” *ib.* 533<sup>10</sup> (ii/iii A.D.) ἐὰν ἀνεθῶσι, “if they are neglected.” P Ryl II. 77<sup>30</sup> (A.D. 192) κελεύσατε ἢ ἐξῶκα ἱκανὸν ἀνεθῆναι. P Grenf II. 78<sup>21</sup> (A.D. 307) ἀξιώ . . . ἀνεθῆνα[ι] “released.” P Cattaoui vi. 18 (ii/A.D.) (= *Chrest.* II. p. 423) τὰ ἄλλα σοι ἀνίημι, “concede.” A literary effort celebrating the accession of Hadrian, P Giss I. 3<sup>8 ff.</sup> shows us loyal subjects γέλωσι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες γυμνασίων τε ἀλείμμασι (see Wilcken on the document, *Archiv* v. p. 249).

#### ἀνίστημι.

P Amh II. 68<sup>43</sup> (late i/A.D.) has ἀρούρας . . . ὑπὸ ἀφορτέρων τῶν πρὸς χρεῖαις διὰ τῶν λόγων ἀνασταθείας = “reported” or the like. The transitive tenses are common in the sense of “setting up” a statue; cf. P Oxy IV. 707<sup>25</sup> (c. A.D. 136) ἀναστ[ή]σαι τε τὰς τοῦ κτήματος καὶ πωμαρίον πλάτας ἐπὶ μέτροις, “that he should restore on a certain scale the walls (?) of the vineyard and orchard” (Edd.), BGU II. 362<sup>vi. 4</sup> (A.D. 215) (= *Chrest.* I. p. 127) εἰς ὑπηρεσίαν τοῦ ἀναστ[αθ]έντος θεῖου κ[ο]λοσ[σ]ισαίου ἀνδριάντος. The formula became so common for setting up a gravestone that ἀνίστησα alone, with accus. of person buried, became current in E. Phrygia and Lycaonia (Ramsay *C. and B.*, ii. p. 732). P Oxy VIII. 1161<sup>9</sup> (Christian letter, iv/A.D.) μὴ δυναμένη ἀναστῆναι ἐκ τῆς κοίτης μου, will serve as an instance of the intransitive use. One very interesting passage is added by a restoration of Wilcken’s in P Tebt II. 285<sup>15</sup> (A.D. 121–38)—see *Archiv* v. p. 232: ἀναστ[αθ]εῖς εἰς [σ]υμ[β]ούλιον καὶ σκεψάμενος με[τ]ὰ τῶν [ . . . With this reference to assessors Wilcken compares Ac 26<sup>30</sup>.

#### ἀνόητος.

The adv. is supplied by the editors in the Hadrian letter, P Fay 19<sup>4</sup> (ii/A.D.), οὔτε ἀνόητως ἀπαλλάσσομαι τοῦ

βλο[υ]. It is current in MGr, meaning "unreasonable" (Thumb).

### ἀνοίγω.

That ancient scribes were almost capable of sympathy with modern school-boys in writing the augmented forms of this intractable verb is shown by frequent misspellings in late papyri: thus PSI II. 132<sup>9</sup> (iii/A.D.) ἀνῶχθαι. From Ptolemaic papyri we have the regular forms ἡνώξαμεν P Petr II. 37 1<sup>a</sup>, 12, and ἀνέωιγμένον *ib.* 2<sup>a</sup>, 6, also ἀνοίξει *ib.* III. p. 133. The phrase of Mt 21<sup>11</sup> is nearly paralleled in *Syll* 601<sup>22</sup> (iii/B.C.) ἀνοιγόντων δὲ οἱ ἐξετασται κατ' ἐνιαυτὴν (ἡ. τὸν) τὸν θησαυρόν: so *ib.* 653<sup>23</sup> (the Andania "Mysteries" inscr., in dialect—B.C. 91), 587<sup>202</sup> (B.C. 329–8) τῷ τοῦ θησαυροῦ ἀνοίξαντι. That of Rev 5<sup>9</sup> etc. occurs in *Syll* 790<sup>47</sup> (i/A.D.) τὰς σφραγίδας ἀνοίξάτω. Close to this is its use for the "opening" of a will, as P Ryl II. 109<sup>9</sup> (A.D. 235—a stilted document with *δυεῖν* and *υἱάας*!) ἐκ διαθήκης τῆς καὶ ἀνοίχθε[ι]ς κατὰ τὸ ἔθος. We may quote *OGIS* 222<sup>26</sup> (B.C. 266–1) ἀνοίξει δ[ε] τοὺς ἱερεῖς καὶ τὰς ἱερέας τὰ ἱερά, cf. 332<sup>28</sup> (B.C. 138–2) ἀ. τοὺς ναοὺς, and Dittenberger's note, with parallels showing that the solemn "opening" of shrines was a conspicuous feature in ritual—cf. I Regn 31<sup>6</sup> καὶ ὠρθρισεν τὸ πρῶλ καὶ ἡνοίξεν τὰς θύρας οἴκου Κυρίου, and Rev 11<sup>19</sup>, 15<sup>5</sup>. Something akin to our "opening" a building may be seen in *OGIS* 529<sup>11</sup> (A.D. 117–38) πρῶτον μὲν ἀνοίξαντα τὸ γυμνάσιον—he had evidently been prime mover in its establishment. The Neoplatonists appropriated the NT phrase "heavens opened": cf. *Kaibel* 882 (Athens—c. iii/A.D.) Θεολόγον Δαίτοιο μεταρσίον ἕμνον ἀκούσας οὐρανὸν ἀνθρώποις εἶδον ἀνοιγόμενον. Laetus, a contemporary of Plotinus (Ed.), is acclaimed as a reincarnation of Plato. The word is common on later tombstones for violating a grave. The frequency of the spelling ἀνύγω has been thought to go rather beyond the mere blundering substitution of an identically pronounced symbol: Radermacher (*Gr.* p. 35 n.<sup>2</sup>) would attribute it to the influence of ἀνύω, which is however a decidedly rarer word (not in NT). But Prof. Thumb regards it as purely graphic. We may quote two illiterate papyri of ii/B.C., written by the same hand, P Par 51<sup>7</sup> (= *Selections* p. 19) and 50<sup>7</sup>: see Mayser *Gr.*, p. 110. So also P Tebt II. 383<sup>29</sup> (A.D. 46) (the entrance and the exit) εἰς ἣν καὶ ἀνύξει ἐαυτῇ . . . θύραν. The late 2 aor. pass. ἡνόγην (as Mk 7<sup>35</sup>, Ac 12<sup>10</sup> etc.) is illustrated by BGU I. 326<sup>11</sup>, 10 (as amended p. 359) (A.D. 194) ἡνύγη [κ]αὶ ἀνεγνώσθη—of a will: cf. also the amended reading in l. 21 ἡνύγησαν. The verb is MGr.

### ἀνοικοδομέω.

In P Lond 887<sup>2</sup> (iii/B.C.) (= III. p. 1) a complaint is lodged against a neighbour who has "built" (ἀνοικοδομήκειν) a staircase in a mutual courtyard, and thereby caused some injury to the petitioner: cf. P Magd 2<sup>3</sup> (iii/B.C.) ἀνοικοδομήσαντος ἐν τῷ αὐτοῦ τόπῳ ἱερόν κτλ., and P Oxy IV. 707<sup>27</sup> (c. A.D. 136) ἀνοικοδομήσαι πρόχον ἐκ καινῆς ἐξ ὀπτήης πλινθου ἐπὶ μέτροις ὀρισμένοις, "should build on a fixed scale a new wheel of baked brick" (Edd.). In P Petr II. 12 (I)<sup>16</sup> (B.C. 241) καὶ ἀνοικοδομήσαι βελτίους τῶν προὔπαρχόντων βωμῶν the meaning is "rebuild": cf. *Syll* 220<sup>12</sup> (iii/B.C.) καὶ τῶν τευχῶν τῶν ἐν τῇ νήσῳ πεπτοκῶτων συνεπεμελήθη ὅπως ἀνοικοδομηθεῖ, and *Chrest.* I. 96<sup>111</sup>, 4

(A.D. 215) οἰκοδόμ(οις) ᾗ κατασπῶσι καὶ ἀνοικοδομ(οῦσι), *ib.* II. 68<sup>11</sup> (A.D. 14) οὗς καὶ ἀνοικοδόμησα ἐπὶ τῷ [ἀρχ]α[ί]ῳ θεμελίῳ. Omission of augment is frequent in these old words. For a Christian use of ἀ. see the interesting epitaph of the fourth-century bishop of Laodiceia, M. Julius Eugenius, who describes himself as during his episcopate *πάσαν τὴν ἐκκλησίαν ἀνοικοδομήσας ἀπὸ θεμελίων* (W. M. Calder in *Expt* VII. vi. p. 387).

### ἀνοίξις

occurs in the magical papyrus P Lond 46<sup>274</sup> (iv/A.D.) (= I. p. 73). In MGr it means "springtime."

### ἀνομία.

P Par 14<sup>27</sup> (ii/B.C.) they assaulted me ἀφορήτω ἀνομία ἐξενηχθέντες. P Oxy VIII. 1121<sup>20</sup> (A.D. 295) ἅπαντα ὡς ἐν ἀνομία[ι]ς ἀπεσύλησαν, "lawlessly carried them all off" (Ed.).

### ἀνόμος.

P Oxy II. 237<sup>vii.11</sup> (A.D. 186), the Dionysia petition, has ἀνόμου κατοχής, "an illegal claim." The closeness of ἀνομία and ἀδικία may be seen in the associated adjectives of P Lond 358<sup>13</sup> (c. A.D. 150) (= II. p. 172), where ἀνομα καὶ ἀδικα are complained of. Cf. *IGSI* 1047<sup>3</sup> τοῦ ἀνόμου τυφῶνος. For the adverb see P Magd 6<sup>11</sup> (B.C. 221) μὴ περιδεῖμ με ἀνόμως ὑβρίζόμενον ὑπὸ τῶν ποιμένων, and BGU IV. 1200<sup>20</sup> (B.C. 2–1) ἐξουσὶαν ἔχοντες τῷ Ἀσκληπιάδου ἀποδεδῶκαν κτλ. The construction in I Cor 9<sup>21</sup> μὴ ὦν ἀνομος θεοῦ is illustrated in *Proleg.* p. 235 f. The verb ἀνομέω as a transitive appears in P Par 37<sup>48</sup> (ii/B.C.) ἀξίω . . . μὴ ὑπεριδεῖν με ἡνομημένον καὶ ἐγκεκλειμένον: cf. *ib.* 35<sup>84</sup> (by the same writer), with the same combination in the present (passive).

### ἀνορθόω

occurs in the fragmentary P Lips I. 119 *recto*<sup>3</sup> (A.D. 274) τῶν ἀμαρτω[ν] τὰς πονηρίας συνεῶ[ς] ἀνορθουμένων. For the sense of "rear again," as Ac 15<sup>16</sup>, cf. *OGIS* 710<sup>4</sup> (ii/A.D.) τὸ π[ρ]οπύλα[ιον] χρόνῳ [διαφθαρέ]ν [ἀ]νῶρθωσεν ἐκ τοῦ ἰδίου Ἀπολλώνιος ἐπ' ἀγαθῶν. The noun occurs in P Ryl II. 157<sup>13</sup> (A.D. 135) ἔσται δὲ ἡ ἀνῶρθωσις τῶν [νῦν ἀποκαθι]στανομένων κοινῶν [τ]ειχῶ[ν] ἀ[πὸ] κ[οι]νῶν λ[η]μμάτων "the restoration of the common walls" (Edd.).

### ἀνόσιος.

This adjective, which in the NT is confined to I Tim 1<sup>9</sup>, 2 Tim 3<sup>3</sup>, is frequently applied to the Jews in connexion with the great Jewish war in Egypt A.D. 115–7. See e.g. P Giss I. 41<sup>11.4</sup> παρὰ τὴν τῶν ἀνοσιῶν [Ἰου]δα[ῖ]ων ἐξέφοδον, with the editor's introduction. So P Brem 40<sup>4</sup> (Trajan) (= *Chrest.* I. 16) μία ἦν ἐλπίς καὶ λοιπὴ προσδοκία ἡ τὰν ἀπὸ τοῦ νομοῦ ἡμῶν ἀνθρώπων καμ[η]τῶν [πρὸ]ς τοὺς ἀνοσίους Ἰουδα[ῖ]ους, who had just won a victory. From a later time comes the fragment of a letter in the correspondence of Heroninus (mid. iii/A.D.), P Flor II. 268<sup>6</sup>, . . . ἐνοῖς ἀνοσιέους [ . . . ], with θεῶν ἐπιτρε[πτό]ντων in the next line, but no other context to help.

### ἀνοχή.

P Oxy VII. 1068<sup>15</sup> (iii/A.D.) ἀλλὰ ἡμερῶν ἀνοχὴν ἔχω, "and I have a delay of some days" (Ed.).



ἀνταγωνίζομαι.

For the derived noun cf. P Oxy III. 519<sup>21</sup> (ii/A.D.) . . . Ἰανωνι ἀνταγ(ωνιστῇ) (δραχμαί) [ . . . , in a list of payments to gymnastic performers. The verb construed with πρὸς, as in Heb 12<sup>4</sup>, occurs in Priene 17<sup>15</sup> (soon after B.C. 278) πρὸς τοὺς βαρβάρους ἀνταγωνίζεσθαι.

ἀνταναπληρόω.

With this expressive compound (Col 1<sup>24</sup>) cf. the similarly formed ἀνταναγινώσκω in the fragmentary P Petr II. 17 (1<sup>16</sup>), where with reference apparently to certain ἐγκλήματα we read, ἀνταναγινώσθη μοι καθότι ἀξιῶ. Its opposite ἀνταναίρεω is common in Ptolemaic land-surveys = “subtract”. In P Tebt I. alone there are over twenty instances of this use (see Index): cf. also P Eleph 28<sup>6</sup> (iii/B.C.), and from i/A.D. BGU III. 776<sup>11</sup>.<sup>18</sup> αἱ εἰς ἀτέλ(ειαν) ἀνταναίρ[ο]ύμεναι . . . Grimm’s citations sufficiently warrant ἀνταναπληρόω itself. Linde (p. 49) cites the noun (-ωσις) from Epicurus 11<sup>5</sup>.

ἀνταποδίδωμι.

P Par 34<sup>22</sup> (ii/B.C.) χαλκίαν τηροῦντες ἀν[τ]απ[ο]δώσωσι αὐτοῖς. Chrest. II. 372<sup>11</sup>.<sup>11</sup> (ii/A.D.) δεῖσθαι οἱ[ν] ἃ ὑφείλατο ἐπαναγκασθῆναι ἀ[ν]τ[α]π[ο]δοῦναι. P Leid W<sup>xxi</sup>.<sup>34</sup>

ἀνταπόδομα.

figures in LXX and in Didache 5<sup>2</sup> μάταια ἀγαπῶντες, δίδοντες ἀνταπόδομα: we have no citations to make.

ἀνταπόδοσις.

Dr Nägeli (cf. p. 36) kindly supplies us with the following instances of the use of this word in the inscr. and papyri: Michel 913 (ii/B.C.) (= CIG 3088) . . . ὑποβολῆς ἀνταποδόσεως, Ζωῖλος Ζωῖλου ἀναγνώσεως, Ζωῖλος Ζωῖλου κτλ. (according to the commentary in CIG ὑποβολῆς, in sense of ραψιδίας, is dependent on ἀνταποδόσεως); CPR I., p. 59 (a loan on a house—beginning of iv/A.D.) ἐπὶ μὴ ἀποδῶ τοκὶν (fut. of τοκίζω, with -ῖν for -εῖν, and act. for mid.) σοι ἐπιγνώσσωμαι (ἡ -ομαι) τοῦ ὑπερέπιπτοντος χρόνου ἄχρις ἀνταποδόσεως, where the editor translates, “wenn nicht, so verstehe ich mich für die Überzeit bis zur Rückerstattung dazu, sie Dir zu verzinsen.” Its literary record is unexceptionable.

ἀντέχομαι.

For ἀ. in its more primary NT sense “hold firmly to” Mt 6<sup>24</sup>, Lk 16<sup>13</sup> (but see s.v. ἀνέχω), 1 Th 5<sup>14</sup>, Tit 1<sup>9</sup>, cf. such passages from the Κοινή as P Par 14<sup>22</sup> (ii/B.C.) οὐθενὸς δικαίου ἀντεχόμενοι (so BGU IV. 1187<sup>20</sup>, in Augustus’ reign, and P Tor 3<sup>24</sup> (ii/B.C.), and 11<sup>14</sup>.<sup>14</sup> (B.C. 116)), P Tebt I. 40<sup>9</sup> (B.C. 117) (= Selections, p. 28) τοὺς ἐκ τῆς κώμης ὁμοθυμαδὸν ἀντέχεσθαι τῆς σῆς σκέπης, “that the inhabitants of the village are with one accord holding fast to your protection,” and P Amh II. 133<sup>11</sup>.<sup>11</sup> (early ii/A.D.) καὶ μετὰ πολλῶν κοπῶν ἀνηκάσαμεν (= ἦναγκ-—see under ἀναγκάζω) αὐτῶν ἀντασχεσθαι (ἡ ἀντισχ-) τῆς τοῦτων ἐνεργίας ἐπὶ τῷ προτέρῳ ἐκφορίου, “and with great difficulty I made them set to work at the former rent” (Edd.). The verb is very common in petitions, as implying that, notwithstanding the course taken, other claims are not lost sight of: e.g. P Oxy II. 281<sup>30</sup> (A.D. 20–50), id. 282<sup>20</sup> (A.D. 30–5) τῶν μὲν γὰρ ἄλλων τῶν ὄντων μο[ι] πρ[ὸ]ς αὐτὴν ἀνθόξομα[ι] (ἡ ἀντέχ-) καὶ ἀνθόξομαι, “this petition is without prejudice to the other

claims which I have or may have against her” (Edd.), and id. IX. 1203<sup>30</sup> (late i/A.D.) τῶν γὰρ ὑπόντων ἡμῖν δικαίων πάντων ἀντεχόμεθα καὶ ἀνθεόμεθα, “for we maintain and shall maintain all our subsisting rights” (Ed.). The same combination of tenses is found in P Strass I. 74<sup>18</sup> (A.D. 126) τῶν μὲν πρὸ ἄλλων τῶν κατ’ ἐμαυτὸν δικα[ι]ων ἀντέχωμαι καὶ ἀνθέ[ο]μαι ἐν οὐδενὲι ἑλλατοῦ[μενος], and in P Flor I. 86<sup>28</sup> (i/A.D.): see also id. 51<sup>22</sup> (A.D. 138–61). In P Tebt I. 41<sup>24</sup>.<sup>11</sup> (c. B.C. 119) αὐτ[ο]ς τε ἀπαρενόχλητοι ὄντες συν[ι]ώ[μεθα] ἀντέχεσθαι τῆς εἰσαγωγῆς καὶ οὐθὲν τῷ βασιλεῖ διαπέσει, the editors render “that we being undisturbed may be enabled to attend to the collection of the revenues and the interests of the king may suffer no harm.” Similarly BGU IV. 1116<sup>16</sup> (B.C. 13) ἀ. τῆς μισθ(ώσεως). P Tebt II. 309<sup>21</sup> (A.D. 116–7) ἀντεχόμενοι καὶ ἐτέροις μεταμισθοῦντες is rendered “resuming the land and leasing it to others.” It will be noticed that the instances (which might be added to) are all c. gen. rei: gen. pers., as in the Gospels, does not occur among them.

ἀντί.

The primitive local force, surviving in ἐναντι and the Latin cognate ante, and conspicuous in the old Cretan dialect, leaves traces in the Κοινή: there is an interesting discussion of its provenance in Wackernagel’s pamphlet, *Hellenistica* (Göttingen, 1907), p. 5 f. Its solitary appearance in an Attic inscr., and in one passage of the “Halbattiker” Xenophon, make quite natural such an abnormality in the Κοινή as P Par 1<sup>406</sup> (the astronomical treatise of Eudoxus) δταν ἡ σελήνη τῷ ἡλίῳ ἐπισκοτήσ[η] ἀντὶ τῆς ὕψεως ἡμῶν. Closely akin is the temporal use in Syll 616<sup>43</sup> (dialect of Cos, iii/B.C.) ἀγνεύσθαι . . . ἀντὶ νυκτός, “ea ipsa nocte”: so Dittenberger, who compares 438<sup>45</sup> (Delphi, before B.C. 400) ἀντὶ Φέτειος, and Hesychius “ἀντέτους· τοῦ αὐτοῦ ἔτους.” This may be seen still in P Lond 1171<sup>9</sup> (B.C. 8) (= III. p. 177) τιμ(ῆς) οἴνου ἀντὶ τῆς ἐ τῶν ἐπαγομένων “to cost of wine for the 5th of the intercalary days.” By far the commonest meaning of ἀντί is the simple “instead of.” P Tebt II. 343<sup>24</sup> (ii/A.D.) ὥστε ἀντὶ ἐλαιῶνος[ς] φ[ο]ρ[ι]μου) ἄρουναι κτλ. “making 2½ arourae converted from productive oliveyard” (Edd.). P Giss I. 47<sup>10</sup> (ii/A.D.) a corslet bought for 360 dr. ἀντὶ πλείονος, “under its value.” P Rein 7<sup>4</sup> (B.C. 141?) ἀντ’ ἐλευθέρου δοῦλο[ς] γενέσθαι. P Oxy VIII. 1119<sup>20</sup> (A.D. 254) ἐτέρους ἀντ’ αὐτῶν. P Hib I. 170 (B.C. 247) ἵνα μὴ ἀντὶ φιλίας ἔχθραν [ποῶ]μεθα. P Tebt II. 302<sup>5</sup> (A.D. 71–2) τυγχάνομεν μερισθ[ῆ]ντες ἐκ τοῦ δημοσ[ί]ου ἀντὶ συντάξεως κτλ. “instead of a subvention” (Edd.). This shades into “in exchange for” or “in return for”: *Calder* 455 (c. mid. iii/A.D.) τόνδε σε Μυγδονίη Διονύσιον ἀντὶ β[ε]λ[ο]ῦ πολλῶν καὶ τῆς εἰρήνης στέμμα, “thy statue here, a Dionysius (in marble), M. (erected, thus honouring thee with) a crown in return for guarding the life of many and for preserving the peace” (Ed.). *Preisigke* 6<sup>28</sup> (A.D. 216)—the writer begs to have the stipulated 7 artabae of wheat ἀντὶ πλείονων τῶν κτεπέντων. BGU III. 822<sup>12</sup> (iii/A.D.) ὀφέλι[ι] γάρ μοι ἀντί

χαλκὸν τῶν ἐνοικίων. Kuhring p. 29 remarks that ὑπέρ has mostly superseded ἀντί. The formula ἀνθ’ οὗ with names, as Ἐρμίας ἀνθ’ οὗ Ἐρμῆς [ὁ καὶ Εὐδα]ίμων, BGU IV. 1062<sup>21</sup> (A.D. 236–7), has raised some discussion: see note and ref. there—Crönert took it as “adoptive son of,” Viereck (fol.



lowing Wilcken) makes it =  $\acute{o}$   $\kappa\alpha\iota$ . In that case what are we to make of P Lond 1170<sup>727</sup> (iii/A.D.) (= III. p. 102) Ἐκύσεως ἀνθ' οὗ Ἐκύσεως, "Smith *alias* Smith"? For ἀνθ' ὧν "wherefore" or "because" we may quote *OGIS* 90<sup>35</sup> (the Rosetta stone—B.C. 196) ἀνθ' ὧν δεδώκασιν αὐτῷ οἱ θεοὶ ὑγίειαν κτλ., similarly 56<sup>19</sup> (the Canopus inscr. of Ptolemy III. B.C. 247–21), P Leid D1<sup>21</sup> (mid. ii/B.C.) σοὶ δὲ γίνοντο, ἀνθ' ὧν (= because) πρὸς τὸ θεῖον ὁσῶς διάκ[ει]σαι καὶ τῶν ἱεροδούλων . . . ἀντιλαμβάνη, ἐπαφροδίσια χάρις μορφῇ κτλ. In P Tebt I. 120<sup>43</sup> (i/B.C.) Πακούσι ἀνθ' ὧν κέχρη(κε) τιμῆ(ς) κτλ., ἀντί has the ordinary commercial sense. P Ryl II. 159<sup>18</sup> (A.D. 31–2) . . . ἀνθ' ὧν ἔλαβε παρὰ τῆς Τα[χύντος] . . . τοῖς δέο[υσ]ι καιροῖς "in return for the . . . which he received from T. at the proper times." The supplement depends on the parallel document P Oxy III. 504<sup>17</sup> (early ii/A.D.), and is seen to be no instance of the conjunctive phrase ἀνθ' ὧν.

### ἀντιβάλλω.

The subst. ἀντιβλήματα is found in P Oxy III. 498<sup>16</sup> (ii/A.D.), a contract with stone-cutters, where the editors understand it of small stones used to insert in vacant places between larger ones. Vettius Valens p. 351<sup>20</sup> ἐπειράθημεν καὶ τὰς ἀντιβαλλούσας μοῖρας τῇ εὐρεθείᾳ ἐπισυντιθέναι, ὅπως ἡ ἑτέρα χρηματίζει μοῖρα, "the corresponding parts" presumably.

### ἀντιδιατίθημι.

A literary citation may be given for this NT ἄπ. εἰρ. (2 Tim 2<sup>25</sup>): Longinus *de Sublim.* 17 has πρὸς τὴν πειθῶ τῶν λόγων πάντως ἀντιδιατίθεται, "steels himself utterly against persuasive words" (Roberts).

### ἀντίδικος.

For this common legal word we may refer to the interesting lawsuit regarding the identity of a child, which recalls so vividly 1 Kings 3<sup>16ff</sup>: the prosecuting advocate states that his client had put the foundling in the defendant's charge—τοῦτο ἐνεχείρισεν τῇ ἀντιδίκῳ (P Oxy I. 37<sup>18</sup> (A.D. 49) (= *Selections*, p. 49). Cf. P Ryl II. 65<sup>15</sup> (B.C. 67?), P Oxy II. 237<sup>vii</sup>, 24, 32, viii. 12 (A.D. 186), BGU II. 592<sup>7</sup> (ii/A.D.), P Strass I. 417<sup>23f</sup> (c. A.D. 250). Ἀντίδικος may be used of public opponents, as when the citizens of Abdera appealing to Rome against annexation by Cotys the Thracian speak of τ[οὺς] προ[νο]υμένους τοῦ ἀντιδίκου ἡμῶν (*Syll* 303<sup>24</sup>, before B.C. 146). It also is used in the plural, of a body of opponents, as several times in *Syll* 512 (ii/B.C.), the case of the children of Diagoras of Cos *versus* the town of Calymnus; also of the two parties, as in P Lille I. 29<sup>24</sup> (iii/B.C.), παρόντων τῶν ἀ. Silco, king of Nubia (vi/A.D.), concludes his ambitious effort at Greek with a terrible threat against οἱ ἀντίδικοί μου: this is the wider use found in 1 Pet 5<sup>8</sup> and the LXX, with classical warrant. The verb appears in *Preisigke* 2055<sup>2</sup> (iv/v A.D.) . . . Ἄρεως ἀντιδικησαντ[ι] . . . and the abstract in P Tor I. 1<sup>vi</sup> 8<sup>f</sup>. (B.C. 117) αὐτοὶ καὶ τὴν πρὸς τὸν Ἑρμίαν κρίσιν ἐγδικάσαντες ἐκστήσωσιν αὐτὸν τῆς πρὸς αὐτοὺς ἀντιδικίας.

### ἀντίθεσις.

The verbal adj. is used in a report of ii/B.C. regarding the peculations of certain officials, P Tebt I. 24<sup>63</sup>, one of the

charges against them being that they had "wormed themselves" (αὐτοὺς ἐνεληκτόων) into certain positions ἀντιθέται τῆς καθ' ἑαυτοὺς ἀσχολία (L.—as), "inconsistent with their own work" (Edd.).

### ἀντικαθίστημι.

P Oxy I. 97<sup>9</sup> (A.D. 115–6) περὶ ἧς ἀντ[ε]κατέστη αὐτοῖς ἐπὶ τοῦ τοῦ νομοῦ [σ]τ[ρα]τηγοῦ Ἀπολλωνίου(ν), BGU I. 168<sup>11</sup> (probably A.D. 169) πρ[ὸ]ς ἡ[ν] καὶ ἀντ[ε]κατέστη[την] ἐπὶ Αἰλλῶν, and 1.21 ἐφ' οὗ καὶ ἀντικατέ[σ]την . . . πρὸς τὸν Οὐαλέριον. For the subst. see P Oxy II. 260<sup>8ff</sup> (A.D. 59) ἐξ ἧς ἐποιησάμε[θα] πρὸ[ς] αὐτοῦ (L.—οὺς) ἐπὶ τοῦ στρατηγοῦ . . . ἀντικαταστάσεως, "in consequence of our confronting each other before the strategus" (Edd.); BGU III. 868<sup>7</sup> (ii/A.D.) ἐν δ[ε] τῇ γενομένη ἐπὶ σοῦ, κύριε, φ[ι]ντ[ε]κατα[σ]τάσει, and *Syll* 355<sup>7</sup> (Chios, c. A.D. 3) ὕστερον δὲ ἑκατέρου μέρους ἐξ ἀντικα[τα]στάσεως περὶ τῶν κατὰ μέρος ζητημάτων ἐν(τ)υχόντος διή[κου]σα.

### ἀντίκειμαι.

P Par 45<sup>8</sup> (c. B.C. 153) (= Witkowski<sup>2</sup>, p. 85) Μενέδημον ἀντικείμενον ἡμῖν.

### ἄντικρυς.

Thackeray, *Gr.* p. 136, notes its use for "opposite" (3 Macc 5<sup>16</sup>, Ac 20<sup>15</sup>) as "late": see his note on these words with movable -s. Cf. P Oxy I. 43 *verso* iii. 20 (A.D. 295) καταμένων ἀντικρυς οἰκίας Ἐπιμάχου. P Tebt II. 395<sup>4</sup> (A.D. 150) ἀντικρυς Τυχαίου, "opposite the temple of Fortune," P Oxy III. 471<sup>61</sup> (ii/A.D.) ἀντικρυς ἀπάντων, "in the presence of all." P Lond 978<sup>8</sup> (A.D. 331) (= III. p. 233) καὶ κατ' ἀντικρυ[ν] . . . is before a hiatus. The (Attic) compound καταντικρύ(s) occurs in Apoc Petr 6, εἶδον δὲ καὶ ἕτερον τόπον καταντικρὺς ἐκείνου αὐχμηρὸν πᾶν, καὶ ἦν τόπος κολάσεως, "over against that other." In P Hawara 116 *verso* 2<sup>11</sup> (= *Archiv* v. p. 385 f.) (Antoninus Pius) we read ἀντικρ[υ] Τυχαίου: clearly this may as well have been ἀντικρυς.

### ἀντιλαμβάνομαι.

This common verb is found in the general sense of "lay hold of," "undertake," in P Lond 301<sup>6ff</sup>. (A.D. 138–61) (= II. p. 256) ὁμνύω . . . ἀντιλήμψασθαι τῆς χρείας πιστῶς καὶ ἐπιμελῶς: so P Iand 33<sup>12</sup> (Commodus), rendered "se officio suo bene functurus esse." P Oxy IX. 1196<sup>12ff</sup>. (A.D. 211–2) ὁμνύω . . . ἀντιλήμψασθαι (i. e.—εἶσθαι) τῷ προσήκοντι χρόνῳ τῆς δηλούμενης χρείας, καὶ ταύτην ἐκτελέσιν, "I do swear that I will take up at the proper time the said office and will discharge it" (Ed.); in the first two -ασθαι has intruded into the weakened future inf., now getting rare. P Flor I. 47a<sup>12</sup> (A.D. 213–7) ἐντεύθεν δὲ ἑκάτερον ἀντιλαμβάνεσθαι καὶ χρᾶσθαι καὶ οἰκονομῖν καὶ διοικεῖν. Cf. P Rein 47<sup>4</sup> (ii/A.D.) τῆς γ[εωρ]γίας ἀ. P Oxy VIII. 1123<sup>9</sup> (A.D. 158–9) ὁμολογῶ ἀπὸ τοῦ νῦν ἀντιλήμψασθαι τῆς . . . [.] τῆς ἀναγραφόμενης εἰς τὸν μετ[ε]λ[α]χότα σου πατέρα, "I agree that I will henceforward undertake all the public land registered in the name of your departed father" (Ed.). So BGU II. 531<sup>i</sup>. 22 (ii/A.D.) παρακαλῶ δέ σε, ἀδελφε, ἀντίλα[β]εσθαι τῆ[ς] τ[ρυγ]γ[ας] to "set to" the vintage, and P Tebt II. 393<sup>12</sup> (A.D. 150) ἐπ[ὶ] τῷ Ἀρπα[χ]ον ἀντιλαβεσθαι ταύτης ποιούντα πᾶσαν τὴν ὑπηρε[σί]αν, "on condition that H. shall occupy

this post performing all the duties." From this come two derived senses, of which only the first is represented in the NT, (1) "aid," "succour" of a friend, (2) "seize" of an opponent. Good examples of (1) are P Petr II. 3 (b)<sup>7</sup> (iii/B.C.) σὺ δὲ ἀφιλοτίμως μου ἀντιλαμβάνη, P Par 27<sup>22f</sup>. καθότι οὐ διαλείψεις ἡμῶν ἀντιλαμβανόμενος, P Grenf I. 30<sup>8f</sup>. (B.C. 103) ἐ[φ] οἷς ἂν οὖν ὑμῶν προσδένονται ἀντιλαμβανόμενοι, BGU IV. 1138<sup>24</sup> (Aug.) ἵν' αἱ ἀντιλημμέ(ν)ος, and the expressive double compound in P Hib I. 82<sup>17</sup> (B.C. 239-8) καλῶς οὖν [π]οιήσεις συναν[τι]λ[α]μβανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων, "please therefore to give your zealous co-operation in all that concerns this" (Edd.). Cf. *OGIS* 697<sup>1</sup> (a Roman inscription from Egypt, on the graves of murdered men) ἀντιλα(β)οῦ, κύριε Σάραπι. Dittenberger quotes P Fay 12<sup>34</sup> (B.C. 103) τούτων δὲ γενομένων ἔσομαι ἀντελλημένος, the passive. In *OGIS* 51<sup>9f</sup>. (iii/B.C.) καὶ κατ' ἰδίαν ἐκάστων καὶ κατὰ κοινὸν πάντων ἀντιλαμβανέται, the verb must have the same sense. *Ib.* 339<sup>32</sup> (ii/B.C.) shows gen. of thing, τῆς τε ἄλλης εὐσχημοσύνης τῆς κατὰ τὸ γυμνάσιον ἀντελάβετο. For (2), where the meaning is *eu malam partem*, see such passages as BGU II. 648<sup>10</sup> (ii/A.D.) βιαίως ἀντι[λ]αμβάνονται τ[ο]ῦ πατρικοῦ μου μέρους, P Lond 924<sup>12</sup> (A.D. 187-8) (= II. p. 135) βιαίως ἀντελάβον τὸ τῆς γῆς: other examples in Gradenwitz, *Einführung* i. p. 18. For the subst. ἀντιλήμπτωρ, formerly regarded as "peculiar to the LXX" (Cremer<sup>7</sup>) Deissmann (*BS* p. 91) cites P Lond 23 (B.C. 158-7) (= I. p. 38), in which a petitioner claims the King and Queen as his ἀντιλήμπτωρες, and says he finds his καταφυγή in them: cf. for the same conjunction of words LXX 2 Regn 22<sup>8</sup>. Add BGU IV. 1138<sup>19</sup> (cited above), where a Roman official is invoked as τὸν πάντ(ων) σωτή(ρα) καὶ ἀντιλ(ήμπτωρα)—the same phrase without abbreviations occurs in a papyrus of the same collection cited in *Archiv* v. p. 81 n<sup>2</sup>.

### ἀντιλέγω.

The strong sense of ἀ. in Rom 10<sup>21</sup>, "contradict," "oppose" may be illustrated by P Oxy VIII. 1148<sup>8f</sup>. (i/A.D.) where an oracle is consulted as to whether it is better for a certain man and his wife μὴ συμφωνήσαι νῦν τῷ πατρὶ αὐ(τοῦ) ἀλλὰ ἀντιλέγειν καὶ μὴ διδόναι γράμματα, "not to agree now with his father, but to oppose him and make no contract" (Ed.). A somewhat weaker usage appears in *Syll* 523<sup>21</sup> (iii/B.C.) ἐὰν δὲ οἱ γραμματοδιδάσκαλοι ἀντιλέγωσιν πρὸς αὐτοὺς περὶ τοῦ πλήθους τῶν παίδων, *ib.* 540<sup>43</sup> (ii/B.C.), ἐὰν δὲ πρὸς αὐτοὺς ἀντιλέγωσιν οἱ ἐργῶναι περὶ τινος τῶν γεγραμμένων. Cf. also P Oxy I. 67<sup>10</sup> (a dispute regarding property, A.D. 338) εἰ πρὸς τὴν τῶν . . . οἰκοπ[ε]δ[ων] ἀποκατάστασιν . . . οἱ ἐ[α]τιαθ[έν]τες ἀντιλέγουσιν, "if the accused persons protest against the restoration of the estates" (Edd.), *ib.* X. 1252 *verso*<sup>27</sup> (A.D. 288-95) ἀντιλέγοντες ἔρρονται, "persist in their refusal" (Edd.), and *ib.* II. 237<sup>v. 13</sup> (petition of Dionysia, A.D. 186) ὃ δὲ παρὰν ἀναγνωσθέντος τοῦ βιβλιδίου πρὸς βήματος ἐσιώπησεν, οὐδὲν ἀντεπεῖν δυνά[με]ν[ος]: so CPHerm 7<sup>1.15</sup> (?ii/A.D.) εἰ δὲ θέλετε ἑτέραν γενέσθαι οὐκ ἀντιλέγω, οὐ γὰρ δύναμαι.

### ἀντίλη(μ)νις.

Like the verb, the subst. frequently has the meaning "help" in petitions, e. g. P Par 26<sup>40</sup> (B.C. 163-2) (= *Selections*, p. 17) δεόμεθα οὖν ὑμῶν, μίαν ἔχουσαι ἐλπίδα τὴν

ὑφ' ὑμῶν ἑσομένην ἀντίληψιν, ἀποστεῖλαι ἡμῶν τὴν ἔντευξιν ἐπὶ Διονύσιον, "we beg you, therefore, having as our one hope the assistance that lies in your power, to send away our petition to Dionysius," P Amh II. 35<sup>57</sup> (B.C. 132) τυχόντες τῆς παρὰ σ[ο]ῦ ἀντιλήψεως, P Grenf I. 15<sup>1</sup> (not later than B.C. 146 or 135) σῆς δικαίας ἀντιλήψεως, BGU IV. 1187<sup>27</sup> (i/B.C.). For the extension of this meaning to religious matters in the LXX and in 1 Cor 12<sup>28</sup>, see *BS* p. 92. It should be noted that the μ which WH insert in the noun in this last passage begins to invade it even in the earlier documents: cf. *Proleg.* p. 56. Thus P Lond 23<sup>20</sup> (B.C. 158) (= I. p. 38) ἧς ἔχετε πρὸς πάντας . . . ἀντιλήψεως, and the same phrase in P Tebt I. 43<sup>29</sup> (B.C. 118): cf. P Tebt II. 283<sup>20ff</sup>. (B.C. 93 or 60) τούτου δὲ γενομ[έ]νου ἔσομαι τετευχῶς [τῆ]ς παρὰ σοῦ ἀντιλήψεως, "for if this is done I shall have gained succour from you" (Edd.). Later examples of the word are P Fay 296 (A.D. 113) διὰ ἐπὶ σὲ τὴν καταφ[υ]γὴν ποιησάμενος ἀξίῳ ἑάν σοι φαίνεται ἀντιλήψεως τυχεῖν πρὸς τὸ δύνασθαι με ἐπιμένειν ἐν τῇ ἰδίᾳ διευθύων τὰ δημοσίᾳ, and BGU II. 613<sup>13</sup> (time of Antoninus Pius) δεόμενος τῆς ἀπὸ σοῦ ἀντιλήψεως τ[υχέ]ν.

### ἀντιλογία.

The disputed meaning "opposition" in *act* (see Thayer) finds fresh confirmation in P Petr II. 17 (3)<sup>7</sup> (iii/B.C.) where ἀντιλογίαν γενομένην Ἀτταλῶι refers to an "assault." The word is fairly common, meaning "quarrel," as P Grenf I. 38<sup>3</sup> (ii/i B.C.) ἀντιλογίαν πρὸς με συνιστήσάμενος, P Ryl II. 68<sup>10</sup> (B.C. 89) ἐμπεσοῦσα] ἐξ ἀντιλο[γ]ίας ἐ[π]ληξέν] με, "attacking me in consequence of a dispute" (Edd.), and P Tebt I. 138 (late ii/B.C.). So in the formula ἀνευ (χωρὶς) πάσης ἀντιλογίας, "without dispute," in formal promises to pay money, etc.: BGU IV. 1133<sup>15</sup> (Aug.), P Strass I. 75<sup>10</sup> (A.D. 118), P Lond 310<sup>16</sup> (A.D. 146) (= II. p. 208) ἀντιλογίας γενομένης, Wilcken *Ostr* 1151 (iii/A.D.), P Flor I. 43<sup>14</sup> (A.D. 370) and *ib.* 94<sup>13</sup> (A.D. 491). Cf. *Syll* 929<sup>115</sup> (ii/B.C.) ὑπ' οὐδενὸς ἀντιλογίας, *ib.* 334<sup>4,32</sup> (i/B.C.).

### ἀντιλοιδορέω.

P Petr III. 21 (g)<sup>20</sup> (late iii/B.C.) ἐμοῦ δὲ γε ἀντιλοιδοροῦντος follows ἐλοιδορήσας φαμένη κτλ.: cf. I Pet 2<sup>23</sup>.

### ἀντιμετρέω.

For this rare NT word (Lk 6<sup>38</sup>) Herwerden refers to the Byzantine Theophyl. Sim. p. 48, 25 (I. 5, 5) ἀ. ἀμοιβὴν ἄξιαν τοῖς βεβιωμένοις. Grimm cites Lucian, *Amor.* 19, which is stronger evidence for its "profaneness."

### ἀντιμισθία.

No instance of this Pauline word (Rom 1<sup>27</sup>, 2 Cor 6<sup>13</sup>) seems as yet to have been found outside Christian literature. This, however, may be wholly accidental; and there is certainly nothing in the word itself to exclude it from the ordinary terminology of the day: see for further examples of the same kind Nägeli p. 50 ff.

### ἀντιπαρέρχομαι.

Lk 10<sup>31f</sup>. can hardly have acquired this word from Wisd 16<sup>10</sup>, where the sense is markedly different. It is quoted from Straton (ii/A.D. ?), who writes (*Anth. Pal.* 12<sup>8</sup>) ἀντιπαρερχόμενος τὰ στεφανηπλόκια: Meineke took the



rather needless trouble to emend ἄρτι παρ.—did he know that the word occurred in Biblical literature? If the compound is rightly read there, it might be a new coinage, as it may well be in Wisdom and in Luke. Any writer was free to make a fresh compound like this for a special purpose. Straton was morally the most tainted writer in the Anthology, and we may be quite sure he owed as little to Holy Writ as it owed to him!

### Ἀντίπας.

Deissmann (*BS* p. 187) calls attention to the appearance of [Ἀ]ντιπάτρου in *Perg* II. 524<sup>2</sup> ("not older than Caracalla?"): that the full form of the name is used may be evidence that this later Pergamene was not called after the martyr.

### ἀντιπέρα.

This NT ἄπ. εἰρ., warranted from Polybius, is perhaps to be supplied in P Oxy I. 141<sup>8</sup> (A.D. 503) τοῖς ἀγροφύλαξι ( ) . . . φυλάττουσι τὸ ἀντιπελ ( ), with reference to guards who protected estates on the further bank (probably of the Bahr Yūsuf).

### ἀντιπίπτω.

P Leid D<sup>21</sup> (ii/B.C.), one of the letters of Ptolemaeus in the cause of the Serapeum Twins, has μηδὲν ἀντιπεσόν[τ]α, "not opposing me."

### ἀντιπάσσω.

The verb occurs twice in P Oxy IV. 707<sup>ii. 17, 38</sup> (c. A.D. 136), a report of legal proceedings, with reference to the opposing party. P Cattaoui *verso*<sup>1.7</sup> (mid. ii/A.D.) (= *Chrest.* II. p. 98) τῆς ἀντιτεταγμένης ἀρτίως Δρουσιλλας. There are several instances in *OGIS* in a military sense, which was of course the earliest.

### ἀντίτυπον.

The meaning "impress" is rightly given by LS for τύπος as the first that arises from the etymology, and it is well supported in classical and post-classical writers. Hence, though "profane" examples for ἀντίτυπος(-ον) = "corresponding" (adj.) or "image" (noun) are rare, we can take the use in Heb 9<sup>24</sup> and 1 Pet 3<sup>21</sup> ("answering to") as the survival of a primitive meaning. Note also Polyb. vi. 31<sup>8</sup> τοῖς δ' ἱππεύσι τοῦτοις ἀντίτυποι τίθενται, of auxiliary infantry posted "opposite" the cavalry, in a corresponding position. In MGr written language ἄ. means "copy" of a book.

### ἀντίχριστος.

Grimm suggests that John (1 Jn 2<sup>18</sup> etc.) coined the word: Bousset (*Antichrist Legend* p. 136) says it "is not older than the NT." It seems obvious, from the manner of its first introduction, that it was at any rate quite familiar to the readers of 1 Jn and 2 Jn; but it might easily have been introduced by the author in his earlier teaching. The most probable model would be ἀντίθεος ("aemulus Dei" in Lactantius), for which Cumont (*Les Religions Orientales* 2<sup>o</sup> p. 387) cites a magical papyrus, πέμψον μοι τὸν ἀληθινὸν Ἀσκληπίον δίχα τινὸς ἀντιθέου πλανοδαίμονος. It was a term applied to the *daēva* of Magian religion, on whom see

*Early Zoroastrianism* (Hibbert Lectures 1912), ch. iv.: they were "counter-gods." Whether John means primarily "a rival Christ" or "an opponent of Christ" or "a substitute for Christ" may be left to the commentators. The first and third may be paralleled by the two senses of ἀντιστράτης, "the enemy's general" and "pro-praetor": cf. ἀντισύγκλητος, the name Marius gave to his bodyguard, as an "opposition Senate," ἀντιχόρηγος "rival choregus," and ἀντιταμίας "pro-quaestor" etc. The second is less easily paralleled: Caesar's Ἀντικίων, a counterblast to Cicero's *Cato*, may serve. Generally speaking, ἀντι- suggested (1) the claim to be x, (2) opposition to, equivalence to (cf. Homeric ἀντίθεος, and the name Ἀντίπατρος), substitution for an existing x.

### ἀντλέω.

P Oxy VI. 985 (i/A.D., second half) ἀνηλώμα(τος) Φαύστῳ ἀντλούντι μηχανήν, P Lond 1177<sup>66</sup> (A.D. 113) (= III. p. 183) ἀντλούντων ἀπὸ πρωίας ἕως ὀψέ. In the late P Oxy I. 147 (A.D. 556) we have a receipt for a "rope" or "coil" provided by the monks for the machine in the garden of the Holy Mary ἐπὶ τῷ ἀντλήσαι ὕδωρ εἰς τὴν ἀγίαν κολυμβήθραν, "for raising water to fill the holy font." The subst. ἀντλητής occurs in P Lond 1177 (cited above), P Tebt I. 241 (B.C. 74) and P Strass I. 52<sup>14</sup> (A.D. 151); and ἀντλία in BGU IV. 1120<sup>47f</sup> (B.C. 5). For the compound ἀναντλέω used metaphorically, see P Vat A<sup>13</sup> (B.C. 168) (= Witkowski<sup>2</sup>, p. 65) τοιούτους καιροὺς ἀνηντληκῖα: similarly P Hawara 56<sup>20</sup> (? late i/A.D.) (*Archiv* v. p. 382) ἀρρωστῖαν ἰσοθάνατον) [ἐξ]ήντηλσα—presumably [ἀν]ήντηλσα is as likely, in view of the parallel just cited.

### ἀντοφθαλμέω.

"Verbum elegantius = resistere," so Blass on Ac 6<sup>11</sup>, where the word is found in his "β-text," μὴ δυνάμενοι οὖν ἀντοφθαλμῆν (ἀντιλέγειν) τῇ ἀληθείᾳ: cf. the Polybian passage cited by Schweighäuser (with a wrong reference) in *Lex Polyb. s.v.*, μὴ δύνασθαι τοῖς χρήμασιν ἀντοφθαλμῆν. In the ordinary text of the NT ἄ. occurs only in Ac 27<sup>15</sup> of a vessel's not being able to "face" the wind: cf. Wisd 12<sup>14</sup>, of a king or prince who cannot "look God in the face" (ἀντοφθαλμήσαι σοι), and *Apoc. Baruch* 7 (p. 89, ed. James) οὐ τὴν θέαν οὐκ ἠδυνήθημεν ἀντοφθαλμήσαι καὶ ἰδεῖν. For a similar usage see Barnab. 5<sup>10</sup>, and cf. Clem. Rom. 34 of an idle workman—ὁ νωθρὸς καὶ παρεμένος οὐκ ἀντοφθαλμεῖ τῷ ἐργοπαρέκτῃ αὐτοῦ, "does not look his employer in the face."

The word was read in the printed text of P Par 63<sup>43</sup>, but is removed by Mahaffy (P Petr III. p. 23), who reads ἀντ' ὀφθαλμ[ῶ]ν [θεμένου]s, "keeping it before your eyes." The parallel compound ἐ[πο]φθαλμήσασα occurs in P Théad 19<sup>8</sup> (iv/A.D.) "ayant jeté un œil d'envie sur le troupeau" (Ed.).

### ἄνυδρος.

*OGIS* 199<sup>21</sup> (i/A.D.) οἰκοῦντα ἐντὸς πεδίων μεγάλων ἀνύδρων—the "waterless" deserts stretching to the south and west of Abyssinia. P Oxy VI. 918<sup>ii. 10</sup> (a land-survey, ii/A.D.) μεθ' (ἣν) γῆ[ς] ἄ]νυδρ(ος). P Lips Inv 348<sup>8</sup> (A.D. 376–8) (= *Chrest.* II. p. 86) ἀνέδραμον . . . δι' ἀνύδρον ὁρῶν. The subst. is found in the petition of certain quarrymen to be transferred to the alabaster quarries on account of the



want of water in the place where they were working—διὰ τὴν ἀνυδρίαν τῶν τόπων [τῶνδ]ε (P Petr II. 9(2)<sup>6</sup> (iii/B.C.)).

### ἀνυπόκριτος.

To the literary citations for this word given by Nägeli, p. 43, we may add Demetrius *de Eloc.* 194.

### ἀνυπότακτος.

In the great Paris magic papyrus (edited by Wessely, *Wien. Denkschr.* XXXVI. ii. pp. 44 ff.) 1367 we find ἀνυποτάκτους following σιδηροψύχους ἀγριοθύμους. Moeris (ed. Pierson), p. 34, defines ἀφηνιαστής by ἀνυπότακτος, ὑπερήφανος. See further Nägeli, p. 45.

### ἄνω.

Tob 8<sup>3</sup> ἔ ἀπέδραμεν τὸ δαιμόνιον ἄνω εἰς τὰ μέρη Αἰγύπτου—other authorities for this recension have εἰς τὰ ἄνω μέρη—raises some problems, on which reference may be made to *Early Zoroastrianism*, p. 338, and D. C. Simpson *in loc.* (Oxford Apocrypha). For the text as it stands good illustration may be found in the Egyptian documents, P Leid D<sup>1</sup> 14 εἰς τοὺς ἄνω τόπους, “ad loca superiora,” and the contemporary OGIS 111<sup>17</sup> (after B.C. 163) ἐπὶ τῶν ἄνω τόπων [ταχθεῖς]. Cf. P Petr II. 33 (a) Δ<sup>4</sup> 10 (a steward’s account) ἄρτων τῶν ἀποσταλέντων σοι ἄνω, P Oxy IV. 744<sup>8</sup> (B.C. 1) (= *Selections*, p. 33) ἀποστελὼ σε ἄνω, “I will send them up to you” (from Alexandria): on σέ = σοί, cf. *Proleg.* p. 64. For ἡ ἄνω κλήσις in Phil 3<sup>14</sup> the RV mg (= “the call, Come up!”) is apparently presumed in *Apoc. Baruch* 4 (p. 87<sup>83</sup>, ed. James) ἐν αὐτῷ μέλλουσιν τὴν ἄνω κλήσιν προσλαβεῖν, καὶ τὴν εἰς παράδεισον εἰσοδοῦν. A curious metrical epitaph (no. 69) in Prof. Calder’s Phrygian collection, dated by him after the middle of iv/A.D., begins

νῦν ἀγαπᾷς σὺ μαθεῖν τίς ἐγὼ ξένος, ἡ πόθεν ἦλθα;  
ἐγ λεγώνος ἄνω θεμέν[ων] βασιλεῖα μέγιστον,

which he renders “from the legion of those that have set the mighty king on high.” In P Fay 101 *verso* 1.15 (an account, about B.C. 18) we find ἄνω Παῦνι δ ἕως Ἐπειφ εἰ, where the editors explain ἄνω as indicating that the following dates “Pauni 4 to Epeiph 15” should have headed the account, instead of coming at the end. The superlative ἀνωτάτω occurs in P Lond 1170 *verso* (c)<sup>11</sup> (A.D. 42) (= III. p. 107) τῇ ἀνωτάτω χρήσομαι τειμωρία, “the highest penalty”—an unusual application: cf. Epict. iii. 24<sup>84</sup> ἡ ἀνωτάτω καὶ κυριωτάτη (*sc.* ἀσκήσις). The compound ἐπάνω (*g.v.*) is represented in MGr.

### ἄνωθεν.

In P Petr III. 43(2)<sup>iv.17</sup> (B.C. 246) ἄνωθεν is found in opposition to κάτω: *hiat contextus*. P Hib I. 110<sup>65</sup> (records of postal service, c. B.C. 255) ὥρας πρώτης παρέδωκεν Θεούχρη[στο]ς ἄνωθεν Δινίαί κυ(λι)στοῦς γ, “1st hour, Theochrestus delivered to Dinias 3 rolls from the upper country” (Edd.). “Ἄνωθεν appears again twice in this document, and κάτωθεν “from the lower country.” (This is a very early example of the approximation of ο and ω, on which see *Proleg.* pp. 244 and 35 f.). BGU IV. 1208<sup>2</sup> (Aug.) καταντή[σαι]ς ἐκ τῶν ἄνωθεν [τόπων]. . . ἐκομισά[μην] διὰ Σωτηρίχου κτλ. In P Tebt I. 59<sup>8</sup> ff., 10 (B.C. 99) ἦν ἔχετε πρὸς ἡμᾶς ἄνωθεν πατρικὴν φιλίαν, and διὰ τὸ ἄνωθεν

φοβεῖσθαι καὶ σέβεσθαι τὸ ἱερόν, the editors translate “or old.” P Oxy II. 237<sup>viii.31</sup> (A.D. 186) ὅπερ οὐ καλῶς ἐνδέχεται εἰ μὴ ἄνωθεν γένοιτο ἀντίγραφα, “this cannot be done adequately unless copies are made from the beginning” (Edd.). In P Oxy IV. 718<sup>21</sup> (A.D. 180–92) ἔτι δὲ ἀνωθ[ε]ν τῶν δημοσίων ἀποδοιδόμενων, the editors translate “although the imposts have for years been paid.” But “completely,” “from the beginning” may equally be the sense of ἄνωθεν: cf. *ib.* 745<sup>4</sup> ff. (c. A.D. 1) μ[η] . . . ν[ε] . . . η[ . . . ] να ἄνωθεν γένηται πάντα καὶ πάλιν ἑατοὺς ἀνασκευάζωμε[ν] μὴ οὕσης χράας, “in order that everything may not be completely . . . and we go bankrupt again without any necessity” (Edd.). In BGU II. 595<sup>5</sup> ff. (A.D. 70–80) the meaning “again,” “a second time,” seems best to suit the context. A certain Sochotes, wishing to repay a loan, did not find his creditor—τοῦ δὲ σὲ μὴ εὐρεθῆναι ἀποδέδωκε αὐτὰς ἄνωθεν (for ἄνωθεν) ἵνα φιλάνθρωπον εἰς δύο τόπους μὴ χορηγῇ, where Lietzmann (*Gr. Pap.* p. 14) understands by φιλάνθρωπον a gratuity: “S. has once paid it and would have to pay it again, if he went back home with the borrowed money; therefore he returns it immediately.” Other examples of the word are CPR I<sup>19</sup> (i/A.D.) καθὼς ἄνωθεν εἰθιστο, P Tebt II. 298<sup>61</sup> (A.D. 107) ἀκολουθῶς τῇ ἀν[ω]θ[ε]ν συνηθείᾳ, BGU IV. 1074<sup>2</sup> (iii/A.D.) τοῖς ἄνωθεν προγόνοις, and P Oxy IX. 1204<sup>14</sup> (A.D. 299) δεδέχεται τῆς θέας τύχης ἔτι ἄνωθεν τῶν δεσποτῶν ἡμῶν. The usage of the inscriptions follows on similar lines. Dittenberger (*Syll.* III. p. 256) enumerates three meanings—(1) *de supéro* 537<sup>63</sup> ἐπεργάσεται ὀρθὸν καὶ ὁμαλὲς ἄνωθεν, (2) *antiquitus* 929<sup>81</sup> νόμοις γὰρ ἱεροῖς . . . ἄνωθεν διεκεκώλυτο ἵνα μηθεῖς κτλ., (3) *denuo* 732<sup>11</sup> γενηθεῖς δ[ε] καὶ παραλίπας τῆς ἄνωθεν συλλογῆς, a decree of i/B.C. referring to the revival of certain sacred practices which had ceased for some time.

### ἀνώτερος.

For this comparative with reference to time, cf. *Syll* 307<sup>55</sup> (ii/B.C.) ἔπει ἀνώτερον τρι[τ]ω], *ib.* 318<sup>6</sup> (B.C. 118) τὸν ἀνώτερον μὲν χρόνον πάντα διατετέλεκεν. In P Giss I. 48<sup>24</sup> (A.D. 202–3) we find the -ω form, τοῖς ἀνωτέρω ἔετι.

### ἀνωφελής.

P Lond 908<sup>31</sup> (A.D. 139) (= III. p. 133) ὅπως εἰδῇ ἄκρον καὶ ἀνωφελὲς κριθησόμενον δ μετέδωκεν ὑπόμνημα. The same document has κενῶς καὶ [ἀ]νωφελῶς (l. 28). In P Hawara 56<sup>20</sup> (?late i/A.D.) (= *Archiv* v. p. 382) we find a derived subst., ὅτι ἀρρωστίαν ἰσοθάνατο(ν) [ἐ]ξ[ή]ντηλσα καὶ ἄλλας πολλὰς ἀνωφελίας.

### ἄξινη.

P Magd 8<sup>6</sup> (B.C. 218) δρέπανον θεριστικὸν οὐ τιμῇ (δραχμᾶς) β, ἀξίνη (δραχμᾶς) β. Herwerden *s.v.* κλῆσις recalls the proverbial saying—τῇ κλειδί τὰ ξύλα σχίζειν, τῇ δ' ἀξίνη τὴν θύραν ἀνοίγειν (Plut. *Mor.* 43 C). Cf. MGr ἀξινάρι.

### ἄξιος

appears with infin. in BGU IV. 1141<sup>15</sup> (B.C. 14) ἐγὼ μὲν οὐ δοκῶ ἀξίος εἶναι ὑβρίζεσθαι. For the absolute use (as Mt 10<sup>11, 13</sup>) see P Petr II. 15 (3)<sup>8</sup> (B.C. 241–39) τοῦτο δὲ ποιήσας εὐχαριστήσεις ἡμῖν κ[αὶ] ἀξίος γάρ ἐστιν ὁ ἄνθρωπος ἐν χρεῖαι[ . . . ] where the editor translates, “By

doing this you will oblige us, [.] for the man is worthy of it, [but] in need—." The sense of "worth," "value," is illustrated by P Lille I. 6<sup>o</sup> (iii/B.C.), where a certain Petesuchos complains that robbers ἐξέδυσαν χιτῶνα ἀξιον (δραχμᾶς) 5 "a tunic worth six drachmas." So the fem. became a noun = "value": BGU IV. 1118<sup>40</sup> (B.C. 22) πείθεσθαι περὶ τῆς τούτων ἀξίας, *ib.* 1126<sup>14</sup> (B.C. 8) ἐκτίνιν τὴν ἐκάστου ἀξίαν πλὴν συμφανούς ἀπ[ω]λείας]. For ἀξίως τοῦ θεοῦ (as in 1 Th 2<sup>12</sup>, 3 Jn<sup>6</sup> etc.) see Deissmann *BS* p. 248 f., who shows that "the formula was a very popular one in Pergamus (and doubtless also in other localities)." He cites five inscr., as *Perg* I. 248<sup>7</sup> ff. (ii/B.C.), where Athenaios, a priest of Dionysios and Sabazios, is extolled as συν[ν]τετελεκότος τὰ ἱερὰ . . . εὐσεβῶς [μ]ὲν καὶ ἀξίως τοῦ θεοῦ. We may add *Magn* 33<sup>30</sup> (Gounos in Thessaly, iii/B.C.) ἀξίως [τ]ῇ[s] θ[ε]ῶς, *ib.* 85<sup>10</sup> f. (Tralles) ἀξίως τῆς τε Ἀρτέμιδος . . . καὶ [τοῦ] . . . δήμου, and *Priene* 119<sup>15</sup> (end of i/B.C.) πομπεύσας τῇ προστατίδι τῆς πόλεως Ἀθηναίης τῆς θεᾶς ἀξί[ω]ς. So P Petr II. 13 (19)<sup>4</sup> (c. B.C. 252) (= Witkowski<sup>2</sup> p. 18) οὐ μὴν οὐδὲν ἐμοὶ ἔσται μεῖζον ἢ σοῦ προστατήσα[ι] τὸν ἐπ[ι]λοῦπον βίον, ἀξίως [μ]ὲν σοῦ, ἀξίως δ' ἐμοῦ, where the dependent gen. is neither divine nor a community, but has the dignity characteristic of the *pietas* of this charming letter. A combination may be seen in the letter of Aline to her husband, P Giss I. 20<sup>24</sup> (ii/A.D.), following the citation under ἀξιώ below, ἵνα ἀξίως σοὺ καὶ τῶν θεῶν ἀόκνως προσέλθῃ. The word survives in MGr.

## ἀξιώ

is very common in legal documents = "claim," e.g. P Oxy I. 37<sup>1</sup>.<sup>21</sup> (A.D. 49) (= *Selections*, p. 50) ἀξίω ταῦ[τα] φυλαχθ[έ]ναι, "I demand that these (documents) be preserved (in the record)," *ib.* II. 237<sup>vi</sup>.<sup>14</sup> (A.D. 186) ἀξίω τότε ἃ προσήνεγκα αὐτῇ ἀνακομίσασθαι, "claiming to recover what I had made over to her." It also frequently occurs in the weakened sense "request," "ask," as P Eleph 19<sup>18</sup> (iii/B.C.) ἀξίω σε ἀνακαλέσασθαι Μιλωνα, P Par 49<sup>10</sup> ff. (B.C. 164-58) (= Witkowski<sup>2</sup> p. 70) τοῦ δὲ ἀδελφοῦ σου συμπεσόντος μοι . . . καὶ ἀξιώσαντός με, P Oxy IV. 805 (B.C. 25) ἀξίω δὲ ἀντιφώνειν [μ]οι πυκνότερον, P Giss I. 20<sup>23</sup> (ii/A.D.) ἀξιώσεις οὖν διστιχὸν αὐτῷ γραφῆναι (can this mean "you will arrange that . . .")? For ἀξιώ of prayer (as LXX Jer 7<sup>16</sup>, 11<sup>14</sup>) cf. P Par 51<sup>22</sup> (a dream from the Serapeum, B.C. 160) (= *Selections*, p. 20) ἤξικα τὸν Σάραπιν καὶ τὴν Ἰσιν λέγων Ἐλθέ μοι, θεὰ θεῶν κτλ., and *Syll* 816<sup>1</sup> (ii/i B.C.) ἐπικαλοῦμαι καὶ ἀξίω τὸν θεὸν τὸν ὑψιστον . . . ἐπὶ τοὺς δόλωι φονεύσαντας κτλ. (See Deissmann *LAE* p. 423 ff.) The verb occurs in *OGIS* 201<sup>7</sup> (the Silco inscription, vi/A.D.) αὐτοὶ ἤξισάν με, where Dittenberger renders, "dignitatem meam regiam agnoverunt." For a similar use of the noun ἀξίωμα, see P Tebt I. 33<sup>4</sup> (B.C. 112) (= *Selections*, p. 30) ἐν μίξονι ἀξίωματι κα[ὶ] τιμῇ. For the LXX usage of ἀξίωμα = "request, petition" (Esther 5<sup>3-8</sup>, 7<sup>2</sup> f. etc.), Deissmann (*BS* p. 92 f.) refers to the confirmation afforded by the inscriptions, e.g. *Syll* 303<sup>6</sup> (before B.C. 146) περὶ τῆς (χώρας) ἐπιδούς ἀξίωμα βασιλεὺς Θρακῶν Κότ[υ]ς . . . ἦται τ[ὴν] π[α]τρίον ἡμῶν χώραν. Fränkel on *Perg* I. 13<sup>1</sup> (iii/B.C.) describes it as very rare: see his exx.

## ἀόρατος.

P Leid W<sup>ii</sup>.<sup>27</sup> (occult) has ἀ. among divine epithets, also vii. 41 of fire (!). From Hellenistic times comes the Milesian

epitaph *Kaibel* 223 ἀνύσαντά σε τὰν ἀόρατον . . . απρατατον (ἀτραπιτὸν Ed.) βίοντο: "videtur via dici quam qui sequitur nescit quo ducit." The subst. occurs in *Magn* 114<sup>4</sup> διὰ τὴν . . . ἀορασίαν τῶν ἀρτοκόπων.

## ἀπαγγέλλω.

The verb = "report," "announce" (as Mk 6<sup>30</sup>) is found in P Lond 42<sup>26</sup> ff. (B.C. 168) (= I. p. 30, *Selections*, p. 11) ἐτι δὲ καλ' Ὀρου τοῦ τὴν ἐπιστολὴν παρακεκομικό[το]ς ἀπαγγελέκτος ὑπὲρ τοῦ ἀπολελεύσθαι σε ἐκ τῆς κατοχῆς παντελῶς ἀηδί-ζομαι, "and now that Horus who brought the letter has reported about your having been released from your retreat, I am utterly distressed." So P Tebt II. 297<sup>7</sup> (c. A.D. 123) ἀπήγγειλεν τὴν τάξιν ὡς ὀφείλουσαν παρθῆναι, "reported that the office ought to be sold." Abbott, *Joh. Voc.* p. 164, has a good note on the force of ἀπ. = "report, bring word" in Jn 16<sup>26</sup>: he illustrates it from Epictetus. In the interesting proceedings before a Roman Emperor, P Oxy I. 33 (late ii/A.D.), the word seems almost to have the legal sense of "appeal," as when the accused man exclaims, v. 6 ff.: ὑπὲρ τῆς ἑμαυτοῦ εὐγενείας . . . ἀπαγγέλλω, "I appeal on behalf of my nobility" (Ed.).

## ἀπάγω.

The verb is found four times in P Oxy I. 33 (late ii/A.D.), of one being "led off" to death, which may perhaps determine the meaning in Ac 12<sup>19</sup>: the guards were not merely "imprisoned," but "led away to death" (RV mg). Lk 23<sup>26</sup>, with the Vulgate *duci* and the gloss ἀποκτανθῆναι in D\*, are probably decisive for this (the Attic) meaning. On the other hand, it should be noted that ἀ. is the ordinary word for "arresting" (cf. Gen 39<sup>22</sup> τοὺς ἀπηγμένους = "the prisoners") as P Petr III. 36 (a) *verso* ἀδίκως ἀπηγμένον and *ib.* 27 ἀκριβείας ἔνεκεν ἀπήχθην: so P Lille 7<sup>13</sup> (iii/B.C.) οὗτος δὲ ἀπήγαγέ με εἰς τὸ αὐτοῖς δεσμωτήριον, P Petr II. 10 (2)<sup>12</sup> συνέταξεν ὁ ὑπηρέτης ἀπαγαγεῖν με, "the apparitor gave directions to arrest me" (Ed.), and *OGIS* 90<sup>14</sup> (the Rosetta stone, B.C. 196) τοὺς ἐν ταῖς φυλακαῖς ἀπηγμένους . . . ἀπέλυσε τῶν ἐνκεκλή(η)μένων. Cf. also P Oxy II. 237<sup>vi</sup>.<sup>18</sup> (A.D. 186), where Chaereon claims the right of taking away his daughter even against her will from her husband's house—ἀπάγοντι αὐτὴν ἄκουσαν ἐκ τῆς τοῦ ἀνδρὸς οἰκίας, BGU IV. 1139<sup>15</sup> (B.C. 5) ἐτόλμησε . . . ἀποστερεῖν ἀπαγαγεῖν τὴν θυγατέρα ἡμῶν . . . καὶ ἔχειν παρ' ἐαυτῷ ἐν εἰρετ[ῇ] ἐπὶ μῆγας ἔ. In the dialect inscription *Syll* 271<sup>6</sup>,<sup>11</sup> (ii/B.C.) it denotes apparently the "capture" of youths in a raid.

## ἀπαίδευτος.

In P Oxy I. 33<sup>ii</sup>.<sup>13</sup> (late ii/A.D.) Appianus does not hesitate to charge the Emperor (? Marcus Aurelius) with τυραννία ἀφιλοκαγαθία ἀπαίδια as contrasted with the virtues of his deified father Antoninus who was φιλόσοφος . . . ἀφιλάργυρος . . . φιλόγαθος. See *Archiv* i. p. 37.

## ἀπαίρω.

For the intransitive sense of ἀ. = "depart," as in Gen 37<sup>17</sup>, cf. P Petr II. 13 (5)<sup>6</sup> (B.C. 258-3) ἀπ[η]ρμ[ένον], "on your departure." In the Paris magical papyrus 3082 Deissmann (*LAE* p. 254) ingeniously proposes to substitute for the meaningless ἀφαιρων of the MS. ἀπαίρων in the sense of



"make to go forth" (as LXX Ps 77<sup>26,52</sup>)—ὁρκίζων δὲ φύσα ἀπὸ τῶν ἄκρων καὶ τῶν ποδῶν ἀπαίρων τὸ φύσημα ἔως τοῦ προσώπου καὶ εἰσκριθήσεται. MGr παίρνω (also παίρω) is given as "take," "fetch" in Thumb's Glossary: it might equally well come from ἐπαίρω, but the meaning suits ἀπαίρω better.

## ἀπαιτέω.

BGU II. 530<sup>86</sup> (i/A.D.) (= *Selections*, p. 62) ἄλλως τε καὶ ἀπαιτῆται ὑπὸ τῶν πρακτόρων ἱκανόν, "especially security is demanded by the taxgatherers": cf. P Fay 39<sup>14ff.</sup> (A.D. 183) ἐκ τίνος ἀπαιτεῖται τὸ προκείμενον ἀπότακτον, where the editors state that ἀ. "may imply that the payment was in arrear or have a quite general meaning." The former alternative is clearly implied in P Fay I<sup>20</sup> (c. B.C. 115) ὁ ἐγκαλούμενος πλεονάκις ἀπητημένος [ο]ὕχ ὑπομένει ἐκουσῶς ἀποδιδόναι, "the accused, though frequent demands have been made, persistently refuses to pay voluntarily" (Edd.). Other examples of the verb, which is common, are P Flor I. 61<sup>42</sup> (A.D. 86-8) διὰ τί ἔως σήμερον οὐκ ἀπήτησας, and again <sup>51</sup> ἐπὶ σιτόλογοι ἦσαν καὶ ἀπη-τ[οῦ]ντο εἰς τὸν Κ[α]ίσαρος λόγον, P Lond 856<sup>19</sup> (late i/A.D.) (= III. p. 92) ὃ δὲ λήμπτωρ ἀπαιτεῖ certain taxes, P Tebt II. 327<sup>19ff.</sup> (late ii/A.D.) οὐ δέοντος ἀπαιτοῦμα[ι] τὰ ὑπὲρ τῶν ὑπαρχόν[των] τελούμενα δημόσια, "demands have wrongfully been made upon me for the government dues payable on behalf of the property" (Edd.): a very similar phrase occurs in CPHerm 52<sup>1,16</sup>. In P Oxy VIII. 1157<sup>15</sup> (late iii/A.D.) καὶ μάθε ὅτι τὸ ἐπικεφάλαιον ἀπαιτοῦσιν "find out also about the collection of the poll-tax" (Ed.): the idiomatic impersonal plural curiously contrasts with the translation Greek, showing the same word, in Lk 12<sup>20</sup>. In the Christian letter P Oxy VI. 939<sup>16</sup> (iv/A.D.) (= *Selections*, p. 129) we have the phrase τοῦτο τοῦ καθήκοντος ἡπ[α]ι-τ[οῦν]τος, "this being what duty demanded." For the subst. see BGU IV. 1103<sup>18</sup> (B.C. 14) περὶ ἀπαιτήσεως τοῦ φερναρίου, P Oxy I. 104<sup>28</sup> (a will, A.D. 96) ἀπαίτη[σι]ν ποιήσεσθαι, etc., and for the adj. ἀπαιτήσιμος various land-surveys of ii/B.C.—P Tebt I. 61, 64, 72. The noun ἀπαιτητής occurs in Wilcken *Ostr* 1460 (A.D. 185-6) δι' ἐμοῦ Μάρκου . . . ἀπαιτ[η]τοῦ.

## ἀπαλγέω.

To Grimm-Thayer's reff. for this NT ἀπ. εἰρ. (Eph 4<sup>19</sup> ἀπηλγήμενοι, but ἀπηλγικότες DG etc.) in its Hellenistic sense of "to despair" or "become callous," add Dion Cass. xlviii. 37 ἀ. πρὸς τὴν ἐλπίδα.

## ἀπαλλάσσω.

In one of the oldest marriage-contracts hitherto discovered among the Greek papyri, P Gen I. 21<sup>12</sup> (ii/B.C.), provision is made for what will take place if the wife of her own accord βούληται ἀπαλλάσσεσθαι, "desires to be released": so P Tebt I. 104<sup>31</sup> (B.C. 92), P Oxy I. 104<sup>28</sup> (a will, A.D. 96) ἡνίκα ἐὰν ἀπαλλαγῇ τοῦ ἀνδρός, *ib.* II. 265<sup>17</sup> (A.D. 81-95), *ib.* II. 267<sup>17, 20</sup> (A.D. 36), *al.*, and for the subst. in a similar sense P Oxy VI. 905<sup>11</sup> (A.D. 170) ἐὰν δι[ε] ἀ[π]αλλαγῇ γέννη[ται]. The correlative is well seen in P Ryl II. 154<sup>26</sup> (A.D. 66) ἐὰν δὲ διαφορὰς αὐτοῖς γεναμένης [χ]ωρίζονται ἀπ' ἀλλήλων, ἦτοι τοῦ Χ. ἀποπέμνοντος τ[ῆ]ν Θ. ἢ καὶ αὐτῆς ἐκουσῶ[ς] ἀ[π]αλλασσομένη[ς] ἀ[π]αυτοῦ: the correspond-

ing nouns ἀποπομπή and ἐκούσιος ἀπαλλαγῇ appear in l. 29. A more general use of the verb is afforded by P Petr II. 2 (3)<sup>14f.</sup> (B.C. 260) (= Witkowski<sup>2</sup>, p. 22) εἰ ἔρρωσαι καὶ ἐν τοῖς [ἀ]λλοῖς ἀλύπως ἀπαλλάσσεις, "if you are well and in other respects are getting on without annoyance." P Petr II. 20<sup>iv.</sup> (as amended P Petr III.) (B.C. 252) λυσιτε-λέστερον ἀπαλλάξει, "it will be more profitable for you to release (the boat from ἀγγάρια)." P Ryl II. 77<sup>35</sup> (A.D. 192) καὶ ἀπαλλαγῆναι ἐπιτηρήσεως "released from the superintendence of land under lease" (Edd.). The perf. partic. mid. means "dead" in P Lond 915<sup>15</sup> (A.D. 160 or 161) (= III. p. 27): cf. μετ[ε]λλαχ[ω]ς. P Tebt II. 315 (ii/A.D.) twice shows the word, as <sup>15</sup> [μη]δὲν παραχ[θ]ῆς, ἐγὼ γάρ [σ]ε [ἀ]παλλάξω (and so <sup>28</sup>) "I will get you off" (Edd.). *ib.* 385<sup>24</sup> (A.D. 117) ὃ καὶ δώσω ἀπαλλασσομένῳ . . . "on his release (from apprenticeship)": cf. the subst. in P Oxy IX. 1204<sup>13</sup> (A.D. 299) ἀπαλλαγὴν εὐρασθαι πειρώμενος . . . τῶν πολι-τικῶν λειτουργιῶν, "endeavouring to find a release from municipal offices." The τοῦ βίου, which produces the use noted above, is expressed in Hadrian's dying letter (or what purports to be such), P Fay 19<sup>19</sup> [οὔτε ἀ]νόητος ἀπαλλάσσομε τοῦ βίου. From inscriptions may be cited *Syll* 510<sup>89</sup> (ii/B.C.) ὅσοι δι' ἐγκαταλιπόντες τὰ κτήματα ἀπηλλαγμένοι εἰσίν, οἱ δὲ τοκιστὰι γεγεωργήκασιν, εἶναι τὰ κτήματα τῶν τοκιστῶν, apparently "have absconded." So P Fay 12<sup>19</sup> (c. B.C. 103) ἀπηλλάγησαν. There is a curious use in P Flor II. 262<sup>14</sup> (iii/A.D.) ἀπῆλαξεν γὰρ τότε τὸν πῆχιν δραχμῶν δέκα, which Comparetti renders "poichè allora valutò il cubito a dieci dramme"—so we say "he let it go for a shilling."

## ἀπαλλοτριώω.

*Syll* 226<sup>164</sup> (Olbia on Euxine, iii/B.C.) οὐδενὸς δ' ἀπηλλοτριώ-ωσε οὐδὲν τῶν ὑπαρχόντων. *ib.* 860<sup>12, 13</sup> (in dialect, Delphi, ii/B.C.) ὥσα[ν]τ[ω]ς δὲ μηδὲ ἀπαλλοτριωσάτω Ἀσία . . . εἰ δὲ ἀπαλλοτριωσῇ καθ' ὅποιον τρόπον κτλ. *OGIS* 383<sup>183</sup> (i/B.C.) μήτε αὐτῶι καταδουλώσασθαι, μήτε εἰς ἕτερον ἀπαλ-λοτριώσαι. Dittenberger (*Syll* II. p. 10, n<sup>9</sup>) cites another Delphian inscr. with ἀπαλλοτριώουσα. Cf. also *Syll* 229<sup>12</sup> (iii/B.C., Orchomenus in Arcadia—in dialect) μὴ ἐξέσω μηθενὶ ἀπαλλοτριώ[σαι] ἐντός ἐτ[έ]ρον ἐ[κ]ουσι (sc. γὰρ κλᾶρον ἢ οἰκίαν), P Lond 1157 *verso* (b)<sup>3</sup> (illiterate, A.D. 246) (= III. p. 111) ἀπολοτριούσται, apparently for ἀπαλλοτριούσται (Edd.). The compound ἐξαλλ. is more common: thus P Giss I. 21<sup>24</sup> (B.C. 173), BGU IV. 1167<sup>62</sup> (B.C. 12), *ib.* 1187<sup>18</sup> (i/B.C.), P Oxy VIII. 1118<sup>10</sup> (i/ii A.D.), of the "alienation" of property. Note also the verbal ἀνεξαλλοτριώνω in P Ryl II. 177<sup>11</sup> (A.D. 246), "unalienated": we might say of this what we said of ἀνεπαίσχυντος and other like words. The noun occurs in Vettius Valens p. 287, where Mars is said to produce a host of evils, including γονέων ἀπαλ-λοτριώσεις, "estrangements of parents."

## ἀπαντάω.

The verb is very common ο. "attendance" before a magistrate. It is sufficient to cite P Petr III. 30<sup>8</sup> καὶ φαμένη καταστήσεσθαι πρὸς [με] [τ]ῆς . . . οὐκ ἀπήνην[σε], "though she said that she would appear against me on the . . . she did not present herself" (Edd.), P Tor II. 13<sup>15</sup> (B.C. 147) ἀ ἐπὶ τὸ κριτήριον, P Grenf I. 13<sup>5</sup> (B.C. 152 or 141) ἀπαντᾶν ἐπὶ σέ, P Oxy I. 59<sup>8ff.</sup> (A.D. 292) αἰρεθέντος Θεοδώρου ἀντὶ Ἀρείωνος σκρεῖβα ἀπαντῆσαι ἐπὶ τὴν ἡγεμονίαν καὶ



προεδρεύσαι τῷ ἀχράντῳ αὐτοῦ δικαστηρίῳ], "Theodorus, who was recently chosen in place of Arion the scribe to proceed to his highness the prefect and attend his immaculate court" (Edd.), P Cairo Preis 4<sup>20</sup> (A.D. 320) ἀπαντησάτωσαν [ἐπ] τὸ ἡγ[ε]μονικὸν δικαστήριον, and from the inscriptions, Syll 737<sup>88</sup> (ii/iii A.D.) εἰ δέ τις τῶν λοβάκων, εἰδὼς ἐπὶ τοῦτο ἀγορὰν ὀφείλουσαν ἀχθῆναι, μὴ ἀπαντήσῃ, ἀποτείσάτω τῷ κοινῷ λεπτοῦ δρ(α)χμᾶς) ν. P Lond 42<sup>2f</sup>. (B.C. 168) (= I. p. 30, *Selections* p. 9) εἰ ἔρρωμένῳ τὰλλα κατὰ λόγον ἀπαντᾷ, "if you are well, and things in general are going right," shows a common epistolary formula: cf. P Vat A<sup>2</sup> (B.C. 168) (= Witkowski<sup>2</sup>, p. 64), P Par 45<sup>2f</sup>. (B.C. 153) *al*. In MGr the verb means "answer."

### ἀπάντησις.

The word is used absolutely (as Mt 25<sup>6</sup> and LXX 1 Regn 13<sup>16</sup>) in P Tebt I. 43<sup>1.7</sup> (B.C. 118) παρεγνήθημεν εἰς ἀπάντησιν (a newly arriving magistrate)—a passage which may demolish the Semitism sometimes found lurking in the word. For εἰς ἄ. construed with the gen. (as Mt 27<sup>32</sup> δ- text and, I Th 4<sup>17</sup>) cf. BGU II. 362<sup>11.17</sup> (A.D. 215) πρὸς [ἀ]πάντη[σιν] τοῦ ἡγεμόνος, and the *Pelagia-Legenden* (ed. Usener) p. 19 εἰς ἀπάντησιν τοῦ ὁσίου ἀνδρός. A Ptolemaic inscription edited by Strack (*Archiv* iii. p. 129) has ἕν εἰδῆν ἦν ἔσχηκεν πρὸς αὐτόν ἡ πόλις εὐχάριστον ἀπάντησιν. The word seems to have been a kind of *t.t.* for the official welcome of a newly arrived dignitary—a usage which accords excellently with its NT usage. See *Proleg.*<sup>3</sup> pp. 14, 242.

For a subst. ἀπαντητήριον, *deversorium*, see P Iand 17<sup>3</sup> (vi/vii. A.D.).

### ἄπαξ.

P Oxy III. 471<sup>77</sup> (ii/A.D.) ἄπαξ γὰρ ἐν ἔθει τῆς α[ισ]χύνῃς γενόμενον, "for when once accustomed to his shame" (Edd.). In P Lond 417<sup>8</sup> (c. A.D. 346) (= III. p. 299, *Selections*, p. 124), we find συνχωρήσει αὐτοῦ τοῦτω τὸ ἄβαξ (= συνχωρήσαι αὐτῷ τοῦτο τὸ ἄπαξ), "pardon him this once"—a substantival use of ἄπαξ, which has been traced perhaps to Coptic influence (Deissmann *LAE*, pp. 206, 209): cf. below. Note also P Giss I. 48<sup>10</sup> (A.D. 202-3) οὐχ ἄπαξ παρεγράφη, "not once alone," ἄλ' ὀποσάκις ἕκαστα προσηνέχθη, and P Oxy VIII. 1102<sup>8</sup> (c. A.D. 146) ἐπεὶ ἄπαξ προσῆ[λθε] τῇ κληρονομίᾳ, "having once entered on the inheritance" (Ed.). Vettius Valens, p. 285<sup>30</sup> has ἄπαξ τε καὶ ἀπαραιτήτως δαμάζουσιν "in perpetuum" (Ed.). *OGIS* 201 (vi/A.D.), an inscr. of King Silco of Nubia, which is very instructive for the study of foreigners' Greek, has ἄπαξ in a curious idiom: thus ἐν ἄπαξ is *semel*, τὸ πρῶτον ἄπαξ = *primum*, ἄπαξ δύο = *bis*. Dittenberger quotes Lepsius to show that it is an effort to render a Coptic word answering to Ger. *Mal*, Fr. *fois*. In P Oxy VIII. 1138<sup>13</sup> (v/vi A.D.) the words πρὸς ἄπαξ occurring at the end of a receipt are translated "once for all" by the editor, who compares BGU IV. 1020<sup>15</sup> (vi/A.D.): so εἰς ἄπαξ P Oxy X. 1294<sup>14</sup> (ii/iii A.D.).

### ἀπαράβατος.

In P Ryl II. 65<sup>18</sup> (B.C. 67?—in any case Ptol.) a judgement ends with καὶ τὰλλα τὰ δι' αὐτῆ[ς] δι' ὀρισμένα μένειν κύρια καὶ ἀπαράβατα, "valid and inviolate" (Edd.). The legal formula, thus established for an early period, survives six centuries later in P Grenf I. 60<sup>7</sup> (A.D. 581) ἀπαράβατῳ

πράσει: "inviolable" must be the sense, though the words follow a hiatus. Another example, also vi/A.D., is in P Lond 1015<sup>12</sup> (= III. p. 257) ἄτρωτα καὶ ἀσάλευτα καὶ ἀπαράβατα[. . .], a contract for the surrender of property. See also P Catt *recto*<sup>v.19</sup> (ii/A.D.) (= *Chrest.* II. p. 422) ἐνια ἀπαράβατά ἐστιν, "es gibt Dinge, an denen sich nichts ändern lässt" (Ed.). It is clear that the technical use, compared with the late literary (*ap.* Lobeck *Phryn.* p. 313), constitutes a very strong case against the rendering "not transferable". Phrynichus himself prescribed ἀπαράλτῃτος: what sense that would have made in Heb 7<sup>24</sup> passes comprehension. Vettius Valens has the adverb five times (see index), always as "validly" or "inevitably." It occurs in P Strass I. 40<sup>23</sup> (A.D. 569), rendered "unverbrüchlich" (Ed.).

### ἀπαρνεόμαι.

A literary citation for this word may be given from the recently recovered *Mimes* of Herodas, iv. 74 οὐδ' ἐρεῖς "κεῖνος ὠνθρωπος ἐν μὲν εἶδει, ἐν δ' ἀπηρηθήν," where Nairn prefers to render ἄ. "failed to see" rather than "was denied": cf. Mk 8<sup>34</sup> εἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, "let him lose sight of himself and his own interests," as Grimm renders. But this involves a needless distinction from Mk 14<sup>72</sup>, where the verb means "disown."

### ἀπαρτί.

is to be written as two words, the combination matching such familiar Hellenistic locutions as ἕως ἄρτι, ἐκ πότε, ἀπὸ πέρυσι, etc. The two Attic quotations which Thayer takes over from LS are denied by Lobeck *Phryn.* p. 21, who takes ἀπαρτί by preference in the extant passage: Rutherford *NP* p. 71 agrees with him. 'Απαρτί = "exactly" in Ionic, and (by irony) "quite the contrary" in Attic (Rutherford): it has a totally different history from ἀπ' ἄρτι. On the practice of the critical editors, see Nestle *Einf. in das Gr. NT*<sup>3</sup>, p. 27.

### ἀπαρτισμός.

We can only cite two instances of this rare noun, one from P Catt *verso*<sup>iv.25</sup> (ii/A.D.) (= *Chrest.* II. p. 99) μέχρι τοῦ τῆς λογοθεσίας ἀπαρτισμοῦ "till the completion of the audit," and the other from P Giss I. 67<sup>8f</sup>. (time of Trajan or Hadrian) ἡδη κα[τ]ὰ τὰς ἐντολάς σου Ἡράκλειος ὁ ἐπίτ[ρ]ο[ς] πο[ς] χωρὶς τῶν ξενικῶν ξύλων τὸν ἀπαρτισμ[ο]ν τῶν ἐπὶ [τό]πων [ἐργων] πρὸ ὀφθαλμῶν ἔχει. But the verbal phrase εἰς τὸ ἀπαρτίζειν is so completely equivalent to εἰς ἀπαρτισμόν (Lk 14<sup>28</sup>) that the verb may be illustrated. P Oxy I. 1174<sup>7</sup> (ii/iii A.D.) has the aor. pass. twice, the "completing" of a horoscope (?) and of a sale of slaves: cf. *ib.* VI. 908<sup>23</sup> (A.D. 199) ὥστε ὑφ' ἐκάστου ὡμῶν ἀρτοκοπεῖον ἐν ἀπαρτισθῆναι, "that one bakery be fitted out by each of you" (Edd.), *ib.* 936<sup>23</sup> (iii/A.D.) οὐκ ἔχω ἄρτι σείτον οὐδὲ τὰ βιβλῖδια ἀπῆρ[τ]εται ἕως ἄρτι, "I have no food now, and the petitions have not yet been got ready" (Edd.). P Oxy IV. 724<sup>11</sup> (A.D. 155) ἐὰν δὲ ἐντὸς τοῦ χ[ρ]όνου αὐτὸν ἀπαρτίσης οὐκ ἐκδέξομαι τὴν προκειμένην προθεσμ[ί]αν "if you make him perfect [in shorthand] within the period, I will not wait for the aforesaid limit" (Edd.) is a close parallel to the NT use of καταρτίζω (Gal 6<sup>1</sup>, 1 Th 3<sup>10</sup> *al.*).

P Lips I. 105<sup>11</sup> (i/ii A.D.) μόγισ τὸν τῆς βεβρεγμένης ἀπῆρτισα, "I have with difficulty completed the account of the irrigated land." BGU II. 448<sup>23</sup> ff. (ii/A.D.) πρὸς τὸ τὴν π[ρ]οα[ρ]ε[σ]τῶν τῶν [διαθεμέ]νων φανεράν [κ]αταστή[ναι] καὶ ἔκασ[ον]τα ἀπαρτισθῆναι τοῖς ἐν[γ]εγρα[μ]μέν[ο]ις ἀκολουθῶς. In P Catt *verso*<sup>iii</sup>. 13 (as cited above) we find the expression μετὰ τὴν χειροτονίαν ἐντὸς ἑ ἡμερῶν ἀπαρτισοῦσιν τὰς δίκας. P Ryl II. 74<sup>4</sup> (A.D. 133-5) shows the verb in a proclamation of M. Petronius Mamertinus, prefect of Egypt, where [τὸν διαλο]γισμὸν ἀπαρτίσαι is rendered by the editors "to complete the *conventus*." We could cite many more exx.: the relative frequency of the ἀπό and the κατά compounds of this verb in NT and papyri is quite reversed.

## ἀπαρχή.

In P Tor I. I<sup>vi</sup>. 10 (B.C. 117) the word is used for "legacy-duty": see Wilcken *Ostr.* i. p. 345 f., *Archiv* iii. p. 7 f., and Mitteis in *Chrest.* II. p. 421. In P Tebt II. 316<sup>10</sup> (A.D. 99) καὶ μὴ ἀλλοτρίᾳ ἀπαρχῇ μὴδὲ ὁμονυμίᾳ κεκρήσται, the editors understand it of the "entrance-fee" paid by ephēbi on enrolment in the Alexandrian demes, and suggest the same meaning for P Flor I. 57<sup>81</sup> (A.D. 166) τοῦ παιδὸς ἀπαρχῇ, where, however, Vitelli refers it to "la tassa di successione," and Wilcken (*Chrest.* I. p. 168) regards the sense as still obscure. See also BGU I. 30 ἡ ἀπαρχῇ Μάρκου Ἀντωνίου Διοσκύρου, and *ib.* IV. 1150<sup>11</sup> (B.C. 11) ἀνακεκόμεσται δὲ ἡ Ὀπώρα παρὰ τῇ(ς) Ἀρτέμιδ(ος) ὡς ἔδωκεν(εν) αὐτῇ ἐν ὑπ(αλλάγματι) ἀπαρχὰς δύο κατὰ δουλικ(ῶν) σωματόν Δ. καὶ Ἑ. οἷας καὶ ἔλαβεν. The editor (Schubart) compares P Tebt II. 316 and the note there (see above), but observes that the meaning will not suit the present passage: neither "legacy-duty" nor "entrance-fee" will serve, nor "an impost upon Jews." Schubart suggests it was some pecuniary rights in these slaves which Artemis had "deposited in pledge" with Opora. In the Magnesian inscriptions the word is very common in the sense of a personal "gift" to the goddess: thus in 83, ἀ. τῇ θεῇ Ἀρ[τέμιδι]. It is a very old use of the word, as may be seen from the lines inscribed by an Athenian potter of vi/B.C. on a base intended for a vase (*Syll* 772)—Νέαρχος ἀν[έ]θηκε[ν] ὁ κεραμεύς ἔργον ἀπαρχῇ τ[ῇ] ἀθαναίᾳ. Thieme (p. 26) throws out the suggestion that this sense might possibly be recognized in Rom 8<sup>23</sup>. From *Syll* we may also cite 529<sup>24</sup> (i/B.C.—"i. e. sacrificium," notes Dittenberger); 587<sup>263</sup> *at* (B.C. 329—ἐπαρχῆς, as throughout this long inscription, except in 297: it is ἀ. τοῦ σίτου, first-fruits given to Demeter and Kore at Eleusis); 588<sup>114</sup> (ii/B.C.); 611<sup>21</sup> (ii/i B.C.—see note). So *OGIS* 179<sup>12</sup> (B.C. 95) δίδοσθαι . . . κατ' ἐνιαυτὸν ἀπαρχὴν εἰς τὸ ἱερόν . . . πυροῦ ἀρτά(βας) ρπβ (182½), i. e. ½ art. of wheat for each day of the year. It is clear that the connotation "first-fruits" could not be pressed in our exegesis of the term when it appears in NT, apart from associations wholly outside the field surveyed in this article; and we are perhaps at liberty to render "sacrifice" or "gift" where it improves the sense. The uses of this liberty must not be discussed here. For a discussion of the word, see Gradenwitz in *Berl. Philol. Woch.* 1914, p. 135 ff.

## ἀπας.

The use of ἀπας for πᾶς appears to be largely determined by considerations of euphony, and is confined principally to

literary documents: see Mayser *Gr.* p. 161 f., where it is shown that in seventeen out of twenty-one occurrences in Ptolemaic papyri ἀπας follows a consonant, and only in four cases a vowel. As examples of ἀπας from Roman times we may cite P Oxy III. 471<sup>82</sup> (official—ii/A.D.) ὥστε ἀντικρὺς ἀπάντων συναίξειν, and *ib.* 642 (official—ii/A.D.) πρὸ παντὸς γὰρ πεφροντίκαμεν τῆς πρὸς ὑμᾶς . . . εὐνοίας καὶ ἀρετῆς ἢ τῶν ἄλλων ἀπάντων. P Ryl II. 68<sup>12</sup> (B.C. 89) ἐ[πληξέν] με . . . [πλη]γαῖς πλε[στα]ς εἰς ἅπαν [μέρος] τοῦ σώμα[τός] μου answers to Mayer's rule, but has no suspicion of literariness. So such a phrase as εἰς τὸν ἀπαντα χρόν[ον], P Tebt I. 567 (late ii/B.C.).

## ἀπατάω.

PSI II. 152<sup>24</sup> (ii/A.D.) may show ἡπάτ[ων] in a fragmentary line at the end, with practically no context: ψεύδους occurs a line higher up. It is surprising that this is the only citation we can make. The verb is absent from Polybius and only occurs twice in Plutarch, but is fairly frequent in LXX, and found in early Christian writers. It was evidently falling into disuse in most quarters.

## ἀπάτη.

For ἀ. = "deceit" (as 4 Macc 18<sup>8</sup>, 2 Th 2<sup>10</sup>, Heb 3<sup>13</sup>) cf. P Oxy VII. 1020<sup>7</sup> f. (A.D. 198-201) ἐκ τῆς ἡλικίας ἔχεις βοήθειαν, τὸν ἀγῶνα τῆς ἀπάτης ὁ ἡγοῦμ[ε]νος τοῦ ἔθρους ἐκδι[κ]ήσει, "if you can claim the assistance due to immature age, the prefect of the province shall decide the suit for fraud" (Ed.). So CPHerm 6<sup>9</sup> νῦν δὲ οἱ μὲν [μετ' ἀπάτης] εἰσποιοῦ[ν]ται, if the supplement is right. Attention may be called to Deissmann's note in his *Hellenisierung des semitischen Monotheismus* (*Neue Jahrb. f. d. klass. Altertum*, 1903), p. 165 n.: he recalls the fact that ἀπάτη in popular Hellenistic had the meaning "pleasure," and finds this in Mt 13<sup>22</sup> = Mk 4<sup>19</sup> (cf. Lk 8<sup>14</sup>) and 2 Pet 2<sup>13</sup>: cf. Polyb. ii. 56<sup>12</sup> and Moeris' definition (p. 65)—'Απάτη ἡ πλάνη παρ' Ἀττικοῖς . . . ἡ τέρψις παρ' Ἑλλήσιν. Of this rare sense Rouffiac (p. 38 f.) cites a probable instance from *Priene* 113<sup>64</sup> (B.C. 84) κα[τα]τιθεῖς δὲ μὴ μόνον τὰ πρὸς ἡδον[ήν], ἀλλὰ καὶ βουλόμενος ἐκ[τ]ὸς ἀπάτην χορηγῆσαι [τοῖς θεαταῖς, αὐλητήν?], where he renders, "il ne fit pas seulement ce qui était agréable, mais voulant en outre offrir une réjouissance aux spectateurs (il fit venir [un joueur de flûte?])." It may be added that in P Petr III. 11<sup>21</sup> Ἀπάτη appears as a proper name, where (as in other cases) we may safely assume the "Hellenistic" meaning. But the word must have really covered both, like our verb "beguile"; and ἀπατάω would tend to keep the older sense to the front. If it is derived from a root akin to our *find* (see Boisacq *s. v.*), it meant "invention, discovery" at the start, and was then turned *in malam partem*, to be partially reformed in later vernacular.

## ἀπάτωρ.

The word is common in papyri in such a formula as BGU I. 88<sup>4</sup> (ii/A.D.) Χαίρη(μων) ἀπάτωρ μητ(ρὸς) Θεασήτος, *ib.* III. 971<sup>13</sup> (ii/A.D.) Θερμουθάριον ἀπάτωρα μητ(ρὸς) [Θερμουθαρίου]. Krebs (*Aus den Papyrus d. Königlichen Museen*, p. 160) renders BGU II. 410<sup>13</sup> (A.D. 159-60) Ἰσάρι[ο]ν ἀπάτωρα μητ(ρὸς) Τανεφ[ρ]έμμεως, as "the illegitimate daughter of Tanephremmis," and *ib.* 392<sup>10</sup> (A.D. 208) Πάις (ἀπάτωρ) μητ(ρὸς) Τελβάβεως, as "Pais, father un-



known" (p. 175). The editors translate similarly in P Fay 39<sup>5</sup> (A.D. 183) and in P Tebt II. 397<sup>11</sup> (A.D. 198). Without the mother's name we have P Ryl I. 12<sup>2</sup> (A.D. 250) Δημῶτος ἀπάτορος, and P Lond 1170<sup>399</sup> (iii/A.D.) (= III, p. 98) Πολυδευκούος ἀπάτορος, also <sup>486</sup> Σωτήριδος [ἀπ]άτορος—in a long list of names in which the rest have the father's name given: we must assume the same sense. It does not seem to be used for "fatherless." See *Archiv* ii. p. 97. Deissmann (*LAE* p. 39 f.) has drawn attention to the fact that so far back as 1808 W. Sturz (in his *De Dialecto Macedonica et Alexandrina Liber*, Lipsiae, p. 146 f.) made use of the Charta Borgiana (the first papyrus ever brought to Europe, in 1778) to explain the use of ἀ. in Heb 7<sup>3</sup>. That a word meaning "father unknown" should be available for use in a passage where the thought is so far from the beaten track, is quite natural: the ἀμήτωρ following, which by association shares its special sense, protected ἀπάτωρ from its common implication.

### ἀπειθεία.

That this noun, with ἀπειθέω and ἀπειθής, connotes invariably "disobedience, rebellion, contumacy," is made abundantly clear from papyri and inscriptions: Grimm's assumption that ἀπειθέω (instead of ἀπιστέω) is the antithesis to πιστεύω, though supported by the RV mg (= AV) in Jn 3<sup>33</sup>, has no warrant whatever. For the noun see P Oxy I. 34<sup>iii. 9 ff.</sup> (A.D. 127) τούτους τε οὖν κελεύω καὶ τοὺς πολιτικοὺς πάντας τὰ ἀκόλουθα τοῖς[ς] προστεταγμένοις ποιεῖν, εἰδότες ὅ[τι] τοὺς παραβάντας καὶ τοῦ[ς] διὰ ἀπειθίαν κ[αὶ] ὡς ἀφορμὴν ζητούντας ἀμαρτημάτων[ν] τειμαρῆσομαι, "These therefore I command, and all the civil servants, to do what is in accord with the instructions given, knowing that those who have transgressed, and those who (have done wrong) deliberately (*lit.* by way of disobedience), and as seeking an occasion for wrong-doing, I shall punish." (In the very elliptical phrase τοὺς διὰ ἀπειθείαν it is possible that the Eparch accidentally omitted ἀμαρτάνοντας, though it can be translated without: we can hardly get help from Rom 3<sup>26</sup> τὸν ἐκ πίστεως—cf. 4<sup>14</sup> c.—as the preposition is much easier). Add P Fay 21<sup>2</sup> (A.D. 134) [ὅπ]ως τῆς ἀποθείας ἐκίνοι τὴν προσήκουσαν δ' κη[ν] ὑπόσχων, where the Edd. conjecture ἀπειθείας or ἀπαθείας, BGU III. 747<sup>ii. 14</sup> (A.D. 139) ὑπόδγμα τῆς ἀπειθείας, and P Rein 51<sup>21</sup> (iii/A.D.), where τῆς τούτων ἀπειθείας follows μὴ πιθόμενοι νόμοι[ς]

### ἀπειθέω.

For ἀ. = "disobey" in its later as in its earlier history see *s. v.* ἀπειθεία and cf. P Hib I. 73<sup>19</sup> (B.C. 243–2) τὴν Πάτρωνος βίαν, ὃς ἀπειθῶν δια[τετέλεκε τοῖς πα]ρὰ σοῦ προστάγμασιν, "the violence of Patron, who has continued to disobey your orders" (Edd.), P Tebt I. 64<sup>6</sup> (B.C. 139—decree of Euergetes II) τοὺς δὲ ἀπειθοῦντας ἐπαναγκάσετε εὐτάκτω[ς] ἕκαστ' ἀποδιδόναι, "compel those who disobey to pay all the sums regularly" (Edd.), *ib.* 49<sup>17</sup> (B.C. 113) ἐὰν δὲ ἀπειθῇ, "if he refuses" (Edd.). So Rev I. 43<sup>10</sup> (iii/B.C.) [τ]ῶν γεωργῶν τῶν ἡπειθηκότων, P Tebt I. 183 (late ii/B.C.) ἐ[ὰν] δὲ ἀπει[θῶσι κ]αταστήσῃ ἐπ[ὶ] τὸν στρατη[γόν], and from Roman times P Tebt II. 315<sup>30</sup> (ii/A.D.) ἔχι γὰρ συστατικὰς [δ]πως τὸν ἀπειθοῦντα μετὰ φρουρᾶς τῷ ἀρχιερεῖ πέμπειν, "he has instructions to send recalcitrants under

guard to the high-priest" (Edd.), P Oxy IX. 1185<sup>21</sup> (c. A.D. 200) εἰ δὲ μὴ γε, ὅς ἂν ἀπειθήσει τούτῳ μου τῷ διατά[γματι], "otherwise, if any one disobeys this my order," P Ryl II. 153<sup>37</sup> (A.D. 138–61) ἐὰν δ[ὲ] ἀπιθῇ ὁ [Μύρων καὶ μὴ ἀπ]ροδοὶ ταύτας, of disobedience to the terms of a will. Add from the inscriptions *Syll* 614<sup>110</sup> (Cos, dialect, iii/B.C.) αἱ δὲ κά τις . . . ἀπειθῇ, let him be fined, *ib.* 510<sup>32</sup> (Ephesus, ii/B.C.) ὡς ἀπειθοῦντα καὶ ἐπιβουλεύοντα τοῖς συ[μ]φέρουσι τῆς πόλεως, *ib.* 737<sup>99</sup> (ii/A.D., Athens) ἐὰν δὲ ἀπειθῇ πρ[ο]σ-σόμενος, he is to be denied entrance to the Bacchium, and similarly <sup>142</sup>, *ib.* 653<sup>40</sup> (Andania, B.C. 91) τὸν δὲ ἀπειθοῦντα ἢ ἀπρεπῶς ἀναστρέφόμενον εἰς τὸ θεῖον μαστιγούντω οἱ ἱεροί, and so <sup>43</sup>. We have not sought for more instances, but it has seemed desirable to give rather plentiful illustration to prove a case which is very important for doctrine.

### ἀπειθής

occurs in *Syll* 810<sup>8</sup> (Phlius) δίκη δὲ ἐπικρέματα[ι] τιμαρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ως], where Dittenberger renders "implacabilis Nemeseos deae vindicta tibi imminet."

### ἀπειλέω.

P Oxy II. 237<sup>vi. 4</sup> (A.D. 186) μήτε ἐμοὶ ἔτι ἀπει[λεῖν]. P Grenf I. 53<sup>9</sup> (iv/A.D.) (= *Chrest.* I. 131) ἀσπάξεται τὰ παιδία σου καὶ ἄλλοις πολλὰ σοὶ ἀπειλ[εῖ]. Vettius Valens, p. 5<sup>1</sup>, has ἀπειλητικοί "men given to using threats," which comes from a verbal ἀπειλητός. Since this verb, with its rather commoner noun, might have had a large use in the innumerable papyrus petitions, we seem bound to infer that it was going out of popular speech. It occurs nine times in LXX and twice in NT. Its use in Ac 4<sup>17</sup>, where one is strongly tempted to accept from E and P the characteristic ἀπειλῇ ἀπειλησώμεθα, clearly reflects the literal rendering of a Semitic original reported to Luke from an eye-witness—was it Paul? Homœoteleuton and unfamiliarity to Greek ears would account for the loss of the noun in *MS* ABD Pesh., etc. (so Blass).

### ἀπειλή.

P Ryl II. 114<sup>19</sup> (c. A.D. 280) μετ' ἀπλής με ἀπέπεμψεν "drove me away with a threat." BGU IV. 1060<sup>25</sup> (B.C. 23–2) ὅθεν καταπεπονημένοι προήγηθα πρὸς ἀπειλαῖς. CP Herm 25<sup>ii. 2</sup>, a law report, makes an advocate say οὐτε συσκευα[ν] οὐτε ἀπειλαὶ κατεσίγησαν μ[ε] . . . . P Ryl I. 281<sup>17</sup> (iv/A.D.) the "quivering" (see under ἄλλομαι) of the left shin means for a slave ἀπειλαὶ καὶ μόχοι. In the vi/A.D. inscr. *OGIS* 521<sup>14</sup> (Abydos) we have ἀεὶ τὴν ἀπὸ τῆς ἐν τοῖς πράγμασιν ὁρῶντα: Dittenberger accepts the emendation γράμμασιν.

### ἄπειμι.

P Par 45<sup>2</sup> (B.C. 153) ἀπόντος μου πεφρόντικα ὑπὲρ σου. P Tebt II. 317<sup>32</sup> (A.D. 174–5) ἕκαστα ἐπιτελοῦντι ἐκ τοῦ ἐμοῦ ἀπουσίας ὀνόματος καθὰ καὶ ἐμοὶ παρούσῃ ἐξήν, "while carrying out everything in my name during my absence, just as I should have the right to do if I were present" (Edd.). BGU IV. 1080<sup>6 ff.</sup> (iii/A.D. ?) καὶ ἡμεῖς δὲ ἀκοῇ ἀπόντες ὡς παρόντες διαθέσι ὑφ' ἡμῶν. CP Herm 26<sup>16</sup> εἰ βούλει καὶ ἀπόντων αὐτῶν . . . (a fragmentary law report). P Oxy IX. 1204<sup>23</sup> (A.D. 299) Παιῦνι ἅ ἀπ' ἡμῶν ἐν Ὁάσει· ὅτε ἐγνων ἀπ' ἡμῶν.



## ἀπειῖπον.

The middle (as in 2 Cor 4<sup>2</sup>) appears in *Ostr* 1156 ἀπειπόμει παρ' ἡμῶν χρῆσασθαι ᾧ βούλει γερεῖ(ν). The perfect may be cited from BGU IV. 1113<sup>8</sup> (B.C. 14) τῇφ Κανολή[ο]υ ἀπειρημένον τὴν ἐπιτροπείαν, and pres. with aor. in P Giss I. 82<sup>21</sup> (A.D. 117) . . . ἀπο[λ]ε[ε]γομένων καὶ ἀπειπομένων πάσας τὰς μέχρι νῦν δαπά[νας] . . . In the new uncanonical Gospel fragment, P Oxy X. 1224 ii. verso (p. 7) (iv/A.D.) we find τί οὖν ἀπείπας; "What then hast thou forbidden?" (Edd.).

## ἀπείραστος.

For the gen. constr. after this negative adj. in Jas 1<sup>13</sup> ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, cf. P Tebt I. 124<sup>26</sup> (c. B.C. 118), where certain allotments are described as ἀσυκοφαντή(τους) καὶ ἀδιστάστους ὄντας πάσης αἰ[τ]ίας, "subject to no dispute or question on any ground" (Edd.). The citation may also help to support the neuter sense which Hort assigns to ἀπείραστος in the NT passage. For similar gen. construction with negative adjectives numerous passages may be quoted: cf. *Proleg.* p. 235 f.

## ἄπειρος.

According to Meisterhans *Gr.* p. 150 the Attic inscriptions use ἀπείρων, not ἄπειρος, in the sense of "endless." It might be read, if worth while, in *OGIS* 383<sup>43</sup> (Commagene—i/B.C.) εἰς τὸν ἄπειρον (or ἀπείρον!) αἰῶνα κοιμήσεται, but χρόνος ἄπειρος in l. 11<sup>8</sup> (= Avestan *zerwan akarana*—see J. H. Moulton, *Hibbert Lectures*, p. 107) is decisive. For ἄ. construed with the gen., as Heb 5<sup>13</sup>, cf. P Giss I. 68<sup>17</sup> (ii/A.D.) ἐπὶ Φιβᾶς ὁ αὐτοῦ ἄπειρός ἐστιν τῶν τόπων καὶ οὐ δύναται μόνος προσε[λθε]ῖν, "since Phibas, his slave, is unacquainted with the places, and cannot come alone." "Ἀπειρος in this sense is the opposite of ἐμπειρος (cf. πείρα): meaning "endless," as a substitute for the Epic ἀπείρων, it is connected with πέρας.

## ἀπεκδέχομαι.

This rare word is used in the apocryphal *Acta Pauli* iii. of Onesiphorus on the outskirts of Lystra "waiting for" Paul's arrival from Iconium—εἰστήκει ἀπεκδεχόμενος αὐτόν. Nägeli (p. 43) and LS *s.v.* give late "profane" citations which make it perhaps possible that Paul was not the first to use a regularly formed perfective of ἐκδέχομαι, which becomes a favourite word with him: it also figures in 1 Pet and Heb, where of course borrowing from Paul is possible. But if late writers who never could have read him use the word, it is obviously conceivable that they coined it independently, as we may very probably suppose him to have done. See the next article.

## ἀπέκδυσις

is admittedly a word first used by Paul, so far as our present knowledge goes: only one MS of Josephus (*Ant.* vi. 14<sup>2</sup>) saves its verb from the same category. There can be little doubt that Lightfoot (on Col 2<sup>16</sup>) rightly treats them both as minted by the Apostle. It was evidently for the special purpose in his mind when writing this letter; and if Nägeli (p. 50) asks why he should have coined a word not needed to express some specially Christian conception, the answer is surely that a new compound, formed by prefixing a per-

fectivizing preposition in an entirely normal way, was a resource available for and generally used by any real thinker writing Greek. What else are we to infer from the list of ἀπαξ εἰρημένα which any writer's *index verborum* will afford, even if the majority were really only ἀπαξ εἰρημένα? The case of ἀπεκδέχομαι (*q.v.*) may be taken with this; but there, if Paul coined the word, he used it again, which he did not with these. On the problem of Col 2<sup>15</sup> we have nothing to contribute that would be relevant in this work.

## ἀπελαύνω.

P Giss I. 70<sup>7</sup> (Hadrian) ἀπέλα[σ]α τὸ πλοῖον περὶ ὥραν ἐνάτην, "I caused the boat to sail about the ninth hour." P Tor I. 1 iii. 32 (B.C. 116) (= *Chrest.* II. p. 33) καὶ κατὰ μὲν τὸν τρόπον τοῦτον φήσας ἀπελαύνεσθαι αὐτοὺς τῆς κρατήσεως τῆς οἰκίας. P Par 37<sup>17</sup> ἀπέλασαντό με, with mid for act.: note the dropped augment in the two aorist forms cited here. BGU III. 759<sup>18</sup> (A.D. 125) ἀπήλασαν αἰγας τρεῖς (of robbers), P Lips I. 37<sup>28</sup> (A.D. 389) ζῶα ἀπελακότας (*sc.* ἀπεληλ.) πολλάκις.

## ἀπελεγμός

is a ἄπ. εἶρ. of Luke (Ac 19<sup>27</sup>), being an easy derivative from ἀπελέγχω "repudiate," on the model of ἐλεγμός (LXX) from ἐλέγχω.

## ἀπελεύθερος.

For the Pauline phrase ἀπελεύθερος Κυρίου in 1 Cor 7<sup>22</sup>, Deissmann (*LAE* p. 332 f.) compares the common title "freedman of the Emperor," Σεβαστοῦ ἀπελεύθερος or ἀπελεύθερος Καίσαρος: see e.g. *Syll* 371<sup>7</sup> (time of Nero), and the numerous examples in Magie *De vocabulis solemnibus* p. 70. The adjective is very common in the papyri, e.g. P Oxy I. 98<sup>3</sup> (A.D. 141-2) Ἀρχία ἀπελευθέρω Ἀμοιᾶτος, *ib.* 104<sup>4</sup> (A.D. 96) Σο(ή)ρις Ἀρποχράτος ἀπελευθέρου *al.* For the light thrown by the ancient rites of manumission on the Pauline teaching regarding spiritual freedom see Deissmann's valuable discussion referred to above, and *Archiv* v. p. 117 f.

## Ἀπελλῆς.

*Priene* 248 (c. B.C. 1) has the acc. Ἀπελλήν, as in Rom 16<sup>10</sup>: a similar name Ἀπελλᾶς, gen. -ᾶ, is cited by Hatch in *JBL* xxvii., part ii., p. 145, from a Carian inscr. concerning a *tribunus militum* who served under Vespasian against the Jews. The name Ἀπελλῆς is widely spread: on some confusions with Ἀπολλῶς cf. Zahn *Intr.* i. p. 270, and Blass-Debrunner § 29. 4.

## ἀπελπίζω.

This late compound generally takes the acc. instead of the natural gen., as in Lk 6<sup>95</sup> if we read μηδένα with *N W* etc., and the Lewis Syriac: see *Proleg.* p. 65. The passive is found *Syll* 807<sup>10</sup> (ii/A.D.) αἶμα ἀναφέροντι . . . ἀφηλπισμένω ὑπὸ παντὸς ἀνθρώπου, the "faith-cure" of a man who had been "given up." (For the φ, which occurs in Lk *l.c.* DP, and twice in this inscription, see *Proleg.* p. 44.) The editor restores the verb in *OGIS* 194<sup>20</sup> (i/B.C.) ὥσπερ λαμπρὸς ἀστήρ καὶ δαίμων ἀγαθὸς τοῖς ἀπελπίζουσι]ν ἐπαλαμψε. There is a good collection of instances from literature in Linde *Epicurus* p. 31 f., beginning with Hyperides. His passage from Epicurus himself is worth quoting: 62<sup>6</sup> τὸ

μέλλον . . . μήτε . . . προσμένωμεν ὡς ἐσόμενον μήτε ἀπελ-  
πίζωμεν ὡς πάντως οὐκ ἐσόμενον. It survives in MGr.

### ἀπέναντι.

'A., construed with the gen. in the sense of "over against," "opposite," as in Mt 27<sup>62</sup>, is well illustrated by P Grenf. I. 21<sup>14</sup> (B.C. 126) ἀπέναντι τῆς θύ(ρας) αὐ(τοῦ) and *Syll* 558<sup>17</sup> (i/A.D.) τὸν ναὺν τὸν ἀπέναντι τῆ[s] εἰσόδου. See also P Petr II. 17 (3)<sup>3</sup> (iii/B.C.), and from the inscriptions *Priene* 37<sup>188</sup> (beginning of ii/B.C.) ἀπὸ δὲ τῶν ἐγκολαπτῶν ὄρων εἰς τὸν ἀπέναντι βουνὸν τὸν λεπτρὸν ἐθήκαμεν ὄρον, *ib.* 42<sup>89</sup> ἐπὶ τὴν ἀ. ὄφρυν and *Preisigke* 3556 (on a mummy). On P Ryl I. 30<sup>12</sup> (i/B.C.), a few lines from a historical work, Prof. Hunt observes that "the use of the preposition ἀπέναντι, of which Stephanus quotes no example earlier than Polybius," may perhaps give "some indication of the date of the work." Wackernagel, *Hellenistica*, p. 3 ff., quotes ἔναντι c. gen. from a very old Cretan inscr., and ἔναντι from Delphi (B.C. 198): in both dialects ἀντί was still used in the old local sense. From this Doric Greek it passed into the Κοινή about B.C. 300. He goes on to discuss its relations with ἐναντίον, etc.

### ἀπερισπάστως.

The adj. is common. Thus P Grenf. I. 11<sup>11</sup>.<sup>8</sup> (B.C. 157) τοῦτου δὲ γενομένου καὶ ἀπερίσπαστος ὢν δυνήσομαι ἀπροφασίστως εἰς τὸ βασιλικὸν τὰ ἐκφόρια ἀπομετρήσαι. P Oxy II. 286<sup>17</sup> (A.D. 82) ὅπως παρέχωνται ἡμᾶς ἀπερισπάστους [καὶ] ἀπαρευοχλήτους ὑπὲρ τῆς προκειμένης ὀφειλῆς καὶ ἀποδώσειν ταῦτα, "in order that they may secure us against any liability or trouble in connexion with the aforesaid debt, and may repay it" (Edd.). In P Oxy VI. 898<sup>16</sup> (A.D. 123) ὑποθέσθαι ὅσα ἔχω ἐν τῇ 'Οάσει [ἢ] κτήματα [λα]βόντα τοῦ Διοσκόρου [ἢ] γράμματα ἀπερίσπαστον, the editors translate "to mortgage all my property in the Oasis in return for a deed of release received from Dioscorus," and explain γράμματα ἀπερίσπαστον as a deed of indemnification, distinguished by the formula ἀπερίσπαστον παρέσθαι or some equivalent phrase. In l. 18 of this same papyrus the deed is called ἡ ἀπερίσπαστος simply. The development of meaning is exactly like that of our "security," in the commercial sense. Other examples of the word are P Rein 18<sup>40</sup> (B.C. 108), BGU IV. 1057<sup>22</sup> (Aug.), P Lond 932<sup>9</sup> (A.D. 211) (= III. p. 149), and P Amh II. 101<sup>10</sup> (early iii/A.D.), etc.

### ἀπερίτμητος.

On the possibility that this harsh word may have been coined by the Greek Jews of Alexandria to express the contempt with which they regarded the uncircumcised, see Deissmann *BS*, p. 153. Of course it must be remembered that περιτέμνω itself is familiar in papyri, in connexion with the circumcision of priests in Egyptian temples: see Otto *Priester* i. p. 214.

### ἀπέρχομαι

occurs in a special sense in the affectionate letter of Philonides to his father the "architect" Cleon, P Petr II. 13 (19)<sup>7</sup> (middle of iii/B.C.) (= Witkowski<sup>2</sup>, p. 19), ζώντός σου καὶ εἰς θεοῦς ἀπελθόντος. So, much later, in the beautiful simplicity of a Christian epitaph, *Preisigke* 1190: Ταῖσαι ἐβλῶσεν

εἰκουσι ὀκτώ, γ(ίνονται) (ἔτη) κῆ' Εἰς λαμπρὰν (sc. γῆν) ἀπήλθεν—a striking contrast to the monotonous ἄωρε χαίρε on the pagan tombs of the young. For the ordinary use of the word, it is sufficient to cite P Par 32<sup>5ff.</sup> (B.C. 162) γινώσκετε, ἀφ' οὗ ἀφ' ὧμῶν ἀπελήλυθα, μὴ ἐσχοла[κέν]αι με . . . [ποιεῖν ὅσα] ἐνέτειλας, BGU III. 884<sup>ii. 13f.</sup> (ii/iii A.D.) πρὶν οὖν ἀπέλθης πρὸς Χαιρήμονα, ἀνά(βαινε) πρὸς με, ἵνα σοι ἀποτάξομαι. It may be noted that "in later times the idea of the word goes forward to the goal" (Üsener, *Pelagia-Legenden*, p. 49). So in *Pelagia*, p. 7<sup>8</sup> ἀπήλαμεν ἐν τῇ μεγάλῃ ἐκκλησίᾳ, "we arrived at the great church"; and much earlier in BGU III. 814<sup>30</sup> (iii/A.D.) γέλωσκε ὅτι λοιποῦμαι ὅτι οὐκ ἀπήλθα ἐγγὺς τοῦ ἀδελφοῦ, "have never come near my brother," *ib.* 22<sup>22</sup> ἔλεγε ὅτι ἐὰν ἀπέλθω εἰς οἶκον, πέμπω σ[οι] πάντα· οὐδὲν μ[οι] ἐπέμψαται (= -τε) . διὰ τῆς; The ἀπό has thus done for this word what it did in early times for ἀφικνέομαι, *perfectivizing* the action: see *Proleg.* p. 111 ff. So also with ἀποβαίνω.

### ἀπέχω.

Deissmann (*BS* p. 229 and *LAE* p. 110 ff.) has already shown how much light is thrown on the NT use of this word (Mt 62, 5<sup>10</sup>, Phil 4<sup>18</sup>) by the papyri and ostraca. There it is constantly found in the sense of "I have received," as a technical expression in drawing up a receipt. Consequently in the Sernion on the Mount we are led to understand ἀπέχουσιν τὸν μισθὸν αὐτῶν, "they can sign the receipt of their reward: their right to receive the reward is realised, precisely as if they had already given a receipt for it" (*BS* p. 229). To the almost contemporary instances of this usage which Deissmann gives, BGU II. 584<sup>5f.</sup> (A.D. 44) καὶ ἀπέχω τὴν συνεκχωρημένην τιμὴν πᾶσαν ἐκ πλήρους, and *ib.* 612<sup>2f.</sup> (A.D. 57) ἀπέχω παρ' ὧμῶν τὸν φόρον τοῦ ἐλα[ῖ]ουργίου, ὃν ἔχετ[ε] [μοι] ἐν μισθώσει, we may add a few exx. which might be multiplied almost indefinitely: P Par 52<sup>3</sup> (B.C. 163-2) ἀπέχι παρ' ἐμοῦ τιμῆς ὀθόνια, P Tebt I. 109<sup>17</sup> (B.C. 93) τάλαντον ἐν, ὃ ἀπέχουσιν οἱ προγεγραμμένοι π[α]ρὰ Πετεσοῦχου, BGU III. 975<sup>20ff.</sup> (A.D. 45) (= *Selections*, p. 43) ἀπέχι ἡ Τεσεν[ο]ῦφισ τὴν ὀφίλη[μένην] ὃ Π[α]ρ[οῦς] φερνή[ν] ἀργυρίου: we might suggest τὴν ὀφίλη (i. e. εἰ) [αὐτῇ] as a rather simpler emendation than the editor's ὑπὸ τοῦ Παοῦτος—the substitution of η for (ε) has a parallel in l. 5 of this illiterate deed of divorce. Also PSI 39<sup>8</sup> (A.D. 148) ἀπέχειν τὴν συμπεφωνημένην τιμὴν ἀργυρίου δραχμὰς ἑκατὸν ὀγδοηκονταοκτώ, etc. For the subst. ἀποχή, which is used exactly in the sense of our "receipt," cf. P Oxy I. 91<sup>25</sup> (A.D. 187) κυρία ἡ ἀποχή, "the receipt is valid," *ib.* II. 269<sup>ii. 8</sup> (A.D. 57) ἐὰν σοι δῷ τὸ ἀργύριον δὺς αὐτῷ ἀποχήν, "if he gives you the money, give him the receipt," *Ostr* 50 (i/A.D.) τὴν προτ(έραν) ἀποχ(ήν), and often. An important note by Albert Thumb (in *Neue Jahrbücher f. d. kl. Altertum*, 1906, p. 255) shows that the function of the *perfectivizing* preposition is to supply a present answering to the past ἔσχον. In receipts we find regularly ἀπέχω and ἔσχον, hardly ever (as *Ostr* 1417, 1430) ἀπέσχον, still less ἀπέσχηκεν, as in BGU IV. 1058<sup>18</sup> (Augustus). See further Wilcken *Ostr.* i. p. 85 f. and H. Erman in *Archiv* i. p. 77 ff.

For the intransitive sense of the verb "to be away, distant," cf. P Strass I. 57<sup>6</sup> (ii/A.D.) μηδὲ μελῖον ἀπεχουσὼν ἀλλήλ[ων], and *Michel* 466<sup>9</sup> (iii/B.C.) ἀπέχον ἀπὸ τῆς γῆς



[ἐ]φ' [δ]σον ποδῶν ἐπ[τ]ά, a vessel "distant from the shore as much as seven feet," P Lille I. 1<sup>5</sup> (B.C. 259-8) χώματα γ ἀπέχον ἀπ' ἀλλήλων σχοινία κῆ, *ib.* 2<sup>2</sup> (iii/B.C.) ἀπέχει δὲ ἡ γῆ αὐτῇ [why not αὐτῇ?] ἀπὸ τῆς κώμης στάδια ἑ, etc. It may be added that the impersonal sense of "it is enough," "it is sufficient," often given to ἀπέχει in the difficult passage Mk 14<sup>41</sup> is rejected by de Zwaan (*Exr.* VI. xii. p. 452 ff.), who understands the word in the usual commercial sense referred to above—"He (Judas) did receive (the promised money)"—and refers to P Leid I. p. 97, for similar instances of ἀπέχει with this meaning standing by itself. For the middle, as in 1 Th 4<sup>3</sup>, etc., cf. *Syll* 350<sup>10</sup>, a rescript of Augustus (B.C. 31) τῆς τῶν πολεμίων ὀμότητος οὐδὲ τῶν ναῶν οὐδὲ τῶν ἱερῶν τῶν ἀγιωτάτων ἀποσχομένης.

### ἀπιστέω.

P Oxy III. 471<sup>4</sup> (ii/A.D.) π[ρ]οσθήσω τι κύριε περ[ι] οὗ θαυμάσεις οἶμαι καὶ ἀπ[ισ]τήεις ἕως ἂν τὰ γράμ[μα]τα ἀναγνώγωμεν (with 2nd ν deleted and μεν written above), "I will add a fact, my lord, which will, I expect excite your wonder and disbelief until we read the documents" (Edd.). P Oxy II. 237<sup>v.5</sup> (A.D. 186) has τάχα ἀπιστεύσας εἰ κτλ.: here we must assume a momentary slip of spelling with πιστέω in mind—of course ἀπιστέω is an impossible word even in papyri. *Syll* 802<sup>24</sup> (dialect, iii/B.C.) ἀπιστεῖ τοῖς ἰάμασιν καὶ ὑποδίσυρε τὰ ἐπιγράμ[μα]τα, said of a sceptic at the Asclepios temple in Epidaurus. So lines 30, 31. The appearance of the word for "incredulity" helps the case for ἀπειθέω as retaining its proper force.

### ἀπιστία

appears in the quasi-Ionic ο. the illiterate P Par 23<sup>5</sup> (B.C. 165) κατ' ἀπιστηγῆν: ἀπιστή was the real Ionic, and we have to take this as a mere blunder—see Mayser *Gr.* pp. 11 f., 130.

### ἄπιστος

may be cited from *Syll* 802<sup>32</sup> (iii/B.C.) meaning first "incredible" and then "incredulous": ὅτι τοῖνυν ἔμπροσθεν ἀπιστεῖς αὐτοῖς (the inscriptions recording cures), οὐκ ἐοῦσιν ὅπιστοις, τὸ λοιπὸν ἔστω τοι, φάμεν, Ἀπιστος δν[ομα]. It is MGr.

### ἀπλότης.

*Kaibel* 716<sup>5</sup> (Rome) ἤσκι τὴν ἀπλότητα, φίλους ὑπὲρ αὐτὸν ἐτίμα. The word is found *OGIS* 764<sup>1</sup> (ii/A.D.) unfortunately with a *hiatus* both before and after. On its biblical use see Charles's note on *Test. xii. patr.* Iss. iii. 1.

### ἀπλοῦς.

The papyri have sundry uses of this word which effectively dispose of the contention that "the *moral* sense is the only one lexically warranted" (see Grimm-Thayer). Thus P Gen I. 21<sup>13</sup> (ii/B.C.), the marriage-contract already referred to (under ἀπαλλάσσω), where it is enacted that in the event of the wife's being set free, the husband shall repay τὴν φερνὴν ἀπλῆν, "the marriage-dowry pure and simple," but that in the event of his not doing so at the proper time he shall repay it with interest. In this sense we often find ἀπλοῦς contrasted with σὺν ἡμιολίᾳ, as in BGU IV. 1056<sup>18</sup> (Augustus) ἐκτεῖσαι τὸ μὲν δάνηον σὺν ἡμιολίᾳ, τοὺς δὲ

τόκους ἀπλοῦς, *ib.* 1147<sup>17</sup> (B.C. 13). P Cairo Preis 1<sup>13</sup> (ii/A.D.) πρᾶσις ἦν ἀπλὴ ἀνεύθυνος, P Tebt II. 340<sup>14</sup> (A.D. 206) τὸ δὲ συναίρεμα τοῦτο διισσὸν(ν) γρα(φέν) ἐπὶ τῷ ἀπλοῦν συνηγῆναι "to be considered as one," P Oxy VI. 921 *recto* (iii/A.D.) where mention is made of different kinds of πήχεις—ἀπλοῖ, καμαρωτικοί (or -ωτοί) and ἐμβαδοί (see the editors' introduction), with the reference to a ἀπλοῦν οἴκημα in *OGIS* 483<sup>111</sup> (ii/B.C.), will serve to illustrate the variety of "non-moral" senses left to the word in the vernacular. In P Petr I. 12<sup>20</sup> (iii/B.C.) ἀπλοῖδιον (for the Homeric ἀπλοῖς) is used to denote a single garment. The moral sense is well illustrated by *Syll* 633<sup>12</sup> (ii/A.D.) καὶ εὐεχαιατος γένου[τ]ο ὁ θεὸς τοῖς θεραπεύουσιν ἀπλῇ τῇ ψυχῇ. For the adverb see the separate article. In MGr ἀπλός means "simple, naive, natural."

### ἀπλῶς.

The adverb is frequent in legal documents to lend emphasis to a statement: P Oxy II. 237<sup>vi.21</sup> (A.D. 186) ἄλλο ἀδίκημα εἰς αὐτὸν ἀπλῶς, "any other single act of injustice against himself," cf. P Flor I. 28<sup>15</sup> (ii/A.D.) παντὸς ἀπλῶς εἶδους, and similarly P Amh II. 96<sup>3</sup> (A.D. 213). So with the negative P Lond 1218<sup>10</sup> (A.D. 39) (= III. p. 130) οὐκ εἶχον ἀπλῶς πράγμα, P Oxy II. 268<sup>16</sup> (A.D. 58) περὶ ἄλλου μηδενὸς ἀπλῶς ἐνγράφτου ἢ ἀγράφου πράγματος, "concerning any other matter whatever written or unwritten," *ib.* VI. 906<sup>5</sup> (ii/iii A.D.) μηδὲ περὶ ἄλλου μηδενὸς ἀπλῶς μέχρι τῆς ἐνεστώσης ἡμέρας, "or on any other subject whatever up to the present day": and the short P Tebt II. 490 (B.C. 92 or 59) μὴ κατεγγύα μηδὲν τὸν Κόμωνος τοῦ Κόμωνος πρὸς μηδὲν ἀπλῶς. In a philosophic letter of iv/A.D., P Oxy I. 120<sup>3ff.</sup>, the editors translate χρὴ γὰρ τινα ὁράτε αἰαντὸν ἐν δυστυχίᾳ κἂν ἀναχωρῶν καὶ μὴ ἀπλῶς μάχαισθαι τῷ δεδομένῳ, "when a man finds himself in adversity he ought to give way and not fight stubbornly against fate." Reference should be made to Hort's abundant illustrations in his note upon Jas 1<sup>5</sup>.

### ἀπό.

In this and the other prepositions of very wide and general use we have not pretended to any fullness: they would afford abundant material for a fair-sized treatise. We only notice such special uses as we have remarked in our reading, and have therefore passed over most of the common and obvious uses. On ἀπό there are some illustrations in *Proleg.* which may be recalled with some additions. There is the *partitive* use (pp. 102, 245), still current in MGr: so P Petr III. 11<sup>20</sup> (B.C. 234) ἀφείσθ[ω] ἀπὸ τῶν ὑπαρχόντων μοι [σ]φμάτων [ἐλ]εύθερα Δ. καλ' Α., *ib.* II. 11 (1)<sup>5</sup> (= *Selections* p. 7) (iii/B.C.) ἀπὸ τούτου τὸ μὲν ἤμυσιν . . . τὸ δὲ λοιπὸν κτλ. P Tebt II. 299<sup>13</sup> (c. A.D. 50) ἀπολυσίμ[ο]ιν ἀπὸ ἀνδ[ρῶν] πεντήκοντα "one of the 50 exempted persons" (Edd.), P Iand 8<sup>9</sup> (ii/A.D.) διεπεμψάμην σοι . . . ἀ[πὸ] τοῦ ο[ἴ]νου Κνίδια τρία, etc. To Kuhring's scanty exx. (p. 37) for ἀπό of *agent* (cf. *Proleg.* pp. 102, 246) add *Syll* 655<sup>8</sup> (A.D. 83) συντετηρημένα ἀπὸ βασιλέων καὶ Σεβαστῶν, P Lond 1173<sup>12</sup> (A.D. 125) (= III. p. 208) ἕως πεισθῆς ἀπ' αὐτοῦ, P Flor II. 150<sup>6</sup> (A.D. 267) ἀ. τῶν μυῶν κατεσθιόμενα, BGU IV. 1185<sup>26</sup> (Augustus or earlier) μηδὲ κατακαλεῖσθαι ἀπὸ μηδεν(ός). It is universal in MGr, but its very limited use in papyri and NT suggests that in the Hellenistic period it



had only local currency. Various uses under the general heading of *source* are collected in Kuhring p. 35 f.: add the remarkable BGU IV. 1079<sup>25</sup> (A.D. 41) (= *Selections* p. 40) ὡς ἂν πάντες καὶ σὺ βλέπε σατὸν ἀπὸ τῶν Ἰουδαίων "like everybody else, you too must beware of the Jews." The familiar NT idiom (Mk 8<sup>15</sup> *al*) may be translation Greek still, but it is evidently possible enough in vernacular untouched by Semitic influence. Kuhring's instances cover the categories of *cause*, *authorship*, *receipt*, *inheritance*, but not *instrument*: there are numerous exx. of καθαρὸς ἀπὸ and the like (once regarded as Semitism!). Sometimes the καθαρὸς is dropped, and ἀπὸ is practically = ἀνευ: see Kuhring p. 53 f., and add P Lips I. 161<sup>9</sup> (A.D. 138) πα[ρ]αδ[ώσω σοι] σὺν ταῖς ἐφαιστωσῶσις θ[ύραις] κ[αί] κλεισί καὶ ἀπὸ πάσης ἀκαθαρσίας: on P Fay 345 the edd. note "cf. CPR 38<sup>21</sup>, BGU I. 39<sup>21</sup>, etc., where these phrases occur without καθαρὸς." Not that καθαρὸς is really to be supplied: the *privative* ἀπό, as Kuhring calls it, is quite naturally developed. Cf. P Tebt II. 420<sup>4</sup> (iii/A.D.) ἀπὸ ζημίας, "blameless." In P Oxy VIII. 1103<sup>3</sup> (A.D. 360) a certain Eutrygius is called ἀπὸ λογιστών "ex-logistes": Prof. Hunt notes "On the titular use of *ex* and ἀπὸ see Mommsen *Ephem. Epigr.* v. p. 128-9, and cf. e.g. 133<sup>4</sup> ἀπὸ ὑπάτων [A.D. 550], 893<sup>2</sup> ἀπὸ μεζόνων [vi/vii A.D.], P [Lond] 233<sup>5</sup> [= II. p. 273-A.D. 345] ἀπὸ ἐπάρχων, P Flor I. 71 *passim* [iv/A.D.]." On its relations with ἐκ, παρά and ὑπὸ see *Proleg.* p. 237: add *Preisigke* 997 and 998, two προσκυνήματα from the same place, dated respectively A.D. 4 and A.D. 16-7, with ὑπὸ χειμῶνος ἐλασθεῖς in the first and ἀπὸ χειμῶνος ἐλασθεῖς in the other. We may further note the idiomatic use of ἀπὸ in Mk 7<sup>4</sup> ἀπ' ἀγορᾶς, 15<sup>21</sup> ἀπ' ἀγορῶν, "fresh from market," "from field-work," which is well illustrated by such phraseology as that in *Syll* 567 (ii/A.D.), a tariff prescribing the number of days of ceremonial impurity following certain acts, described as τὰ ἐκτός: thus ἀπὸ τυροῦ ἡμέ(ρας) ἄ, ἀπὸ φθορέων ἡμέ(ρῶν) μ, ἀπὸ κήδους [οἰκ]είου ἡμέ(ρῶν) μ, ἀπὸ συνουσίας νομίμου they may enter the shrine the same day after washing and anointing. Cf. Deissmann *BS* p. 227. Among phrases with ἀπὸ we may note one in P Ryl II. 157<sup>21</sup> (A.D. 135) εἰ χρεῖα γείνυντο [ποτίσαι] ἐν ἀναβάσει [γ.ν.] ἀπὸ ποδὸς τὴν αὐτὴν νοτίνην μερίδα, "if need arises at the inundation to water the same southern portion by foot." It seems clear that this refers to the same method of irrigation which appears in Deut 11<sup>10</sup> (LXX) ὅταν σπεύρωσιν τὸν σπῶρον καὶ ποτίζωσιν τοῖς ποσὶν αὐτῶν ὥσει κῆπον λαχανίας: see Driver *in loc.* The editors in their note cite a papyrus with ἀπὸ ποδὸς ποτισ[μ]οῦ. In ἁλεις ἀπὸ ποδός (BGU I. 220, 221, III. 756) the sense is different, perhaps "from the bank" (lit. "on foot"). In P Rein 18<sup>41</sup> (B.C. 108) we note μέχρι [ἂν ἀπὸ] τοῦ σπῶρου γένηται "until he has finished his sowing." For ἀπὸ denoting *matter* or *material*, as Mt 3<sup>4</sup>, cf. *Priene* 117<sup>72</sup> (i/B.C.) στεφανώσα[ι] . . . στεφ[φ]άνῳ χρυσέῳ ἀπὸ χρυσοῦ. The phrase ἀπὸ μέρους may be provisionally illustrated by P Ryl II. 133<sup>17</sup> (A.D. 33) αὐθάδως κατέσπασεν ἀπὸ μέρους "ventured to pull it partly down": see further under μέρος. On ἀπ' αἰῶνος we gave some parallels under αἰών: add *Preisigke* 176<sup>4</sup> (A.D. 161-80) πρώτου τῶν ἀπ' αἰῶνος. Ἀπὸ τοῦ νῦν is illustrated by Deissmann *BS* p. 253, and ἀπὸ τοῦ βελτίστου *ib.* 93: add P Tebt I. 5<sup>89</sup> (B.C. 118), II. 282<sup>8</sup> (late ii/B.C.), P Fay 12<sup>6</sup> (B.C. 103). See further *Proleg.* p. 9 for Rev 1<sup>4</sup>, on which

more may be said under εἰμί. Rossberg's dissertation systematically illustrates papyrus usages of ἀπό, as far as its date (1908) allows: it ought perhaps to be observed that the extracts are not always correctly transcribed. There is an elaborate dissertation on later uses of ἀπό in composition by K. Dieterich in *Ind. Forsch.* xxiv. pp. 87-158, on which cf. Fränkel, *Wochenschr. f. klass. Philol.*, 1909, p. 369 ff.

### ἀποβαίνω.

For the metaphorical sense (as in Lk 21<sup>13</sup>, Phil 1<sup>19</sup>) cf. P Petr III. 42 H (8) f<sup>5</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 15) νυνὶ [δὲ ἐν φόβῳ] ἐ[ἰ]μι οὐ μετρίῳ, πῶ[ς] τε σοὶ ἀποβήσεται καὶ ἡμῖν. *Syll* 406<sup>10</sup> (A.D. 147—a reply of M. Aurelius to an address of congratulation on the birth of a son who had died after it was sent) εὐνοία ὑμῶν, ἣν ἐνεδείξασθε συννησθέντες μοι γεννηθέντος υἱοῦ, εἰ καὶ ἐτέρως τοῦτο ἀπέβη, οὐδὲν ἦττον φανερὰ ἐγένετο. The literal sense may be illustrated by the use of the verb, with its nouns ἀπόβασις and ἀποβατικόν, to denote a kind of chariot race in which one of two men in a car had to jump off: see *Syll* 670 (i/ii A.D.) and notes. Schlageter (p. 59) quotes ἀπόβασις from a Delos inscr. in *BCH* xiv. p. 399<sup>115</sup> (B.C. 279), where it means "place of exit," the classical meaning having been "landing."

### ἀποβάλλω.

*Syll* 324<sup>20</sup> (i/B.C.) τῆς πόλεως ἀποβεβλημένη[s] ἀγαθὸν [πολείτην]. The words τὰ ἀποβάλλοντα are used as a designation for certain δημόσια ἐδάφη in P Flor I. 20<sup>15</sup> (A.D. 127) (= *Chrest.* I. p. 422), but the reason for the designation is by no means clear: see the note by Vitelli, who favours a sense = "fruitful," and compares the somewhat similar usage in P Gen I. 61<sup>0</sup> (ii/A.D.) μήτε ἐκ τ[οῦ] κεφαλαίου τι αὐτοῖς [ἀ]ποβεβληκέναι. P Ryl I. 28<sup>42</sup> (iv/A.D.) tells us that one kind of "quivering" means that πολλὰ ἀποβάλλει ὁ τοιοῦτος, and in 130 one whose left shin quivers ἀποβαλεῖν πρόσωπον ὑποτακτικόν, "will lose a subordinate person." PSI 321<sup>7</sup> (A.D. 208) μὴ ἐξείναι δὲ ἡμῖν ἀποβαλέσθαι σε τῇ[s] μι[σ]θώσῳ.

### ἀποβλέπω.

For this NT ἄ. εἰρ. (Heb 11<sup>26</sup>) cf. *Syll* 656<sup>10</sup> (Ephesus, ii/A.D.) ἀποβλέπων εἰς τε τὴν εὐσέβειαν τῆς θεοῦ καὶ εἰς τὴν τῆς λαμπροτάτης Ἐφεσίων πόλεως τεμήν.

### ἀπογίνομαι.

P Ryl II. 65<sup>9</sup> (B.C. 67?) has ἀπογεγονότα πλείονα σώματα, "several corpses." P Grenf II. 69<sup>10</sup> (A.D. 265) τῷ ἀπογεγονότῳ πατρὶ αὐτοῦ, "his departed father." P Lips I. 29 (A.D. 295) has aor. partic. *ter* in the same sense—so *Syll* 727<sup>15</sup> (iii/B.C.) and 850<sup>12</sup> (ii/B.C.); but three or four iv/A.D. documents in the same collection show the general meaning "depart" c. gen.

### ἀπογραφή.

It is hardly necessary to observe that a very large number of the papyri are census papers, and that by their aid a fourteen years' period has been established during the Imperial age: the discovery was first made by Wilcken, *Hermes* xxviii. p. 230 ff. (1893). The oldest certainly dated census paper is one of A.D. 34, published in *Philologus* lxxi. p. 24 ff.: ἀπογράφομαι εἰς τὸ ἐν[ε]στὸς ἔτος Τιβερίῳ Καίσαρος

Σεβαστοῦ. The editor, S. Eitrem, remarks that P Oxy II. 254 probably belongs to A.D. 20. See Grenfell and Hunt's long introduction to that document, discussing the argument of Sir W. M. Ramsay in his *Was Christ Born at Bethlehem?* (1898); and note that they think P Oxy II. 256 might even go back to A.D. 6. For the κατ' οἰκίαν ἀπογραφὴ of the Ptolemaic period, see P Petr III. 59 (d), a very early example. They were made every year, and included the name of the owner and other occupants of each house, then the total number of inhabitants, and the number of males. In later times we find in the ἀπογραφὴ a return of property, as in P Oxy I. 72 (A.D. 90),—of a slave, as *ib.* 73 (A.D. 94), and of sheep and goats, etc., as 74 (A.D. 116)—the two latter are examples of the annual registration. See Wilcken, *Grundzüge* I. p. 175 f., and for the Imperial census pp. 192 f. and 202 f. He accepts P Oxy II. 254 and 255 as belonging to the census of A.D. 19–20 and 47–8 respectively; and agrees with Grenfell and Hunt that “this census was established in B.C. 10–9 or A.D. 5–6.” In favour of this is the fact that the new λαογραφία, poll-tax, which was closely connected with the census, was in operation in B.C. 19–8. Wilcken's points must not be repeated here, for we cannot spare room for the *Realien*. He shows that the purpose of the census was to determine the total population of Egypt, and each person according to his residence, ἴδια: this is specially brought out by the edict of Vibius Maximus (P Lond 904 = *Selections* no. 28), in which the Prefect orders all to return to their homes for the census of A.D. 104. (See further on this Wilcken's introduction to the document in *Chrest.* I. 202, p. 235 f., and Deissmann *LAE* p. 268 f. There seems to be an unnoticed reference to this requirement in the late iii/A.D. document, P Oxy VIII. 1157: the writer asks his sister to register him in his absence if possible, and if not to let him know, that he may come and do it.) Wilcken shows that personal attendance to the duty of εἰκονισμός (cf. P Oxy VII. 1022) was necessary, and brings into connexion the story of Lk 2. The only thing he does not explain is his own use of the term “legend” (*l.c.* p. 194). The deduction so long made from Luke's shocking blunders about the census apparently survives the demonstration that the blunder lay only in our lack of information: the microbe is not yet completely expelled. Possibly the salutary process may be completed by our latest inscriptional evidence that Quirinius was a legate in Syria for census purposes in B.C. 8–6 (see *Expositor* VIII. iv. pp. 385, 481 ff.).

### ἀπογράφομαι.

On the general subject we have included everything under the noun above. The verb is used as a “vox sollemnis” in P Petrie II. 11 (2)<sup>9</sup> (mid. iii/B.C.) (= Witkowski<sup>2</sup>, p. 6) ἀπογέγραμμαι δὲ ἐπὶ τελώνιον τὸ οἰκόμεδον κτλ, “I have registered as subject to tax the site bringing 17½ dr. rent.” So P Oxy I. 36<sup>ii.11</sup> (ii/iii A.D.), where, in connexion with the payment of customs, it is laid down that ἐὰν μὲν εὐρεθῇ τ[ ] ἕτερον ἢ δ ἀπεγράψατο, στερήσιμον ἔστω, “if anything be discovered other than what was declared, it shall be liable to confiscation.” If not, the τελώνης had to repay to the merchant the cost of unloading his ship for examination. It is usually the middle voice that is employed—a fact not unconnected with the personal responsibility already noticed. But in P Ryl II. 103<sup>17, 20</sup> (A.D. 134) we have ἀπεγράφ(η),

[ἀπεγ]ρά[φ]ησαν, as against ἀπεγράψατο (-αντο) in other places in the document: the former simply gives the fact of the registration, which indeed in one case, that of a slave's child, was effected by the head of the family.

With the use of the verb in Heb 12<sup>23</sup> may be compared *Αποκ. Pauli* (ed. Tischendorf), p. 39 f.: γινώτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πάντα τὰ πραττόμενα παρ' ὑμῶν καθ' ἡμέραν ἄγγελοι ἀπογράφονται ἐν οὐρανοῖς.

### ἀποδεύκνυμι.

P Alex 4<sup>9</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 51) ἀποδεξιόμεν σε, “we shall report you.” For the middle cf. *Syll* 521<sup>19</sup> (B.C. 100) the newly admitted *εφέβι ποιησάμενοι* . . . μελέτην ἐν τοῖς ὅπλοις ἀπέδειξαν τοῖς . . . Θεσείοις. The verb is very common in the sense of “appoint” or “nominate”: in P Ryl II. 153<sup>17</sup> (A.D. 138–61) ἀποδίννυμι τὸν υἱόν as heir to my estate. Generally it is used of “proclaiming” an appointment to public office. Thus in the rough draft of a public proclamation of the accession of Nero we are told ὁ δὲ τῆς οἰκουμένης καὶ προσδοκηθεὶς καὶ ἐλπισθεὶς Αὐτοκράτωρ ἀποδεδεῖκται, “the expectation and hope of the world has been declared Emperor” (P Oxy VII. 1021<sup>6ff.</sup>, A.D. 54), and in the same Emperor's speech to the Greeks he describes himself as δ[η]μαρχικῆς ἐξουσίας τὸ τρισκαίδεκατον ἀποδεδειγμένος = *designatus* (*Syll* 376<sup>38</sup>, A.D. 67, with Dittenberger's note). Other examples are P Petr III. 36 (a) *verso* 17 ἐπ[ ] τῶν ἀποδεδειγμένων ἐπισκόπων “in the presence of the appointed supervisors,” P Gen I. 36<sup>2</sup> (ii/A.D.) Ἀνουβίωνι ἀποδ[εδε]ιγμένῳ γυμνασιάρχῳ, and from the inscriptions *OGIS* 437<sup>92</sup> (i/B.C.) οἱ ὑφ' ἐκατέρων τῶν δῆμων ἀποδειχθέντες ἄνδρες ἐπὶ τῶν συλλύσεων Σαρδιανῶν, *Syll* 409<sup>11</sup> (ii/A.D.) ἀποδειχ[θέν]-τος ὑπὸ θεοῦ Ἀδριανοῦ, etc.

This use of the verb adds point to 2 Thess 2<sup>4</sup>, where the man of lawlessness is described as ἀποδεκνύντα ἑαυτὸν ὅτι ἔστιν θεός—he actually “proclaims” himself as God (see further Milligan *ad l.*). For the other meaning, “demonstrate,” as in Ac 25<sup>7</sup>, cf. P Par 15<sup>34f.</sup> (B.C. 120) ἠρώτησεν τὸν Ἑρμίαν εἰ τινα ἀποδείξειν παράκειται (so Radermacher *Gr.* p. 152 f.) ὡς ἔστιν αὐτοῦ προγονική, P Lond. 904<sup>34</sup> (A.D. 104—see above, under ἀπογραφὴ) (= III. p. 126) οἱ ἀποδ[εδε]ξαντες ἀναγκ[αίαν] αἰ[ ]τῶν τὴν παρουσίαν, who have “proved” their inability to return home for the census, P Fay 32<sup>15</sup> (A.D. 131) πρότερον ἀποδείξω ὑπάρχειν “I will first establish my title to the ownership” (Edd.), and BGU II. 388<sup>ii.18</sup> (ii/iii A.D.) ἐκ τῆς κατ' οἰκίαν ἀπογραφῆς ἀποδεύκνυται, πλὺς ἔστιν δούλος. The verb in MGr (ἀποδείχνω) means “prove.”

### ἀπόδειξις.

P Lond 921<sup>10</sup> (ii/iii A.D.) (= III. p. 134) καὶ εἰς ἀπόδειξιν [ὑπε]θέμην σοι τὰ ὑπογεγρ[αμμένα] “in proof thereof.” P Oxy II. 257<sup>19</sup> (A.D. 94–5) καθ' [ās] ἐπήνεγκεν ἀποδείξεις, “in accordance with the proofs he produced.” P Amh II. 77<sup>32</sup> (A.D. 139) ἵνα δυνθῶ τὴν ἀπόδειξιν ἐπ' αὐτοὺς π[ο]ιησ[ά]-μενο(s) τυχεῖν καὶ τῆς ἀπὸ σοῦ εὐεργεσίας, “in order that I may produce the proofs against them and obtain your beneficence” (Edd.). P Tebt II. 291<sup>41</sup> (A.D. 162) (= *Chrest.* I. p. 163) [ἀπ]όδειξιν δοὺς τοῦ ἐπιστάσθαι [ιε]ρατικὰ [καὶ] Αἰγύπτια γράμ[ματ]α, a priest gives proof of his qualifications by his knowledge of hieratic and Egyptian



writing. *Syll* 521<sup>48</sup> (see above under ἀποδείκνυμι) ἐπο[ι]ήσαντο . . . ἐπ' ἐξόδῳ τῆς ἐφηβείας τὴν ἀποδεί[ξιν] τῇ βουλῇ. In P Tur I. 1 vii.<sup>8</sup> (B.C. 116) (= *Chrest.* II. p. 37) it is closely connected with another compound: καὶ μετὰ τὰς ἐπιδείξεις ταύτας αἰτεῖσθαι αὐτὸν τὰς περὶ τῆς οἰκίας ἀποδείξεις, "tandem, hisce demonstratis, iam ipsi licuisset a nobis documenta petere, quae ad domum attinent" (Peyron). BGU IV. 1141<sup>12</sup> (c. B.C. 14) καὶ δέδωκα ἀποδείξεις ἀληθινὰς "genuine proofs." P Catt iii.<sup>9</sup> (ii/A.D.) (= *Chrest.* II. p. 421) ἐὰν τ[ι]να[s] ἐναργεῖς ἀποδ[ε]ίξεις ἔχῃς, ἐὰν ἐπενέ[γ]κῃς, ἀκούσομαι σου (οσοῦ was first written). Cf. *Syll* 729<sup>20</sup> (ii/B.C.) ἄ. σαφεῖς. For the sense "election" (the *nomen actionis* to ἀποδείκνυμι), cf. *Syll* 206<sup>29</sup> (B.C. 274) γίνεσ[θαι] δὲ εἰς τὸ λοιπὸν τὴν ἀπόδειξιν τῶν θεωρῶν κατ' ἐκαστὴν πενταετηρίδα. For a "display," cf. *Syll* 923<sup>93</sup> (ii/B.C.) . . . ποιη[τῶν] καὶ ἱστοριογράφων ἀποδείξεις.

## ἀπόδεκτος.

OGIS 441<sup>100</sup> (i/B.C.) ἀπόδεκ[τα] ὑπάρχειν δέιν. ('Ἀπρόσδεκτος is found in the contrary sense P Oxy II. 2681<sup>8</sup> (A.D. 58) τὴν ἐσομένην ἐξ[ο]δὸν ἄκυρον καὶ πρόσδεκτον (l. ἀπρ.) ὑπάρχειν, "any claim that is made shall be void and inadmissible" (Edd.): cf. the Xanthos inscription *Syll* 633<sup>9</sup> (ii/A.D.) ἐὰν δέ τις βιάσῃται, ἀπρόσδεκτος ἡ θυσία παρὰ τοῦ θεοῦ.) 'Αποδεκτός "laudandus" occurs in Vettius Valens: see under ἀποδέχομαι. The noun ἀποδέκτης, following σί(τ)ου, occurs in *Ostr* 1217 (iii/A.D.), *al.*

## ἀποδέχομαι.

P Oxy VI. 939<sup>10 ff.</sup> (iv/A.D.), a letter from a Christian dependent to his master regarding the illness of his mistress, has the following: συνγνώμην δέ, κύριέ μου, σχολῆς μοι [καὶ εὐνοῦς] ἀποδέξει με εἰ καὶ ἐς τηλικαύτην σε [ἀγῶνι]α ἔκων ἐνέβαλον γράψας περὶ αὐτῆς ὅσα [ἐκομίσω], "please pardon me, my lord, and receive me kindly, though I unwillingly caused you so much anxiety by writing to you the messages which you received" (Edd.). *Syll* 693<sup>61</sup> (iii/B.C.) ἐμφανίζειν δὲ αὐτοῖς ὅτι καὶ νῦν πρῶτοι τὸν ἀγῶνα ταῖς Μούσαις στεφά[ν]ω τὴν ἀποδέχοντ[αι] . . . , *ib.* 790<sup>41</sup> (i/B.C.) ἀγγεύνοντες καὶ νήφοντες καὶ ἀποδεχόμενοι τὰ πινάκια παρὰ τῶν μαντευομένων. OGIS 692<sup>1</sup> (Egypt) οὐκ ἀπεδέξαμην σε τ(ῆς) ἐ[ν] λόγῳ]ς] τριβῆς [ἐνεκεν]. Vettius Valens p. 250<sup>22</sup> τινες μὲν εὐχερεῖς καὶ ἐπακτικοὶ τῆς ἀληθείας ἀποδέχονται, which Kroll renders "laudantur," comparing p. 329<sup>16</sup> ὁθεν ἀποδεκτός ὁ τοιοῦτος. Gildersleeve (*Just. M.* p. 239) remarks on the "respectful" tone of the verb in Ac 24<sup>3</sup> πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα. It survives in MGr.

## ἀποδημέω.

Early examples of this verb are afforded by P Petr III. 42 I<sup>5</sup> (iii/B.C.) εἰμὶ γὰρ πρὸς τῷ ἀποδημεῖν, "for I am on the point of departure" (Edd.), and P Par 46<sup>8</sup> (B.C. 153) ἐγκατελεόπει με ἀποδημήσας. An antithesis which verbally resembles 2 Cor 5<sup>9</sup> may be seen in P Tebt I. 104<sup>17</sup> (B.C. 92) ἐνδημῶν καὶ ἀποδημῶν, in a marriage contract: similarly BGU I. 183<sup>7</sup> (A.D. 85), P. Giss I. 21<sup>19</sup> (B.C. 173), and cf. P Par 69 (iii/A.D.) where the arrivals and departures of a strategus are recorded in his day-book by ἐπι- and ἀποδημέω respectively (cf. *Archiv* iv. p. 374). On P Catt<sup>v</sup>.<sup>80</sup> (ii/A.D.) (= *Chrest.* II. p. 422) ἐὰν γένηται με ἀποδημεῖν, P. M. Meyer observes (*Archiv* iii. p. 84) that the verb is the antithesis

of ἐνδημεῖν, as especially in marriage contracts. Add P Oxy I. 44<sup>18</sup> (late i/A.D.) ἀποδημοῦντός σου, "in your absence," *ib.* II. 326<sup>7</sup> (c. A.D. 45) οὐκ ἔλαβον ἀργύριον παρὰ [τῶν] προπόλων ἀφ' οὗ ἀπέδημη[σα], *ib.* III. 471<sup>8</sup> (ii/A.D.) ἀποδη[μοῦντ]ες ἠγνοήσατε τὰς [τ]ερὶ τούτων γεγραμμένας ὑμ[εῖς] ἐπιστολάς, P Tebt II. 333<sup>7</sup> (A.D. 216) τοῦ πατρός μου . . . ἀποδημήσαντος . . . πρὸς κυνηγίαν λαγῶν, "my father set off to hunt hares," and P Amh II. 145<sup>18</sup> (iv/v A.D.) ἐ[λ]υπήθην διότι ἀπέδημησας ἀλόγως, "I am grieved because you went away without cause" (Edd.). In *Syll* 633<sup>13</sup> (Rom.) ἐὰν δέ τινα ἀνθρώπινα πάσχη ἡ ἀσθενήση ἡ ἀποδημήση σου gives us a good combination. For the subst. cf. P Oxy III. 471<sup>134</sup> (ii/A.D.) τὰς τε ἀποδημίας, P Tebt II. 330<sup>8</sup> (ii/A.D.) ἐμοῦ ἐν ἀποδημίᾳ ὄντος, and P Giss I. 41<sup>11</sup> (Hadrian) ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ντ]ήσας ἀμέληθέντα τυγχ[άνει].

## ἀπόδημος.

*Syll* 154<sup>24</sup> (age or Alexander) τοὺς δὲ ἀπόδημους, ἐπειδὴν ἔλθωσι ἐς τὴν πόλιν, ἀποδοῦναι τὴν τιμὴν διὰ μηνός. *ib.* 427<sup>30</sup> (iv/iii B.C.) (Crete, in dialect) καὶ τ[οὺς] ἄλλοι[ους] πολλίτας ἐξορκῶ, τοῦ[ς] μὲν ἐνδάμους αὐτίκα μάλα, τοὺς δ' ἀποδάμους αἶ κα ἔλθωντι, [ὥς] ἂν δύνωμαι τάχιστα].

## ἀποδίδωμι.

It is unnecessary to illustrate at length this very common verb, the uses of which are on familiar lines. Thus ἀπόδος τῷ δέινῳ is the direction on the back of a letter, e.g. P Oxy II. 293<sup>20</sup> (A.D. 27) ἀπόδο(s) παρὰ Διον[υσίου] Διδύμη τῇ ἀδε[λφῇ]; see also Wilcken *Archiv* v. p. 238 for the use of ἀπόδος to denote the transmission of an official document. Similarly the verb is the appropriate one everywhere for the "paying" of a debt, or "restoring" of a due of any kind—P Eleph I<sup>11</sup> (B.C. 311–0) (= *Selections*, p. 3) of a dowry, 'Ηρακλείδης Δημητρίαι τὴν φερνὴν ἣν προσηνέγκατο (δραχμὰς) Ἄ, an observance due to the gods P Giss I. 27<sup>10</sup> (ii/A.D.) ἴνα . . . τοῖς θεοῖς τὰς ὀφειλομένα[s] σπονδὰς ἀποδῶ, rent *ib.* 46<sup>4</sup> (Hadrian) τὰ [ἐ]κφόρια οὐκ ἀπέδωσαν, P Oxy I. 37<sup>11</sup> (A.D. 49) (= *Selections*, p. 51) of wages for services that have not been fully rendered, ἀποδοῦσαν αὐτὴν 8 ἔλληφεν ἀργύριον, and *ib.* II. 269<sup>5</sup> (A.D. 57) of a loan of money, ἂς ἀποδώσω σοι τῇ τριακᾷ τοῦ Κα[ισαρείου] μηνός. In P Grenf I. 43<sup>7 ff.</sup> (ii/B.C.) [α]ὐτοῦ δὲ μηδ' ἀποδεδωκότος ἡμῖν μ[ηδ]ὲ ἵππον μ[ηδ]ὲ τὴν πορείαν αὐτῆς ἐπ[ι]δε[δω]κότος, we have two compounds well distinguished. For some notes on its flexion see under δίδωμι. The middle ἀποδόσθαι "sell" (Ac 5<sup>8</sup> etc.) may be illustrated from P Tor I. 14<sup>iv</sup>.<sup>22</sup> (B.C. 116) (= *Chrest.* II. p. 34), <sup>vi</sup>.<sup>24</sup> (p. 36) etc. Cf. MGr ἀποδίδω.

## ἀποδιορίζω.

The simplex (if we may so call what is already a compound) may be seen in Wünsch *AF* 3<sup>25</sup> (p. 12) (Carthage, leaden tablet) ἐξορκίζω ὑμᾶς κατὰ τοῦ ἐπ[αν]ω[ν] τοῦ οὐρανοῦ θεοῦ, τοῦ καθημένου ἐπὶ τῶν Χερουβίμ, ὁ διορίσας τὴν γῆν καὶ χωρίσας τὴν θάλασσαν: the writer has got enough Judaism to curse with. For his grammar cf. *Proleg.* p. 60 n.<sup>1</sup>.

## ἀποδοκιμάζω.

P. Giss I. 47<sup>14 ff.</sup> (Hadrian) παραί[ω]ν γὰρ πρὸς τὸ παρὸν γνήσιον οὐχ εὐρέθη, ἀλλ' οὐδὲ ἐδικαίωσα ἀγοράσαι



ἀποδοκιμασθῆναι δυνάμενον, "a girdle-dagger suitable for the present purpose has not been found, and I have not thought it right to buy one that might be rejected." On the use in 1 Pet 2<sup>7</sup> of the LXX ἀποδοκιμάζω instead of ἐξουθενέω as in Ac 4<sup>11</sup> for the Heb דָּחַק in Ps 118<sup>22</sup>, as indicating a progress on Peter's part in Greek ways and speech, see Ramsay *Pauline Studies*, p. 254 f. Vettius Valens uses it twice: p. 278<sup>18</sup> ἐὰν δὲ τοὺς κακοποιούς (sc. εὐρωμεν χρηματίζοντας καὶ τὸν "Ἥλιον ἢ τὴν Σελήνην ἐπιθεωροῦντας [καὶ] τὸν ὠροσκόπον), ἀποδοκιμάζομεν τὴν γένεσιν, p. 313<sup>26</sup> πρὸς τὸ μὴ πλέκεσθαι τινὰς ἢ ἀποδοκιμάζειν τὴν αἵρεσιν.

## ἀποδοχή.

*Syll* 371<sup>21</sup> (Magnesia, i/A.D.) δεδόχθαι . . . τετιμῆσθαι . . . Τύραννον καὶ εἶναι ἐν ἀποδοχῇ τῷ δήμῳ. In *ib.* 656<sup>20 f.</sup> (Ephesus, c. A.D. 148) an ἀγωνοθέτης named Priscus is styled ἀνδρὸς δοκιματάτου καὶ πάσης τειμῆς καὶ ἀποδοχῆς ἀξίου. Field's examples (*Notes*, p. 203) show how much of a formula this ἀποδοχῆς ἀξίος (as 1 Tim 1<sup>15</sup>) had become. The inscription is quoted, with other epigraphic examples, by Bishop Hicks in *CR* i. p. 4, from which may be selected *OGIS* 339<sup>14</sup> (c. B.C. 120) τῆς καλλίστης ἀποδοχῆς ἀξιούμενος παρ' αὐτῷ. Add *Priene* 108<sup>312</sup> (after B.C. 129), 109<sup>284</sup> (c. B.C. 120) ἐν ἀποδοχῇ τῇ μεγίστῃ εἶναι, "to enjoy the highest esteem" (see Fouillat, p. 39).

The derivative ἀποδοχείον, which is found in the LXX, occurs in Rev L 31<sup>19</sup>, 32<sup>2</sup>, 54<sup>18</sup> (B.C. 258), and is apparently to be restored in the much mutilated P Petr III 36 (β) ii. 12 (B.C. 252) βουκόλων κ(ώ)μης ἀποδοχῶ[ι], "in the granary of the herdsmen's village." So P Hib I. 85<sup>21</sup> (B.C. 261).

The phrase μετὰ πάσης ἀποδοχῆς (cf. 1 Tim 1<sup>15</sup>) occurs in *Cagnat* IV. 144<sup>8</sup> (Cyzicus, i/A.D.), of the "general appreciation" of an act of the Princess Antonia Tryphaena.

## ἀπόθεσις.

BGU II. 606<sup>5</sup> (A.D. 306) πρὸς ἀπόθεσιν ἀχύρου. *Syll* 420<sup>16</sup> (iv/A.D. *init.*) τῇ ἀπόθεσει τῶν στεφάνων, the ceremony of resigning a priesthood, the inauguration to which was παράληψις τοῦ στεφάνου (so Ed.). Ἀπόθετος occurs in a petition P Oxy I. 71<sup>11</sup> 19 (A.D. 303), but unfortunately the passage is much mutilated. With the idea of 2 Pet 1<sup>14</sup> we might compare σῶ[μ] ἀποδυσάμενος in *Kaibel* 403<sup>5</sup> (iv/v A.D., but not Christian).

## ἀποθήκη.

The word is by no means so common as might have been expected. In the Indexes to *Oxyrhynchus Papyri* I.-X. it is only noted once, namely P Oxy I. 43 *verso*<sup>111</sup>. 29 (A.D. 295). See also BGU I. 32<sup>3</sup>, *ib.* III. 816<sup>5</sup> (iii/A.D.), and *ib.* 931<sup>2</sup> (iii/iv A.D.) ἐμετρήθη ἀπὸ ἀποθήκης τῆς μέσης ἐλαίου μετρητὰς γ—these are the only occurrences in BGU I.-IV. In P Tebt II. 347 (a banking account, ii/A.D.) the word is repeatedly prefixed to different items, "the sums so indicated being apparently 'deposited' (in a bank?)" (Edd.). Add *Syll* 734<sup>34</sup> (Cos) μὴδ' ἀποθήκη χρᾶσθαι τ[ῇ] αὐλ[ῇ] τῇ ἐν τῷ ἱερῷ, and *Chrest.* II. 96<sup>1</sup> 6 (after A.D. 350), where counsel pleads that the defendant should give up  $\frac{1}{2}$  of δωρεὰς καὶ ἀποθήκης, ἢ τὴν ἀποκατάστασιν ἡμῖν ποιήσασθαι τούτων: Mitteis (p. 116) explains these as "donatio propter nuptias?" and "ein Geschäftsladen." Prof. Thumb notes that the

noun survived in Romance (Span. *bodega*, Fr. *boutique*): this reinforces its ancient Hellenistic record.

## ἀποθησαυρίζω

appears twice in Vettius Valens: p. 16<sup>21</sup> ἀνεύφρανοι ἀποθησαυριζόμενων, 18<sup>12</sup> ἡδέως ἀποθησαυρίζοντων πρὸς τὰ μέτρα τῶν γενέσεων.

## ἀποθλίβω.

P Tor I. 11<sup>13</sup> (B.C. 116) (= *Chrest.* II. p. 32) οἱ ἐγκαλούμενοι ἀποθλιβέντες τῷ μηθενὸς δικαίου ἀντέχεσθαι.

## ἀποθνήσκω.

On the reason why the perfect of this verb was τέθηκα, not ἀποτέθηκα, see *Proleg.* p. 114. Marcus Aurelius, it is true, uses ἀποτέθηκα, a natural result of levelling when the simplex had become obsolete; but the editor of P Iand 9<sup>5</sup> (ii/A.D.) is not thereby justified in restoring ἀπο[τεθ]νῶ[τ]ος. No other part of the simplex survives, and no other compound. An interesting instance of the word occurs in P Par 47<sup>7 f.</sup> (c. B.C. 153) (= *Selections*, p. 22) οἱ παρὰ σέ θεοί . . . ὅτι ἐνβέβληκαν ὑμᾶς εἰς ὕλην μεγάλην καὶ οὐ δυνάμεθα ἀποθανεῖν, "your gods (are false) because they have cast us into a great forest, where we may possibly die." As a parallel to the Pauline usage in 1 Cor 15<sup>51</sup> may be noted the touching letter P Giss I. 17<sup>9</sup> (time of Hadrian), where a slave writes to her absent master, ἀποθνήσκομεν ὅτι οὐ βλέπομεν σε καθ' ἡμέραν. The use of the present tense justifies one more citation, BGU IV. 1024<sup>iv. 9</sup> (iv/v A.D.), where a ἡγεμών, passing sentence of death on a man who had disinterred a corpse, says he is less than a beast, καὶ γὰρ τὰ θηρία [τ]οῖς μὲν ἀνθρώποις πρόσσι, τῶν δὲ [ἀ]ποθνησκόντων φίδοντα[ι]. Here the meaning is "spare them when they die": the pres. is frequentative, as in Heb 7<sup>8</sup> or Rev 14<sup>13</sup>. The MGr is ἀποθαίνω (or πεθαίνω etc.).

## ἀποκαθίστημι.

For the meaning "restore," "give back," see P Petr III. 53 (ρ)<sup>12</sup>, where in connexion with certain arrears into which a priest had fallen provision is made πράξαι τοὺς ἐγγύους αὐτοῦ καὶ ἡμῖν ἀποκαταστήσ[α]ι, "that payment be exacted from his sureties and restitution made to us" (Edd.). P Rein 17<sup>15</sup> (B.C. 109) may be cited for its grammar, noteworthy at this early date: ὅπως οἱ αἵτιοι ἀναζητηθέντες ἐξαποσταλῶ[σ]ι ἐπὶ τὸν στρατηγόν, [καὶ] ἐμοὶ μὲν διαπεφωνημένα ἀποκαταστήσ[α]ι, οἱ δὲ αἵτιοι τυχῶσι τῶν ἐξακολουθούντων. The passive ἀποκατασταθήσεται occurs in BGU IV. 1060<sup>28</sup> (B.C. 23-2). *OGIS* 90<sup>18</sup> (Rosetta stone—B.C. 196) ἀποκατέστησεν εἰς τὴν καθήκουσαν τάξιν. *Syll* 540<sup>34</sup> (B.C. 175-1) if a workman breaks a stone, ἕτερον ἀποκαταστήσει δόκιμον. P Revill Mél p. 295<sup>5</sup> (B.C. 131-0) (= Witkowski<sup>2</sup>, p. 96) μέχρι τοῦ τὰ πράγματ' ἀποκαταστήσαι, P Amh II. 48<sup>10</sup> (B.C. 106) καὶ ἀποκαταστήσάτω εἰς οἶκον[ν] [τ]ὴν αὐτὴν τοῖς ἰδίοις, "shall deliver it to her at her house at his own expense" (Edd.). P Oxy I. 38<sup>12</sup> (A.D. 49-50) (= *Selections*, p. 53) ὑφ' οὗ καὶ ἀποκατεστάθη μοι ὁ υἱός, *ib.* II. 278<sup>17</sup> (hire of a mill—A.D. 17) καὶ μετὰ τὸν χρόνον ἀπ[οκα]ταστήσάτωι ὁ μάνης (the servant) τὸν μύλον ὑγίη καὶ ἀσινῇ, οἷον καὶ παρελήφην, *ib.* VI. 929<sup>17</sup> (ii/iii A.D.) ἀποκαταστήσαι μοι εἰς Ὁξυρυχέτην ἐξ ὧν ἔσχον τὰ προκείμενα πάντα, etc. In the long land survey

P Tebt I. 61(δ)<sup>21</sup> (B.C. 118-7) the question is asked with regard to certain land, εἰ [α]ὐτῇ [ἀνταναι]ρετέα [ἄλλῃ δὲ] ἀπὸ ὑπολόγου ἀνταναιρεθείσα ἀποκαταστατέα, "whether it should be deducted (from the cleruchic land) and other land subtracted from that in the unprofitable list should be substituted" (Edd.): cf. a land survey of the second century, where a holding that had become καθ' ὕδατος ἀποκατεστήθη τῷ ἐνεστ[ῶτι] (ἔτει), was "reclaimed" in the year in which the survey was written (P Oxy VI. 918 intr.). Note the passive in Vettius Valens, p. 68<sup>24</sup> = *ex captivitate redire* (Ed.).

For the double augment, which is found in the NT (Mt 12<sup>18</sup>, Mk 8<sup>25</sup>, Lk 6<sup>10</sup>), cf. such an occasional occurrence in the inscriptions as Calder 8<sup>8</sup> ἀπεκατέστησεν, *Letronne* 525<sup>8</sup> (ii/A.D.) ἀπεκατεστάθη, and similarly *Archiv* ii. p. 436, no. 31 (i/A.D.); also P Tebt II. 413<sup>4</sup> (ii/iii A.D.) ἀπεκατέστησα. By the Byzantine period it had become very common. See further Winer-Schmiedel *Gr.* p. 103, and Brugmann-Thumb *Gr.* p. 311. Note the perf. ἀποκαθέστακεν, *Syll* 365<sup>7</sup> (i/A.D.).

### ἀποκαλύπτω.

For the literal sense of this significant word cf. P Gen I. 16<sup>43</sup> (A.D. 207), as amended *Add.* p. 37, ὁ[πό]ταν ἡ τοια[ύ]τῃ γῇ ἀποκαλυ[φθ]ῇ, μισθοῦται καὶ σπείρεται: cf. BGU II. 640<sup>7</sup> (i/A.D.) βουλόμεθα μισθώσασθαι ἀποκαλυφῆς (i. -είσης) αἰγιαλοῦ, and CPR I. 239<sup>5</sup> (A.D. 212) βούλομαι μισθώσασθαι ἀποκαλυφείσης χέρσος αἰγιαλοῦ, both as amended by Spohr in his note on P land 27<sup>6</sup> (A.D. 100-1). He remarks that the phrase denotes "agri litorales," which could only be cultivated when the water had receded. Since two of Spohr's passages have ἀποκαλυφῆς (BGU II. 640 and CPR 32<sup>7</sup>) αἰγιαλοῦ, one is tempted to postulate rather an adjective ἀποκάλυφος, which would be quite regular in formation. A further instance might be sought in CPHerm 45<sup>6</sup>, where we would read ὁψ[ι] μως ἀποκάλυφο(ι) (ἄρουραι) εἰ. We may add for the other form P land 30<sup>15</sup> (A.D. 105-6) ἐκ τῶν ἀποκαλυ[φέντων] ἂν αἰγ[ια]λοῦ ἔδα[φ]ῶν. To the classical and late Greek instances of the verb given by the dictionaries may now be added the new literary fragment in P Oxy III. 413<sup>266</sup> ὁ[πο]κ[α]λύψον ἵνα ἴδω αὐτήν.

### ἀποκάλυψις.

The Biblical history of ἀποκάλυψις along with the foregoing verb is discussed by Milligan *Thess.* p. 149 ff. Jerome's assertion (*Comm. in Gal.* 1<sup>22</sup>) that "proprie Scripturarum est; a nullo sapientum seculi apud Graecos usurpatum" cannot, however, be substantiated, if only because of its occurrences in Plutarch, who, like the NT writers, drew from the common vocabulary of the time, see e.g. *Mor.* 70 F.

### ἀποκαρδοκία.

For the verb see Polyb. xviii. 31 ἀποκαρδοκεῖν τὴν Ἀντιόχου παρουσίαν, *al.* Cf. the interesting sixth-century papyrus from Aphrodite in Egypt (cited by Deissmann *LAE* p. 377 f.; cf. *Archiv* v. p. 284) in which certain oppressed peasants petition a high official whose παρουσία they have been expecting; assuring him that they await (ἐκδέχόμεν) him—οἷον οἱ ἐξ Ἄδου καρδοκοῦντες τὴν τότε τοῦ Χ(ριστοῦ) ὁ ἀνάου θ(εοῦ) παρουσίαν, "as those in Hades watch eagerly

for the parousia of Christ the everlasting God." While the perfectivized verb is well supported in literary Κονή, the noun is so far peculiar to Paul, and may quite possibly have been his own formation: cf. what we have said above under ἀπεκδέχομαι and ἀπέκδυσις.

### ἀποκατάστασις.

This subst., which in the NT is found only in Ac 3<sup>21</sup>, occurs in the sense of "restitution" in P Par 63<sup>viii.40 ff.</sup> (B.C. 164) παντάπασιν δὲ μετὰ τὴν ἀπὸ τῶν πραγμάτων νυνεὶ ἀποκατάστασιν ὁρμῶμεν ἀπὸ βραχείων μόλαις εὐσχημονεῖν, P Leid B<sup>iii.15</sup> καὶ τούτων τὴν ἀποκατάστασιν ἡμῖν γενηθῆναι. So in *Syll* 552 (late ii/B.C.) twice with reference to the "renewal" of the temple cell of the goddess Artemis at Magnesia—<sup>18</sup> εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ συντέλειαν εἰληφεν, and <sup>23</sup> συντέλειαν τὴν ἀποκατάστασιν τῆς θεοῦ, and in *OGIS* 483<sup>8</sup> (ii/B.C.) of the "repair" of a public way—ἐκδοσιν ποιησάμενοι τῆς ἀποκαταστάσεως τοῦ τόπου. In P Oxy I. 67<sup>9</sup> (a dispute concerning property—A.D. 338) it is laid down, εἰ πρὸς τὴν τῶν ὑπὸ τῶν αἰτιαθέντων διακατέχεσθαι λ[εγ]ομένων οἰκοπ[έ]δων ἀποκατάστασιν κτλ., "if the accused persons protest against the restoration of the estates of which they are said to be in occupation," etc. In the third century petition, P Oxy I. 70, the editors render <sup>10 ff.</sup> συνέβη δὲ ἀποκατάστασιν με ποιήσασθαι πρὸς αὐτὸν τῷ διελθόντι ἔ (ἔτει), by "it happened that a balancing of accounts took place between us in the past 20th year." Add P Flor I. 43<sup>12</sup> (A.D. 370) χειρογ[ρα]φείαν ἥτοι ἀσφάλειαν τῆς ἀποκαταστάσεως τούτων, P Strass I. 26<sup>7</sup> (iv/A.D.) μετὰ τὴν ἀποκατάστασιν τούτων παρὰ Φοιβάμμωνος Παπνουθίου λάμβανε τὴν πρᾶσιν, and *Chrest.* II. p. 117, printed above under ἀποθήκη. Another noun-formation occurs in P Tebt II. 424<sup>8</sup> (late iii/A.D.) ὡς ἐφ' (i. ἐάν) μὴ ἀποκαταστάσας [δ]ὴ πέμψης [ο]ἱδᾶς σου τὸ[ν] κίνδυνον, "so unless you now send discharges (of debts) you know your danger" (Edd.). To the literary record may be added Epicurus 8<sup>9</sup> (Linde *Epic.* p. 32). On the astrological use of ἀποκατάστασις (= the final point of agreement of the world's cyclical periods) as underlying the NT idea, see J. Lepsius in *Exp.* VIII. iii. p. 158 ff., where reference is also made to Brandes *Abhandl. z. Gesch. des Orients*, p. 123, "The Egyptian Apokatastasis-years."

### ἀπόκειται.

P Par 63<sup>ix.47</sup> (ii/B.C.) ἀπόκειται γὰρ παρὰ θ[εοῦ] μῆνις τοῖς μὴ κατὰ τὸ βέλτιστον [προαι]ρουμένοις ζῆν: there is a suggestion of Rom 2<sup>5</sup>. Closely parallel with the NT use of the verb is *OGIS* 383<sup>189</sup> (the important inscription of Antiochus I., the quasi-Zoroastrian King of Commagene in i/B.C.) οἷς ἀποκεῖσεται παρὰ θεῶν καὶ ἡρώων χάρις εὐσεβείας (see Dittenberger's note). For a similar use of the simplex cf. *Magn* 115<sup>15</sup> (ii/A.D.) δὴ καὶ ταῦτά σοι κεῖσεται μεγάλη χάρις ἐμ βασιλείᾳ οἰκῶ, and see *ZNTW* xv. p. 94 ff. With Heb 9<sup>27</sup> cf. *Kaibel* 416<sup>6</sup> (late, Alexandria) ὡς εἰδὼς ὅτι πᾶσι βροτοῖς τὸ θανεῖν ἀπόκειται: there are no signs of Christianity in the epitaph. A more literal use, serving as transition to the next, is in BGU IV. 1023<sup>7</sup> (A.D. 185-6) γραφὴ θεακῶν (i. -γῶν: see *reff.* in *Tebt. Pap.* I. p. 616) καὶ τῶν ἐν τῷ ἱερῷ ἀποκειμένων. The word is common in the sense "to be stored," e.g. P Oxy I. 69<sup>5</sup> (A.D. 190) ἀπὸ τῶν ἐν τῇ οἰκίᾳ ἀποκειμένων, BGU. I. 275<sup>9</sup>



(A.D. 215) ἐν ᾗ αὐλῇ ἐστὶν ἀποκεκλιμένη μηχανή, P Tebt II. 340<sup>13</sup> (A.D. 206) αἱ καὶ ἀποκεκλιμένοι ἐν θησ(αυρῷ) ἐπὶ σφραγίδι Ἀμμωνίου, "which are stored at the granary under the seal of A." (Edd.), and P Lond Inv. no. 1885<sup>7</sup> (A.D. 114-5—published by Bell in *Archiv* vi. p. 102) τὰ ἐν αὐτῇ βιβλία ἀποκεκλιμένα, documents "housed" in the βιβλιοθήκη ἐγκτήσεων.

In Deut 32<sup>84</sup> οὐκ ἰδοὺ ταῦτα συνήκται παρ' ἐμοί, καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς μου, Symmachus substitutes ἀπόκειται for συνήκται.

### ἀποκλείω.

P Oxy II. 265<sup>14</sup> (a marriage contract, A.D. 81-95) μὴδ' ἀποκλείν (= ἀποκλείειν) μηδενὸς τῶν ὑπαρχόντων. (For the Hellenistic contraction of two *i*-sounds, see *Proleg.* p. 45.) *Ib.* X. 1272<sup>5</sup> (A.D. 144) ἀπέκλει[σα τὴν θύ]ραν τῆς . . . οἰκίας μου καὶ τὴν τοῦ πεσοῦ (terrace) θύ[ραν].

### ἀποκόπτομαι.

On this word, taken in the sense of Deut 23<sup>1</sup> (supported by several instances in literary Κοινή—see Grimm-Thayer) Nägeli has some good remarks (p. 78 f.): he brings together several phrases which show Paul using a more vernacular style in Gal than anywhere else, the startling passage 5<sup>12</sup> being the climax—"Der zürnende Apostel lässt auch seiner Wortwahl freien Lauf; die stärksten Ausdrücke der Umgangssprache sind 'etzt die geeignetsten." Cf. *Proleg.* pp. 163, 201.

### ἀπόκριμα.

OGIS 335<sup>85</sup> (ii/B.C.) τὰ ἀ]ποσταλέντα ὑπ[αὐ]τῶν ἀποκρίματα and <sup>119</sup> καθό[τι] καὶ αὐτοὶ διὰ τῶν ἀποκριμάτων [v] ἐνεφάνισαν. Still nearer in point of time to the sole NT occurrence of the word (2 Cor 1<sup>9</sup>) is *IMae* 2<sup>4</sup> (Rhodes, A.D. 51) in which τὰ εὐκταίστατα ἀποκρίματα refer to favourable decisions of the Emperor Claudius (Deissmann, *BS* p. 257): cf. *IG VII.* 2711<sup>84 ff.</sup> (A.D. 37) προσενδεξιόμενος κατὰ δωρεὰν [προσ]βέυσιν πρὸς τὸν Σεβαστὸν . . . ἤνεγκεν ἀπόκριμα πρὸς τὸ ἔθνος πάσης [φιλαν]θρωπίας καὶ ἐλπιδῶν ἀγαθῶν πλήρης. OGIS 494<sup>18</sup> (? i/ii A.D.) joins ἐπιστολαί, ἀποκρίματα, διατάγματα: Dittenberger defines these successively in the context as dispatches addressed by the proconsul to the Emperor, the Senate, etc., replies given to deputations of provincials to him, and *edicta*, or documents addressed to the people at large, and not to individuals. See also his note on *Syll* 368<sup>5</sup> (i/A.D.), where C. Stertinius, chief physician to the Imperial family, is also ἐπὶ τῶν Ἑλληνικῶν ἀποκριμάτων. In P Tebt II. 286<sup>1</sup> (A.D. 121-38) ἀ. is a "rescript" of Hadrian. Paul (*l.c.*) may be taken as meaning that he made his distressed appeal to God, and kept in his own heart's archives the answer—"ἀποθάνῃ τὸ δι' ἀποθανεῖν κέρδος," as we might reconstruct it.

### ἀποκρίνομαι.

*Syll* 928<sup>92</sup> (Magnesia, early ii/B.C.) περὶ ταύ[της τῆς] χώρας τῆς παρὰ Πιρηνέων ἀποκεκρυμένης οὐσης shows the old ἀποκρίνω in passive. For the combination of pf. partic. and ὦν, cf. Col 1<sup>21</sup>. In P Ryl II. 122<sup>11</sup> (A.D. 127) εἰς τὸ κάμει δύνασθαι ἀποκριθῆναι τῷ δημοσίῳ, "enabling me thus to fulfil my duties towards the Treasury" (Edd.), we have an

isolated ex. of the passive aor. not meaning "answer." This latter, so overwhelmingly predominant in NT, is rather surprisingly uncommon in the non-literary Κοινή. Early inscriptional instances are *Syll* 328<sup>11</sup> (B.C. 84) ἀπεκριθῆν κα[λῶς] αὐτ[όν] [τε δεδω]κένοι καὶ κτλ., *ib.* 307<sup>61</sup> (B.C. 150-47) ἔδοξεν . . . τούτοις φιλανθρώπως ἀποκριθῆναι, *ib.* 930<sup>54</sup> (B.C. 112), same phrase: the last two are *senatus consulta*, starting in Latin. Similarly the dialectic *Syll* 654<sup>5</sup> (? ii/B.C.) ἀποκριθῆμεν τοῖς πρεσβευταῖς διότι κτλ. Mayser, p. 379, pronounces it "die eigentliche κοινή-form," but he only has five instances, P Par 34<sup>10</sup> (B.C. 157), 35<sup>30</sup> (B.C. 163), 15<sup>35</sup> (B.C. 120), P Leid U III. 11 (ii/B.C.), and P Grenf I. 37<sup>14</sup> (B.C. 108—ἐκρίθη for ἀπεκρ.). he cannot, however, quote any cases of ἀπεκρινάμην. On the other hand we cannot find any more instances of ἀπεκριθῆν from later papyri, except P Lond 121<sup>30</sup> (iii/A.D.) (= I. p. 95), and two Christian documents, P Grenf II. 112<sup>20</sup> (a Festal Epistle, A.D. 577?) and PSI 26<sup>1</sup> (see Addenda) (v/A.D.—acts of a martyrdom). Since MGr ἀποκριθῆκα shows that it lived on, its disappearance in the post-Ptolemaic period outside NT is hard to explain. It is not, however, replaced by ἀπεκρινάμην, as to which subsequent information has antiquated the statement in *Proleg.* p. 161 f. (corrected in *Einleitung* p. 254 n.<sup>1</sup>). For the middle aorist occurs very often in papyri, but they are without exception legal reports, in which ἀπεκρίνατο (so usually—also ptc. or inf.) means "replied," of an advocate or a party in a suit. The references had better be appended: P Hib I. 31<sup>24</sup> (c. B.C. 270) . . . ἀ]πεκρίνα[το . . . , no context, but the whole document proves its connotation), P Amh II. 66<sup>37</sup> (A.D. 124), P Catt i. 22 (= *Chrest.* II. p. 419) (ii/A.D.), P Oxy II. 237<sup>vii. 25, 33</sup> (A.D. 186), *ib.* III. 653 (A.D. 162-3), BGU I. 114<sup>i. 22</sup> (ii/A.D.), 136<sup>15</sup> (A.D. 135), and 361<sup>iii. 6, 12</sup> (ii/A.D.), *ib.* II. 388<sup>ii. 17, 30</sup> (ii/iii A.D.), *ib.* III. 969<sup>i. 16</sup> (A.D. 142?), P Lips I. 32<sup>i. 5, 6</sup> (iii/A.D.), *ib.* 33<sup>ii. 15</sup> and 36<sup>5</sup> (iv/A.D.), *Chrest.* II. 78<sup>9</sup> (p. 86, A.D. 376-8), P Théad 14<sup>24</sup> (iv/A.D.) δι' ἐρμηνέ[ως] ἀπεκρίναν[το] (in a *procès verbal*), BGU III. 936<sup>13</sup> (A.D. 426), PSI 52<sup>33</sup> (vi/A.D.) and 61<sup>33</sup>, 62<sup>24</sup> (early vii/A.D.)—all three πᾶσιν τοῖς πρὸς αὐτὸν (or -ήν) ἐπιζητούμενοις ἀποκρίνασθαι. The only one that need be noted specially is P Giss I. 40<sup>ii. 8</sup> (A.D. 212), where Caracalla says ἵνα μή τις στενότερον παρερμηνεύσῃ τὴν χάριτά μου ἐκ τῶν ῥη[μά]των τοῦ[᾽] προτέρου διατάγματος, ἐν ᾧ οὕτως ἀπεκριν[ά]μην κτλ. This may represent *rescripsi*, but in any case we cannot miss the formal and weighty tone of the verb.

We proceed to compare these facts with those of Biblical Greek. Thackeray tells us (*Gr.* p. 239) that ἀπεκρίθην "is employed throughout the LXX: the classical ἀπεκρινάμην in the few passages where it occurs seems to be chosen as suitable for solemn or poetical language." Such a passage as 3 Regn 2<sup>1</sup>, the last charge of King David to his heir, might be compared with Caracalla's use of the form. The fairly clear use in the fragment of a law report from P Hib above tells us that the legal use was already possible at the time when the LXX was growing. So we may take its meaning throughout as being (1) "uttered solemnly," (2) "replied in a court of law." These two meanings cover all the NT passages: (1) accounts for Lk 3<sup>18</sup>, Jn 5<sup>17, 19</sup>, Ac 3<sup>12</sup>, (2) for Mt 27<sup>12</sup>, Mk 14<sup>61</sup>, Lk 23<sup>9</sup>, with Jn 5<sup>11</sup> (N\*) not far away. With the absence of ἀπεκρίθην from the Pauline and other Epistles, and the Apocalypse except for one passage,



we may compare the silence of the papyri after ii/B.C. We are inclined to suggest that the word belongs only to early Hellenistic, whence it was taken by the LXX translators to render a common Hebrew phrase, passing thence into the narrative parts of NT as a definite "Septuagintalism." From the Gospels and Acts it passed into ecclesiastical diction (cf. Reinhold, p. 77), and so ultimately into MGr. The contrast between the two halves of the NT will thus be parallel with that noted above under ᾄδης.

## ἀπόκρισις.

*Syll* 276<sup>28</sup> (Lampsacus, c. B.C. 195) . . . ὅταν παρ' αὐτοῦ λ]άβωσιν ἀποκρίσεις τὰς ἀρμολούσας τ[. . ., *ib.* 177<sup>62</sup> (Teos, B.C. 303) οἰόμεθα δὲ [δεῖν ἀποδεχθῆ]ναι τρεῖς ἄνδρας εὐθύς ὅταν [ῆ] ἀπόκ[ρι]σις ἀναγνωσθῇ, *ib.* 314<sup>15</sup> (ii/B.C., Messenian dialect) ἔδοξε τοῖς συνέδροις ἀποκρισιν δόμεν διότι κτλ., *ib.* 928<sup>21</sup> (Magnesia, ii/B.C. *init.*) τὴν Μυλασέων ἀποκρισιν to the praetor M. Aemilius. From the papyri we can only cite P Oxy VI. 941<sup>9</sup> (vi/A.D.); and other late exx.: like the verb, this word for "answer" clearly suffered eclipse, and returned into the language at a late period.

## ἀποκρύπτω.

P Strass I. 42<sup>17</sup> (census return—A.D. 310) δμνυμι θεοὺς ἅπαντας . . . μηδένα ἀποκεκρυφέναι. *Syll* 801 (Ephesus, vi/B.C.) has the verb thrice, of a bird flying out of sight: this early Ionic lies far behind the Hellenistic period, but may be added to the literary record of the verb, which we have not noticed in our sources. Vettius Valens has it p. 15<sup>26</sup> (not in index) ζητητικὰ τῶν ἀποκεκρυμμένων—cf. Paul's use of the participle.

## ἀπόκρυφος

is a favourite word with Vettius Valens. It denotes p. 2<sup>16</sup> the "hidden" organs of the body (τῶν ἐντὸς ἀ.). The influence of Gemini (p. 7<sup>30</sup>) produces κριτικοὶ κακῶν καὶ ἀγαθῶν, φρόνιμοι, περιέργοι, ἀποκρύφον μύσται, etc. In p. 108<sup>8</sup> περὶ δεσμῶν καὶ συνοχῶν καὶ ἀποκρύφων πραγμάτων καὶ κατακρίσεως καὶ ἀτιμίας it suggests unknown disasters of the future. P. 176<sup>6</sup> περὶ θεμελίων ἢ κτημάτων (? κτισμάτων ed.) ἢ ἀποκρύφων ἢ περὶ νεκρικῶν, subjects on which signs are sought ἀπὸ τοῦ ὑπογείου. In p. 179<sup>24</sup> (so 301<sup>21</sup>, 335<sup>4</sup>) μυστικῶν ἢ ἀποκρυφῶν πραγμάτων suggests "mysteries" again. The adverb is joined with ἐφθονημένως p. 301<sup>5</sup>, of "mystifying and grudging" expositions. See also *Kaihel* 1028<sup>10</sup> (Andros, iv/A.D., a hymn to Isis) ἀπόκρυφα σύμβολα δέλτων εὐρομένα. P Leid W is Μοῦσῶς ἱερὰ βίβλος ἀποκρίφους (viii. 33): cf. i. 18.

## ἀποκτείνω.

P Magd 4<sup>5</sup> (iii/B.C.) ἀπέκτειναν, P Par 23<sup>6</sup> (B.C. 165) ἀποκτείνει, *ib.* II verso<sup>2</sup> (B.C. 157) ἀποκτείνει (see Mayser, p. 70). The verb only occurs eleven times in *Syll* index. In later papyri we can quote P Oxy VI. 903<sup>6</sup> (iv/A.D.) ἀποκτείνας αὐτοὺς τῶν π[λ]ηγῶν "half killed them with blows" (Edd.), PSI 27<sup>21</sup> (v/A.D., Acts of a martyr), P Lips I. 40<sup>iii</sup> (law report, iv/v A.D.) ἠθέλησεν αὐτὸν ἀποκτείνειν (*sic*), P Gen I. 49<sup>20</sup> (iv/A.D.) [π]ληγῆς ἀπέ[κτ]εινάν με—as in P Oxy VI. 903, the complainant was obviously not "kilt entirely"! P Lond 240<sup>10</sup> (A.D. 346) (= II. p. 278)

ἀπέκτεινεν μέ τε εἰ μὴ γ' ἐς φυγὴν ἐχρησάμην, BGU IV. 1024<sup>iii</sup>.<sup>20</sup> (iv/v A.D.) ξίφι ἀπέκ[τεινε]. For five centuries then we have no trace of this supposed common verb from popular sources: yet in the middle of this period it abounds in the NT texts, developing a whole series of curious forms in the present stem. Meanwhile it was flourishing in literature, to which perhaps it owes its return to the popular speech in the Byzantine age. A more extensive search in the ruder inscriptions outside Egypt is desirable, as it might prove that the word was in popular use in other countries. Indeed the NT is evidence of this by itself.

## ἀποκνέω.

BGU II 665<sup>ii</sup>.<sup>19</sup> (i/A.D.) ἡτοιμάσθη αὐτῇ πάντα [π]ρὸς [τ]ὴν λοχ[ε]ῖαν αὐταρκῶς, ἐρωτῶσι δ[ε] καί, κύριε (*sc.* πάτερ), [ῆ] μήτηρ [α]ὐτοῦ, ὅπως ὀποκνή[σ]ῃ ω[. . .]. The word, accordingly, notwithstanding Hort's attempt (on Jas 1<sup>25</sup>) to apply it specially to cases of abnormal birth, would seem to have been an ordinary synonym of τέκνω, but definitely "perfectivized" by the ἀπό, and so implying delivery. For the simplex cf. *Syll* 797<sup>5</sup> (ii/B.C.) τὸ παιδάριον δ' Ἀννύλα κύει, 802<sup>8</sup>, 803<sup>27</sup>.

## ἀπολαμβάνω.

The use of ἀπολαβεῖσθαι in Mk 7<sup>33</sup> = "draw aside," "separate," is well illustrated by P Lond 42<sup>12</sup>.<sup>ff.</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ δὲ τῷ μὴ παραγίνεσθαι σε [πάντῳ]ν τῶν ἐκεῖ ἀπειλημένων παραγεγο[νό]των ἀηδίζομαι, "but that you did not return when all those who were shut up with you arrived distresses me"—with reference to the "recluses" of the Serapeum. So P Vat A<sup>10</sup> (B.C. 168) (= Witkowski<sup>2</sup>, p. 65) ἡβουλόμην δὲ καὶ σὲ παραγεγονέναι εἰς τὴν πόλ[ιν], καθάπερ . . . οἱ ἄλλοι οἱ ἀπειλη[μέν]οι π[ά]ντες. The word is of course very common. It is found in the sense of "receive," "welcome" (as in the TR of 3 Jn<sup>8</sup>) in P Lips I. 110<sup>6</sup> (iii/iv A.D.) εὐχόμενος ὅπως ὀλοκληροῦσάν σε καὶ ὑγαίνουσιν ἀπολάβω (cf. Lk 15<sup>27</sup>), and P Iand 13<sup>17</sup> ἵνα μετὰ χαρᾶς σε ἀπολάβωμεν. The full force of the ἀπό—as pointing to a "promise made centuries before"—is probably to be retained in Gal 4<sup>5</sup> (see F. B. Westcott, *St Paul and Justification*, p. 75). It is the ordinary correlative of ἀποδίδωμι. For the simple sense of "receiving" what is due, cf. P Tor I. 1<sup>viii</sup>.<sup>28</sup> (B.C. 116) (= *Chrest.* II. p. 38) τὴν τιμὴν ἀπολαβεῖν.

## ἀπόλαυσις.

OGIS 383<sup>11</sup>.<sup>ff.</sup> (Commagene inscription, i/B.C.) οὐ μόνον κτήσιν βεβαιωτάτην, ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνθρώποις ἐνόμισα τὴν εὐσέβειαν, *ib.* 160 κοινὴν ἀπόλαυσιν ἐορτῆς παρεχέτω, *ib.* 669<sup>8</sup> (i/A.D.) τὰ τε πρὸς σωτηρίαν καὶ τὰ πρὸς ἀπόλαυσιν, IG XII. iii. 326<sup>12</sup> (Thera, time of Antonines) πρὸς [ἀπ]όλαυσιν. Cf. εἰς ἀπόλαυσιν in Didache 10<sup>3</sup>. A derived adjective occurs in Vettius Valens p. 15<sup>24</sup> αἱ δὲ ἐξῆς εἰ (*sc.* μοῖραι) Ἀφροδίτης εὐκρατότεραι ἀνειμέναι πολύσοφοι ἀπολαυστικά, "given to enjoyment."

For the verb cf. OGIS 669<sup>8</sup> (i/A.D.) τὴν πόλιν ἀπολαύουσιν τῶν εὐεργεσιῶν ἃς ἔχει κτλ., P Fay 125<sup>10</sup>.<sup>ff.</sup> (ii/A.D.) εὐχόμεαι [γὰρ] μέζονος ἀξίας γενέσθαι [ἀφ'] οἷο ἀπολαύομεν τῶν δά[ρων], "for I hope to be better off now that we are enjoying presents (?)" (Edd.), BGU I 248<sup>14</sup> (ii/A.D.) τῶν ἡθῶν σου ἀπολαύσαι, P Oxy I 41<sup>8</sup> (iii/iv A.D.) πολλῶν ἀγαθῶν

ἀπολαύμεν. The sepulchral inscr., *Preisigke* 2004, *Αντωνεῖνέ, πάντων ἀπέλουσας*, must presumably mean ἀπέλουσας. *Syll* 891<sup>19</sup>—a curious funeral inscription composed for a heathen by a proselyte, who quotes the LXX—*μηδὲ καρπῶν ἀπολαύει*. *CPHerm* 119 *verso* <sup>16</sup> (iii/A.D.), where Aelius Asclepiades receives ἀφesis from public services from Gallienus *ἵνα διὰ τὴν [τῶν προγόνων] ἀρετὴν ἀπολαύσῃ τῆς ἐμῆς φιλανθρωπίας*.

## ἀπολείπω.

P Par 22<sup>8</sup> (ii/B.C.) ἡ γὰρ δηλουμένη Νέφορις ἀπολιποῦσα τὸν πατέρα ἡμῶν συνώκησε Φιλίππῳ τινί. The word is apparently a *term. techn.* in wills, etc., e.g. P Oxy I. 105<sup>3,4</sup> (A.D. 117–37) κληρόνομον ἀπολείπω τὴν θυγατέρα[ν] μου . . . τὰ δὲ ὑπ' ἐμοῦ ἀπολειφθῆσόμενα σκεύη κτλ., P Cattiv. 9 (ii/A.D.) (= *Chrest.* II. p. 421), BGU IV. 1098<sup>48</sup> (c. B.C. 18), *ib.* 1148<sup>22</sup> (B.C. 13), *ib.* 1164<sup>18</sup> (B.C. 15–1), and *Michel* 1001<sup>II.4</sup> (c. B.C. 200—the Will of Epicteta). In BGU IV. 1138<sup>17</sup> (B.C. 19–18) (= *Chrest.* II. p. 123) ἀπόλειπέ μοι τὸν Παπία (i.e. -αν) ἐκ τῆ(ς) φυλακῆ(ς), a jailor reports what the offending party said to him, asking him to “leave” the imprisoned debtor to him. The verb occurs in a Phrygian tombstone of A.D. 114, *C. and B.* 590 (ii. p. 656) οὓς ὑπὲρ γῆς ἀπολιποῦσ[α] τέσσαρας καὶ θυγατέρα. It is MGr.

## ἀπόλλυμι.

One or two instances of the literal use of this common verb will suffice—P Petr III. 51<sup>5</sup> τὸ ἀργύριον δ' ὦντο ἀποωλέναι, “the money which they thought had been lost,” P Oxy IV. 743<sup>23</sup> (B.C. 2) ἐγὼ ὅλος διαπον[ο]ύμαι εἰ Ἑλενος χαλκοὺς ἀπόλει[σ]εν, “I am quite upset at Helenos’ loss of the money” (Edd.). In P Fay 111<sup>8ff.</sup> (A.D. 95–6) we have it of destroying life: μένφομαι σαι μεγάλως ἀπολέσας χ[ρ]ιδία δύο ἀπὸ τοῦ σκυλμοῦ τῆς ὁδοῦ, “I blame you greatly for the loss of two pigs owing to the fatigue of the journey” (Edd.). (Probably the writer meant ἀπολέσαντα, but the nom. will construe.) So in the dreams of Ptolemy, son of Glaucias, the helper of the Temple twins, P Par 50<sup>9</sup> (B.C. 160) Λέγω Μηθαμῶς ἐργῆς (?) ἡ ἀπολέση σου τὸν παῖδα· κύριος οὐκ ἀπολύει (= ἀπολλύνει, presumably) τὸν αὐτοῦ παῖδα. Cf. P Petr III. 36 (a) *verso* <sup>23</sup> δέόμενος μὴ με ἀπολέσῃ τῷ λιμῷ ἐν τῇ φυλακῇ: so Lk 15<sup>17</sup>. In the curious nursery acrostic, P Tebt II. 278<sup>35 f.</sup> belonging to early i/A.D. in which the story of the loss of a garment is told in lines beginning with the letters of the alphabet in order, we find:

λέων ὁ ἄρας  
μωρὸς ἀπολέσας

“a lion he was who took it, a fool who lost it” (Edd., who would read ὁ ἄ., as in the other lines). In P Ryl II. 141<sup>21</sup> (A.D. 37) καὶ ἀπώλεσα ἃς εἶχον ἀπὸ τιμ(ῆς) ὀπίου “I lost 40 silver drachmae which I had with me from the sale of opium” (Ed.), it connotes robbery; and so in *Syll* 237<sup>7</sup> (iii/B.C.) χρήματα τῷ θεῷ ἐμάνυσαν ἃ ἦσαν ἐκ τοῦ ἱεροῦ ἀπολωτα (i. ἀπολωλότα) ἀπὸ τοῦ ἀναθέματος τῶν Φωκέων, καὶ ἐξήλεξαν τοὺς ἱεροσυληκότας. The -μι forms of the mid. are unchanged: thus P Petr II. 4 (I)<sup>4</sup> (B.C. 255–4) νυνὶ δὲ ἀπολλύμεθα (quarrymen “worked to death” over exceedingly hard stone), P Tebt II. 278<sup>25</sup> (see above) ἀπολλύται, etc.

## Ἀπολλῶς

has gen. Ἀπολλῶτος in an inscr. from the Serapeum at Memphis. See *Preisigke* 1917, who accents the nom. Ἀπολλῶς: since it is probably short for Ἀπολλώνιος (which occurs in Codex Bezae), this accords with analogy. The name can be quoted from *Ostr* 1319 (B.C. 7), 1577 (A.D. 132), *Preisigke* 1113 (A.D. 147–8), P Lond 929<sup>44,66</sup> (ii/iii A.D.) (= III. p. 42 f.), *ib.* 1233<sup>8</sup> (A.D. 211) (= III. p. 58), where the editors would like to make Ἀπολλῶς gen., and P Goodsp 37<sup>11,20</sup> (A.D. 143) Ἀπολλῶτι. Without seeking for more exx., we may observe that Ἀπολλώνιος was an extraordinarily common name, no fewer than 39 persons bearing it in the inscrr. of *Syll.* (Naturally the abbreviated name does not figure in the more formal inscriptional style.) Ἀπολλῶδωρος has over 50, and Ἀπολλωνίδης (-δας) half as many: Ἀπολλῶς might be a short form of these also. So apart from the very precise identification available we might not be sure that there was only one Apollon in NT.

## ἀπολογέομαι.

A good example of this judicial verb is afforded by P Par 35<sup>34ff.</sup> (a petition to King Ptolemy Philometor, B.C. 163) ἐάν σοι φαίνηται, συντάξαι καταστήσαι ἐπὶ σε ὑπὲρ μὲν [ἐμοῦ] ἀπολογιούμενον Δημήτριον “to make my defence”: cf. P Strass I. 5<sup>15</sup> (A.D. 262) ἀπολογησομένους πρὸς τὰ [ἀ]ελ α[ἰ]ρόμενα αὐτοῖς and *OGIS* 609<sup>39</sup> (A.D. 231) μὴ τις ὡς ἀγνοήσας ἀπολογήσῃται. Vettius Valens p. 209<sup>13</sup> βασιλεῖ ἀπολογῆσεται, καὶ ἐάν μὴ ὑπὲρ ἑαυτοῦ, ὑπὲρ ἐτέρου δέ (cf. p. 269<sup>20</sup>). Cf. for a cognate verb P Petr III. 53 (n)<sup>8</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 45) πρὸς αἰτίαν, ὑπὲρ ἧς ἀπολογιζέται, “to meet a charge against him, and make his defence” (Edd.), *OGIS* 315<sup>33</sup> (B.C. 164–3) καὶ αὐτὸς ὑπὲρ ὧν ἐφήσειεν ἔχειν τὰς ἐντολὰς διὰ πλειόνων ἀπελογίστατο, P Leid A<sup>31</sup> (Ptol) ἀπολογίσωμαι (needlessly corrected to -ήσωμαι by Leemans), *al.* See Hatzidakis *Einl.* p. 395, “sagte man auch im Alterthum sowohl ἀπολογέομαι als ἀπολογίζομαι,” and Mayer *Gr.* p. 83 f. The verb is found in MGr.

## ἀπολογία.

P Tor I. i<sup>vii.1</sup> (B.C. 116) (= *Chrest.* II. p. 36) τὴν δ' αὐτὴν ἀπολογίαν ἔχειν, BGU II. 531<sup>1.21</sup> (ii/A.D.) ἀπέχεις οὖν τὴν ἀπολογίαν, P Lips I. 58<sup>18</sup> (A.D. 371) αὐτὰ τὰ ἐν[τ]ῇ ἀπὸς ἀπολογίαν ἐπὶ τοῦ δικαστηρίου (= οὖν), and for ἀπολογισμός in a weakened sense, P Oxy II. 297<sup>3ff.</sup> (A.D. 54) καλῶς ποιήσεις γράψεις διὰ πιττακίων τὸν ἀπολογισμὸν τῶν [π]ρ[ο]βάτων, “kindly write me in a note the record of the sheep” (Edd.). Ἀπολογία occurs several times in Vettius Valens.

## ἀπολύω.

This common verb, in the sense “dismiss,” “send away on a mission” (as Ac 13<sup>3</sup>, and probably Heb 13<sup>23</sup>) may be illustrated by P Par 49<sup>19</sup> (B.C. 164–58) (= Witkowski<sup>2</sup>, p. 70) ἀπέλυσα εἰπας αὐτῷ ὀρθρίτερον ἐλθεῖν. In P Lond 42<sup>28</sup> (see above under ἀπολαμβάνω) it is used of departure from seclusion in the Serapeum—ὑπὲρ τοῦ ἀπολελυθῆσθαι σε ἐκ τῆς κατοχῆς: cf. P Petr II. 11(i)<sup>3</sup> (iii/B.C.) (= *Selections*, p. 7) ὅπως τῆς ἐπὶ τοῦ παρόντος σχολῆς ἀπολυθῶ, “in order that I may be relieved from my present occupation,” BGU I. 27<sup>14</sup> (ii/A.D.) (= *Selections*, p. 101) ὥστε ἕως σήμερον μηδὲν ἀπολελῦσθαι τῶν μετὰ σίτου, “so that up till to-day



no one of us in the corn service has been let go." Release from prison is implied in P Giss I. 65a<sup>8</sup>, 66<sup>11</sup> (ii/A.D.): see Kornemann's note. P Oxy X. 1271<sup>8</sup> (A.D. 246) is in a request to the Prefect for a permit to leave the country by ship from Pharos: ἀξίω γράψαι σε τῷ ἐπιτρόπῳ τῆς Φάρου ἀπολύσαι με κατὰ τὸ ἔθος. The sense of "grant an amnesty to" underlies P Par 63<sup>xiii.2ff.</sup> (B.C. 165) ἀπολελυκότες πάντας τοὺς ἐνεσχημένους ἐν τισιν ἀγνοήμασιν ἢ ἀμαρτήμασιν, and P Tor I. 17<sup>vii.13</sup> (B.C. 116) (= *Chrest.* II. p. 37): see Mitteis *in loc.* Akin to this is the use in BGU IV. 1105<sup>84</sup> (B.C. 13) πλὴν συνφανοὺς ἀπολῆας, ἥς καὶ φανερὰς γενεθέ[ς] ἀπολελύσθω. In P Tebt II. 490<sup>3</sup> (B.C. 92 or 59) ἀπολύσομαι τὸν χαλκὸν the verb is used in the sense of "pay," cf. P Reib 54<sup>7</sup> (iii/iv A.D.) διεπεψάμην σοι (κτήνη) . . . ὅπως γεμισθῇ αὐτὰ οἴνου ἐκ τῶν ἀπολυθέντων μοι ὑπὸ Ἰσχυρίωνος, "afin que tu les charges de vin, achetée sur la somme que m'a remboursée Ischyron" (Ed.): so elsewhere of delivering goods. The index to *OGIS* gives a long list of citations in various senses, which need not be further illustrated. But the idea of a veteran "released" from long service, suggestive for Lk 2<sup>29</sup>, may be noted in the *z.z.* ἀπολύσιμος ἀπὸ στ[ρα]τείας, CPR 1<sup>3</sup> (A.D. 83-4): cf. P Tebt II. 292<sup>8</sup> (A.D. 189-90) ἱερέως ἀπολυσίμου, P Lond 345<sup>4</sup> (A.D. 193) (= II. p. 114) ἀπολυσίμων τῆς λαογραφίας). We may also compare Wünsch *AF* 4<sup>30</sup> (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τὴν κοίμησιν σου δεδορημένον καὶ ἀπολύσαντά σε ἀπὸ δ[ε]σμῶν τοῦ βίου Νεθμομαῶ, and a tombstone of ii/A.D. (Alexandria), *Preisigke* 2477 Ἡλιδωρε οὐτρανὲν ἐντελῶς ἀπολελυμένη, εὐψύχει: the perfect here might perhaps encourage us to take the phrase metaphorically—or literally, with a secondary application. It occurs with the aorist in *Preisigke* 423<sup>3</sup>, seemingly a ii/A.D. papyrus: οὐτρα[ν] τῶν ἐντελῶς ἀπολυθέντων. Whether or no we may recognize the figurative sense in the veteran's epitaph above, we may certainly illustrate the *Nunc dimittis* by this familiar term of military life.

### ἀπομνημόνευμα,

though not a NT word, claims attention because of Justin's calling Gospel records ἀπομνημονεύματα τῶν ἀποστόλων (*Apol.* i. 67<sup>3</sup>). It may be cited from PSI 85 (a fragment on rhetoric, iii/A.D.), where ἡ χρεία—later described as so called because it is χρεώδης—is defined as ἀπομνημόνευμα σύντομον ἐπὶ προσώπου τινὸς ἐπενετόν. The fragment proceeds διὰ τί ἀπομνημόνευμα ἡ χρεία; ὅτι ἀπομνημονεύεται ἵνα λεχθῇ. If ἐκταθέν it may become διήγησις (cf. Lk 1<sup>1</sup>), and if not ἐπὶ προσώπου τινός it may become γνώμη ἢ ἄλλο τι. The note of the "memoir" accordingly is that it is *practical* (χρεία), *concise* (σύντομον), intended for *oral delivery* (ἵνα λεχθῇ), and relating to some *person* (ἐπὶ προσώπου τινός). All this suits excellently Justin's description of the Gospels as read in the Church meeting on Sunday morning. The epithet *ἐπαινετόν* may possibly be taken actively, so that it excludes criticism or invective. See also P Leid W<sup>xvii.16</sup>; and for the verb a very fragmentary Ptolemaic inscr. in *Archiv* v. p. 416 (Wilcken), where line 10 has ]παρὰ τῶν σεμνοτάτων βασιλέων ἀπομνημονεύ[— apparently "that [somebody or something] may be had in remembrance."

### ἀπονέμω.

In P Oxy I. 71<sup>ii.3</sup> (A.D. 303) a Prefect is praised as rendering to all their due—πᾶσι τὰ [δ]ία ἀπονέμεις: cf. *ib.*

IX. 1185<sup>6</sup> (c. A.D. 200) τὰς περὶ τῶν γυμνασιαρχῶν καὶ ἀγορανομῶν ἐφέσις τοῖς κρατίστοις ἐπιστρατηγοῖς ἀπένειμα, the "assigning" of appeals to the strategai. See also *OGIS* 90<sup>19</sup> (Rosetta stone, B.C. 196) τὸ δίκαιον πᾶσιν ὁπένειμεν, *ib.* 116<sup>19</sup> (ii/B.C.) ἐπ' [αὐταῖς τὰς ἀξίας] χάριτας ἀπονέμοντες [δεῖ τοῖς εὐεργετήσασιν], and *Syll* 325<sup>33</sup> (i/B.C.) βουλόμενος τὰς τῆς εὐσεβεί[ας] χάριτας τοῖς θεοῖς ἀπονέμειν, which come near the use in 1 Pet 3<sup>7</sup>.

### ἀπονίπτω.

*Syll* 802<sup>63</sup> (iii/B.C.): a fraudulent patient at the Asclepieum is told to take off the bandage and ἀπονίψασθαι τὸ πρόσωπον ἀπὸ τὰς κρίνας, in which he sees the penalty of his deceit branded on his face.

### ἀποπίπτω.

This word, which in the NT is found only once (Ac 9<sup>18</sup>) in its literal meaning of "fall off," occurs in a derived sense in P Par 47<sup>27</sup> (c. B.C. 153) (= Witkowski<sup>2</sup> p. 90, *Selections* p. 23) ἰ καὶ αὐτοὺς δεδώκαμεν καὶ ἀποπιπτώκαμεν " (one can never again hold up one's head in Tricomia for very shame), if we have both given ourselves up and collapsed." Witkowski compares Polyb. i. 87<sup>1</sup> πίπτω ταῖς ἐλπίσιν. The verb also occurs in the philosophical fragment P Flor II. 113<sup>iii.19</sup> (ii/A.D.) ἀποπίπτειν τὰ ὦ[τα] καὶ αὐ[τὰς] ἀχρεῖους γενέσθαι: cf. *Archiv* vi. p. 239.

### ἀποπνίγω.

Herwerden cites from *BCH* xvi. p. 384, no. 81, a deed of manumission from Delphi in which the inhuman clause is inserted—εἰ δέ τι γένοιτο ἐγ Διοκλέας τέκνον ἐν τῷ τὰς παραμονῶν χρόνῳ, εἴ κα μὲν θέλη ἀποπνέξαι, ἐξουσίαν ἔχειν. A literary citation may be added from the new fragments of Callimachus, P Oxy VII. 1011<sup>299f.</sup> (late iv/A.D.),

ὡς δὴ μὴ ἡμέων σὺ μὴ με ποιήσαι  
εὐστεκτον, ἥ γὰρ γειτονεῦσ' ἀποπνίγεις

which Prof. Hunt renders, "Don't you prescribe patience to me, as if you were one of us; your very presence chokes me."

### ἀπορέω.

P Oxy III. 472<sup>8</sup> (c. A.D. 130) ὑπὸ δανειστῶν ὄλλυτο καὶ ἡπόρει, "he was ruined by creditors and at his wit's end" (Edd.): cf. the Christian letter of a servant to his master regarding the illness of his mistress, P Oxy VI. 939<sup>23f.</sup> (iv/A.D.). (= *Selections*, p. 130) νῦν δὲ πῶς πλῖονα γράψω περὶ αὐτῆς ἀπορῶ, ἔδοξεν μὲν γὰρ ὡς προεῖπον ἀνεκτότερον ἐσχηκέναι, "but now I am at a loss how to write more regarding her, for she seems, as I said before, to be in a more tolerable state." *Syll* 303<sup>18</sup> (Abdera, c. B.C. 166) ἀρατὴν ἄμα καὶ σωτήριον [περὶ τῶν] ἀπορουμένων δεῖ π[ρο]τιθέντες γνώμην "perplexed matters" (passive). The adj. ἀπορος, from which the verb is a denominative, occurs in the sense "without resources," which may be absolute or relative. Thus P Ryl II. 75<sup>6</sup> (late ii/A.D.) Ἀρχ[έ]λαος ῥήτωρ εἶπεν "Ἀπορός ἐστίν ὁ Γλύκων καὶ ἐξίσταται "G. has no revenue and resigns his property": so the editors render, explaining in the introduction the legal conditions of what answers roughly to a bankruptcy certificate. In P Lond 911<sup>1</sup> (A.D.



149) (= III. p. 127, *Selections*, p. 80) the editors, following Wilcken's original suggestion, incline to make γραφῆς ἀπόρων "a certificate of poverty," qualifying for ἐπιμερισμὸς ἀπόρων, "poor relief." Now Wilcken makes it rather a list of men who have insufficient πόρος, "income," for the performance of public "liturgies," entailing an additional levy, ἐπιμερισμὸς ἀπόρων, upon the εὐποροί: see *Archiv* iv. p. 545, also p. 548, where Wilcken points out (on P Lond 846<sup>9</sup> ff., = III. p. 131) that the ἀπορος is no pauper, but a weaver depending on his craft for livelihood, which he claims to be insufficient to qualify him for the presbyterate of a village. If this interpretation be adopted, it can readily be applied to three passages in P Fay where the same tax is mentioned—viz., 53<sup>5</sup> (A.D. 110–1), 54<sup>13</sup> (A.D. 117–8), and 256 (ii/A.D.)—and also to BGU III. 881<sup>7</sup> (ii/A.D.) as amended in *Berichtigungen*, p. 7, ἐπι(μερισμοῦ) ἀπόρων(ν). See also under ἀπορία.

### ἀπορία.

*Syll* 529<sup>6</sup> (i/B.C.) τῶν μὲν διὰ τὴν ἀπ[ο]ρίαν ἐκλειοπτόων τὴν πόλιν, τῶν δὲ διὰ τὴν γενομένην[ν] λουμικὴν περιστάσιν καὶ τὰς ἀρρωστίας μὴ δυναμένων [φ]υλάσσειν τὴν πατρίδα, where we naturally think of ἀ. as = "poverty," but the interpretation given in the last article is applicable. In P Fay 20<sup>5</sup> (an imperial edict, iii/iv A.D.), which is restored εἰ γε μὴ τὸ τῆς π[α]ρὰ τοῖς καὶ τοῖς δημοσίαις ἀπορίας ἐμποδὼν ἦν, πολὺ ἂν φανερωτέραν τὴν ἐμᾶντοῦ μεγαλοφυχίαν ἐπιδεικ[ν]ύμενος, the editors translate "if the fact of the public embarrassment existing in various parts had not stood in my way, I should have made a much more conspicuous display of my magnanimity;" but they remark that the δημοσίους of the ill-spelt text should perhaps be emended δημοσίους, with a lost word after the first τοῖς. Cf. also P Lips I. 36<sup>7</sup> (A.D. 376 or 378). In CPHerm 61<sup>0</sup> we have ἀπορία δὲ πλοίων "from shortage of ships."

### ἀπορρίπτω.

In a petition regarding the division of a piece of land, P Magd 29<sup>10</sup> (B.C. 218), the appellant asks that the defendant should be forced to give him a proper entrance and exit (εἰσοδὸν καὶ ἔξοδον) instead of throwing him into a hidden corner—εἰς ἐσώτερόν με ἀπερρίφθαι. Another petition, P Lond 106<sup>13</sup> and 23<sup>3</sup> (B.C. 261 or 223) (= I. p. 61), gives us both ἐκρίπτω and ἀπορρίπτω—τά τε σκεύη μου ἐξέρριψεν εἰς τὴν ὁδὸν . . . , ἐγὼ δὲ τὰ σκεύη τὰ ἀποριφέντα μου εἰς τὴν ὁδὸν εἰσέγηκα. See also Moulton in *CR* xx. p. 216, where the fairly accessible warrant of Ac 27<sup>43</sup> is produced against two classical scholars who strained at ἀπορρίπτειν intrans. in Charito iii. 5<sup>6</sup>.

### ἀποσκευάζω.

For the subst. see the important P Par 63<sup>iii.90</sup> (B.C. 165) καὶ τὰς ἀποσκευὰς τῶν ἐν τῇ πόλει περισπᾶν, where Mahaffy (P Petr III. p. 27) renders, "and that you should distrain the furniture of those in the city"; cf. *ib.* vii. 7 ταῖς ἀποσκευαῖς αὐτῶν ἐπιγεγράφθαι γῆν. The verb is not a NT word (Ac 21<sup>15</sup> in 33 and a few cursives).

### ἀποοκίασμα.

With this compound we may compare ἀποσκότωσης in Vettius Valens, p. 279<sup>33</sup>, of the waning moon. Mayor (on

Jas 1<sup>17</sup>) quotes ἀποσκιασμός from Plut. *Pericl.* 7, γνωμόνων ἀποσκιασμούς of shadows thrown on the dial, and ἀποσκιάζω from Plato *Rep.* vii. 532C: the -μα form is ἀπ. εἶρ.

### ἀποσπάω.

For the use of this verb in Ac 20<sup>30</sup> ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν, cf. P Petr III. 43(3)<sup>12</sup> (iii/B.C.), ἔγραψάς μοι μὴ ἀποσπάσαι τὸ π[λ]ήρωμα ἐκ Φιλωτερίδος ἕως οὗ τὰ ἔργα συντελέσαι, "you wrote me not to withdraw the gang (of workmen engaged in the copper mines) from Philoteris before they had finished the work" (Edd.). "Withdraw," with no suggestion of violence, though with breach of contract, is the sense in numerous formal documents. Thus P Oxy IX. 1206<sup>13</sup> (A.D. 335) in a case of adoption. BGU IV. 1125<sup>9</sup> (B.C. 13), in the indenture of a slave: οὐκ ἀποσπάσω αὐτὸν ἀπὸ σοῦ [ἐντὸς] τοῦ χρόνου. P Oxy II. 275<sup>22</sup> (A.D. 66), where in a contract of apprenticeship a father is not to have the power of removing his son from his master until the completion of the period—οὐκ ἐξόντος τῷ Τρύφωνι ἀποσπᾶν τὸν παῖδα ἀπὸ τοῦ Πτολεμαίου μέχρι τοῦ τὸν χρόνον πληρωθῆναι, so 28 and *ib.* IV. 724<sup>13</sup> (A.D. 155), also X. 1295<sup>4,6</sup> (ii/iii A.D.), where a widow threatens to take away her son from a man in whose charge he had been left. Add the illiterate P Gen I. 54<sup>21</sup>, [ο]ὐκ αἰδυνήθημεν ἕνα ἄνθρωπον ἀποσπάσαι ἐκεῖθεν, and BGU I. 176<sup>9</sup> (Hadrian). In the marriage contract, P Oxy III. 496<sup>9</sup> (A.D. 127), provision is made that in the event of a separation taking place, the bride shall have the power to "withdraw" a certain female slave, who forms part of her dowry—ἐπει[δὲν] ἡ ἀπαλλαγὴ [γ]ίνεται γαμυν[μ]ένη (sc. ἡ γ.) μὲν ἀποσπάτω τὴν δ[ο]ύλην, and so 15. Perhaps the verb itself must not be credited with the stronger sense imparted by the context in P Oxy I. 37<sup>i.12</sup> (A.D. 49) λειμνωμέν[ο]ν τοῦ σωματ[έ]ρος ἀπέσπασεν ὁ Πεισοῦρις, "as the foundling was being starved Pesouris carried it off," so 11.1, and still more in *ib.* 38<sup>9</sup> (A.D. 49–50), ἐπικεχειρηκότος ἀποσπάσαι εἰς δουλαγωγίαν τὸν ἀφῆλικά μου υἱόν. The passive, as in Lk 22<sup>41</sup>, Ac 21<sup>1</sup>, appears in an inscr. from the Fayûm (B.C. 57–6) in *Chrest.* I. 70<sup>24</sup> (p. 99), οὐ δυνάμενοι δὲ τοῦ ἱεροῦ ἀποσπᾶσθαι, which in Wilcken's opinion means no more than the detention of these priests in the temple by ritual duties, preventing them from appearing in person. It would seem that the ordinary use of this verb does not encourage the stronger meaning Grimm finds in the Lucan passages, where the RV is adequate. For ἀποσπᾶν *v. acc. rei*, see Gosp. Petr. 6<sup>1</sup> (ed. Swete), ἀπέσπασαν τοὺς ἡλούς.

### ἀποστασία.

The noun ἀποστάτης (cf. LXX Dan 3<sup>32</sup>) occurs in P Revill Mél (B.C. 130) (= Witkowski,<sup>2</sup> p. 96) χρήσασθαι δ' αὐτοῖς ὡς ἀποστάταις (sc. τοῖς ἐν Ἑρμῶνι δαχλοῖς), whom a certain Paon μετὰ δυνατῶν ἱκανῶν is sailing up the Nile to reduce (καταστήσαι). So in *Syll* 930<sup>50</sup> (B.C. 112) τινες τῶν ἐγ Βοιωτίας ἀποστά[ται] γεγενημένοι. In P Amh II. 30<sup>38</sup> ff. (ii/B.C.) we read of the burning of title-deeds by Egyptian "rebels," ἡναγκάσθην ὑπὸ τῶν Αἰγυπτίων ἀποστατῶν ἐνέγκαι τὰς συγγραφὰς καὶ ταύτας κατακαῦσαι. The old word ἀπόστασις, equivalent to -σία (cf. 1 Macc 2<sup>15</sup>, Ac 21<sup>21</sup>, and see Nägeli, p. 31), occurs in P Par 36<sup>13</sup> (ii/B.C.), where a temple recluse petitions the strategus against the conduct of certain persons who had forced their way into

the temple, βουλόμενοι ἐξοπάσαι με καὶ ἀγαγῆσαι, καθάπερ καὶ ἐν τοῖς πρότερον χρόνοις ἐπεχείρησαν, οὕσης ἀποστάσεως. For the adj. ἀποστατικός, see P Tor 8<sup>88</sup> (B.C. 119) ἀποστατικῶι τρόπῳ. In the same line αὐτοκρασίαι occurs, an illustration of the Hellenistic tendency to form new nouns in -σία: see Lobeck, *Parerga*, p. 528 f.

## ἀποστάσιον.

BGU IV. 1002<sup>18</sup> (B.C. 55, a copy of a demotic bill of sale “μεθρημνευμένης κατὰ τὸ δυνατόν”) has ἀποστασίον συγγραφή, “bond of relinquishing” (the sold property). The phrase is found as early as B.C. 258 in P Hib I. 96<sup>3</sup>, “a contract of renunciation” between two military settlers, one of whom at least was a Jew. The editors remark, “This expression has hitherto always been found in connexion with the translations of demotic deeds concerning the renunciation of rights of ownership, the (συγγραφὴ) ἀποστασίον being contrasted with the πρᾶσις, the contract concerning the receipt of the purchase-price; cf. Wilcken, *Archiv* ii. p. 143 and pp. 388–9” [and now iv. p. 183]. This note does not seem to cover the passage in P Grenf I. 11<sup>11.19</sup> (B.C. 157) καὶ ἀποστασίον ἐγράψατο τῷ Πανᾷ μὴ ἐπελεύσεσθαι, μὴδ’ ἄλλον μεθῆνα τῶν παρ’ αὐτοῦ, “he had a bill of ejectment drawn against Panas, that neither he nor any person connected with him should trespass on the property.” We may add P Ryl II. 160<sup>9</sup> (A.D. 28–9) πρᾶ[σ]ις καὶ ἀπῶστα[σί]ον μέρη (ἡ μερῶν) κτλ., “sale and cession of two parts out of five” (Edd.).—so other documents in this set: also P Tebt II. 561 (early i/A.D.) πρᾶ[σ]ις καὶ ἀποστασίον δούλου . ., and Preisigke 995 (B.C. 245–4) συγγραφή, ἣν ἐποίησατο Κᾶπτις Ταστίτι ἀποστασίον περὶ ὧν ἐν[ε]κάλει αὐτῇ. In P-Giss I. 36<sup>21</sup> (ii/B.C.) we have καὶ ἀνεγ[ν]όχατε συγγρα(φὰς) ὧνῃς καὶ ἀποστασίον κατ’ αὐτῶν, and in BGU III. 919<sup>28</sup> (ii/A.D.) we have ἀκολ[ο]ύθως ᾧ π[α]ρ[ε]β[ε]ῖ[μ] (μην) ὑμῖν ἂν νιγ(ρᾶφ) ἀποστασίον τ[οῦ] πα[τ]ρός μου Ὀνηρικράτους κληρονόμου τ[ῶν] προγεγραμμένων μου ἀδελφῶν τετ[ε]λ[ε]υτηκῶν. In this last instance ἀποστασίον may be short for συγγραφῆς ἀποστασίον, or it may be the gen. of ἀποστάσιον used as in Mt 5<sup>31</sup>, an abbreviation of the fuller phrase. (It might even be conjectured that in Mt 1. c. the original reading was ἀποστασίον and not -ον: in its presumed original, Deut 24<sup>1</sup>, βιβλίον was expressed.) A good parallel for this kind of abbreviation is ἡ ἀπερίσπαστος in P Oxy VI. 898<sup>18</sup> (A.D. 123), for what is called in 15 γράμματα ἀπερ[ισπ]άστου: it is “a deed of indemnification, distinguished by the formula ἀπερίσπαστον παρέξεσθαι or an equivalent phrase” (Edd.)—just as we talk of *nisi prius* actions. The specializing of this term for divorce is not paralleled in our documents, but it was clearly the nearest word to use to represent the Hebrew phrase. See also Wilcken *Archiv* iv. p. 456.

It may be added that in *Coptic Ostraca* 72 (ed. Crum), as translated on p. 13, we find an abbreviation of ἀποστάσιον used with reference to “a deed of divorce” in an episcopal circular.

## ἀποστελλω.

The verb is common in the sense of *mitto*. Thus P Par 32<sup>20</sup> (B.C. 162) (= Witkowski<sup>2</sup>, p. 68) Καβάτοκον δ’ ἐπιτηρῶ, ἂν κατα[τ]λῇ, ἀποστελλαί σοι, P Oxy IV. 744<sup>8</sup> (B.C. 1) (= *Selections*, p. 33) ἐὰν εὐθὺς ὁψώνιον λάβωμεν ἀποστελῶ

σε ἄνω, “as soon as we receive wages I will send them up to you,” and P Oxy I. 87<sup>18</sup> (A.D. 342) ἀπαντῆσαι ἅμα τοῖς εἰς τοῦτον ἀποσταλῖ[σ]ι [δ]φ[ι]κ(ια)λοῖς, “to proceed with the officers sent for this purpose,” which may illustrate the frequent NT sense of “commissioning,” e.g. Mt 11<sup>10</sup>, 13<sup>41</sup>, Jn 20<sup>21</sup>, Rev 1<sup>4</sup>. So BGU IV. 1141<sup>12</sup> (c. B.C. 13) ἐρῶτα οὓς ἀπέσταλκας καθ’ ἕκαστον εἶδος, and in passive CP Herm 101<sup>5</sup> (ii/A.D. or later, apparently) ἐνγράφ[ε]ς ἀ[π]εσταλμένος ὑφ’ ὑμῶν. “To send for” something is ἀ. ἐπὶ c. acc. in P Flor II. 126<sup>6</sup> (A.D. 254) ἐπεὶ αὐριον αὐτοὺς βούλομαι ἀποστεῖλαι εἰς Βερνεκίδα ἐπὶ τὸν σῖτον. Cf. *Preisigke* 174 (iii/B.C.) ἀποσταλεῖς ἐπὶ τὴν θήραν τῶν ἐλεφάντων τόδε δεύτερον.

For ἀποστελλω = *rescribo*, see P Par 60<sup>4ff</sup> (B.C. 154) (= Witkowski<sup>2</sup>, p. 78) ἀπόσιλόν μοι, πόσον ἔχει Πετευσοράπιος καὶ ἀπὸ ποίου χρόνου, P Oxy IV. 742<sup>3f</sup> (B.C. 2) ἀπόσιλόν μ[ο]ι πόσας δέσμας παρείληφας, “send me word how many bundles you have received” (Edd.).

For the possibility that in Ac 7<sup>34</sup> ἀποστελλω ἸΑΒCDE is not a hortatory conjunctive (cf. Kühner-Gerth p. 219), but a present indicative, see Thumb *Hellen.* p. 18, where reference is made to a present form στεῖλω in the Pontic dialect. The form ἀφέσταλκα (*et sim.*) may be seen in the Κοινή: Meyer *Gr.* 326 gives five inscriptions containing it—add *OGIS* 5<sup>68</sup> (B.C. 311—letter of Antigonos to Scepsians), *ib.* 6<sup>4</sup> (their reply), and *Magn* 46<sup>5</sup>, 87<sup>6</sup> (after B.C. 159). It does not seem impossible, despite the late date of its appearance, that this form should be the survival of the original ἔστ. (for σεστ.).

## ἀποστερέω.

In the Cnidian *defixio*, *Syll* 814<sup>5</sup>, we find τοὺς λαβόντας παρὰ Δ. παραθή[καν] καὶ μὴ ἀποδιδόντας ἀλ[λ]’ ἀποστερούντας: this brings together correlate verbs. Παραθήκην ἄ. will answer to the phrase in Pliny’s letter to Trajan (96<sup>7</sup>) on the Christians’ oath “ne depositum appellati abnegarent.” C. H. Turner (*JTS* xi. p. 19 n.<sup>3</sup>) notes that in Mk 10<sup>19</sup> ἔ reads “ne abnegaveris,” and *ac* “non abnegabis,” which he regards as the key to the formula in Pliny. For ἄ. absolute, as in Mk 1. c. and 1 Cor 7<sup>5</sup>, cf. the petition of the Serapeum Twins P Par 26<sup>38ff</sup> (B.C. 163–2) (= *Selections*, p. 17) ἕτεροι τῶν ἐκ τοῦ Ἀσκληπείου ὄντες πρὸς χειρισμοῖς, παρ’ ὧν ἔθος ἐστὶν ἡμᾶς τὰ δέοντα κομίζεσθαι, ἀποστεροῦσιν, “others connected with the Asclepieum in the administration, from whom it is usual for us to receive what we need, are defrauding.” It is construed with an acc., as 1 Cor 6<sup>7</sup>, in P Par 31<sup>33</sup> (ii/B.C.) ἀποστερούντες [ἡμ]ᾶς: cf. P Oxy II. 237<sup>vi.32</sup> (A.D. 186) τῆς ὑπολειπομένης ἐμοὶ κατοχῇ τῆς οὐσίας ἵνα μ’ αὐτὴν ἀποστήται (ἡ -στερή-) “a desire to deprive me of the right which I retain over the property” (Edd.). For the more normal constr. c. acc. pers. and gen. rei, see BGU IV. 1024<sup>iv.13</sup> (iv/v A.D.) ποίας δὲ ἔσχεν ἐνθυμήσεις τὸν ἥδη κληθέντα (for κλιθέντα “lying dead”) καὶ τῆς ἐσχάτης ἐλπίδας (ἡ -ος, of sepulture) ἀποστε[ρ]ῆσαι: P Ryl II. 114<sup>26</sup> (c. A.D. 280) οἰκῶται δὲ τῷ προκειμένῳ Σ. [ἐμὲ τὴν χήραν μετὰ νηπίων τέκνων ἀεὶ ἀποστερεῖν, *ib.* 116<sup>18</sup> (A.D. 194) βουλόμενοι ἀποστερέσαι τῶν ἐμῶν. The simplex occurs in the earliest dated papyrus, P Eleph 1<sup>7</sup> (B.C. 311–0) (= *Selections*, p. 3) στερέσθω ᾧμ προσηνέγκατο πάντων. For the subst. see P Oxy I. 71<sup>i.10</sup> (A.D. 303) ἐπὶ ἀποστερήσει τῇ ἡμετέρᾳ, “to my detriment” (Edd.).



## ἀποστολή.

P Tebt I. 112<sup>6</sup> (an account—B.C. 112) ὄψιν εἰς ἀποστολήν Μουσαίω ρεῖ, P Oxy IV. 736<sup>12</sup> (c. A.D. I) μύρον εἰς ἀποστολήν ταφῆς θυγατρὸς Φνάς, “perfume for the despatch of the mummy of the daughter of Phna;” and from the inscriptions *Syll* 924<sup>29</sup> (end of iii/B.C.) ἐπὶ τῇ ἀποστολῇ τοῦ ἀνδρός, *ib.* 929<sup>98</sup> (? B.C. 139), *ib.* 210<sup>14</sup> (iii/B.C.) τῶν χρημάτων συναγωγῆς τε καὶ ἀποστ[ολ]ῆς. It is thus the *nomen actionis* of ἀποστέλλω.

## ἀπόστολος.

It is not easy to point to an adequate parallel for the NT usage of this important word, but it may be noted that in Herod. i. 21 (cf. v. 38) it is found = “messenger,” “envoy,” and with the same meaning in LXX 3 Regn 14<sup>8</sup> Ἀ ἐγὼ εἰμι ἀπόστολος πρὸς σέ σκληρός, cf. Symm. Isai 18<sup>2</sup>. Reference may also be made to the interesting fragment in P Par p. 411 f. (B.C. 191), where, if we can accept the editor’s restoration of the missing letters, we read of a public official who had sent to a delinquent a messenger bearing the orders he had disregarded—ἐπεστ[α]ταλκόντων ἡμῶν πρὸς σε τὸν ἀπ[ό]στολον]. Cf. also a lexical extract cited by Nägeli, p. 23, ὁ ἐκπεμπόμενος μετὰ στρατιᾶς καὶ παρασκευῆς ἀπόστολος καλεῖται: this is interesting as being coloured with the association found in Attic, though applied to a person.

Apart from its use in Attic inscriptions, as *Syll* 153 (B.C. 325) = “fleet,” “naval expedition,” ἀπόστολος is used for a “ship” in P Oxy III. 522 (ii/A.D.). In this document (cf. also P Tebt II. 486, ii/iii A.D.), which is an account of the expenses of corn-transport, it is of interest to notice that each ἀπόστολος is known by the name of its owner, e.g. λόγος ἀποστόλου Τριαδέλφου, “account—for the ship of Triadelphus.” In P Oxy IX. 1197<sup>13</sup> (A.D. 211) a different sense is required—ὁπόταν τὰ ἐξ ἀποστόλων πλοῖα παραγένηται, where Hunt renders, “whenever the boats collected in accordance with the orders of lading arrive,” and cites P Amh II. 138<sup>10</sup> (A.D. 326) (as amended by Mitteis, *Chrest.* II., p. 391) ἐξ ἀποστόλου τῆς τάξεως, where a ship-master embarks certain loads “in accordance with the bill of lading of the Officium,” also P Lond 256(a)<sup>10</sup> (A.D. 15) (= II., p. 99) ἀκολουθῶς τῷ [18 letters] οὐ ἀποστόλῳ, and CPHerm 611<sup>f</sup>. (cf. Wilcken *Chrest.* I., p. 522) ἐπ[ε]λ οἱ σοὶ ἐπιτροπ[ο]ι τοὺς καλοῦμένους ἀποστόλους [. . . . . δι.] ὧν κελεύειν α[ὐ]τοῖς ἔθος [τῇ]ν τοῦ σείτου ἐμ[β]ολήν ποιέσθαι (λ. -θαι). In P Oxy X. 1259<sup>10</sup> (A.D. 211–2) ἐξ ἀποστόλου τοῦ κρατίστου ἐπιτρόπου τῆς Νέας πόλεως “in accordance with the message of his excellency” (Edd.), the noun seems to be more general; but the papyrus concerns the shipment of corn to Alexandria. See further *Archiv* iii. p. 221 f. Since in early times the non-specialized and etymological meaning is found in Herodotus, and the other only in Attic writers, we see in the NT use the influence of Ionic on the Κοινή: cf. *Proleg.* pp. 37, 81.

## ἀποστοματίζω.

We have no citations for this word, which is literary in classical and post-classical times. The difficulty in Lk 11<sup>53</sup> is the factitive sense, *qs.* “to make repeat answers,” for which the only adequate parallel in Wetstein’s long list is a use of the passive assigned by Pollux (i. 102) to Plato, = ὑπὸ τῶν διδασκάλων ἐρωτᾶσθαι τὰ μαθήματα, ὡς ἀπὸ στόματος

λέγειν τὸ αὐτό. It may be added that Grimm’s reference to “στοματίζω—not extant” is misleading: the verb was formed directly from ἀπὸ στόματος, just as ἐνωτίζομαι from ἐν ὠτί, etc.

## ἀποστρέφω.

P Leid W<sup>xiv</sup> 23 has the prayer Σάραπι . . μὴ ἀποστραφῆς με. An amulet, the opening lines of which were published by Wilcken in *Archiv* i. 427, and tentatively dated iii/v A.D., is given in BGU III. 955, Κύριε Σαβαώθ ἀποστρεψον ἀπ’ ἐμοῦ ὅσον (?) νόσον τῆς κεφαλ[ῆ]ς. That these should be the only occurrences of so common a word we can cite from papyri is not a little perplexing. It occurs once in *Syll* 389<sup>14</sup> (A.D. 129), where Ephesus offers thanks to Hadrian as ἀποστρέψαντά τε καὶ τὸν βλά[πτοντα τοὺς] λιμένας ποταμὸν Κάυστρον. Its literary record is plentiful, and it requires nine columns in HR, with nine occurrences in NT, and a good number in the early patristic writers included in Goodspeed’s indices. It is also found in Apoc. Peter 8 of men who “pervert” righteousness—ἀποστρέφοντες τὴν δικαιοσύνην.

## ἀποσύναγωγος

is “not found in prof. auth.” (Grimm): it is as naturally not quotable from our sources. This is of course just the sort of word that would have to be coined for use in the Jewish community.

## ἀποτάσσομαι.

For the NT meaning “take leave of,” “bid farewell to,” as 2 Cor 21<sup>3</sup>, cf. BGU III. 884<sup>ii.12</sup> (ii/iii A.D. πρὶν οὖν ἀπέλθης πρὸς Χαίρημον, ἀνά(βαινε) πρὸς με, ἵνα σοὶ ἀποτάξομαι, “may say goodbye to you,” P Oxy VII. 1070<sup>55</sup> (iii/A.D.) Εὐδ[αίμων] αὐτῷ ἀπετάξατο [λ]έγων ὅτι ἐν τῷ παρόντι οὐ σχολάζομεν ἑτέροις ἐξερχόμενοι, “Eudaemon parted with him, saying, ‘At present we are not at leisure and are visiting others’” (Ed.). The meaning is stronger in P Oxy II. 298<sup>81</sup> (i/A.D.) ἐπεὶ ἀποτάξασθαι αὐτῷ θέλω, where the context shows that the idea is “get rid of.”

The active ἀποτάσσω, which is not found in the NT, is “to appoint,” as in P Oxy III. 475<sup>27</sup> (A.D. 182) ἀποτάξαι ἕνα τῶν περὶ σέ ὑπηρετῶν εἰς τὴν Σενέπτα, and in passive P Fay 12<sup>27</sup> (c. B.C. 103) τοὺς ἀποτεταγμένους τῇ κατοικίᾳ χρηματιστάς, “the assize-judges appointed for the settlement,” or “command,” BGU IV. 1061<sup>9</sup> (B.C. 14) τὴν ἀποτεταγμένην πρὸς τῇ τηρήσει θυρωρόν, P Fay 20<sup>20</sup> (iii/iv A.D.) εἰ ἀποτέτακται τὸν Αὐτοκράτορα ὁρᾶν πᾶσιν αὐτοῖς . . . τὰ τῆς βασιλείας διοικούντα, “if they have all been commanded to watch the Emperor administering the affairs of his kingdom.”

## ἀποτελέω.

The verb occurs P Tebt II. 276 (ii/iii A.D.), an astrological document, describing the effects (ἀποτελέσματα) due to the positions of the planets. Thus 1<sup>4</sup> Jupiter in conjunction with Mars (etc.) μεγάλας [βασιλείας] καὶ ἡγεμονίας ἀποτελεῖ, “makes.” This is in accord with the use in Lk 13<sup>32</sup> ἰάσεις ἀποτελεῖ, and also in Jas 1<sup>15</sup> ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκτεῖ θάνατον, where Hort (*ad L.*) has shown that ἀ. is “fully formed” rather than “full-grown.” In PSI 101<sup>14</sup> (ii/A.D.) ἀποτελεσθῆαι (λ. -ναι) γὰρ τὴν κόμην πάλαι ἀπὸ ἀνδρῶν κῆ, νυνὲ δὲ εἰς μόνους κατηντηκέναι ἀνδρας γ (who



had emigrated from inability to meet the heavier taxation) it seems to mean "the village once had a full strength of 27 contributors." (It should be noted that Prof. Hunt, in *The Year's Work* for 1912, p. 135, included this document among transcriptions which "show signs of inexperience.")

## ἀποτίθημι.

The phrase of Mt 14<sup>3</sup> (LXX *al.*) is found nearly in P Eleph 12 (B.C. 223-2) γεγράφαμεν . . . τῷ φυλακίῃ . . . ἀποθέσθαι αὐτοὺς εἰς τὴν φυλακὴν. The label on a mummy, *Preisigke* 3553, has ἀποτεθ(ειμένη) following ξνδον ἐστίν, "is enclosed within." In P Flor II. 125<sup>3</sup> (A.D. 254) τὰ ἀποτεθέντα γένη ἐν Φιλαργίδι is "the goods that were stored at P." So P Ryl II. 125<sup>14</sup> (A.D. 28-9) τὰ ὑπὸ τῆς μητρός μου ἀποτεθειμένα ἐν πυξιδίῳ ἐπὶ ἀπὸ τοῦ ἱε[ρέως] Καίσαρος, "certain articles deposited in a little box by my mother as far back as in the 16th year of Augustus" (Edd.). A weakening of the sense of the verb is seen in the fourth century P Oxy I. 120<sup>13</sup>, παραμένοντά μοι ἄχρις ἂν γνῶ πῶς τὰ κατ' αἵμα ἀποτίθεται, "to stay with me until I know the position of my affairs" (Edd.).

## ἀποτίνω.

The verb is very common—P Petr I. 16 (2)<sup>13</sup> (iii/B.C.) ἐὰν δὲ μὴ διαγράψω [καὶ] μὴ παρὰσχωμαι τὸ λοιπὸν ἐμφανὲς ἀποτίσω ἡμιόλιον, P Par 13<sup>14</sup> (B.C. 157) ἀποτίνειν αὐτὸν τὴν φερνὴν παραχρήμα σὺν τῇ ἡμιολίᾳ, P Oxy I. 101<sup>43</sup> (lease of land, A.D. 142) δ' ὁ δ' ἂν προσοφειλέσῃ ὁ μεμισθωμένος ἀποτεισάτω μεθ' ἡμιολίας, *ib.* IV. 730<sup>28</sup> (A.D. 130) *al.* In an interesting contract of apprenticeship, P Oxy II. 275<sup>27</sup> (A.D. 66) (= *Selections*, p. 57) the father comes under a "forfeit" for each day of his son's absence from work—ἂ[πο]τεισάτω ἐκάστ[τ]ης ἡμέρας ἀργυρίου [δρ]αχμῆν μίαν. The verb is thus stronger than ἀποδιδῶμι, and carries with it the idea of repayment by way of punishment or fine (cf. Gradenwitz *Einf.* i. p. 85 n<sup>4</sup>), a fact which lends emphasis to its use in Philen<sup>19</sup>. For the contrast between the two verbs, see P Gen I. 21<sup>14</sup> (ii/B.C.), as restored by Wilcken *Archiv* iii. p. 388, ἐὰν δὲ μὴ ἀποδῶι καθὰ γέγραπται, ἀποτε[ι]σάτω [παραχρ]ήμα ἡμι[ό]λιον, cf. BGU I. 190<sup>3ff.</sup>, 2nd fragment (Domitian), ἐὰν δὲ μὴ ἰσαποδῶι, ἀποτισάτωι παραχρήμα μεθ' ἡμιολίας[s], and a similar use of προσποτίσω in P Leid C<sup>11</sup>.

From the inscriptions cf. *Kaibel* 509<sup>3</sup> where a certain physician of Nicaea records—πολ[λ]ὴν θάλασσα[ν] καὶ γαῖαν [π]ερι[νο]στήσας τὸ π[ε]ρὶ μόνον ὧδ' [ἀ]πέ[τ]εισα, *i. e.* "I died here," *Syll* 737<sup>97</sup> (ii/A.D.) of an ἰσβακχος "fined," etc. The word occurs in P Sa'id Khan 1<sup>a.26</sup> (B.C. 88) ἐὰν [δὲ κ]αὶ ὁ Γαθάκης ὀλιγωρήσῃ τὴν [ἀ]μπε[λ]ον καὶ μὴ ποιήσῃ αὐτῇ[ν] ξπαφον(?), ἀποτεινυνέτω τὸ α[ὐτὸ] ἐπ[ι]τειμον: Radermacher *Gr.* p. 81 n<sup>2</sup> mentions ζέννυμι for ζέω, and ἀποτίνυμι in *Passio Scillitanorum* 6.

## ἀποτολμάω.

Dittenberger prints the verb in *Syll* 803<sup>94</sup>, but the context is so mutilated that the citation is at best only probable. The word has warrant from classical and Hellenistic literature.

## ἀποτομία.

A rather curious use of the noun occurs in BGU IV. 1208<sup>i.17</sup> (B.C. 27) τὴν ἀποτομίαν τῆς ἀναβάσεως (the inundation of

the Nile). P Oxy II. 237<sup>vii.40</sup> (A.D. 186) παρ' οἷς ἀκρατός ἐστιν ἡ τῶν ν[ό]μων ἀποτομή[ς], "amongst whom the severity of the law is untempered" (Edd.). Counsel is pleading a native statute, admittedly harsh, which he claims was enforced rigidly: the word does not suggest straining a statute, but simply exacting its provisions to the full. Wilcken (*Archiv* iii. p. 303) compares with this passage BGU IV. 1024<sup>v.18</sup> (iv/v A.D.—a collection of judgements in capital cases), where he reads ἐνόμισας λανθάνειν τ[ῇ]ν νόμων (he would emend τῶν ν.) ἀπο[τ]ομίαν καὶ τὴν τοῦ δικάζοντος ἐξουσίαν. Cf. Plutarch *De liberis educ.* 18 (p. 13D) δεῖ τοὺς πατέρας τὴν τῶν ἐπιτιμημάτων ἀποτομίαν τῇ πραότητι μιγνύναι. A further literary citation may illustrate the harsher side of the word—Demetrius *De Eloc.* 292 (ed. Roberts) κατὰ Φαλάριδος τοῦ τυράννου ἐρούμεν καὶ τῆς Φαλάριδος ἀποτομίας, "we shall inveigh against the tyrant Phalaris and his cruelty."

## ἀποτόμως.

For the adj. in its literal sense "cut off," cf. an inscription from Delos *BCH* xxvii. p. 102<sup>149</sup> (B.C. 250) τῶν στροφέων ἀπότομον μήκος πήχεων πέντε. In *Cagnat* III. 360<sup>9</sup> (Pamphylia, Imperial) ὀξέσι σιδηροῖς καὶ ἀποτόμοις is believed to describe regular sharp weapons dealt out to gladiators for combat, in place of the blunt ones which the *blasé* populace found insufficiently exciting. In *Wisd* 11<sup>10</sup> it denotes God's retributive purposes towards Egypt, in contrast with His fatherly attitude to Israel at the Exodus.

## ἀποτρέπω.

P Giss I. 20<sup>8</sup> (ii/A.D.) ἡ ἐπιστολή σου τὴν [μέριμναν] ? . . . ] που ἀπέτρεψεν [ . . . It is unfortunate that this solitary citation for a verb common in literature should have no reliable context; but it is something that the word itself seems clear, and occurs in a woman's private letter, which proves it vernacular.

## ἀπουσία.

For ἀ. in the NT sense of "absence" (Phil 2<sup>12</sup>), see P Amh II. 135<sup>6</sup> (early ii/A.D.) μὴ ἀμελείν μου ἐν ἀπουσίᾳ τοιαύτῃ, "not to forget me in my long absence," BGU I. 195<sup>38</sup> (A.D. 161) κατα[φ]ρονηθεὶς ἐκ τῆς περὶ [τῇ]ν στρατίαν ἀπου[σ]ί[α]ς μου, *ib.* 242<sup>8</sup> (Commodus) κατὰ τὴν ἐμῇ[ν] ἀπουσίαν, P Gen I. 3<sup>11</sup> (A.D. 175-80) κατὰ ἀπουσίαν. Elsewhere it is used in the sense of "waste," "deficiency," e.g. BGU IV. 1065<sup>15</sup> (A.D. 97) δώσει ἐκάστου μναΐαλου [ὑ]πὲρ ἀπουσίας τετάρτην μίαν, P Oxy X. 1273<sup>32</sup> (A.D. 260—a marriage contract) τ[ῇ]ν τούτων πάντων τρίψην καὶ ἀπουσίαν εἶναι πρὸς τὸν γαμοῦντα "the responsibility for the wear and loss of all these" (Edd.). Cf. the use of the corresponding verb in Artem. I. 78, δ δὲ εἰς τὴν ἑαυτοῦ θυγατέρα ἀπουσιάζει, cited by Suidas *Lex.*, where ἀπρεπές is given as a meaning of ἀπόν. Ἀπουσία was borrowed in Syriac to express a similar sense, as in the Acts of Thomas (iii/A.D.), according to Prof. R. H. Kennett (in a letter). The corresponding Greek (*Acta Thomae*, ed. Tischendorf, p. 196) has βράσιν μηδεμίαν ὧλος ἀπουσίαν ἔχουσιν. But as late as P Oxy IX. 1223<sup>20</sup> (late iv/A.D.) διὰ τὴν ἀπουσίαν τοῦ γεούχου is still "owing to the absence of the landlord" (Ed.).

ἀποφέρω.

P Par 49<sup>23f</sup> (B.C. 164–58) (= Witkowski<sup>2</sup>, p. 71) διὰ τὸ εἰς τὴν πόλιν με θέλειν δοῦναι ἀπενεγκεῖν. The verb occurs *ter* in the boy's letter P Oxy I. 119 (ii/iii A.D.) (= *Selections*, p. 102f.), e.g. καλῶς ἐποίησες οὐκ ἀπένηχες (I. ἀπένηκες) με μετ' ἐσοῦ εἰς πόλιν, "So kind of you not to have taken me off with you to town!" For the verb with the added idea of violence, as Mk 15<sup>1</sup>, see P Oxy I. 37<sup>1.18</sup> (A.D. 49) (= *Selections*, p. 50) βούλεται ὄν[ό]ματι ἐλευθέρου τὸ σωματίον ἀπενέγκασθαι, "she wishes to (defend herself on the ground) that the foundling was carried off in virtue of its being freeborn," BGU I. 22<sup>29</sup> (A.D. 114) (= *Selections*, p. 76) ἀνέβη εἰς τὴν οἰκίαν μου, ἀπενέγκατο οἰχόμενος κείμενον ζεύγος ψελλίων (ν) ἀργυρῶν, "he went up into my house, and carried off with him a pair of silver bracelets that were lying there": cf. also P Magd 1<sup>9</sup> (B.C. 221) κατέσπειραν (τὸν κληρὸν) σησάμωι καὶ σίτῳι καὶ ἀπεννηγμένοι εἰσὶν παρὰ πάντα δίκαια. (The editor would read τὰ δίκαια.) Similarly P Ryl II. 154<sup>21</sup> (A.D. 66) κατασπείροντας καὶ ἀποφέροντας τὰ περιεσόμεν[α] ἐκ τ[ούτῳ]ν, and P Leid B<sup>11.17</sup> (ii/B.C.), where two persons are reported to have carried some oil off for their own use (ἀπεννηγμένοι εἰσὶν), BGU IV. 1060<sup>21</sup> (B.C. 14), *al*. The active seems to be used in the same sense in CPHerm 9<sup>10</sup>, but the context is fragmentary. For the subst. see P Tebt II. 424<sup>6</sup> (late iii/A.D.) ἴσθι δὲ οὐκ ὀφίλεις φόρους καὶ ἀποφορὰς ἐπτά ἐτῶν, "let me tell you that you owe seven years' rents and dues." (Edd.)

ἀποφεύγω.

P Ryl II. 77<sup>39</sup> (A.D. 192) ἀναδεξάμενος τὴν μέλζονα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττον' ἀποφεύγειν.

ἀποφθέγγομαι

occurs thrice in Vettius Valens, where the editor renders *vaticinari*: p. 73<sup>24</sup> ἐν ἱεροῖς κάτοχοι γίνονται ἀποφθεγόμενοι ἢ καὶ τῇ διανοίᾳ παραπίπτοντες, 112<sup>25</sup> ἀποφθεγγομένους ἢ μανιώδεις ἢ προγνωστικούς ἀποτελοῦσιν, and 113<sup>1</sup> μανιώδεις ἐκστατικούς πτωματικούς ἀποφθεγγομένους ἀπεργάζονται—he refers to Manetho i. 237. This is an extension *in malam partem* of the mantic note which Winer (*ap*. Grimm–Thayer) finds in the verb.

ἀπόχρησις.

One or two instances of the verb ἀποχράομαι may be cited to illustrate the expressive ἀπόχρησις, which is found in the Greek Bible only in Col 2<sup>22</sup>. *OGIS* 665<sup>16</sup> (A.D. 49) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ἐξουσίαις ἀποχρωμένων = *abulenti*: the Prefect Cn. Vergilius Capito issues an edict against the abuse of the *libera legatio*. P Hib I. 52<sup>7</sup> (c. B.C. 245) καὶ ὧν κληρῶν ἀποκέχρηνται ταῖς νομαῖς, "the holdings in which they have used up the pastures" (Edd.).

ἀποχωρέω.

In the interesting census return P Lond 260<sup>120</sup> (A.D. 72–3) (= II. p. 51) reference is made to the son of a man who had acquired the Alexandrian citizenship and ἀποκεχω εἰς τὴν ἰδίαν, "had returned to his own country," who consequently was to be reckoned as Alexandrian. Cf. P Lond 44<sup>18</sup> (B.C. 161) (= I. p. 34) ἀπεχώρουν, and the illiterate P Fay 116<sup>20</sup>

(A.D. 104) αἰὼν [ἀπο]χωρῶι πέμσωι πρὸς [σέ] ἐῖνα σε ἀσπάζωμαι, "if I leave I will send to you to greet you."

ἀπρόσκοπος.

In the letter of a slave to her master, P Giss I. 17<sup>5f</sup>. (Hadrian) ἡγωνίασα, κύριε, οὐ μετρίως, ἵνα ἀκούσω ὅτι ἐνώθρευσας, ἀλλὰ χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσσοις ἀπρόσκοπον, the context implies that ἄ. must be understood in the sense of "free from hurt or harm." So in the same family correspondence, *ib*. 22<sup>9</sup> ἀ[ναλ]αμβανούσης σε ἀπρόσ[κοπ]ον καὶ ἰλαρώτατον. In the same again, *ib*. 79<sup>iv.8</sup> ἵνα μετὰ φιλίας καὶ ἀπροσκόπως ἐξέλθωμεν ἅπ' αὐτῶν ἐπ' ἀγαθῶν "in Freundschaft und ohne Ärger und Anstoss" (Ed.). Under the form ἀπρόσκοπος, it is found in the late (apparently heathen) inscription from Messana, *IGSI* 404 Ἀνδρόβιος Δύκιος ναύκληρος ἔζησε ἀπρόσκοπος ἔτη λς (see Nägeli, p. 43) in the metaphorical sense of Phil 1<sup>10</sup> "blameless."

It is clear that we need not be longer concerned with Grimm's note, already discounted by Thayer, that the adj. is "not found in profane authors".

ἀπροσωπολήμπως

naturally does not appear. It is witness only to the firm hold of πρόσωπον λαμβάνειν as a *term. techn.* in the vocabulary of Jews, derived from a literal translation.

ἄπταιστος.

In the lack of other citations this NT ἄπ. εἶρ. (Jude<sup>24</sup>) may be illustrated from M. Aur. v. 9 τὸ ἄπταιστον καὶ εὐρουν ἐν πᾶσι, "the security and happy course of all things," which depend on the faculty of understanding and knowledge. See also 3 Macc 6<sup>39</sup> ὁ τῶν πάντων δυνάστης ἄπταιστους αὐτοὺς ἐρρύσατο ὁμοθυμαδόν.

ἄπτομαι.

The sense of eagerness comes out well in the royal letter to Attis, priest of Pessinus, *OGIS* 315<sup>56</sup> (B.C. 164–3) μετὰ δὲ ταῦτα ἐν ἄλλαις καὶ ἄλλαις ἡμέραις αἰὲ διασκοποῦσιν (for -ούντων) ἥπτετο μᾶλλον ἡμῶν, "urged his view upon us." In *Syll* 849<sup>6</sup> (Delphi, B.C. 177–6, in dialect) εἰ δέ τις καὶ ἄπτηται Σωσίχτας ἐπὶ καταδουλισμῶι, it means "lay hold of, appropriate." The active sense of "kindle," "set fire to," is illustrated by the magical papyrus P Lond 121<sup>543</sup> (iii/A.D.) (= I. p. 101) ἄπτε δὲ λιβάνῳ, and appears thrice in a very illiterate iv/A.D. letter, P Oxy X. 1297<sup>12</sup> ἀπέστιλά σοι . . . διὰ Ἰλίτος σφυρίδιον ἐν, ἄψαι αὐτὸν κείται (so *l. 4*?) "I sent you . . . by Ilis one basket for you to burn" (Edd.). The middle occurs in the recently recovered Greek Acts of the martyr Christina—PSI 27<sup>18f</sup>. (v/A.D.) εὐχαριστῶ σοὶ ὁ πατήρ τοῦ κυρίου Ἰησοῦ, μὴ ἐνκατα[λί]πης με εἰς τὸν αἰῶνα [α], ἀλλὰ ἐκ[τείνον] τὴν χεῖράν σου καὶ ἄψαι τοῦ πυρὸς τοῦτου καὶ σ[βέσον] τὸ ἐπ[αναστάν] ἐπάνω μου, [μ]ήποτε ἐπιχαρῆ Οὐρβανὸς ὁ τύραννος ἐπ' ἐμέ. The familiar ἄπτεσθαι of healing wrought by touch may be illustrated by *Syll* 803<sup>62</sup> (iii/B.C.—the Asclepieum at Epidaurus) ἐδόκει αὐτῶι . . . τὸν θεὸν ἄψασ[θ]αί οὐ τῶς κοιλίας ἐκ τοῦ τοῦ τῶι Ἀνδρομάχῃ (the suppliant) υ[ἱ]ὸς ἐξ Ἀρύββα ἐγένε[τ]ο. The opposite sense occurs in *ib*. 804<sup>23</sup> (*ibidem*, perh. ii/A.D.) ἤψατο δέ μου (sc. ἡ νόσος) καὶ τῆς δεξιᾶς χιρὸς καὶ τοῦ μαστοῦ. MGr has ἀνάφτω "kindle," and the simplex in a special phrase, ἄψε σβύσε.

Ἀπφία.

To the examples from the inscriptions of this Phrygian proper name given by Lightfoot *Colossians*<sup>6</sup> p. 306 f. add *Perg* II. 513 Ἰουλίαν Ἀπφίαν Δικιανήν, and *C. and B.* no. 309 (ii. p. 470—Apamea, pagan) Ἀπφία Παπίου μήτηρ. In *JBL* xxvii. pt. ii. p. 145 Hatch cites three instances of the form Ἀφία from *PAS* iii. 482, 508, 594 (Pisidia and Phrygia). In noting that the name is not to be found in the Magnesian inscriptions Thieme (p. 39) quotes K. Buresch *Aus Lydien*, Leipzig, 1898, p. 44, to the effect: “Der Name (Ἀφίας) gehört einer grossen in W(est)-Kleinasien und besonders N(ord)-Lydien sehr verbreiteten Namenfamilie an, deren Mitglieder mit ππ, πφ, φφ, φ geschrieben erscheinen.” See also Radermacher *Gr.* p. 40 n<sup>2</sup>, who supports from an early Lycian inscr. the spelling Ἀφφία (found in D).

ἀπωθέω

occurs in P Fay 124<sup>19</sup> (ii/A.D.) ἀνευ νομίμων ἡμᾶς ἀποθεῖσθαι: the editors render “illegally ousted.” The compound προσαπωθέω is found in a papyrus of Magdola (B.C. 221—published in *Mélanges Nicole*, p. 283) προσαπαώσατό με εἰς τὴν φυλακὴν.

ἀπώλεια.

The weaker sense of ἀ. is illustrated by P Tebt II. 276<sup>34</sup> (an astrological fragment—ii/iii A.D.), where one who has acquired certain possessions ἐξωδισμὸν αὐτῶν [ποιήσ]εται καὶ ἀπώλειαν, “will spend and lose them” (Edd.). Similarly in a series of nursing-contracts of the time of Augustus in BGU IV. we find the phrase ἐκτίνειν τὴν ἐκάστου ἀξίαν πλὴν συμφανοῦς ἀπωλείας, e.g. 1058<sup>35</sup> (= *Chrest.* II. 170), 1106<sup>33</sup>, *al.* For the stronger meaning which we associate with NT usage, cf. the close of an ancient Coptic spell from the iii/A.D. Paris magical papyrus 1245 ff (= *Selections*, p. 114) ἐξελεθαι δαίμον, ἐπεὶ σε δεσμεύω δεσμοῖς ἀδαμαντίνους ἀλύτοις, καὶ παραδιδώμω σε εἰς τὸ μέλαν χάος ἐν ταῖς ἀπωλείαις, “give you over to black chaos in utter destruction.”

ἄρα.

For εἰ ἄρα, *si forte*, as in Mk 11<sup>13</sup>, Ac 8<sup>22</sup>, cf. P Petr II. 13 (19)<sup>9</sup> (middle of iii/B.C.) (= Witkowski,<sup>2</sup> p. 19) εἰ δ' ἄρα μὴ ὁράς ἐν δυνατόν, P Hal 1<sup>iv</sup>. 172 (middle of iii/B.C.), εἰ δὲ ἄρα δεῖ αὐτοῖς σταθμοὺς δίδω[σθ]αι π[α]ρὰ τῶν οἰκονόμων, διδόνωσαν αὐ[τ]οῖς τοὺς ἀναγκαίους. See also P Oxy VII. 1070<sup>50</sup> (iii/A.D.) μὴ ἀμελήσης μὴ ἄρα ποτὲ θέλῃς μ[ε]τὰ σ[ο]ῦ [Ἡρ]αεῖδι τὴν τήρησιν τῆς ὅλης οἰκίας παραδιδόναι, “do not neglect this, lest indeed you choose to hand over the keeping of the whole house to Heraïs” (Ed.): cf. P Amh II. 84<sup>25</sup> (ii/iii A.D.) . . . ]μενος μὴ ἄρα τι πάθω.

ἄρα.

The interrogative ἄρα occurs in a curious interview with a Roman emperor, P Oxy I. 33<sup>iv</sup>. 7 (late ii/A.D.), where a condemned man asks who had recalled him, ἄρα ἡ σύνκλητος ἢ σὺ ὁ λήσταρχος; “Was it the senate, or you, the arch-pirate?” (Edd.). For the MGr use of ἄρά (ἀραγε[s]) in questions implying doubt (or refusal), see Thumb's *Handbook*, p. 180 f.

PART I.

ἄρα.

A sepulchral inscr. from S.W. Phrygia, *C. and B.* no. 466 (ii. p. 565), which Ramsay thinks Christian, mainly because of the name Amerimnos, has ἐὰν δὲ τις αὐτῶν μὴ φοβηθῇ τούτων τῶν καταρῶν, τὸ ἀράς δρέπανον εἰσέλθοιτο εἰς τὰς οἰκήσεις αὐτῶν καὶ μηδὲν ἐγκαταλείψεται. Here ἀρά might represent κατάρ, by the principle illustrated for verbs in *Proleg.* p. 115; but this does not apply in the closely similar no. 563 (Akmonia), where Jewish origin is argued. The noun may be quoted from a source where no suspicion of Jewish or Christian influence can come in—the end of the great inscr. of Antiochus I. of Commagene, *OGIS* 383<sup>236</sup> (i/B.C.), παρανόμωι δὲ γνώμωι κατὰ δαιμόνων τιμῆς καὶ χωρὶς ἡμετέρας ἀράς παρὰ θεῶν ἐχθρά πάντα: cf. *Magn* 105<sup>33</sup> (ii/B.C.) νό[μοις γ]ὰρ ἱεροῖς καὶ ἀραῖς καὶ ἐπιτίμοις ἀνωθεν διεκεκώλ[υ]το ἵνα μηθεὶς ἐν τῷ ἱερῷ τοῦ [Διὸς] . . . [μ]ήτε ἐννέμῃ κτλ. For ἀρατός see *Syll* 303<sup>17</sup> (ii/B.C.), ἀρατὴν ἅμα καὶ σωτήριον [περὶ τῶν] ἀπορουμένων ἀεὶ π[ρο]τιθέντες γνώμην.

Ἀραβία.

For Ἀ. as the name of an Egyptian nome situated on the east side of the Nile, see P Lond 401<sup>10</sup> (B.C. 116–11) (= II. p. 14), P Oxy IV. 709<sup>5</sup> (c. A.D. 50). There would seem to be a reference to an Ἀραβία ἄνω in PSI 56<sup>11</sup> (A.D. 107), where see the editor's note.

ἀργέω.

In P Petr II. 4 (9)<sup>4</sup> (B.C. 255–4) certain quarrymen complain νυνὶ δὲ ἀργοῦμεν διὰ τὸ μὴ ἔχειν σώμ[α]τα ὥστε ἀνακαθᾶραι τὴν ἄμμον, “but now we are idle (‘playing’) for want of slaves to clear away the sand”: cf. *ib.* 9 (3)<sup>7</sup> (B.C. 241–39), ἐὰν ἀργώσιν, and 14 (1a)<sup>9</sup>. Later instances of the verb are afforded by P Lond 131\* (farm-accounts, A.D. 78) (= I. p. 190 f.), P Oxy IV. 725<sup>35</sup> (A.D. 183), a contract of apprenticeship where provision is made that the apprentice shall have twenty days' holiday in the year, ἀργήσει δὲ ὁ παῖς εἰς λόγον ἑορτῶν κατ' ἔτος ἡμέρας εἴκοσι: cf. 40 ἐὰν δὲ πλείονας τούτων ἀργήσῃ, if he exceeds this number from idleness he is to make it good afterwards, *ib.* I. 121<sup>15f</sup>. (iii/A.D.) μὴ ἀφῆς αὐτοῦς ἀργῆσε ὅλους, “do not let them be wholly idle,” and P Fay 131<sup>18</sup> (iii/iv A.D.) τὰ ταυρκὰ (i. -ικὰ) μὴ ἀργεῖται. Add P Flor I. 101<sup>9</sup> (late i/A.D.) ἐὰν ἀργήσῃ[ται?] εἰς ἕξ ἡμῶν, P Lond 1170 *verso*<sup>45</sup> (A.D. 258–9) (= III. p. 194) λόγος ἐργατῶν ἀργησάντων, *ib.* 1173<sup>10</sup> (A.D. 125) (= III. p. 208) *al.* For ἀργῖ in P Lond 131 *recto*<sup>49</sup> (A.D. 78–9) (= I. p. 171) the editor conjectures ἀργίζει, or some other variant of ἀργεῖ, in the sense of “taking holiday”: cf. Mayer, *Gr.* p. 84. The absence of the suggestion implied in our “idle” is well seen in P Oxy VIII. 1160<sup>14</sup> (iii/iv A.D.) διμήνου δὲ ἡρηγκα ὡδη, εἰ μὴ, ἡμελλὰ ὑμῖν πᾶσι (*i.e.* πᾶσι) ἄλλα πέμπιν, where there is no thought of apology for the two months. The word may be used of inanimate things, as of ships in P Petr II. 20<sup>ii</sup>. 11 (B.C. 252) ὅπως . . . μὴ ἀργῇ τὰ πλοῖα, and of a garden in P Flor II. 262<sup>9</sup> (iii/A.D.) ἐπὶ ὁ κήπος ἀργεῖ: this is correlate with the use of the causative καταργεῖ in Lk 13<sup>7</sup>. In MGr the verb means “delay, come too late,” an easy development from the idea of “idling, dawdling”: this might indeed be taken as corroborative evidence for the connotation



of blameworthy "idling" which appears in NT, but not in our vernacular sources, as noted above.

### ἀργός.

The various connotations of the verb appear in its source, the adj. ἀργός (ἀφ' ἑργός), the opposite of ἐνεργός, "at work". Thus in P Lond 915<sup>8</sup> (a census-return of A.D. 160-1) (= III. p. 27) a certain Apollonius is described as belonging to the "leisured" class of Memphis (τῶν ἀπὸ Μέρμεως ἀργῶν, a "practically certain" reading): cf. for the same description BGU III. 833<sup>5</sup> (A.D. 173-4). In BGU IV. 1078<sup>6</sup> (A.D. 39) a man writes to his sister, ἐὰν λάβω τὰ κεράμια (? κεράμια), ὄψομαι τί με δεῖ ποιεῖν· οὐ γὰρ ἀργὸν δεῖ με καθῆσθαι. P Lond 1170 *verso*<sup>474, 483</sup> (see below) has δνος ἄ ἀργός, "travelling light," as against others with loads. In P Flor I. 14<sup>ai</sup> and P/Amh II. 97<sup>9</sup> (both ii/A.D.) ἐλαιουργίου ἀργοῦ = "an oil-press which is out of working order"; similarly P Oxy X. 1269<sup>22</sup> (early ii/A.D.) ἐτέρα (sc. κιβωτός) ἀργή "another out of use" (Edd.). In *Syll.* 533<sup>23</sup> (iii/A.D.), τὸ ἀργόν is opposed to τὸ πεφυτευμένον: so *ib.* 233<sup>8</sup> (soon after B.C. 229) τῆς χώρας διὰ τοὺς πολέμους ἀργοῦ καὶ ἀσπόρου οὐ[σ]ης. In MGr ἀργά = "too late": cf. the note on the development of MGr ἀργῶ above.

The derived noun ἀργία "holiday" may be seen in P Petr III. 40 (a)<sup>v. 12</sup>, and in a diary of Heroninus, steward of property at Theadelphia (A.D. 258-9), P Lond 1170 *verso*<sup>384</sup> etc. (= III. p. 202): against each day of the month is entered the work done thereon, but we have the 10th, 21st, and 24th marked ἀργία. It is open to question whether this neutral meaning should not be applied in Wisd 13<sup>13</sup>, where ἀργίας and ἀνέσεις seem to stand by parallelism alike for "leisure": cf. RV mg. and our note on ἀνεσις. In that case the workman spends his working hours and the best parts of the wood in making something useful: the leavings of the wood are carved into an idol by his "holiday diligence" and the "skill of his spare time." Notice might be taken of the neat word-play on ἀργᾶ . . . ἔργα in the context (14<sup>5</sup>): it recalls Henry Bradshaw's brilliant and convincing emendation in 2 Pet 3<sup>10</sup>, τὰ ἐν αὐτῇ ἔργα < ἀργᾶ > εὐρεθήσεται.

### ἀργύρεος.

The adj. in its contracted form (as in 2 Tim 2<sup>20</sup>, Rev 9<sup>20</sup>) is found in P Lond 191<sup>11</sup> (an inventory of household furniture, A.D. 103-17) (= II. p. 265) φύλλια ἀργυρᾶ ὀκτώ: cf. P Lond 124<sup>26</sup> (iv/v A.D.) (= I. p. 122). Constant association with χρυσούς produced a mixture of flexion in the fem.: thus ἀργυρῇ BGU II. 388<sup>ii. 22</sup> (ii/iii A.D.), -ῇν P Leid W xxi. 22 (ii/iii A.D.), but χρυσᾶν Rev 13<sup>3</sup>, P Lond 124<sup>26</sup> (iv/v A.D.) = I. p. 122). For the uncontracted forms, which do not seem to occur in the Ptolemaic papyri (Mayser *Gr.* p. 293), see 1 Esr 6<sup>17</sup> Α τὰ χρυσὰ καὶ τὰ ἀργύρεα (ἀργυρᾶ B), and cf. the long British Museum magic papyrus P Lond 121<sup>581</sup> (iii/A.D.) (= I. p. 102) ἐπιγραφόμενον ἐπὶ χρυσεῦ πετάλου ἢ ἀργυρεῶν, and *OGIS* 480<sup>6</sup> (Ephesus, ii/B.C.) "Ἀρτεμιν ἀργυρεάν καὶ εἰκόνας ἀργυρέας δύο. See further Helbing *Gr.*, p. 34 f.

The form ἀργυρικός = "of money" generally is common both in the papyri and the inscriptions, e.g. P Amh II. 31<sup>6</sup> (B.C. 112) τὴν σιτικὴν μίσθωσιν καὶ τὴν ἀργυρικὴν πρόσδοον

"rents in corn and taxes in money" (Edd.), P Grenf I. 21<sup>16</sup> (B.C. 126) ὑπάρχοντά μοι πάντα σύμβολα(λά) τε σιτικά [κα]ὶ ἀργυ(ρικὰ) "all contracts belonging to me of corn and of money," *OGIS* 90<sup>21</sup> (the Rosetta stone, B.C. 196) δαπάνας ἀργυρικός τε καὶ σιτικός μεγάλας: cf. BGU I. 14<sup>ii. 2</sup> (A.D. 255) λόγος ἀργυρικός λημμάτων καὶ ἀναλωμάτων, *ib.* 15<sup>i. 13</sup> (A.D. 194) πράκτορα ἀργυρικών.

### ἀργύριον.

In the marriage contract P Eleph 1<sup>11</sup> (B.C. 311-10) (= *Selections*, p. 3) provision is made that in certain circumstances the bridegroom shall repay the bride ἀργύριον Ἀλεξανδρείου (δραχμὰς) Ἀ, "1000 drachmas of Alexander's coinage." According to the editor, this is "perhaps the earliest documentary mention of Alexander's coinage," unless *Syll* 176 is about two years' older. In P Amh II. 40<sup>21</sup> (ii/B.C.) mention is made of a bribe consisting of ἀργύριον στα(τήρας) ἡ, "eight staters of silver," by means of which a certain Epiodorus secured a fresh division of land in the interests of the temple of Socnopaeus. For a similar use of ἀργυρισμός and ἀργυρίζομαι see Wilcken *Archiv* iv. p. 174.

### ἀργυροκόπος.

For this designation in Ac 19<sup>24</sup> (cf. LXX Jud 17<sup>4</sup>, Jer 6<sup>20</sup>) of Demetrius, who was probably master of the guild for the year, see Ramsay *CREE*<sup>5</sup>, p. 128, and cf. an order of payment of early i/A.D. published by Milne amongst the Hawara Papyri, *Archiv* v. p. 382, no. 68, χρημάτισον Ἀ [ . . . ] Ἀπολλωνίου ἀργυροκόπῳ, and BGU III. 781<sup>iv. 5</sup> (i/A.D.) ἄλλα (sc. πινάκια) ὅτλα μὴ ἔχοντα, κατασκευασθέντα ἐν Ἀρσινόῃτῃ διὰ Ἀπολλωνίου ἀργ[υρο]κόπου, P Giss I. 47<sup>22</sup> (Hadrian) Διονυσ[ί]ου τοῦ ἀργυροκόπου. P Flor I. 71<sup>659</sup>, P Oxy VIII. 1146<sup>12</sup>, P Lond 983<sup>1</sup> (= III. p. 229) (all iv/A.D.), and *Syll* 873<sup>1</sup> (ἡ συνεργασία τῶν ἀργυροκόπων καὶ χρυσοκόπων) also show it. For ἀργυροκοπεῖον see *CIA* II. 476<sup>30</sup> (c. B.C. 100).

### ἄργυρος.

The distinction between ἄργυρος "s. ver" and ἀργύριον "silver used as money," which in classical Greek has exceptions on both sides, is generally observed in NT: ἀργύριον in 1 Cor 3<sup>12</sup> and ἄργυρος in Mt 10<sup>9</sup> are the only clear exceptions. In the papyri ἄργυρος is as rare as ἀργύριον is ubiquitous. It figures frequently in P Leid X, a very long document dealing with metallurgical subjects (iii/iv A.D.). P Par 60 *bis*<sup>32</sup> (c. B.C. 200) has ἀργύρου στατήρων, and BGU III. 992<sup>ii. 5, 10</sup> (B.C. 160) χαλκοῦ πρὸς ἄργυρον, but in P Lips I. 64<sup>27</sup> (iv/A.D.) ἄ(ργ)υρον (curiously abbreviated) is "Geld". Silver as a metal is thus the prevailing sense in the few occurrences we can report from papyri, while ἀργύριον for money appears many hundred times. The differentiation affects a well-known compound in *C. and B.* no. 300<sup>14</sup> (ii. p. 466—Apamea) ἀργυριοταμείσαντα for ἀργυροτ. There are sundry derivatives of ἄργυρος, of which we might mention ἀργυρώνητος, occurring in P Saïd Khan 1<sup>16</sup> (B.C. 88) τὴν ἄ. ἄμπελον, P Lond 198<sup>11</sup> (A.D. 169-77) (= II. p. 173), BGU IV. 1105<sup>21</sup> (B.C. 11) καθυβρίζει καὶ τὰς χεῖρας ἐπιφέρων χρήται ὡς οὐδὲ ἀργυρωγῆται "treats me as he would not treat a thing he had bought"—the reading is not certain.

In the LXX the disparity between the frequency of ἄργυρος and ἀργύριον is just what it is in papyri. In MGr ἄργυρος is the metal.

### Ἀρεοπαγίτης.

The form Ἀρεοπαγίτης is found *Michel* 687<sup>52</sup> (end of iii/B.C.), *ib.* 823<sup>7</sup> (B.C. 220).

### ἀρέσκεια.

For the bad sense which prevails in classical writers (see Lightfoot on Col 1<sup>20</sup>) a new literary citation may be made from Philodemus (i/B.C.) Περὶ κολακείας (in *Rhein. Mus.* lvi. 623) ἀνευ τῆς τοιαύτης ἀρέσκειας. But P Oxy IV. 729<sup>84</sup> (A.D. 137) is a close parallel for Paul's use: ποιήσονται τοὺς ποτισμοὺς τοῦ [κτῆ]ματος καὶ τῆς καλαμ[είας] πεμπταλοὺς πρὸς ἀρεσκ[αν] τοῦ Σαραπίωνος, "they shall irrigate the vine-land and the reed-land every fifth day to the satisfaction of Sarapion" (Edd.). (We spell -εια on historical grounds, regarding the MSS. as inadequate witnesses for ει and ι: see *Proleg.* p. 47). Deissmann *BS* p. 224 cites an additional witness from an inscription, testifying with many passages in Philo to a use of ἀρέσκεια in a good sense—including even a relation towards God—wholly independent of NT. We may compare his inscription with a nearly identical phrase in *Priene* 113<sup>73</sup> (i/B.C.) τελειὼν δ' ὁ μετὰ ταῦτα χρόνος ἐξεωρεῖτο πρὸς τὴν εἰς τὸ πλή[θος] ἀρέσκειαν.

### ἀρέσκω.

For the idea of *service* in the interests of others which underlies several of the NT occurrences of this verb (1 Th 2<sup>5</sup>, Rom 15<sup>1,3</sup>, 1 Cor 10<sup>33</sup>), we may compare its use in monumental inscriptions to describe those who have proved themselves of use to the commonwealth, as *OGIS* 641 (A.D. 246-7) Ἰούλιον Αἰρήλιον . . . οἱ σὺν αὐτῷ κατελθόντες . . . ἀνέστησαν ἀρέσαντα αὐτοῖς, τειμῆς χάριν, *ib.* 646<sup>12</sup> (iii/A.D.) Σεπτίμι[ον Οδοῦρδην] . . . ἀναλώσαντα καὶ ἀρέσαντα τῇ τε αὐτῇ βουλῇ καὶ τῷ δήμῳ. For a wider sense see the interesting petition of a Jew of Alexandria in the 26th year of Augustus, who, after describing himself as μεταλαβὼν καθ' ὃ δυνατόν καὶ τῷ πατρὶ [τῆς] ἀρεσκούσης παιδείας, goes on to state that he runs the risk τῆς ἰδίας πατρίδος στερηθῆναι (BGU IV. 1140<sup>6 ff.</sup>). In PSI 94<sup>6 ff.</sup> (ii/A.D.) a woman writes gratefully ὅτι ἤρεσε καὶ τῷ παιδί ἡ ποδὶς, καὶ προσεδρεύει ἰς τὰ μαθήματα: cf. BGU IV. 1141<sup>84</sup> (Aug.) ὡς δοῦλος ἐπ' ἐλευθερίᾳ θέλει ἀρέσαι οἷτ' αὐτὸς καὶ τὴν φιλάν σου θέλων ἀμεμπ[ον] ἐματὸν ἐτήρησα. In P Oxy VIII. 1153<sup>25</sup> (i/A.D.) a man sends his son a piece of fabric, telling him to show it to a third man and write as to the colour, ἐὰν αὐτῷ ἀρέσκει. Similarly in P Giss I. 20<sup>15</sup> (ii/A.D.) ὁποῖον δέ σοι χρῶ[μα] ἀρέσκει, [δῆλω]σον δι' ἐπι[σ]τολῆς ἢ μικρὸν ἐρ[γο]ν αὐτοῦ π[έ]μψον—a woman is writing to her husband about some wool she is working for him. (Ought we perhaps to supplement ἐρ[ιο]ν from the previous line, instead of ἐρ[γο]ν, "a little wool of that (colour)"?) The same lady's mother writes to the husband in 22<sup>18</sup> ταῦτα καὶ θεοῖς [ἀρέ]σκε[ι], but then unfortunately becomes illegible, though a small space suggests to the editor that the sentence ends there: in that case ταῦτα is her earnest wish to see her son-in-law safe home. The verb remains in the

vernacular to-day with meaning unchanged, but (normally) a less irregular present ἀρέζω.

### ἀρεστός.

The adj. is very common. P Hib I. 51<sup>4</sup> (B.C. 245) πρι[άμενος] λάμβανε ἀρεστὰς τ[ι]μῶν ὑπογεγραμμένων, "accept, if satisfactory, and buy at the prices below written" (Edd.). P Grenf II. 24<sup>14</sup> (B.C. 105) παρεχέσθω (sc. τὸν οἶνον) μόνιμον καὶ ἀρεστὸν ἕως Ἀθύρ α, "wine that will keep and be satisfactory till Athyr 1st." P Amh II. 48<sup>8</sup> (B.C. 106) χορηγοῦντες κενώματα ἀρεστὰ, "providing acceptable vessels" (Edd.). In P Tebt II. 342<sup>17</sup> (late ii/A.D.) a pottery is described as λίθοις ἀρεστοῖς ἐξηρτισμένον, "newly fitted with stones in good order": so 22<sup>25</sup>. Cf. *Syll* 522<sup>17</sup> (iii/B.C.) οἶνο[ν] παρέχειν ἀρεστόν, and for the adverb *Michel* 456<sup>15 ff.</sup> (ii/B.C.) ἀποδεδείχασιν οἱ ἐπιμεληταὶ τῇ βουλ[ῇ] συντετελεσμένα πάντα τὰ ἔργα ἀρεστῶς, BGU IV. 1119<sup>21</sup> (B.C. 5) τὰ προσήκοντα ἔργα πάντα καθ' ὥρα[ν] καὶ κατὰ καιρὸν ἀρεστῶς. The collocation of εὐάρεστος and δόκιμος in Rom 14<sup>18</sup> is closely paralleled in P Amh II. 89<sup>8</sup> (A.D. 121) τὸ (l. τὸν) δὲ ἀργυρικὸν φόρον δόκιμον ἀριστον (l. ἀρεστόν), if the editors' certain emendation be accepted. So P Flor I. 1<sup>6</sup> (A.D. 153) ἀργύριον δόκιμον νομιτευόμενον ἀρεστόν: P Lond 938<sup>6</sup> (A.D. 225) (= III. p. 150), *al.*

### Ἀρέτας.

The form Ἀρέτας (for rough breathing see WH *Intr.*<sup>2</sup> p. 313) instead of Ἀρέθας may, as Deissmann (*BS* p. 183 f.), following Schürer *Geschichte* i. p. 738, has suggested, be due to a desire to Hellenize the barbaric name by assimilation to ἀρετή.

### ἀρετή.

The limitation of this word to four occurrences in NT—and two of them in 2 Pet—may possibly be connected with the very width of its significance in non-Christian ethics: it had not precision enough for large use in Christian language. If Brugmann is right in connecting it with ἀρέσσω *Kurzgef. vergl. Gr.* p. 519), this vagueness was there from the first. Our "virtue" is too narrow for a word which had nearly all the forces of our adj. "good": cf. Prof. G. Murray, *Greek Epic*, p. 57. Some Κοινή instances may be quoted. P Hib I. 15<sup>85 ff.</sup> (a rhetorical exercise, about B.C. 280-40): the younger men are exhorted to employ their bodies εὐκαίρως τὴν ἀπόδειξιν ποιησάμενους τῆς αὐτῶν ἀρετῆς, "in a timely display of their prowess" (Edd.) In the ordinance of Ptolemy Euergetes II., P Tebt I. 5<sup>185 ff.</sup> (B.C. 118), certain officials are warned not τὴν ἐν ἀρετῇ κειμένην βασιλικὴν γῆν παραιεῖσθαι τῶν γεω(ργῶν) μηδὲ ἐπὶ ἐγλογῇ γεωργεῖν, "to take the richest Crown land from the cultivators by fraud or cultivate it at choice." The editors quote Hesychius ἀρετῶσιν ἀρεταίνωσιν, εὐδαιμονῶσιν, ἐν ἀρετῇ ὄσιν. It is thus possible that we have here earlier evidence for ἀρεταί = laudes in the LXX (see Deissmann *BS* p. 95 f., *Hort* 1 *Pet* p. 128 f.), as if "land in esteem." The other new meaning brought out by Deissmann (*ut supra*) "manifestation of power" (as 2 *Pet* 1<sup>8</sup>) may also be further illustrated. Thus in *Syll* 784<sup>2</sup> (iv/B.C.) Ἀθηναῖαι Μένεια ἀνέθηκεν ὄψιν ἰδοῦσα ἀρετὴν τῆς θεοῦ, Dittenberger quotes with approval Foucart's definition of ἀρετή as signifying "vim divinam



quae mirabilem in modum hominibus laborantibus salutem afferret." Cf. *ib.* 806<sup>40</sup> (Crete, early Empire) *πλείονας ἀρετὰς τοῦ θεοῦ* and *ib.* 807<sup>5</sup> (c. ii/A.D.) where after a miraculous restoration of a blind man the people rejoice *ὅτι ζῶσαι ἀρετὰ ἐγένοντο ἐπὶ τοῦ Σεβαστοῦ ἡμῶν Ἀντωνίνου*. There is suggestive force in this rejoicing of the pagan crowd to find that "powers" of Asclepius were still "alive" in those dark days.

A few miscellaneous references may be added. With the list of virtues in 2 Pet 1<sup>8f.</sup>, cf. *OGIS* 438<sup>8ff.</sup> (i/B.C.) *ἀνδρα ἀγαθὸν γενόμενον καὶ διενέγκαντα πίστει καὶ ἀρετῇ καὶ δικαιοσύνῃ καὶ εὐσεβείᾳ καὶ περὶ τοῦ κ(ο)ι(ν)οῦ συν-φέροντος τὴν πλείστ[η]ν εἰσηνεγμένον σπουδῇ* (see *BS* p. 360ff., *LAE* p. 322). In the invitation to celebrate Hadrian's accession to the Imperial throne, the new Emperor is described as one *ὃν πάντα δούλα [δὲ] ἀρετῇ κ[αὶ] πατρὸς τύχῃ θεοῦ* (P Giss I. 3<sup>5f.</sup>). A sepulchral epigram from Hermupolis (PSI 17<sup>vi.2</sup>, iii/A.D.) begins—[Ο]ὐ γὰρ ἐν ἀνθρώποισιν ὥν ἐβόδιζεν ἐκείνην τὴν ὁδὸν ἣν ἀρετῆς οὐκ ἐκάθηρε θέμις. And in the later papyri the word is frequent as a title of courtesy, e.g. P Oxy I. 60<sup>4ff.</sup> (A.D. 323) *ἀκολούθως τοῖς κελευσθεῖσι ὑπὸ τῆς ἀρετῆς τοῦ κυρίου μου διασημοτάτου ἡγεμόνος Σαβινιανοῦ*, *ib.* 71<sup>ii.18</sup> (A.D. 303) *εἰ σου δόξειεν τῇ ἀρετῇ*: cf. P Lips I. 40<sup>ii.20, iii.9, 18</sup> (iv/v A.D.), P Grenf II. 90<sup>ii</sup> (vi/A.D.) *al.* The same usage is found in Jos. *Ant.* xii. 53: cf. our "Excellency."

### ὀρήν.

Of the nominative of this word (*ἄρην*, declined according to the primitive model still normal in Sanskrit, and traced in *κύων κυνός*, *caro carnis*, etc.), we have no occurrences except in early times (Attic, Coan and Cretan inscriptions): see Searles, *Lexicographical Study* (Chicago, 1898), p. 21. The oblique cases, although there is only one occurrence in the NT (Lk 10<sup>8</sup> *ἄρνες*), are by no means obsolete in the *Κωνή*: thus *ἄρνός* P Tebt I. 117<sup>35</sup> (B.C. 99), and even P Lond 125 *verso*<sup>2</sup> (magical, v/A.D.) (= I. p. 123) *αἵματι ἀρνός μελανός*; *ἄρνες* P Hib I. 32<sup>ii</sup> (B.C. 246); *ἄρν(ασι)* P Amh II. 73<sup>5</sup> (A.D. 129–30); *ἄρνες* BGU I. 133<sup>8</sup> (ii/A.D.), PSI 40<sup>8</sup> (A.D. 129), P Oxy I. 74<sup>2</sup> etc. (A.D. 116); PSI 56<sup>8</sup> (A.D. 107) *ἄρνες*, and so P Hawara 322<sup>6</sup> (Antoninus) (in *Archiv* v. p. 394). Mayser's instance from P Magd 21<sup>4</sup> must be dropped: see the new edition, *Kaibel* 1038<sup>38</sup> (Attalia, an oracle of Cybele) *ὡς ἄρνας[ς] κα[τ]έχουσι λύκοι*: cf. Lk 10<sup>8</sup>. The replacing of this irregular noun by the only formally diminutive *ἄρνιον* is normal. The distinction in use between this word and *ἄμνός* seems beyond our power to trace: van Herwerden (*s.v.* *ἄρην*) cites a grammarian who makes this a lamb less than a year old, *ἄμνός* one over a year.

### ἀριθμέω.

The ordinary use of the verb is for "payment": cf. P Giss I. 82 (A.D. 119) *τῇ[ν] συμ[φ]ωνηθεῖαν (l. -σαν) τιμῇ τῷ Ἀπολλωνίῳ ἀρ[ιθ]μήσας*, P Oxy III. 486<sup>28</sup> (A.D. 131) *ἀριθμήσασα τιμῇ αὐτῶν*, P Lille I. 3<sup>40</sup> (after B.C. 240) *καλῶς ποι(ήσεις) [συ]ντάξας ἀρ[ιθ]μήσασαι ἡμῖν τὸ γινόμενον ὀψώ[ν]ιου τοῦ Δωλο[υ] μ[ην]ός*, *al.* In P Leid C<sup>ii.18</sup> (p. 118) (the dream of Ptolemaeus, ii/B.C.) *ὁλομαι ἀρειθμεῖν με* seems to refer to "counting" days: ten lines higher the verb means "pay." BGU II. 620<sup>6</sup> (ii/A.D.) *ἡριθμήθημε[ν]* has a

lacuna following, but has reference apparently to numeration. The subst. *ἀριθμήσις* occurs in P Ryl II. 99<sup>12</sup> (iii/A.D.) *διαγράψω . . ταῖς εἰθισμέναις ἀριθμήσεσιν* "in the customary instalments" (Edd.). It is common in the phrase *εἰς ἀριθμησιν μηνός*, as BGU I. 25<sup>8</sup>, 41<sup>6</sup> (both ii/iii A.D.), *Preisigke* 1090<sup>2</sup> (ostrakon, A.D. 161). There is a further derivative *ἀριθμητικός*: Wilcken (*Ostr.* i. p. 351, cf. *Archiv* iv. p. 174) makes τὸ ἀ. an impost for the maintenance of the *ἀριθμηταί*, but GH (P Tebt II. p. 197) regard it rather as a tax on land: cf. BGU I. 236<sup>9</sup>, 330<sup>7</sup> (both ii/A.D.). It is MGr, as is *ἀριθμός*. We may take the opportunity of noting the remarkable parallel to Mt 10<sup>30</sup>, Lk 12<sup>7</sup> in the new fragment of Alcaeus (vii/vi B.C.), P Oxy X. 1233, fr. 8<sup>10</sup> . . *ς παρὰ μοῖραν Δίος οὐδὲ τριχ[ ]* . . (see the note).

### ἀριθμός.

P Petr II. 16<sup>13</sup> (middle iii/B.C.) (= Witkowski<sup>2</sup>, p. 12) *ἡκούσ[α]μεν ἀριθμὸν ἔσσεσθαι ἐκ τῶν Ἀρσινοει[ώ]ν*, P Gen I. 16<sup>22</sup> (A.D. 207) *τοὶ τοῦτου ἀδελφοὶ ὄντες τὸν ἀριθμὸν πέντε*. For the LXX *ἀριθμῶ* = "few" in Num 9<sup>20</sup>, Ezek 12<sup>18</sup> (Thackeray, *O. T. Gram.* p. 39), cf. P Oxy IV. 742<sup>7f.</sup> (B.C. 2) (= Witkowski<sup>2</sup>, p. 128) *παράδος δέ τινα τῶν φιλῶν ἀριθμῶ αὐτάς (sc. δεσμάς)*, "deliver a few of them," rather than "deliver them accurately counted" (as Wilcken *ap.* Witkowski). But note the combination in P Oxy X. 1270<sup>38</sup> (A.D. 159) *ἀριθμῶ πλήρ[εις]*: so *ib.* 1273<sup>21</sup> (A.D. 260) with *ἀριθμοῦ*, and 1261<sup>10</sup> (A.D. 325). Another use appears in BGU IV. 1085<sup>25</sup> (A.D. 171) where P. M. Meyer restores *περὶ τῶν . . ἀρ[ιθ]μῶ τριά[κοντα] ἐντυχῇ τῷ στρατηγῷ*: *ἀριθμῶ* is "a kind of rubric"—"heading no. 30," or the like. *OGIS* 266<sup>6</sup> (iii/B.C.) *ὑπὲρ τῶν τὸν ἀριθμὸν ἀποδόντων τὸν κύριον*, "as regards those who had completed the fixed number of years." It may be worth while to call attention to Wessely's paper on Gnostic numbers in the *Mittheilungen* of the Rainer Collection I. i. p. 113 ff.: thus 99 is the *ἀριθμός* of *ἀμήν* (α + μ + η + ν = 99) and the mystic Ἀβρασάξ is the number of the year, since its letters numerically total 365 (see P Leid W<sup>iv.80</sup>). For the application of this principle to the "number" of the Beast (Rev 13<sup>18</sup>), with illustrations from Greek *graffiti* from Pompeii (so before A.D. 79), see Deissmann *LAE* p. 276 f.: one of them is *φιλῶ ἧς ἀριθμός φμε*, "I love her whose number is 545." The case for a Greek rather than a Hebrew gematria in a Greek book is undeniably strong. Deissmann, *l.c.* refers to the dictionaries under *ισόψηφος*. We may cite from *Cagnat* IV. 743<sup>71</sup>. (= *C. and B.* no. 232—a metrical epitaph by a Jew of the time of Alexander Severus) a good instance of the gematria in Greek—*ισόψηφος δυοὶ τοῦτοις Γάιος ὡς ἅγιος ὡς ἀγαθὸς προλέγω*: both adjectives total 284, agreeing with the number of his own name.

### ἀριστερός.

For the phrase *ἐξ ἀριστερῶν* (as Lk 23<sup>33</sup>) cf. P Ryl II. 153<sup>47</sup> (A.D. 138–61), BGU I. 86<sup>27</sup> (ii/A.D.), P Gen I. 43<sup>4</sup> (A.D. 226). The adj., it need hardly be said, is very common in the personal descriptions of appellants, witnesses, etc., in legal documents. Cf. also for the sake of the curious sidelight which it throws upon the daily life of Arsinoe the complaint which a woman lodges against Petechon, the male attendant in the women's baths, that he threw hot water over her and *κατέκαυσεν τήν τε κοιλίαν καὶ τὸν ἀριστερόν μηρὸν*





## ἀρνέομαι.

Syll 356<sup>35</sup> (B.C. 6—a letter of Augustus) αὐτὸς μὲν γὰρ ἐνέμεινεν ἀρνούμενο[s] “persisted in his denial.” *OGIS* 484<sup>31</sup> (ii/A.D.) ἀπερ ἀρνούμενων αὐτῶν ἡδέως ἐπίστανον. For the aor. midd. (rare in Attic: cf. Veitch *Greek Verbs s.v.*) cf. BGU I. 195<sup>82</sup> (ii/A.D.) ὑπὲρ δὲ τοῦ μὴ ἀρνήσασθαι ἐφ’ ἐκάστῳ τοῦτον . . . P Flor I. 61<sup>11</sup>.<sup>40</sup> (A.D. 86–8) ἡρνήσατο οὗτος [τῇ]ν κλη[ρ]ονομίαν τοῦ πατρὸς καὶ ἐγὼ τὴν (these three words interlineated) τοῦ ἰδίου πατρὸς. See also Helbing *Gr.* p. 99, and Mayor *Ep. of Jude*, p. 72, where it is stated that ἀρνέομαι (*denego*) with acc. of a person (“to disown”) is unclassical, and seems to be confined to Christian literature. The verb is MGr.

## ἀρνίον.

P Théad 81<sup>4</sup> (A.D. 306) ἀρνία ἐνιαύσια,<sup>19</sup> ἀρνία καὶ ἐρύφια. BGU II. 377<sup>2,7</sup> (early vii/A.D.), with other animal names, many in the -ιον form—καμήλι(α), ὀρνίθ(ια), perh. χοίρι(α), etc. P Strass I. 247<sup>f</sup>. (A.D. 118) ἀρνίων ἐπιγονή(ς) . . . ἀριθμῶι ἀρνίω(v). P Gen I. 687 (A.D. 382) ἀρνία ἑνδεκα. Its choice by the author of the Apocalypse as an exclusive term, for very frequent use, is part of a general tendency of the vernacular, in which nouns in -ιον multiplied fast: it is interesting to note that he has followed that tendency much earlier than our papyrus writers did in the case of this word. The complete absence of diminutive force in ἀρνίον as against ἀρήν may be noted. (MGr ἀρνί.)

## ἀροτριῶν

is found P Petr III. 317<sup>7</sup> τοῦ ζεύγους τῶν βοῶν μου προενομένου ἐπὶ τῆς βασιλικῆς οδοῦ ὥστε ἀροτριάν. It is sometimes replaced by ὑποσχίζω, see the editors’ note on P Lond 1170 verso<sup>305</sup> (A.D. 258–9) (= III. p. 200). The verb is found in the derived sense of “devise,” like Heb. שׁוּן, in Sir 7<sup>12</sup>.

## ἀροτρον

occurs in P Rein 17<sup>20</sup> (B.C. 109) ἀροτρον ἃ ζυγὸν ἃ (or ἀροτρον ἄζυγον ἃ), P Flor II. 134<sup>1</sup> (A.D. 260) τὸ ταυρικὸν ἅμα τῷ ἀρότρῳ, P Strass I. 32<sup>9</sup> (a business letter, A.D. 261) Μάξιμον . . . ἀπέστειλα πρὸς σέ, ἵνα αὐτῷ ἀροτρον γένηται. Ἀροτήρ (contracted ἀρ’) is found in P Lond 257<sup>200</sup> (A.D. 94) (= II. p. 26): cf. *OGIS* 519<sup>21</sup> (iii/A.D.) τοὺς ἀροτήρας βόας, where Dittenberger refers to Hesiod *Op.* 405 βοὺν ἀροτήρα. MGr ἀλέτρι starts from ἀρέτριον, as Prof. Thumb notes.

## ἀρπαγή.

Syll 928<sup>85</sup> (Magnesia, ii/B.C. *imitt.*) ἡ τῶν κτηνῶν ἀρπαγὴ γεγενημένη. BGU III. 871<sup>5</sup> (ii/A.D.) β[ε]λ[ε]ας καὶ ἀρπαγ[η]ς. P Lips I. 64<sup>58</sup> (c. A.D. 368) δι’ ἀρπαγῆς.

## ἀρπαγμός

occurs in the MS. of Vettius Valens, p. 122<sup>1</sup>, ἐὰν Ἀρης κληρώσῃται τὸν δαίμονα, Σελήνη δὲ τὸν γαμοστόλον, ἀρπαγμός ὁ γάμος ἔσται. Kroll says “nempe ἀρπάγμος,” but why not render “the marriage will be one of force,” or perhaps “will be a great catch”? The closely parallel ἀρπαγμα, which modern commentators generally regard as a practical synonym of the rare ἀρπαγμός in Phil 2<sup>9</sup>, may be cited from a magical text. The leaden tablet from Adu-

metum, printed with a commentary by Deissmann, *BS* pp. 274–300, and with slightly amended text by Wunsch *AF* no. 5, has in l. 34 δι’ δὲ δὲ λείων ἀφείησιν τὸ ἀρπασμα, the noun denoting the lion’s “prey” as in LXX of Ezek 22<sup>25</sup>. One apt though not exact literary parallel seems to have escaped Lightfoot’s net: Pindar *Pyth* 8<sup>65</sup> ἀρπαλίαν δόσιν “a gift to be eagerly seized” (Gildersleeve, who compares Phil *L. c.*), “the keen-sought prize” (Myers). This comes very near to the meaning *res rapienda* (rather than *res rapta*) by which ἀρπαγμὸν seems best explained if really equivalent to ἀρπαγμα “spoils, prize.” Against the solitary profane instance of ἀρπαγμός in Plutarch 2. 12 A τὸν ἐκ Κρήτης καλούμενον ἄ., “seizure, rape,” may be set a very close parallel also quoted by Lightfoot, οὐκ ἔστιν ἀρπαγμός ἡ τιμή (from a *catena* on Mk 10<sup>41</sup><sup>f</sup>). Without discussing the *crux interpretum*, we might supply a list of the -μός nouns parallel to ἀρπαγμός in formation, as found in NT, such as may be cited to support the practical identity of ἄ. with ἀρπαγμα, and its distinctness from it, respectively. (1) Nouns which are or may be passive, like ἀρπαγμα = τὸ ἀρπακτόν or τὸ ἀρπακτέον: ὑπογραμμός, ψαλμός, θερισμός, ἱματισμός, ἐπισιτισμός, χρηματισμός. In these the abstract has become concrete, as our *writing, clothing, warning* have done, so that they are what the noun in -μα would have been. (Brugmann-Thumb pp. 218, 222, defines the -μός and -μή nouns and the -μα as “verbal abstracts” and “nomina actionis” respectively; but both “partially pass into names of things.”) (2) By far the larger number, some forty or more, denote the action of the verb—βρυγμός “gnashing,” σεισμός “shaking,” which in concrete development produces ἀσπασμός “a greeting,” δεσμός “chain,” etc. The statement that Plut. *Mor.* p. 12 is “the only instance of its use noted in prof. auth.” as a matter of fact overlooks an instance of the identical ἀρπασμός given in Wytttenbach’s *index verborum*—viz. p. 644 A (*Symposiaca* II. 10), where ὑφαίρεσις καὶ ἀρπασμός καὶ χειρῶν ἄμλλα καὶ διαγκωνισμός are mentioned as conduct not tending to friendliness or convivial enjoyment; we may render “snatching and grabbing, fisticuffs and elbowing.” Here again, therefore, the word is a *nomen actionis*, as in the other Plutarch passage.

## ἀρπάζω.

P Lond 357<sup>8</sup> (A.D. 14–5) (= II. p. 166) ἀρπάσαι τὰ ἐπιβάλλοντα. *OGIS* 665<sup>18</sup> (A.D. 49) ὅτι ἀναλίσκεται τινα ἀρπαζόντων ἀδεῶς τῶν ἐπὶ ταῖς χρεῖαις. In P Par 68<sup>8</sup><sup>f</sup>. (a document relating to the Jewish war of Trajan, ii/A.D.) we have τινὰς ἐπὶ κωστωδῶν ἤρπασαν καὶ [τοὺς ἀρπασθέν-]τας ἐτραυμάτισαν: cf. BGU I. 341<sup>8</sup>, which deals with the same events, ἐκ κωστω[δ]ίας ἤρπασαν. In l. 12 of the last papyrus ἤρπάγησαν is the true reading: see *Berichtigungen* p. 359. A common use may be illustrated by the petition BGU III. 759<sup>23</sup> (A.D. 125) ὅπως παραστήσω[σ]ι τοὺς αἰτ[έ]λους καὶ] ἀποτρέψωσι τὰ ἤρπασμένα. According to Wilcken (*Archiv* i. p. 164) the verb is to be understood causatively in P Lond 408<sup>11</sup> (c. A.D. 346) (= II. p. 284) ἤρπαξας αὐτοὺς ὡς ἐν ἀνομίᾳ, “du hast sie plündern lassen.” On this general tendency, cf. Hatzidakis *Einl.* p. 200 f. For ἀρπάζω, used of death, see the epitaph in *BCH* xxvii. p. 370, no. 101, ὑπὸ σκορπίου ἤρπά[σθη]. The compound ἀφαρπάζω is found P Oxy I. 371<sup>17</sup> (A.D. 49) τὸ σωμάτιον



ἀφήρπασεν, "carried the foundling off," P Strass I. 5<sup>15</sup> (A.D. 262) τὰ τετράρπασα τὰ ἡμέτερα ἀφήρπασ[α]ν, and often in petitions complaining of robbery. For the double conjugation of this and similar verbs—due to the fact that both dental and guttural before -γω will make -ζω—see *Proleg.* p. 56. The verb survives in MGr.

### ἄρπαξ.

Deissmann (*LAE* p. 321 n<sup>1</sup>) notes that ἄ. was current as a loan-word in Latin comedy: in Paul "it should probably not be translated 'robber' but rendered by some other word like 'swindler' ('extortioner,' AV, RV)."

### ἄρραβών.

A word of undoubted Semitic origin (IHeb. יָרָבָן, cf. Lagarde *Mittel.* I. p. 212, Lewy *Fremdwörter* p. 120), spelt ἄρραβών and ἀραβών: see *Proleg.* p. 45 and Thackeray *Gr.* I. p. 119, and cf. P Lond 334<sup>14</sup>, <sup>81</sup> (A.D. 166) (= II. p. 211 f.), where both forms occur. The meaning of "earnest-money" (*Scottice* "arles") is well illustrated by P Par 58<sup>14</sup> (ii/B.C.) (= Witkowski <sup>2</sup>, p. 81), where a woman who was selling a cow received 1000 drachmas as ἀραβώνα. Similarly P Lond 143<sup>13</sup> (A.D. 97) (= II. p. 204), a receipt for 160 drachmas, being the residue of the earnest-money (200 drachmas) for 2½<sup>0</sup> arourae of land, ἀπὸ λόγου ἀρραβώνος κλήρου κτλ., P Fay 91<sup>14</sup> (A.D. 99) ἀργυρίου δραχ[μ]ὰς δέκα ἕξ ἀρραβώνα ἀναπόριφον, "16 drachmae of silver as unexceptionable earnest-money" (Edd.), P Oxy II. 299<sup>2f</sup>. (late i/A.D.) Δάμπωνι μυοθηρευτῇ ἔδωκα αὐτῷ διὰ σοῦ ἀραβώνα (δραχμὰς) ἡ ἵνα μυοθηρεύσει ξντοκα, "regarding Lampon the mouse-catcher I paid him for you as earnest money 8 drachmae in order that he may catch the mice while they are with young" (Edd.), *ib.* VI. 920<sup>12</sup> (ii/iii A.D.) ἰς λόγ(ον) ἀραβῶ(ν) στρουτ(οῦ) ("ostrich") (δραχμαί) ἱβ, *Syll* 226<sup>131</sup> (Olbia, iii/B.C.) ἐνέγκας εἰς τὴν ἐκκλησίαν χρυσοῦς πεντακοσίους εἰς τοὺς ἀρραβώνας. Additional examples are *Ostr* I 168, P Magd 26<sup>8</sup> (B.C. 217), P Lond 1229<sup>16</sup> (A.D. 145) (= III. p. 143), *ib.* 1170 *verso* <sup>122</sup> (A.D. 258-9) (= III. p. 196), BGU I. 240<sup>8</sup> (ii/A.D.), *ib.* II. 601<sup>11</sup> (ii/A.D.), and P Grenf II. 67<sup>17</sup> ff. (A.D. 237) (= *Selections*, p. 109) where in the engagement of certain dancing girls for a village festival provision is made that they are to receive so many drachmas ὑπὲρ ἀραβώνος [τῇ τ]μῇ ἔλλογουμέν[ο]ν, "by way of earnest-money to be reckoned in the price." The above vernacular usage amply confirms the NT sense of an "earnest," or a part given in advance of what will be bestowed fully afterwards, in 2 Cor 1<sup>22</sup>, 5<sup>5</sup>, Eph 1<sup>14</sup>.

It may be added that in MGr ἡ ἀρραβων(α)σμένη = "the betrothed bride," "an interesting reminiscence," as Abbott (*Songs*, p. 258) remarks, "of the ancient custom of purchasing a wife." In the same way ἡ ἀρραβώνα is used for "the engagement-ring." In the island of Cyprus we find the form ἀραῶνα (Thumb *Hellen.*, p. 23).

### ἄρρητος

is common in sacred inscriptions, e. g. *Michel* 992<sup>21</sup> (Mantinea, B.C. 61) ἐσκέπασεν καὶ εὐσημημόνισεν τὰ περὶ τὰν θεὸν ἄρρητα μυστήρια. The word is thus associated with the Mysteries, and in 2 Cor 12<sup>4</sup> (ἄρρητα ῥήματα) suggests words too sacred to be uttered. Vettius Valens p. 19<sup>1</sup> has περὶ τὰ ἄρρητα ποιητικά. P Leid Wxvii. 16, with κρυπτόν.

### ἄρρωστος.

*Syll* 858<sup>17</sup> (Delphi, in dialect, ii/B.C.) ἀτελής ἂ ὠνά ἔστω, εἰ μὴ ἄρρωστος γένοιτο Σῶσος. We do not happen to have noticed any instance of the adj. in the papyri, but both verb and subst. are common. For the verb cf. P Petr I. 30(1)<sup>4</sup> (middle of iii/B.C.) (= Witkowski <sup>2</sup>, p. 5) τὸν δν[τ]α ἐν Μέμφει ἄρρωστοῦντα, P Hib I. 73<sup>15</sup> (B.C. 243-2) εἰ οὖν μὴ ἡρρωσθήσμεν, P Par 49<sup>31</sup> (B.C. 164-58) (= Witkowski <sup>2</sup>, p. 71) ἀγωνιῶ, μὴ ποτε ἀρ[ρ]ωστῇ τὸ παιδάριον, P Ryl II. 68<sup>15</sup> (B.C. 89) ᾤ[σ]τε διὰ τὰς πληγὰς ἄρρωσθήσασα κατακεῖσαι (i. e. -σθαι) κινδυνεύουσα τῷ βίῳ (which shows that ἄ. may represent something very serious), BGU IV. 1125<sup>8</sup> (time of Augustus) ἄς (sc. ἡμέρας) δὲ ἐὰν ἀρτακτῇσι (i. ἀτακτῇσι) ἢ ἄρρωσθῇσι. For the subst. see the very interesting petition which the priests of the temple at Socnopaei Nesus present to the Strategus, asking for certain favours at his hands, seeing that "in his sickness" he was healed by their god—ἐπεὶ οὖν σέσωσαι ἐν τῇ ἄρρωστῇαι ὑπὸ τοῦ Σοκνοπαίτου θεοῦ μεγάλου (P Amh II. 35<sup>32</sup>, B.C. 132), also P Tebt I. 44<sup>3f</sup>. (B.C. 114) χάριν τῆς περιεχούσης με ἄρρωστίας, "on account of the sickness from which I am suffering," *ib.* 52<sup>10</sup> ff. (c. B.C. 114) δι με (i. διὰ τό με) ἐν βαρυ[τέ]ρα (see *Proleg.* p. 78) ἄρρωστία κίψ[θαι] ἐνδείης οὐσα τῶν ἀναγκ[αίων], "since I am seriously ill, being in want of the necessities of life" (Edd.), and P Hawara 56<sup>18</sup> ff. (probably late i/A.D.) (= *Archiv* v. p. 382) μαρτυρήσει δέ σ(αι) [Ι]σίδωρος, ὅτι ἄρρωστίαν ἰσοθάνατο(ν) [ἐ]ξήντησα. See also *Syll* 490<sup>6</sup> (iii/B.C.) ἐν[π]ι[ε]τό[ν]των πολλῶν ἀγ[αν] ὀλεθρ[έ]ων [ἀρρω]στ[η]μάτων καὶ τῶν ἰατρῶν τῶν [δαμ]οσ[ι]ευνόντων ἐν ταῖ πόλει ἄρρωσστησάντων. The adj. is MGr, as are the derived verb and noun.

### ἄρσενοκοίτης.

According to Nägeli (p. 46) this word is first found among the poets of the Imperial period, e. g. Epigr. adesp. *Anthol.* Pal. IX. 686<sup>5</sup>. Cf. for the verb *Cr. Sib.* ii. 73 μὴ ἄρσενοκοιτεῖν, μὴ συκοφαντεῖν, μήτε φονεύειν.

### ἄρσην.

The form ἄρσην, which WH read throughout, is illustrated by P Oxy IV. 744<sup>9</sup> (B.C. 1) (= *Selections*, p. 33) where with reference to the birth of a child it is directed ἐὰν ᾦν (i. ᾦ) ἄρσηνον ἀφες, ἐὰν ᾦν (i. ᾦ) θήλεα ἐκβαλε: cf. also P Gen I. 35<sup>6</sup> (A.D. 161) κ[αμ]ήλους [τε]λείους ἄρσηνας δύο λευκοῦς. In P Oxy I. 37<sup>17</sup> (A.D. 49) (= *Selections*, p. 49) we have ἄρσηνικόν σωματίον, but in *ib.* 38<sup>7</sup> (a document dealing with the same incident, A.D. 49-50) (= *Selections*, p. 53) it is ἄρσηνικόν σωματίον. For ἄρσην see further CPR 28<sup>12</sup> (A.D. 110) τῶν δὲ ἄρρήνων υἱῶν, BGU I. 88<sup>8</sup> (A.D. 147) κάμηλ(ον) ἄρρηνον [λ]ευκόν, P Strass I. 30<sup>13</sup> (A.D. 276) ἄρσηνικὰ ἐπτά, P Lond 46<sup>106</sup> (magic, iv/A.D.) (= I. p. 68) θήλυ καὶ ἄρσην. *Ostr* I 601 has παιδίον ἄρσηνικοῦ: cf. P Oxy IX. 1216<sup>14</sup> (ii/iii A.D.) ἡ καὶ ἄρσηνικὸν ἡμῖν ἀφίκατα[ι], "Have you produced us a male child?" (Ed.), and the MGr ἄρσηνικός. There is an important investigation into the rationale of the variation between ρσ and ρρ in the Κοινή in Wackernagel *Hellenistica*, p. 12 ff.: also see Thumb *Hellen.*, p. 77 f. A further orthographic difference appears in P Petr III. 59 b (iii/ii B.C.) σώματα ἄρσηνικά: see other instances, and a discussion on



dialect points involved, in Mayser *Gr.* p. 5; and cf. Thumb's *Gr. Dial.* (index s.v. ἔρσην).

### ἀρτέμων.

What particular sail is to be understood by ἄ. in Ac 27<sup>40</sup> is uncertain. Sir W. M. Ramsay (Hastings' *DB* V. p. 399) refers to the case mentioned by Juvenal (*Sat* 12<sup>89</sup>) where a disabled ship made its way into harbour *velo prora suo*, which the scholiast explains *artemone solo*. According to this, the ἀρτέμων would be a sail set on the bow. See also Breusing *Die Nautik der Alten*, p. 79 f. (cited by Preuschen, *ad* Ac 27<sup>40</sup> in *HZNT*).

### ἄρτι.

For ἄρτι of strictly *present* time (as Gal 1<sup>9f.</sup>, 1 Th 3<sup>6</sup>, etc.) cf. BGU II. 594<sup>5</sup> (c. A.D. 70–80) λ[έ]γων ὅτι μετὰ τὸν θερισμὸν[ν ἐργολ]αβήσομαι[ν], ἄρτι γὰρ ἀσθενῶ, P Lond 937<sup>168ff.</sup> (iii/A.D.) (= III. p. 213) δικάζομαι χάριν τῶν τοῦ ἀδελφοῦ μου καὶ οὐ δύναμαι ἄρτι ἐλθεῖν πρὸς σ[ε], *Syll* 387<sup>8</sup> A.D. 127—a rescript of Hadrian) δίκαια ἀξιούν μοι δοκεῖτε καὶ ἀναγκαῖα ἀ[ρ]τι γεινομένη πόλει: Stratonicea (in Lydia) was just “incorporated.” The word is very common in magical formulas, e.g. P Lond 121<sup>373</sup> (iii/A.D.) (= I. p. 96) ἐν [τ]ῇ ἄρτι ὥρα ἥδη ἥδη ταχὺ ταχὺ, *ib.* 546 ἐν τῇ σήμερον ἡμέρα ἐν τῇ ἄρτι ὥρα, and the incantation in the long Paris papyrus 574<sup>1245</sup> (iii/A.D.) (= *Selections*, p. 114) ἔξελθε, δαῖμον, . . . καὶ ἀπόστηθι ἀπὸ τοῦ δι(να) ἄρτι ἄρτι ἥδη, “depart from so and so at once, at once, now.” For the combination of Mt 11<sup>12</sup>, etc., cf. P Oxy VI. 936<sup>23</sup> (iii/A.D.) οὐκ ἔχω ἄρτι σείτον οὐδὲ τὰ βιβλῖδια ἀπὸ τ[ε]στ[ι]ται ἕως ἄρτι, “the petitions have not yet been got ready” (Edd.). According to Moeris p. 68: “Ἀρτι, οἱ μὲν Ἀττικοὶ τὸ πρὸ ὀλίγου, οἱ δὲ Ἕλληνες καὶ ἐπὶ τοῦ νῦν λέγουσι. See also Lobeck *Phryg.* p. 18 ff., Rutherford *NP*, p. 70 ff., and Nägeli, p. 78, where the word is cited as a mark of the non-literary Κοινή.

### ἀρτιγέννητος.

Cf. the late imperial inscr. in *Archiv* v. p. 166 (no. 17<sup>2</sup>—a metrical epitaph) Σαρπλῶνα νέον τε καὶ ἀρτιγένειον ἔοντα. Lucian is sufficient warrant for Peter's adj. (1 Pet 2<sup>2</sup>). See also Herwerden *Lex. s.v.*

### ἄρτιος.

For ἄ. = τέλειος, see *Kaibel Praef* 222 b<sup>4</sup> ἐτῶν ἀριθμὸν ὀγδοήκοντ' ἄρτιων. In the difficult passage Herodas iv, 95, Nairn renders ἀρτίης μοίρης, “adequate” share. The companion adjectives help to define the word in Vettius Valens, p. 14<sup>15</sup>, αἱ δὲ 5-Ἀφρωδίτης (sc. μοίραι) ἱλαρά, εὐτεχνοί, διαυγεῖς, ἄρτιοι, καθαροί, εὐχροοί. The adverb is found in P Lips I. 40<sup>iii.16</sup> (iv/v A.D.) where a scribe is directed ἀκολουθεῖν τῷ νυκτοστρατήγῳ ἀρτίως κατὰ πρόσταγμα τῆς σῆς [λ]α[μ]π[ρ]ότητος, and BGU III. 749<sup>9</sup> (Byz.) ἀπὸ νοεμηνίας τοῦ ἀρτίως [ἄρχομένου] μηνός.

### ἄρτος.

is frequently found with καθαρός = “pure or “white bread,” e.g. P Tebt II. 468 οἴνου κε(ράμιον) ἄ, ἄρτων κα(θαρῶν) ἅ (= 10 Choenices? Edd.). P Oxy IV. 736<sup>20</sup> (a lengthy private account, c. A.D. 1) ἄρτου καθαροῦ παιδι(ῶν) ἡμιωβελιον) “pure bread for the children ½ obol,” P Giss

I. 14<sup>5</sup> (ii. A.D.) ἔγραψάς μοι περὶ ἄρτων καθαρῶν πεγμυθῆναι σοι διὰ Διοσκύρου. Other instances of the word are P Leid B<sup>i.12</sup> (ii/B.C.) ἄρτων πεπτῶν (in provision claimed for the Serapeum Twins), P Oxy VI. 936<sup>15f.</sup> (iii/A.D.) σφυρίδιον Κανωπικὸν ὅπου ζεύγη ἄρτων 8, “a Canopic basket with four pairs of loaves,” P Gen I. 74<sup>25f.</sup> (probably iii/A.D.) λήκυθον ἐλαίου καὶ ἄρτους μεγάλ[ο]υ[ς] τέσσαρας. In P Oxy VI. 908<sup>22f.</sup> (A.D. 199) ἀρτοκοπεῖον = “bakery”—ὥστε ὑφ' ἐκάστου ὑμῶν ἀρτοκοπεῖον ἐν ἀπαρτισθῆναι. “Ἄρτος is the common and only word for “bread” during the period we are concerned with: towards the end of it ψωμίον (*q. v.*) begins to acquire this meaning and takes its place.

### ἀρόνω.

For ἀρόνω = “season,” and not “restore” in Mk 9<sup>50</sup>, Lk 14<sup>32</sup>, as in Col 4<sup>6</sup>, Wackernagel (*ThLZ* 1908, col 36 n<sup>1</sup>) cites Athen. III. 113. 13 ἄρτος ἀπαλός, ἀρτυόμενος γάλακτι ὀλίγῳ καὶ ἐλαίῳ καὶ ἁλσιν ἀρκετοῖς. Dioscor. II. 76 ἀρτυοῖς (ἀρτυτικοῖς?) ἁλσί, *salibus condimento inservientibus*. P Tebt II. 375<sup>27</sup> (A.D. 140) ζύμης ἡρτυμένης. Ἀρτύματα “spices” are mentioned in an account P Amh II. 126<sup>40</sup> (early ii/A.D.): cf. P Giss I. 47<sup>14</sup> (ii/A.D.) τὰ δύο μάτια (= ½ artaba) τῶν ἀρτυμάτων (δραχμῶν) π. A subst. ἀρτυματῶν occurs BGU IV. 1087<sup>ii.9</sup> (iii/A.D.): cf. *ib.* I. 91<sup>v.5</sup>; cf. also ἀρτυματοπώλης on a tombstone, *Preisigke* 699 (i/A.D.), and ἀρτυτήρ in *Michel* 1001<sup>iv.27</sup>, v. 4 (Epicteta's Will, Thera, c. B.C. 200). In a lexicon to *Iliad* xviii., P Ry I. 25<sup>10</sup> (ii/A.D.) ἡρτυε is glossed [κατεσκευά]ζε: for supplement see Hunt's note.

### ἀρχάγγελος.

This title, which is found in the Greek Bible only in 1 Th 4<sup>16</sup>, Jude 9, passed into the magical papyri, e.g. P Lond I. 121<sup>257</sup> (iii/A.D.) (= I. p. 92) τῷ κυρίῳ μου τῷ ἀρχαγγέλω Μιχαήλ, and the Paris papyrus 574<sup>1200</sup> (iii/A.D.) ὁ κτίσας θεοὺς καὶ ἀρχαγγέλους. In addition to other references to the syncretic literature of the Imperial period Nägeli (p. 48 n<sup>1</sup>) cites a gnostic inscription from Miletus *CIG* 2895 ἀρχάγγελον φυλάσσειται ἡ πόλις Μιλησίων. That the word was coined in Judaism to express a Jewish idea is of course obvious: it need only be mentioned that the prefix ἀρχ(υ)- (*q. v.*) could be attached to any word at will. On Grimm's note upon the archangelic Heptad reference might be made to the Hibbert Lectures (1912) on *Early Zoroastrianism*, p. 241.

### ἀρχαῖος.

That this word retains in general the sense of *original*, as distinguished from παλαιός = *old*, is seen commonly in vernacular sources as in the NT. Thus Ac 21<sup>16</sup>, where Mnason is described as an ἀρχαῖος μαθητής, “an *original* disciple,” one who belongs to the “beginning of the Gospel” (Phil 4<sup>15</sup>), is illustrated by *Magn* 215b, a contemporary inscription, where an ἀρχαῖος μύστης inscribes an ἀρχαῖος χρησμός: the “ancient initiate” is opposed to the neophyte, the “ancient oracle” to one just uttered—the citation is made by Thieme, p. 26. So BGU III. 992<sup>ii.6</sup> (B.C. 160) καθὰ καὶ οἱ ἀρχαῖοι κύριοι ἐκ[έ]κτηντο, “the original owners.” It is from the meaning “original” that τὸ ἀρχαῖον becomes a term for “capital,” as in Epicteta, *Michel* 1001<sup>viii.8</sup> (Thera, c. B.C. 200), or “principal,” as *Syll* 517<sup>16f</sup>.

(ii/B.C., Amorgos), opposed to τόκος. For the more general sense of "ancient," recurrent in Mt 5<sup>21</sup>, etc., we may compare the horoscope P Oxy II. 235<sup>6</sup> (A.D. 20–50) where a date is given κατὰ δὲ τοὺς ἀρχαίους χρόνους, *i.e.* "old style": see also P Fay 139<sup>6</sup> (late ii/A.D.), *Preisigke* 1011 (ii/A.D.), 3462 (A.D. 154–5), and P Grenf II. 67<sup>10</sup> (A.D. 237) (= *Selections*, p. 108). The reference is to the old Egyptian system of reckoning 365 days to the year without a leap-year, which continued to be used in many non-official documents even after the introduction of the Augustan calendar. The neuter = "original condition" may be seen in *OGIS* 672<sup>6ff.</sup> (A.D. 80) where a river is dredged, etc., καὶ ἐπὶ τὸ ἀρχαίον ἀπεκατεστάθη: similarly in 2 Cor 5<sup>17</sup>, the "original conditions" pass away before the fiat that καινὰ ποιεῖ πάντα (Rev 21<sup>6</sup>). The standard of "antiquity" may be illustrated by *Syll* 355<sup>11</sup> (c. A.D. 3), where ἀρχαιοτάτου δό(γ)μα[τος] refers to a *senatus consultum* of B.C. 80. We find towns partial to the adj.: cf. P Lond 1157 *verso* <sup>2</sup> (A.D. 246) (= III. p. 110) Ἑρμυονόλεως τῆς μεγάλης ἀρχαίας καὶ λαμπρᾶς καὶ σεμνοτάτης. The standing title of Heracleopolis (as BGU III. 924<sup>1</sup>—iii/A.D.), ἡ καὶ θεόφιλος, reminds us of "ancient and religious foundations" at Oxford or Cambridge to-day. Reference may also be made to a payment for ἀρχαίων ἱππέων, *Ostr* 323 (c. i/B.C.), evidently a cavalry regiment (the "Old Guard"), see *ib.* i. p. 161 f., *Archiv* ii. p. 155; and to a land survey, P Tebt II. 610 (ii/A.D.) [ἄλ]λης ποταμοφο(ρήτου) ἀρχαίας. In P Par 60 *bis* <sup>2</sup> (c. B.C. 200) we find τὸ ἀνήλωμα εἰς Ἀλεξάνδρειαν ἀπὸ τῶν πληρωμάτων [ἀρ]χαίων: on the grammar cf. *Proleg.* p. 84 n<sup>1</sup>. The distinction between ἀ. and παλαιός is naturally worn thin on occasion, as in BGU III. 781 (i/A.D.), an inventory including sundry "old" crockery, as πινάκια βωλητάρια ἀρχαία <sup>1,1</sup>, ἄλλα ἀρχαία τάρια ἔχοντα *iv. 4*. 'A. of relative antiquity is well illustrated by *Kaibel* 241a<sup>8</sup> (p. 521) ἀρχαίων κηδομένη λεχέων. Note further the comparative in a British Museum papyrus, cited in *Archiv* vi. p. 103 (A.D. 103), ἀπὸ τῶν ἀρχωτέρων χρόνων(v). The adj. survives in MGr.

## ἀρχή.

The double meaning, answering to ἄρχειν and ἄρχεσθαι severally, can be freely paralleled. The great difficulty of Jn 8<sup>25</sup> τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν; makes it desirable to quote P Oxy III. 472<sup>18f.</sup> (c. A.D. 130) οὐ δύναται γὰρ κεκλέφθαι τὸ μηδ' ἀρχὴν γενόμενον μὴ δυνατόν δ' εἶναι, "for it is impossible for that to have been stolen which neither ever existed at all nor could exist" (Edd.); but the absence of the article, and the fact that we cannot quote other examples of this once familiar usage, makes the quotation of little weight for confirming the RV mg. here ("How is it that I even speak to you at all?"), though it is probably right. For τὴν ἀ. = "originally" (without negative) we may quote *Syll* 256<sup>23</sup> (c. B.C. 200, Magnesia) τῶν ἄλλων ἀ[γ]ώνων τ(ή)ν ἀρχή(ν) μὲν ἐπ' ἀργ[ύ]ροις τεθέντων—later they had wreaths for prizes. So without article *ib.* 921<sup>2</sup> (Thera, iii/B.C.) *ex suppl.* For ἀρχή, as in Jn 1<sup>1</sup>, we may quote the remarkable inscr. of Q. Pompeius A.f. from Eleusis, dated by Dittenberger not later than Augustus, dedicated to Αἰών, ἀρχὴν μεσότητα τέλος οὐκ ἔχων, μεταβολῆς ἀμέτοχος (*Syll* 757). Some prepositional phrases may be illustrated. Ἀπὸ τῆς ἀρχῆς P Tor I. 1<sup>x. 4</sup> (B.C. 116) (= *Chrest.* II., p. 39),

PART I.

*Syll* 929<sup>23</sup> (? B.C. 139) τῶν διὰ προγόνων ἀπὸ τ. ἀ. γεγενημένων, *ib.* 57 οὕσαν δὲ καὶ ἀπὸ τ. ἀ. Ἰτανίων: usually anarthrous, as BGU IV. 1141<sup>44</sup> (c. B.C. 14) διὰ τί ἀπ' ἀρχῆς ἱτυί(?) οὐκ ἐνεφάνισας ταῦτα;—so P Tor II. 2<sup>15</sup> (B.C. 131) τ[ή]ν κατοικίαν [ἐ]χοντες ἐν τ[ο]ῖς Μεινο[ν]ίοις ἐτι [ἀ]π' ἀρ[χ]ῆς, and *Syll* 328<sup>20</sup> (B.C. 84) ἀπ' ἀρχ[ῆς] τε τ[ο]ῖς ἐκχθ[ε]στοῖς πολέμοις [ἐ]βοήθ]ει. Ἐξ ἀρχῆς is more frequent: thus P Gen I. 7<sup>8</sup> (i/A.D.) κατὰ τὸ ἐξ ἀρχῆς ἔθος, BGU IV. 1118<sup>21</sup> (B.C. 22) τοὺς ἐξ ἀ. ἐθ[ισ]μούς, P Théad 1<sup>8</sup> (A.D. 306) κατὰ τὴν ἐξ ἀ. καὶ μέχει νῦν συνήθειαν, *Syll* 246<sup>9</sup> (B.C. 220–16) ὅπως ἂν . . . ἡ πόλις [ἀ]ποκατασταθεῖ εἰς τὴν ἐξ ἀρχῆς εὐδαιμονίαν, *ib.* 292<sup>4</sup> (B.C. 179, Olympia, in dialect) εἰς τὰν ἐξ ἀρχᾶς [ἐ]οῦσαν φιλ[αν] ἀποκ[ατα]στάσαντα, *ib.* 540<sup>174</sup> (B.C. 175–1) πάλιν τε ἐξ ἀρχῆς ἄρας ποιήσει "do it over again," P Oxy VII. 1032<sup>40</sup> (A.D. 162) τὰ ἐξ ἀ. ἐπιζητηθέντα, "the statement originally required" (Ed.). Ἐν ἀρχῇ occurs P Petr II. 37 *2b verso* <sup>4</sup> (p. [120]) ἐπισκεψάμενος ἐν ἀρχῇ ἃ δεῖ γενέσθαι ἔργα (c. B.C. 245). For ἀρχὴν λαβεῖν (Heb 2<sup>3</sup>) add to Wetstein's exx. Diog. Laert. *Proem.* iii. 4.

Ἀρχή, "beginning, foundation," may be illustrated by Wünsch *AF* 4<sup>35</sup> ὀρκίζω σε τὸν θεόν . . . τῶν πελάγων τὴν ἀρχὴν συμβεβλημένων. P Oxy VII. 1021<sup>10</sup>, a document notifying the accession of Nero, calls the new Emperor "good genius of the world," and [ἀρ]χή πάντων ἀγαθῶν, "source of all good things" (Ed.); but unfortunately the reading (which is followed by an erasure) is noted as extremely doubtful. For the meaning "office, authority," cf. *Preisigke* 176<sup>13</sup> (A.D. 161–80) ἄρξαντος τὰς αὐτὰς ἀρχάς, etc., etc. Deissmann *BS*, p. 267 n<sup>3</sup>, notes a use of τὸς (vid. *s.v.*) parallel with ἀρχή in this sense, and compares Jude<sup>6</sup>. P Hal I. 226<sup>6</sup> (iii/B.C.) μαρτυρεῖται ἐπ[ὶ] τ[ῇ] ἀρχῇ καὶ ἐπὶ τ[ῷ] δικαστηρίῳ shows us ἀρχή in a concrete sense = "magistrate," as in Tit 3<sup>1</sup>. In MGr it means "beginning."

## ἀρχηγός.

To determine between "founder" and "leader" in Heb 2<sup>10</sup>, 12<sup>2</sup>, Ac 3<sup>15</sup>, 5<sup>31</sup>, is a complex question which would carry us beyond the limits of a lexical note. But our few citations go to emphasize the closeness of correspondence with *auctor*, which it evidently translates in a Proconsul's edict, *Syll* 316<sup>3</sup> (ii/B.C.) ἐγεγόνει ἀρχηγός τῆς ὅλης συγχύσεως, τὸν γεγονότα ἀρχηγὸν [τ]ῶν πραχθέντων. So P Oxy I. 41<sup>5,6</sup> (iii/iv A.D.), where a crowd shouts repeatedly in honour of the prytanis, ἀρχηγὲ τῶν ἀγαθῶν, "source of our blessings," *auctor bonorum*. The phrase is found five centuries earlier in the Rosetta stone, *OGIS* 90<sup>47</sup> . . . anniversaries which are πολλῶν ἀγαθῶν ἀρχηγοί (π)ᾶσι. In *OGIS* 212<sup>13</sup> Apollo is ἀ. τοῦ [γένους] of Seleucus Nicator (B.C. 306–280) whose mother was said to have dreamed that she conceived by Apollo: so in 219<sup>26</sup> of his son Antiochus I. (Soter). P Oxy X. 1241<sup>131,36</sup> (ii/A.D., lit.) ἀ. φόνου "the first shedder." The other meaning "leader" is seen in *Kaibel* 585 (Gaul) ἱερέων ἀρχηγοῦ, of a high priest of Mithras. So still in MGr.

## ἀρχι-.

A specimen list of new words formed with this prefix will illustrate what was said above (*s.v.* ἀρχάγγελος) of the readiness with which any writer might coin a compound of this class. Ἀρχικυνηγός *Ostr* 1530, 1545, ἀρχυπηρέτης *Ostr* 1538, *Preisigke* 599<sup>61</sup>, ἀρχιδικαστής P Tebt II. 285<sup>14</sup>



(Hadrian), etc., ἀρχιπροφήτης P Gen I. 7<sup>5</sup> (i/A.D.), P Tebt II. 313<sup>1</sup> (A.D. 210–1), *Preisigke* 326 (Alexandria, ii/B.C. or Roman), P Ryl II. 110<sup>1</sup> (A.D. 259), etc. (ἀρχιπροστάτης whence) ἀρχιπρ[ο]στατοῦντος *Preisigke* 626 (Ptol.): cf. *ib.* 639 (B.C. 25) συν[α]γογῶν προστάτης (pagan), ἀρχιθυρωρός *ib.* 327, ἀρχιβουλευτής *ib.* 1106 (Ptol.), ἀρχιμηχανικός *ib.* 1113 (A.D. 147–8), ἀρχισωματοφύλαξ *ib.* 1164 (ii/B.C.), ἀρχιάτρος *Calder* 129, ἀρχιγέρον *Preisigke* 2100 (i/B.C.), ἀρχιπρύτανις *ib.* 2264 (i/B.C.). We have made no effort to enlarge the list, or to find additional instances of those quoted, which are enough to prove our case. Five of the twelve are not in LS.

### ἀρχιερατικός.

*OGIS* 470<sup>21</sup> (time of Augustus) ὡς καὶ συνγε[ν]ίκοις ἀρχιερατικοῖς στεφάνοις κεκοσμήσθαι. For the LXX verb ἀρχιερατεύω (I Macc 14<sup>47</sup>) see BGU II. 362<sup>iii.20 al.</sup> (A.D. 215), P Amh II. 82<sup>2</sup> (iii/iv A.D.) Διδαροῦ ἀρχιερατεύσαντος τῆς Ἀρσινειῶν πόλεως, *OGIS* 485<sup>4</sup> (Roman—Magnesia) ἀρχιερατεύσαντα καὶ γραμματεύσαντα τῆς πόλεως, etc.

### ἀρχιερεύς.

P Leid G<sup>4</sup> (end of ii/B.C.) τοῖς ἐπιστάταις τῶν ἱερ[ῶ]ν καὶ ἀρχιερεῦσι seems to define the term in Egypt, but it had also more special use. P Tebt II. 315<sup>31</sup> (ii/A.D.) τὸν ἀπιθοῦντα μετὰ φρουρᾶς τῷ ἀρχιερεὶ πέμπιν is indeterminate. But in *ib.* 294<sup>2</sup>, according to Wilcken and the editors, the same official, known as ἀρχιερεὺς Ἀλεξανδρείας καὶ Αἰγύπτου πάσης, is addressed as idologus, “administrator of the Private accounts” (Edd.). *Preisigke* 305<sup>9</sup> has υἱοῦ Τρήσεως ἀρχιερέως (A.D. 210), in a dedication. *Michel* 1231 (early i/B.C.) Ἀρχιερεὺς μέ[γ]ις rededicates to Ζεὺς Ὀλβιος (of Olba in Cilicia) buildings once constructed by Seleucus Nicator: we are reminded of the phrase in Heb 4<sup>14</sup>.

Ἀρχιερεὺς and ἀρχιερεὺς μέγιστος were the regular terms in the East for translating the title *pontifex maximus*, borne by the Emperors: see *LAE*, p. 369 f., where Deissmann refers to the evidence from the inscriptions collected by Magie, p. 64. A word common in classical and later literature, though only once in the Gk OT, apart from Apoc. (esp. Macc), needs no further illustration. But we may note the form with γ in P Hib I. 62<sup>8</sup> (B.C. 245) τῷ ἀρχιερεὶ ἐν Θῶλτει (see the editors’ note), and the unelided ἀρχιερεὺς in P Petr III. 53 (p)<sup>2</sup> (iii/B.C.).

### ἀρχιποίμην.

Deissmann (*LAE*, p. 97 ff.) has shown that this NT ἄπ. εἰρ. (I Pet 5<sup>4</sup>) can no longer be regarded as a Christian invention: it is found on the mummy label of an Egyptian peasant (*Preisigke* 3507), of the Roman period, which runs: Πλήνις νεώτερος ἀρχιποίμενος (L -μην) ἐβίωσεν ἐτῶν . . . “Plenis, the younger, chief shepherd. Lived . . . years.” Cf. P Lips I. 97<sup>xi.4</sup> (A.D. 338) where a list of ποιμένες is headed by Κάμητι ἀρχιπομῆνι.

### ἀρχισυνάγωγος.

*Preisigke* 623 (B.C. 80–69) ὦν ἀρχισυνα[γ]ωγὸς καὶ ἀρχιερεὺς [name presumably followed]: the previous mention of θε[ῶ]ν Φιλοπατόρων suffices to show that a “profane” writer uses the term. Thayer’s inscriptional and literary quotations had already corrected the implication of Grimm’s note.

*Cagnat* I. 782 (Thrace) τὸν βα[μ]ὸν τῇ συναγωγ[ῇ] τῶν κουρέω[ν] (“collegio tonsorum,” Ed.) [π]ερὶ ἀρχισυνάγ[ωγ]ον Γ. Ἰούλιον [Ο]ύάλεντα δῶ[ρ]ον ἀποκατέστη[σα]ν: C. Julius Valens is the Master of the Barbers’ Company. See further Ziebarth *Vereinswesen*, p. 55 ff. For Jewish exx. see the Alexandrian inscr. of the time of Augustus in *Archiv* ii. p. 430, n. 5\* and *C. and B.*, no. 559 (ii. p. 649), ὁ διὰ βίου ἀρχι[συν]άγωγος, with Ramsay’s remarks, showing that Julia Severa (A.D. 60–80), who figures in this Akmonian inscr., was a Jewess with the honorary title of “ruler of the synagogue”: cf. also Ramsay *CBE*, p. 68, and Lake, *Earlier Epistles of S. Paul*, p. 104 n<sup>1</sup>.

### ἀρχιτέκτων.

The word occurs several times in the correspondence (middle iii/B.C.) of Cleon the architect in P Petr II. (= Witkowski,<sup>2</sup> nos. 1–10), e.g. 4 (I)<sup>1</sup>, 15 (2)<sup>2</sup>. In 42 (a)<sup>6</sup> we read that one Theodoros, who had previously worked under Cleon (Θεόδωρον τὸν ὑπαρχιτέκτονα), was appointed Cleon’s successor. For the use of the corresponding verb in the inscriptions, cf. *OGIS* 39<sup>2</sup> (iii/B.C.) ἀρχιτεκτονήσ[αντα] τὴν τριακοντήρη καὶ ἐκ[ο]σμήρη, *al.* This example shows that the word is wider than our “architect.” In P Tebt II. 286<sup>19</sup> (A.D. 121–38) the editors translate ἐ[κ] τῆς τῶν ἀρτεκτόνων (L. ἀρχιτ.) πρ[ο]σφωνήσεως, “as the result of the declaration of the chief engineers” with reference to a dispute regarding a house. The RV is of course shown to be right by the context in 1 Cor 3<sup>10</sup>. It is worth while to remember that τέκτων in its turn is wider than “carpenter.”

Other occurrences of ἀρχιτέκτων will be found in *Syll* 540<sup>160</sup> (ii/B.C.), a long inscription about the building of a temple, where the ἄ. has a ὑπαρχιτέκτων under him; 545<sup>6.28</sup>, 552<sup>72</sup>, 588<sup>217</sup>, etc. (all ii/B.C.); 653<sup>90</sup> (the Mysteries inscription from Andania, dated B.C. 91—in dialect); 248<sup>3</sup> (Delphi, iii/B.C.—dialect) ὁ ἀρχιτέκτων τοῦ ναοῦ, *Cagnat* I. 925 (iii/A.D.) of the designer of a tower, 926 of a well, etc.

### ἄρχομαι.

For the participle in a quasi-adverbial position (see *Proleg.*<sup>3</sup> p. 240) cf. P Ryl II. 156<sup>13</sup> (i/A.D.) λιβὸς [δὲ] ὦν κεκληρῶν[ται] λιβὸς ἐπ’ ἀπηλιώ[την] ἀρξάμενοι ἀπὸ τῆς λιβικῆς γωνίας τοῦ πύργου, *ib.* 157<sup>7</sup> (A.D. 135) ἡς ἐστὶν σχοινισμὸς [. . . . .] ἀρχομένου νότου εἰς βορρᾶ, “its measurements are . . . beginning from south to north” etc., *Syll* 537<sup>8</sup> (iv B.C.) σκευοθήκην οἰκοδομήσαι . . ἀρξάμενον ἀπὸ τοῦ προπυλαίου. P Tebt II. 526 (ii/A.D.) ἀπηλ(ιώτου) ἐχόμε(ναι) ἀρχόμε(ναι) ἀπὸ βορρᾶ Πανκράτης (ἀρourke) [. . .] Πρίσκος (ἀρourke) β (cited in Moulton, *Einleitung* p. 287). In reply to a suggestion from one of us that the frequent abbreviation of this participle might have occasioned some of the grammatical confusion found in NT passages (*Proleg.* 182, 240), Dr A. S. Hunt wrote (Sept. 1909) that ἀρχόμενος was “commonly abbreviated αρχ in land-survey lists, from Ptolemaic times downwards . . . So it was a stereotyped phrase which might have influenced Lk 24<sup>47</sup>: at any rate it is an ingenious suggestion.”

The ordinary use of ἀρχομαι “begin” hardly needs illustrating. In P Giss I. 15<sup>5</sup> (ii/A.D.) τῆς ἄλλης ἀρχόμεθα we see it c. gen.: so P Tebt II. 417<sup>6</sup> (iii/A.D.) πλὴν ἀρξόμεθα[α] τοῦ ἔργου. The familiar NT use in a quasi-auxiliary sense, by its significant absence from Paul and presence in



such abundance in those books where OT language is imitated or Aramaic originals translated, seems to belong to the alien elements in NT Greek: see *Proleg.* p. 14 f. It does not however follow that Luke used it, as Mark seems to do, with no more force than the Middle English *gan*: we may refer to a note by Archdeacon Allen in a forthcoming work on the Gospel of Mark.

The act. ἄρχω "rule" only occurs twice in NT, and is too common in Greek to need quotations. It takes dat. in *Syll* 319<sup>7</sup> (ii/B.C.) οἷς [ἀν ὁ δῆμος ὁ Μηθυμναίων] ἀρχῇ, perhaps under Latin influence (cf. *impero* c. dat.): the recurrent δόλωι πονηρῶι "dolo malo" is suggestive in this regard. For the very common use = "hold office" may be cited P Oxy III. 471<sup>146</sup> (ii/A.D.) ἄρξας δὲ καὶ τὴν τ[ὼν ἐκεῖ] ἀρχιδικαστῶν ἀρχ[ὴν] ἔτη δέκα.

## ἄρχων.

The official uses of ἄ. are fully classified by Dittenberger in the index to his *OGIS*, where he cites instances of its application to (1) *summus magistratus*, (2) *praefectus in urbem aut regionem subditam missus*, (3) *magistratus provincialis Romanorum*, and (4) *magistratus quilibet*. To these for the NT we have to add "ruler of a synagogue," which is illustrated, according to de Rossi, in an Italian inscr. of the reign of Claudius, *Cagnat* I. 388 (= *IGSI* 949) Κλαύδιος Ἰωσήs ἀρχων ἔξῃσεν ἔτη λξ. *Ib.* 1024<sup>21</sup> (i/B.C.?) —the inscr. from Berenice in Cyrenaica cited above under ἄβαρης—ἔδοξε τοῖς ἀρχουσι καὶ τῷ πολιτεύματι τῶν ἐν Βερενίκῃ Ἰουδαίων: a list of these Jewish ἀρχοντες is given at the beginning of the inscr., which is dated at the σκηνοπηγία. (See Schürer as cited below.) See in P Lond 1177<sup>87</sup> (A.D. 113) (= III. p. 183), in accounts for the water-works of the μητρόπολις (? Hermopolis)—Ἀρχόντων Ἰουδαίων προσευχῆς Θηβαίων μηνιαίω <ρκῇ, "The rulers of the *proseucha* of Theban Jews 128 drachmae a month" (see further *s. v.* προσευχή). For Jewish ἀρχοντες generally see Schürer's inscriptional evidence and discussion in *Geschichte* iii. p. 38 ff. (= *HJP* II. ii. p. 243 ff.). In P Lond 1178<sup>80</sup> (A.D. 194) (= III. p. 217) the designation is applied to the "presidents" of an athletic club known as "The Worshipful Gymnastic Society of Nomads" (ἡ ἱερὰ εὐστική περιπολιστική . . . σύνοδος). Miscellaneous references are P Oxy III. 473<sup>2</sup> (A.D. 138–60) of the magistrates of Oxyrhynchus, *ib.* 592 (A.D. 122–3) of Sarapion γενομένω πρυτανικῷ ἀρχοντ(ι) ἱερεῖ καὶ ἀρχιδικαστῇ, BGU II. 362<sup>v.2</sup> (A.D. 214–5), *ib.* 388<sup>ii.26</sup> (ii/iii A.D.), P Fay 20<sup>22</sup> (iii/iv A.D.) τοῖς καθ' ἐκάστην πόλιν ἀρχουσιν, *Cagnat* I. 118<sup>90</sup> (B.C. 78) (= *IGSI* 951) ἐάν τε ἐν ταῖς πατρίσιν κατὰ τοὺς ἰδίους νόμους βούλωνται κρίνεσθαι ἢ ἐπὶ τῶν ἡμετέρων ἀρχόντων ἐπὶ Ἰταλικῶν κριτῶν. In P Oxy III. 592 we have a πρυτανικὸς ἀρχων, which Wilcken (*Archiv* iv. p. 118 f.) regards as equivalent to πρύτανις. Note also P Giss I. 19<sup>17</sup> (ii/A.D.), where Aline commends to her husband, a στρατηγός, the example of ὁ ἐνθάδε στρατηγός, who τοῖς ἀρχου[σι] ἐπιτί[θησι] τὸ βάρος: these ἀρχοντες were accordingly subordinates. MGr οἱ ἀρχοντες or ἡ ἀρχοντία = the local aristocracy.

## ἄρωμα.

In *Syll* 939<sup>17</sup> (an undated decree from Arcadia, containing regulations about the mysteries, in strongly dialectic form, and therefore presumably not late) we find μάκων[σ]ι λευκαῖς,

λυχνίοις, θυμιάμασιν, [ἡ] μύραι, ἄρωμασιν all governed by χρεῖσθαι (= χρῆσθαι). So *OGIS* 383<sup>143</sup> (i/B.C.) ἐπιθύσεις . . . ἄρωμάτων ἐν βωμοῖς τοῦτοις ποιέσθω, P Oxy IX. 1211<sup>10</sup> (ii/A.D.) πᾶν ἄρωμα χωρὶς λιβάνου, "every spice except frankincense," in a list of articles for a sacrifice, BGU I. 149<sup>1</sup> (ii/iii A.D.) (= *Chrest.* I. 93) ἡς τιμὴν [τῶν ἀρωμάτων, in temple-accounts, and P Leid W<sup>vi.16</sup>.

For the adj. see P Fay 93<sup>8 ff.</sup> (a lease of a perfumery business, A.D. 161) (= *Chrest.* I. 317) βούλομαι μισθώσασθαι παρὰ σου τὴν μυροπωλαϊκὴν (ἡ μυροπωλικὴν) καὶ ἀρωματικὴν (ἡ ἀρωματικὴν) ἐργασίαν κτλ. Add the inscription on a seal of the time of the Antonines ἀρωματικῆς τῶν κυρίων Καισάρων, where Rostowzew supplies ὄνης after ἄ.: see *Archiv* ii. p. 443, and for the ἀρωματικὴ tax, *ib.* iii. p. 192, iv. p. 313 ff. The verb occurs *Priene* 112<sup>82</sup> (after B.C. 84) ἡρωματισμένον . . . ἔλαιον.

## ἀσάλευτος.

For the metaph. use οἱ ἄ. (as Heb 12<sup>28</sup>) cf. *Magn* 116<sup>28 f.</sup> (ii/A.D.) ἄ(σ)άλευτο(ν) καὶ ἀμετάθετον τὴν περὶ τούτων διάταξιν, *Kaibel* 1028<sup>4</sup> (Andros, hymn to Isis, iv/A.D.) στάλαν ἀσάλευτον, *ib.* 855<sup>3</sup> (Locris, Macedonian age) τὰν ἀσάλευτον νίκαν ἀρνύμενος, P Lips I. 34<sup>18</sup> (c. A.D. 375) διὰ τοῦτο δέομαι τῆς οὐρανόου ὑμῶν τύχης ἐπινεύσαι [β]έβαια καὶ ἀσάλευτα [μέ]νειν τὰ περὶ ταύτης τῆς ὑποθέσεως πεπραγμένα ἐξ ἀντικαθεστώτων [ὑ]πομνη[μά]τω[ν], and similarly *ib.* 35<sup>20</sup>. Add the late Byzantine papyrus P Lond 483<sup>81 f.</sup> (A.D. 616) (= II. p. 328) ἄρωτα καὶ ἀσάλευτα καὶ ἀπαράβατα, and the eighth century P Lond 77<sup>84</sup> (= I. p. 235) and P Par 21 *bis*<sup>29</sup> where ἄ. is coupled with ἀρραγής. It survives in MGr.

## ἀσέβεια.

In P Eleph 23<sup>19 f.</sup> (B.C. 223–2) we find the characteristic phrase ἔνοχον εἶναι τῇ ἀσεβείᾳ τοῦ ὅρκου: cf. *Syll* 560<sup>30</sup> (Rhodian dialect, iii/B.C.) ἡ ἔνοχος ἔστω τῇ ἀσεβείᾳ (of violating certain taboos concerning a temple—the last of them μηδὲ ὑποδήματα ἐσφέρετω μηδὲ ὕειον μηθέν), and of a much later date *OGIS* 262<sup>15</sup> (iii/A.D.) ἔνοχον εἶναι ἀσεβείᾳ. In *Syll* 190<sup>10</sup> we have ἄ. with a genitive, εἰς[π]ηδήσαντας νύκτωρ ἐπ' ἀδικίας [καὶ] ἀσεβείας τοῦ ἱεροῦ: King Lysimachus (B.C. 306–281) is decreeing penalties against men who tried to burn a temple. In the "Apologia pro vita sua" of Antiochus I, *OGIS* 383<sup>116</sup> (middle of i/B.C.) it is stated that χαλεπὴ νέμεσις βασιλικῶν δαιμόνων τιμωρὸς ὁμοίως ἀμελίας τε καὶ ὕβρεως ἀσεβείαν διώκει, and almost immediately afterwards there is a reference to the toilsome burdens of impiety—τῆς δὲ ἀσεβείας ὀπισθοβαρεῖς ἀνάγκαι.

## ἀσεβέω.

*OGIS* 765<sup>10</sup> (iii/B.C.) τὸ θεῖον ἡσέβονγ, with external accus., as in Aeschylus *Eum.* 270: the more regular construction occurs a few lines further down—εἰς τὸ θεῖον ἀσ[ε]β[οῦ]ντα[s]. So *Syll* 190<sup>4</sup> (see above) τ[ο]ὺς ἀσεβήσαντας εἰς τὸ ἱερόγ, *al.* A iv/B.C. inscription in Boeotian dialect, *Syll* 120<sup>3</sup> π[ο]ττῶς ἀσεβόντας τὸ ἱαρό[ν] may be added for the accus. construction, also a late inscription from Lyttus, *Syll* 880<sup>3</sup> τῷ ἀσεβήσαντι τοῖς δαίμονας. The internal accus. appears in *Syll* 887 ἀσεβήσ(ει) τὰ περὶ τοὺς θεοὺς, as in Jude 15, the only NT occurrence of the verb (according to WH).

ἀσεβής

is found in P Tor I. 1<sup>iii.8</sup> (B.C. 116) (= *Chrest* II. p. 33) τὴν γεγεννημένην μοι καταφορὰν ὑπὸ ἀσεβῶν ἀνθρώπων, and in the magical P Lond 121<sup>604</sup> (iii/A.D.) (= I. p. 103). It occurs also in *Syll* 789<sup>52</sup> (iv/B.C.) ἔπ[ω]ς ἀ[ν] . . . μ[η]δ[ι] ἐν ἀσεβῆς γένηται, and twice in *OGIS* 90<sup>23, 26</sup> (Rosetta stone, B.C. 196) τοῖς ἐπισυναχθεῖσιν εἰς αὐτὴν ἀσεβέσιν . . . τοὺς ἐν αὐτῇ ἀσεβεῖς πάντας διέφθειρεν of those who had created sedition, involving the majesty of the θεός on the throne, as Dittenberger explains. Several exx. of the adjective in Josephus are put together by Schmidt *Ios.* p. 357. For the adverb, see P Oxy II. 237<sup>vi.13</sup> (A.D. 186) ἀσεβῶς καὶ παρὰ νόμους.

ἀσέλγεια

appeared in P Magd 24<sup>5</sup> according to the original reading, but has been corrected in the new edition. The adj. appears among a number of technical epithets of ζῷδια in Vettius Valens p. 335<sup>34</sup>—ἡ χερσαία ἢ ἀσελγὴ ἢ λατρευτικά καὶ τὰ λοιπὰ. An obscure and badly-spelt document of iv/v A.D., BGU IV. 1024<sup>v.17</sup>, seems to contain this noun in the form ἀθελγία—ἀλλὰ ἑναντία καὶ ταύτης ὑπὸ σοῦ γενομένου ἀθελγία ἐλενέχ[ο]υσσα τὰ πεπραγμένα, which the editor understands as = ἀλλ' ἑναντία ταύτῃ ἢ ὑπὸ σοῦ γενομένη ἀθελγία ἐλέγχουσα κτλ. But we mention this passage only to note how early the popular etymology was current connecting it with θέλγω. It is dubious at best, and the history of the word is really unknown; but cf. Havers in *Indogerm. Forschungen* xxviii (1911) p. 194 ff., who, adopting the foregoing etymology, understands ἀσελγής as “geschlagen,” then “wahnstinnig,” and then “liebestoll, wollüstig.” He has not convinced Prof. Thumb. For the idea of sensuality associated with the word in late Greek, see Lightfoot on Gal 5<sup>19</sup>.

A cognate noun appears in P Oxy VI. 903<sup>21</sup> (iv/A.D.) πολλὰ ἀσελγήματα λέγων εἰς πρόσωπόν μου καὶ διὰ τῆς ῥίνος αὐτοῦ, “using many terms of abuse to my face, and through his nose” (Edd.). The complainant is a Christian.

ἄσημος.

This word occurs perpetually in the papyri to denote a man who is “not distinguished” from his neighbours by the convenient scars on eyebrow or arm or right shin which identify so many individuals in formal documents. Thus in P Oxy I. 73<sup>28f.</sup> (A.D. 94) a slave is described as μέλιχρωτ[α] μακροπ[ρ]όσωπον ἄσημον, and similarly in P Fay 28<sup>13f.</sup> (A.D. 150–1) (= *Selections*, p. 82) the parents in giving notice of the birth of a son sign themselves—

Ἰσχυρ[ᾶ]ς (ἐτῶν) μὲν ἄσημος  
Θαισάριον (ἐτῶν) κδ ἄσημος.

From the fact that in BGU I. 347 (ii/A.D.), an as yet uncircumcised boy is twice described as ἄσημος, Deissmann (*BS* p. 153) conjectures that ἄ. may have been the technical term for “uncircumcised” among the Greek Egyptians, but cites Krebs (*Philologus* liii. p. 586), who interprets it rather as “free from bodily marks owing to the presence of which circumcision was forborne”: cf. Preisigke 16<sup>15</sup> (A.D. 155–6), where formal enquiry is made as to a priest's sons, εἰ τίνα σημεῖα ἔχουσιν, and leave for circumcision is

apparently given if these signs are not conspicuous (Wilcken *Archiv* v. p. 435 f.).

In BGU I. 22<sup>32</sup> (A.D. 114) (= *Selections*, p. 76) a pair of silver bracelets are described as of ἀσήμου “unstamped” silver, and the same epithet is applied to a δακτυλιτρίω, apparently some kind of a ring, in P Lond 193<sup>verso4</sup> (ii/A.D.) (= II. p. 245). So *Syll* 586<sup>72</sup> (early iv/B.C., Athens) ἀργύριον σύμμεικτον ἄσημον, weighing so much, followed by χρυσίον ἄσημον, so much. The word became technical in commerce, so that Middle Persian borrowed it as *asim* “silver” (P. Horn, in *Grundriss d. iran. Philol.* I. ii. p. 20). So MGr ἀσήμι, with the same meaning.

The only NT instance of ἄσημος is in Ac 21<sup>29</sup> (cf. 3 Macc 1<sup>3</sup>), where it = “undistinguished, obscure,” as sometimes in classical writers, as Euripides *Ion* 8, οὐκ ἄσημος Ἑλλήνων πόλις (*i. e.* Athens). Cf. *Chrest.* I. 14<sup>iii.10</sup> (p. 27—c. A.D. 200) ἐγὼ μὲν οὐκ εἰμι δοῦλος οὐδὲ μουσικῆς [υἱ]ός, ἀλλὰ διασήμου πόλεως [Ἀ]λεξαν[δρ]ει[ας] γυμνασίάρχος. For the evidence that Tarsus was “no mean city” see Ramsay, *Cities*, p. 85 ff., and more recently Böhlh, *Die Geisteskultur von Tarsos im augusteischen Zeitalter* (Göttingen, 1913). The adj. is applied to a ship in P Lond 948<sup>2</sup> (A.D. 236) (= III. p. 220), “without a figurehead” (παράσημος—*q. v.*).

ἀσθένεια.

P Ryl II. 153<sup>45</sup> (A.D. 138–61) I have directed Eudaemon γράψαι ὑπὲρ ἑμοῦ τῆς ὑπογραφῆς τὸ σῶμα διὰ τὴν περὶ ἐμὲ ἀσθένειαν. BGU I. 229<sup>3</sup> (ii/iii A.D.) illustrates the practice of consulting the local oracle in times of difficulty or sickness—ἡ μὲν σωθήσομαι (= εἰ μὲν σωθήσομαι) ταύτης, ἥς (? for τῆς, or an extreme case of attraction) ἐν ἐμοὶ ἀσθενίας, τοῦτόν μοι ἐξένικον (= τοῦτό μοι ἐξένεγκον). P Lond 971<sup>4</sup> (iii/iv A.D.) (= III. p. 128) ἀδύνατος γὰρ ἐστὶν ἡ γυνὴ διὰ ἀσθένειαν τῆς φύσεως. P Flor I. 51<sup>5</sup> (A.D. 138–61) σωματικῆς ἀσθενείας, in an incomplete context. The prepositional phrase of Gal 4<sup>13</sup> may be further illustrated by P Oxy IV. 726<sup>10</sup> (A.D. 135) οὐ δυνάμενος δι' ἀσθενείαν πλεῦσαι. Add BGU IV. 1109<sup>11</sup> (B.C. 5) τῆς Καλλιτύχης ἐν ἀσθενείᾳ διατεθείσης, and *OGIS* 244<sup>10</sup> (iii/B.C.) τὴν περὶ τὸ σῶμα [γ]εννημένην ἀσθενείαν διὰ τὰς συνεχεῖς κακο[π]αθίας, where the editor notes that there is no tautology, as κακοπαθία is to be understood in its later sense of laborious and troublesome work.

ἀσθενέω

is too common to need many citations. There is a pathetically laconic Ἀσθενῶ between some household details and concluding salutations in an undated letter, BGU III. 827<sup>24</sup>. P Oxy IV. 725<sup>40</sup> (A.D. 183) is typical: a boy apprenticed to a weaver is to have 20 holidays a year for festivals, without loss of wages, ἐὰν δὲ πλείονας τούτων ἀργήσῃ [ἢ ἀσ]θενήσῃ ἢ ἀτακτῇ κτλ., “from idleness or ill-health or disobedience” (Edd.), they must be made up. With the use of the verb in Mt 10<sup>8</sup> may be compared *Syll* 503<sup>16</sup> where a certain man is extolled because, in addition to other benefactions, παρέσχεν λατ[ρ]ὸν τὸν θεραπεύουσιν τοὺς ἀσθενεῖντας ἐν τῇ[ν] παν[ηγύ]ρει. See also P Par 5<sup>i.5</sup> (B.C. 114) ἀσθενῶν τοῖς ὅμμασι (so also P Leid M<sup>1.6</sup>), *ib.* 63<sup>iv.122</sup> (B.C. 165) κατὰ τῶν ἀσθενούντων καὶ μὴ δυναμένων ὑπουργεῖν, BGU III. 844<sup>12</sup> (A.D. 83) κόπους γὰρ μοι παρέχει ἀσθενεῖν. In



P Lond 144 (? i/A.D.) (=II. p. 253) a servant complains that he had been without food (ἀσειτήσαντος) for two days, as the boy who brought his provisions "was sick," ἀσθενήσαντος: cf. P Lond 22<sup>23</sup> (B.C. 164-3) (=I. p. 7) where ἀσθενῶς διακειμένος is used to describe the "sorry plight" of the twins in the Serapeum owing to the withholding of their allowances of oil and bread. In *Proleg.* p. 11 the very vernacular letter BGU III. 948<sup>8</sup> (Christian, iv/v A.D.) is quoted for its closeness to Lk 13<sup>16</sup>: ἡ μήτηρ σου Κ. ἀσθενί, εἰδοῦ, δέκα τρεῖς μῆνες. (See under ἰδοῦ.) Ἡσθένηκα is answered by ἐὰν κομψῶς σχῶ in P Tebt II. 414<sup>10</sup> (ii/A.D.). The compound ἔασθενέω is found in BGU III. 903<sup>15</sup> (ii/A.D.) as now amended, τοὺς πλείστους ἔασθενήσαντας ἀνακεχωρηκέναι κτλ.: cf. also P Tebt I. 50<sup>38</sup> (B.C. 112-1), where for ἐξησθενηκώς the editors hesitate between the meanings "was impoverished" or "fell ill." Add PSI 101<sup>14</sup> (ii/A.D.) οὐσπερ ἔασθενήσαντας ἀνακεχωρηκέναι: the last three substantial men of the village had emigrated because they could not stand the taxation.

### ἀσθένημα.

BGU III. 903<sup>15</sup> (ii/A.D.) was formerly read ἐξ ἀσθενήματος, but see the last article. The noun is warranted by Aristotle: Paul has developed the sense in his own way.

### ἀσθενής.

PAmh II. 78<sup>14</sup> (A.D. 184) μ[ου] πλεονεκτί ἄνθρωπος ἀ[σ]θενής (for -ου -ούς!), *ib.* 141<sup>15</sup> (A.D. 350) οὐ δυναμένη ἀφισυχάσαι γυνή ἀσθενής καὶ χήρα κτλ. P Flor I. 58<sup>14</sup> (iii/A.D.) καταφρον[ο]ῦντές μου ὡς γυναικὸς ἀσ[θ]εν[ο]ῦς. P Théad 204<sup>15</sup> (iv/A.D.) τὰς ἀσθενεστέρas κώμα[s], "weaker" financially. For the adv. see *OGIS* 751<sup>8</sup> (ii/B.C.) ἐπεὶ θλιβέντες ἐμὲ πλείουςιν ἀσθενῶς [σχή]σετε. The definitely moral character of the adj. in Rom and 1 Cor may be illustrated by Epict. *Diss.* i. 8, 8, where the ἀσθενεῖς are coupled with the ἀπαίδευτοι. The adj. is curiously rare by comparison with its derivative verb and noun.

### Ἀσιόρχης.

For inscriptional light on the meaning of this term it will be enough to refer to the archaeologists: see esp. Ramsay's bibliography in his art. *sub voce* in Hastings *DH*.

### ἀσιτία.

We can only add to the literary record the late P Ryl I. 10<sup>6</sup> (cf. 12), a hagiographical fragment of vi/A.D., containing a discourse by a saint condemned to death by starvation—δὲ ἐν τῇν ἀσιτίαν κατεκρίθη. See next article.

### ἄσιτος.

We can illustrate the derived verb from the curious letter quoted under ἀσθενέω, where the context points clearly to absence of food, and not abstinence therefrom—P Lond 144<sup>23</sup> (i/A.D. ?) (=II. p. 253) νωθρευσάμενου μου καὶ ἀσειτήσαντος ἡμέρας δύο ὥστε με μετὰ τῶν νομάρχων μηδὲ συνδιπνήσαι. The editor conjectures that the writer may have been in the desert, and that the nomarchs with whom he "did not even dine" were the officials who superintended the transport of goods from one village to another. The vernacular evidence therefore does not go far to decide the much discussed significance of the subst. in Ac 27<sup>21</sup>. And,

on the whole, in view of the undoubted use of ἀσιτία in medical phraseology to denote "loss of appetite" from illness (as Hipp. *Morb.* 454 τήκεται ὁ ἀσθενῶν ὑπὸ ὀδυνῶν ἰσχυρῶν καὶ ἀσιτίας καὶ βηχός: other exx. in Hobart, *Medical Language of St. Luke*, p. 276), it seems best to understand it so here, and to think of Paul's companions as abstaining from food owing to their physical and mental state, and not because no food was forthcoming. See further Knowling in *EGT ad L.*, and the note by J. R. Madan in *JTS* vi. p. 116 ff.

### ἀσκέω.

P Par 63<sup>viii.24</sup> (ii/B.C.) ε[ὶ]σέβειαν ἀσκήσαντα. Lewy (*Fremdwörter*, p. 131) notes the use in the Hebrew Mishna and Aramaic Targum of רבץ 'asaq = "sich mit etwas beschäftigen, Mühe geben, sich befehligen."

### ἀσκός.

P Lond 402 *verso*<sup>10</sup> (B.C. 152 or 141) (=II. p. 11) ἀσκός = "leathern bag or bottle." The word is used in the general sense "hide" or "skin" in P Fay 121<sup>9</sup> (c. A.D. 100) where a new and strong yoke-band is to be selected ἐκ τῶν ἐν τῇ κειβωτῇ τῶν ἀσκῶν, "from those in the box of skins." Add *OGIS* 629<sup>45</sup> (ii/A.D.) ἐν ἀσκόις] αἰγέλοις, *Cagnat* III. 1056<sup>iii.46</sup> (Palmyra, Trajan's reign) τοῦ ἐν] ἀ[σ]κόις δυσὶ αἰγέλοις ἐπὶ κ[α]μήλου εἰσ[κο]μισθέντος: cf. above, 26, 30, where the tax is defined on a load of μύρον, ἐν ἀλαβασ[τ]ροῖς and one ἐν ἀσκόις] αἰγέλοις respectively—the supplements come from the Latin. Cf. MGr ἀσκή (Zaconian *ak'ē*).

### ἀσμένως.

P Grenf II. 14 (a)<sup>171</sup> (iii/B.C.) ἀσμένως [ἂν συ]νέταξεν τὸ παρ' αὐτῷ ἀποδοῦναι, *Syll* 329<sup>62</sup> (i/B.C.) ἀσμένως καὶ ἐκουσίως, *Magn* 17<sup>44</sup> ἀσμενος ὑπήκουσεν (Δ.)εὐκίππος.

### ἄσοφος.

occurs in P Ryl II. 62<sup>12</sup> (iii/A.D.), a translation of an unknown Latin literary work: δύναμαι χαρίσασθαι καὶ πένητι [πλοῦ]τον καὶ ἄσοφον ἀρετῆς στεφανῶσαι—"unskilled in wisdom," unless we should drop one s and read ἀρετῇ "crown with virtue."

### ἀσπάζομαι.

The papyri have shown conclusively that this common NT word was the regular *term. tech.* for conveying the greetings at the end of a letter. Examples are BGU IV. 1079<sup>38f</sup> (A.D. 41) (= *Selections*, p. 40) ἀσπάξου Διόδωρον μ[ε]τ' ἄλλων (l. ἄλλων) . . . ἀσπάξου Ἀρποχράτη[ν], *ib.* II. 423<sup>18ff</sup> (ii/A.D.) (= *Selections*, p. 91) ἀσπασαι Καπίτων[α πο]λλὰ καὶ το[ῖς] ἀδελφούς [μ]ου καὶ Σε[ρ]ρήνι]λλαν καὶ το[ῖς] φίλους [μ]ου, etc. As showing how much the absence of these greetings was felt, we may quote P Giss I. 78<sup>7</sup> (ii/A.D.) ἡ μικρά μου Ἡραιδ[ο]ῦς γράφουσα τῷ πατρὶ ἐμὲ οὐκ ἀσπάξεται κ[α], διὰ τὴν οὐκ οἶδα, and P Grenf I. 53<sup>8ff</sup> (iv/A.D.) Ἀλλοῦς πολλὰ σοὶ ἀπειλ(εῖ), ἐπὶ γὰρ πολλάκις γράψας καὶ πάντας ἀσπασάμενος αὐτὴν μόνον οὐκ ἠσπάσθην. The use of the 1st pers. ἀσπάζομαι by Tertius in Rom 16<sup>21</sup>, the only ex. of this exact formula in the NT, may be paralleled from P Oxy VII. 1067<sup>25</sup> (iii/A.D.) where to a letter from a certain Helene to her brother, their father Alexander adds the postscript—καγὼ Ἀλεξανδρος ὁ πα[τ]ερὶς ὑμῶν ἀσπάζομαι ὑμᾶς



πολλά. (As there is no change of hand, both Helene and her father would seem to have employed an amanuensis: see the editor's note). When several persons are included in a greeting, the phrase κατ' ὄνομα often occurs (as in 3 Jn<sup>15</sup>) e. g. BGU I. 276<sup>25</sup> f. (ii/iii A.D.) ἀσπάζομαι ὑμᾶς πάντες κατ' ὄνομα(α), καὶ Ὁριγ[ένης] ὑμᾶς ἀσπάζεται πάντες, P Oxy III. 533<sup>27</sup> f. (ii/iii A.D.) ἀσπάσασθε τὸν μικρὸν Σερήνον καὶ Κοπρέα καὶ τοῦς ἡμῶν πάντας κατ' ὄνομα. Add P Fay 118<sup>25</sup> (A.D. 110) ἀσπάζου τοὺς φιλοῦντές σε πάντες πρὸς ἀλήθειαν (cf. 2 Jn<sup>1</sup>, 3 Jn<sup>1</sup>) and the Christian Psenosiris letter P Grenf II. 73<sup>4</sup> ff. (late iii/A.D.) (= *Selections*, p. 117) where immediately after the address we find πρὸ τῶν ὅλων πολλά σε ἀσπάζομαι καὶ τοὺς παρὰ σοὶ πάντας ἀδελφοὺς ἐν Θ(ε)ῷ.

For ἀ. = "pay one's respects to," as in Ac 25<sup>13</sup>, see BGU I. 376<sup>1</sup>.<sup>3</sup> (A.D. 171) ἡσπάσατο τὸν λαμπρότατον ἡγ[εμό]να, and *ib.* 248<sup>12</sup> (ii/A.D.) θεὸν δὲ βουλομένον πάν[τ]ως μετὰ τὰ Σουχία σὲ ἀσπάζομαι (cited by Deissmann, *BS* p. 257), and from the inscriptions *OGIS* 219<sup>43</sup> (iii/B.C.) ἀσπασάμενοι αὐτὸν παρὰ τ[οῦ] δήμου], *Syll* 318<sup>41</sup> (B.C. 118) a deputation is sent οἵτινες πορευθέντες πρὸς αὐτὸν καὶ ἀσπασάμενοι παρὰ τῆς πόλεως καὶ συγκαρέντες ἐπὶ τῷ ὑγιαίνειν αὐτόν τε καὶ τὸ στρατόπεδον κτλ.

### ἀσπασμός.

P Oxy III. 471<sup>67</sup> (ii/A.D.) μαρτύρονται κύριε τὴν σὴν τύχην [εἰ] μὴν ἀναμενόντων αὐτῶν (corr. from ἡμῶν) τὸν ἀσπασμόν[. . .]. The noun is curiously rare: the above is apparently its only occurrence in P Oxy I.-X., nor have we noticed any other instance of it in the ordinary papyrus collections.

### ἄσπιλος.

Hort's remark on Jas 1<sup>27</sup> that "this is quite a late word, apparently not extant before NT" must be corrected in view of the fact that it is found already in *IG* II. v. 1054 c.<sup>4</sup> (Eleusis, c. B.C. 300), where it is applied to stones—ὕγεις λευκοὺς ἄσπιλους: cf. also Symm. Job 15<sup>16</sup>. For its use in the magic papyri see P Leid V viii. 11 ff. (as amended by Dieterich) ἐπίδω φοροῦντί μοι τήνδε τὴν δύναμιν ἐν παντὶ τόπῳ ἐν παντὶ χρόνῳ ἀπληκτοῖν, ἀκαταπύνητον, ἄσπιλον ἀπὸ παντὸς κινδύνου τρηθήναι, *ib.* W ix. 28 f. θύε δὲ λυκὸν (l. λευκὸν) ἀλέκτορα, ἄσπελλον (l. ἄσπιλον). A deacon's litany of viii/ix A.D., P Grenf II. 113, commemorating the Virgin, is headed—[Περὶ τῆς] πρεσβείας καὶ ἱκετείας τῆς ἄσπιλου [δεσποίνης] τῶν ἀπάντων.

### ἀσπίς.

In *OGIS* 90<sup>43</sup> (Rosetta stone—B.C. 196) ἀσπίς is used of the "asp" or "serpent" with which the golden βασιλείαι of the King were adorned—αἷς προσκείμεται ἀσπίς: see Dittenberger's note, and cf. τῶν ἀσπιδοειδῶν βασιλειῶν in the following line.

The etymology of the word is very obscure, but Lewy (*Fremdwörter*, p. 13) thinks that it may have been formed from the Heb שָׁלַח under the influence of ἀσπίς, "shield." Boisacq records this guess with a query, which Thumb endorses.

### ἄσπονδος.

Priene has the combination ἀσυλεὶ καὶ ἀσπονδεῖ seven times, in the common sense "without formal treaty"—the

reverse of the meaning applied metaphorically in 2 Tim 3<sup>3</sup>: friends need no treaty, and implacable foes will not make one. Literary parallels suffice for the Pauline use.

### ἀσσάριον.

The ordinary value of the ἀσσάριον was  $\frac{1}{16}$  of the δηνάριον, but Dittenberger *OGIS* ii. p. 108 n. 14 shows that the imperial silver denarius might be exchanged for 17 or even 22 provincial copper assēs. The word can be quoted from *Syll* 869<sup>5</sup> (Calymna, Rom.) ἐὰν δὲ μὴ [παραμείνῃ] (sc. the slave whose manumission is in question), ἀποδώσει ἐκάστης ἡμέρας ἀσσάρι(α) δ, *ib.* 871<sup>5</sup> (Smyrna)—a decree regarding a Trust which had reduced a ferry fare from two obols to two ἀσσάρια, or  $\frac{1}{2}$  denarius to  $\frac{1}{2}$  den. so as to undercut competitors (Dittenberger). Other instances are needless.

### ἀστατέω.

In Isai 58<sup>7</sup> Aquila substitutes ἀστατοῦντας for I.XX ἀστέγους, while in Gen 4<sup>12</sup> Symmachus translates גַּיִל וְנָזֵק "a fugitive and a vagabond" by ἀνάστατος καὶ ἀκατάστατος. There would seem therefore to be a certain degree of "unsettlement" associated with the word; and accordingly Field (*Notes*, p. 170) proposes to render 1 Cor 4<sup>11</sup> καὶ ἀστατοῦμεν by "and are vagabonds," or "and lead a vagabond life." Grimm gives no profane warrant but a passage in the Anthology. We can add Vettius Valens, p. 116<sup>30</sup>: the entrance of Mercury into a certain horoscope will produce πρακτικοὶ . . . καὶ εὐεπίβολοι καὶ φρόνιμοι καὶ ἐπαφρόδιτοι, πολὺκοῖτοι δὲ καὶ ἐπὶ πολλῷ ἀστατοῦντες περὶ τοὺς γάμους, "very inconstant." He has the adj. p. 57<sup>6</sup> ἀστατος καὶ ἐπίφοβος διάξει "he will live an unsettled life and liable to panic." It occurs also in Epicurus 65<sup>10</sup> τὴν δὲ τύχην ἀστατον ὄραν (Linde *Epíc.* p. 36, where literary parallels are given).

### ἀστεῖος.

As early as P Hib I. 54<sup>15</sup> ff. (c. B.C. 245) we find this word developed: ἐχέτω δὲ καὶ ἱματισμόν ὡς ἀστεῖοτατον, "let him wear as fine clothes as possible" (Edd.): cf. LXX Exod 2<sup>3</sup>, Judith 11<sup>23</sup>, and differently Judg 3<sup>17</sup>. Its connexion with the "city" was forgotten, and indeed ἀστὺ itself had fallen out of common use (still in P Hal 1 *ter* (iii/B.C.)). By the Stoics it seems to have been used in a sense almost = σπουδαῖος. The noun ἀστεϊότης occurs in Vettius Valens, p. 161<sup>17</sup>, among τὰ σωματικὰ εὐημερήματα, the others being εὐμορφία, ἐπαφροδισία, μέγεθος, εὐρυθμία. The adj. means "witty" in MGr.

### ἀστήρ.

*Syll* 140<sup>111</sup> (late iv/B.C.), a list of payments on account of the temple at Delphi, has τοῦ ξ[υ]λ[λ]οῦ ἀστέρος τοῦ παρδείγματος "the pattern of the wooden star": see note. In *OGIS* 194<sup>19</sup> (i/B.C.) it is said of the Egyptian Amon Ra that ὥσπερ λαμπρὸς ἀστήρ καὶ δαίμων ἀγαθ[ὸς] τοῖς ἀπελπί-ζουσι]ν ἐπέλαμψε. The use made of the same figure in the Apocalypse undoubtedly suggested the fourth century epitaph which Ramsay (*Luke*, p. 366) discovered on a stone now built into the wall of an early Turkish Khan in Lycaonia—

Νεστόριος πρεσβύτερος ἐνθάδε κῆτε  
ἀστήρ δς ἐνέλαμπεν ἐν ἐκκλησίᾳ τοῦ θεοῦ.

"Nestorius, presbyter, lies here, who shone a star among the Churches of God." One might suspect the ultimate origin of the phrase in Plato's exquisite epitaph on his friend Aster—

Ἀσθήρ πρὶν μὲν ἔλαμπες ἐνὶ ζωοῖσιν ἔφως,  
νῦν δὲ θανὼν λάμπεις ἔσπερος ἐν φθιμένοις.

Other instances of ἀσθήρ are P Petr III. 134<sup>3</sup> (an astronomical fragment relating to the 36 decans presiding over the ten days' periods), P Par I (Eudoxus treatise, ii/B.C.) in the opening acrostic <sup>10</sup> χρόνος διοικῶν ἀστέρων γνωρίσματα, P Leid W<sup>xiii</sup>.11 τῶν ἑστέρων (magic), *ib.* V<sup>xiii</sup>.28 ἀσθήρ ἀπὸ κεφαλῆς, etc. But we cannot quote it from papyri outside those on astrological or astronomical subjects and magic. It survives, however, in MGr ἀστέρας.

### ἀσθήρικτος.

Mayor (on 2 Pet 2<sup>14</sup>) cites Longinus ii. 2, ἀσθήρικτα καὶ ἀνεμάστιστα "unstable and unballasted (Roberts): this should be added to Grimm's Anthology citation. We do not trouble much about vernacular warrant for words in 2 Pet. It occurs six times in Vettius Valens, in the phrase ἀ. λογισμοῦ "unstable in judgment."

### ἀστοργος.

*Kaibel* 146<sup>6</sup> (iii/iv A.D.) ἀστόργου μοῖρα κίχεν θανάτου: the epitaph is among the Elgin marbles. In *ib.* 1028<sup>44</sup> (Andros, hymn to Isis, iv/A.D.), it means "amorem non expertus." Στοργή is found in *Chrest.* II. 361<sup>9</sup> (A.D. 360) εὐνοίας καὶ στοργῆς ἔτι τε καὶ ὑπηρεσίας.

### ἀστοχέω.

In the NT confined to the Pastorals, but quotable from iii/B.C. Thus *Syll* 239<sup>3</sup> (B.C. 214) εἴπερ οὖν ἐγεγόνει τοῦτο, ἡστοχῆκεισαν οἱ συνβουλευσάντες ὑμῖν καὶ τοῦ συμφέροντος τῇ πατρίδι καὶ τῆς ἐμῆς κρίσεως, and P Par 35<sup>26</sup> (B.C. 163) ἀστοχῆσαντες τοῦ καλῶς ἔχοντος—a close parallel to 1 Tim 1<sup>6</sup>. (For the gen. constr. cf. also Sir 7<sup>12</sup>.) From a later date we may quote the ill-spelt BGU II. 531<sup>ii</sup>.10 (ii/A.D.) εἰδὼν δὲ ἀστοχῆσης [αἰω]γίαν μοι λούπην (i. λύπην) [π]αρέχιν μέλλis, where the meaning seems to be "fail" or "forget." This the verb retains in MGr: so the Klepht ballad in Abbott's *Songs*, p. 34.

Μὴν ἀστοχῆς τὴν ὁρμηγεία, τῆς γυναικὸς τὰ λόγια,

Forget not thy wife's advice, forget not her words.

From the literary side we may quote P Oxy II. 219 (a)<sup>21</sup> (i/A.D.), where in extravagant terms a man bewails the loss of a pet fighting-cock, ψυχομαχῶν, ὁ γὰρ ἀ[λ]έκτωρ ἡστόχηκε, "I am distraught, for my cock has failed me" (Edd.), and the adverb in the philosophical P Fay 337 (ii/A.D.) δεῖ τῶν [ἀν]θρώπων ἀρχειν [τῶν] πράξεων ἐκεῖ[νου]ς δὲ εὐθὺς ἐφέπεσθαι, οὐκ ἀτάκτως μέντοι ἀλλ' εἰμα[ρ]μέ[νως]. τοῦ γὰρ ἀστόχως[ . . .

### ἀστοραπή.

We can only cite the magical P Lond 121<sup>785</sup> (iii/A.D.) (= I. p. 109). It is MGr.

### ἀστοράπω.

The MGr ἀσπράφει, "it lightens," reinforces the literary record. The word was vernacular, though, as in the case of the noun, we know of no exx. except in the magic papyri,

P Lond 46<sup>150</sup> (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ὁ ἀσπράπων: so *ib.* 121<sup>284</sup> (iii/A.D.) and 122<sup>92</sup> (iv/A.D.) (= I. pp. 92, 119).

### ἄστρον.

In P Hib I. 27<sup>41</sup> ff. (a calendar, B.C. 301–240) χρῶν-τ[αι] ταῖς κατὰ σελήνην[ν] ἡμέραις οἱ ἀστρολόγοι[ν] καὶ οἱ ἱερογραμματεῖς[ν] πρὸς τὰς δόσεις καὶ ἀ[να]τολὰς τῶν ἀστρον[ν], "the astronomers and sacred scribes use the lunar days for the settings and risings of the stars" (Edd.): cf. <sup>50</sup>1, οὐθὲν πα[ραλ]λάσσοντες ἐπ' ἀστρον[ν] ἢ δύνοντι ἢ ἀνατ[έλ]λονται, "without alterations owing to the setting or rising of a star" (*ib.*). From the Adrumetum tablet (Wünsch *AF*, no. 5<sup>23</sup>), on which Deissmann has written in *BS*, pp. 271 ff., we may quote ὀρκίζω σε τὸν φωστήρα καὶ ἀστρα ἐν οὐρανῷ ποιήσαντα διὰ φωνῆς προστάγματος. Deissmann compared Gen 1<sup>16</sup>1; since there we have ἀστέρας, the substitution of ἀστρα suggests the suspicion that the simpler 2nd decl. noun was beginning to be preferred in the vernacular. (Both, however, figure in MGr, and ἀσθήρ is more often found in NT.) Add P Grenf. I. 1<sup>6</sup> (literary—ii/B.C.), ἀστρα φίλα καὶ συνερῶσα πότνια νύξ μοι, P Oxy IV. 731<sup>6</sup> (A.D. 8–9) καὶ τοῖς ἀστροῖς Ἡρας τρεῖς, "three days at the time of the stars of Hera" (Edd., who note that the "star of Hera" was Venus, but the plural is unexplained), *Syll* 686<sup>35</sup> (early ii/A.D.) μέχρι νυκτός, ὡς ἀστρα καταλαβεῖν, διεκαρτέρησε, of a competitor in the pancration, *OGIS* 56<sup>38</sup> (B.C. 239–8), τὸ ἀστρον τὸ τῆς Ἰσίου, i. e. Sirius, the date of whose heliacal rising is defined in the succeeding lines. This last passage agrees with the NT in making ἀστρον a complete equivalent of ἀσθήρ. It is MGr ἀστρο.

### ἄσυνκριτος.

This proper name is by no means peculiar to Rome (Rom 16<sup>14</sup>), though as yet it has not been very widely attested: see, however *CIL* VI. 12565 (Rome), IX. 114 (Brundisium), IX. 224 (Uria), and perhaps *IG* III. 1093 <sup>h</sup>5 (Attica) Ἀ[σ]ύνκρ[ιτος]: cf. Rouffiac, p. 90 f., following Lietzmann (*HZNT ad l.*). For the adj. from which it is derived cf. BGU II. 613<sup>20</sup> (ii/A.D.) ἐκ τῆς ἀσυνκριτ(ου) ἐπιστροφῆς, and one of the letters in the Abinnaeus correspondence, P Gen I. 55<sup>4</sup> ff. (iv/A.D.) ἔσπευσα προσαγορεύσέ σου τὴν ἀμίμητον καλοκαγαθίαν ὡς ἀληθὺς ἀσυνκριτον ἐπίπαν, P Oxy X. 1298<sup>1</sup> (iv/A.D., Christian) τῷ δεσπότῃ καὶ ἀσυνκρίτῳ καὶ παραμυθίᾳ τῶν φίλων, "to my incomparable master, the consolation of his friends" (Edd.).

### ἀσύμφωνος.

Vettius Valens has it often as a *term. tech.*, e.g. p. 38<sup>15</sup> Κρόνος μὲν οὖν καὶ Ἥλιος ἀσύμφωνοι.

### ἀσύνετος.

P Oxy III. 471<sup>89</sup> (ii/A.D.), ἦν δὲ οὐκ ἀσύνετον, "and he was not stupid." *Kaibel* 225<sup>8</sup> (near Ephesus) ἀξυνέτων δὲ βουλαῖς ἀνθρώπων τοῦδε ἔτυχον θανάτου: it seems clear that "foolish" here does not primarily denote lack of brains but moral obliquity.

### ἀσύνθετος.

To other citations for the meaning "faithless" appearing in the derivative verb may be added three from Ptolemaic



papyri for εὐσυνθετώ, "to keep faith"—P Petr II. 9 (2)<sup>2</sup> (B.C. 241–39), εὐσυνθετήσαι αὐτοῖς, P Tebt I. 61 (a)<sup>32</sup> (B.C. 118–7), διὰ τὸ μὴ εὐσυνθετικῆναι ἐν τῇ διορθώσ[ε]ι τοῦ ἐπιβληθέντος αὐτῷ στεφάνου, and similarly *ib.* 64 (a)<sup>113</sup> (B.C. 116–5). Add a British Museum papyrus quoted in *Archiv* vi. p. 101 (A.D. 114–5) τῶν β[ι]βλίων . . . ἐπαλλήλ[ων] κα[ὶ] ἀσυνθετῶν διὰ τὸ πλῆθος κειμένων, which can only mean that these records were "closely packed together and not in order"—a meaning which follows well from that of συντίθημι, but does not seem to occur elsewhere.

## ἀσφάλεια.

P Amb II. 78<sup>16</sup> (A.D. 184) ἀσφάλειαν γ[ρ]απτήν, "written security," P Tebt II. 293<sup>19</sup> (c. A.D. 187) τὰς παρατεθείσας ὑπὸ αὐτοῦ [ἀσ]φα[λ]είας, "the proofs submitted by him" (Edd.), P Flor I. 25<sup>28</sup> (ii/A.D.), κατ' ἐγγράπτους ἀσφάλειας. In the inscriptions the word is very common united with ἀσυλία, ἀτέλεια, etc., e.g. *OGIS* 81<sup>18</sup> (iii/B.C.) ἀσφάλειαν καὶ ἀσυλίαν: cf. 270<sup>11</sup> (iii/B.C.), 352<sup>60</sup> (ii/B.C.). In *ib.* 669<sup>10</sup> (i/A.D.) we find τῶν θεῶν ταμειοσαμένων εἰς τοῦτον τὸν ἱερώτατον καιρὸν τὴν τῆς οἰκουμένης ἀσφάλειαν. As this illustrates the use of ἀ. found in 1 Th 5<sup>3</sup>, so is that of Lk 1<sup>4</sup> paralleled by the papyrus instances cited above. The noun occurs innumerable times in the commercial sense, "a security." In P Tebt II. 407<sup>10</sup> (A.D. 199?) αἱ ὀνάι καὶ ἀσφάλειαι is rendered "the contracts and title-deeds." For the phrase of Ac 5<sup>23</sup> cf. *Syll* 246<sup>30</sup>, ὅπως μετὰ πάσης ἀσφαλείας συντελεσθεῖ (sc. ἡ τῶν μυστηρίων τελετή). For the idea of "security" against attack from outside cf. *C. and B.* 559<sup>9</sup> (ii. p. 650) ἐποίησαν τὴν τῶν θυρίδων ἀσφάλειαν καὶ τὸν λυτὸν πάντα κόσμον: the date is A.D. 60–80. Cf. P Fay 107<sup>11</sup> (A.D. 133) τοὺς φανέντας αἰτίους ἔχιν ἐν ἀσφαλείᾳ, "to keep the persons found guilty in a safe place" (Edd.). Personal "safety" comes in *Syll* 192<sup>58</sup> (B.C. 290–87) τὴν τοῦ ἑαυτοῦ σώματος ἀσφάλειαν. The word is MGr.

## ἀσφαλής.

BGU III. 909<sup>24</sup> (A.D. 359) ἐν ἀσφαλεῖ παρὰ σε[αυ]τ[ῷ] αὐτοῖς τοῦτοῖς ἔχιν. P Oxy III. 530<sup>21</sup> (ii/A.D.) ἀποδοῖσα οὖν αὐτῷ ἀπολήμψῃ τὰ ἱμάτια ὑγῇ καὶ ἐν ἀσφαλεῖ ποιήσης, "get my clothes back safe, and put them in a secure place" (Edd.), *ib.* 433<sup>9</sup> (ii/iii A.D.) ἐν ἀσφαλεῖ [ἡ]τῶ. *Priene* 114<sup>10</sup> (i/B.C.) τὴν δὲ πίστιν καὶ φυλ[ακὴν] τῶν παραδοθέντων αὐτῷ γραμμάτων ἐποι[ή]σατο ἀσφαλῆ. *ib.* 118<sup>8</sup> (i/B.C.) ἀσφαλέστατα πρὸς πάντα τὸν χρόνον γεννηθῆναι τὰ βραβ[ε]ία. For the adverb, cf. P Giss I. 19<sup>14</sup> (ii/A.D.) παρακαλῶ σε οὖν ἀσφαλῶς σεαυτὸν [τηρεῖν *vel* *sim.*]. P Hib I. 53<sup>3</sup> (B.C. 246) ἀσφαλῶς διεγγυᾶν, "to get good security," P Oxy IV. 742<sup>51</sup> (B.C. 2) θ[έ]ς αὐτὰς εἰς τόπον ἀσφαλῶς, "set them (sc. bundles of reeds) in a safe place." The word was common.

## ἀσφαλίζομαι.

For the physical meaning of this very common verb, the only meaning which occurs in NT, may be quoted P Ryl II. 681<sup>9</sup> (B.C. 89) ὅπως ἀναχθεῖσα ἡ T. ἀσφαλισθῇ μέχρι τοῦ κτλ., "be brought up and secured until . . ." (Ed.), P Tebt II. 283<sup>19</sup> (i/B.C.) τὸν προγεγραμμένον Π. ἀσφαλίσασθαι, "to secure (arrest) the aforesaid P.," *ib.* I. 53<sup>29</sup> (B.C. 110)

ἀσφαλίσασθαι τὰ γενήματα, "seize the produce" (Edd.). *ib.* II. 407<sup>4</sup> (A.D. 199?) ἀσφαλιζόμενος τὰ μέλλ[ο]ντα πρὸς ἐμ[ε] ἐλθεῖν ὑπάρχο[ν]τα, "securing the property coming to me" (Edd.) has the commoner applied sense: cf. also P Oxy VII. 1033<sup>13</sup> (A.D. 392) διὰ τοῦτο ἑαυτοὺς ἀσφαλισζόμενοι τοῦσδε τοὺς λιβέλλους ἐπιδίδομεν, "therefore to safeguard ourselves we present this petition" (Ed.), P Lips I. 106<sup>10</sup> ff. (A.D. 98) εἰάν οὖν ὃ γε γνώστης σὺν τῷ μετόχῳ ἀσφαλιζήταί σε διὰ τοῦ γράμματος (L. -τος) τῶν γεωργῶν. Add P Ryl II. 77<sup>40</sup> (A.D. 192) αὐτὰ ταῦτα ἀσφαλίσομαι κτλ., "I will certify these very facts by means of your minutes" (Ed.), BGU III. 829<sup>9</sup> (A.D. 100) ἀσφ[αλίσ]ο[ν] δὲ τ[ῇ]ν ἐμ[ῇ]ν ὑπογραφῇν, P Hamb I. 29<sup>12</sup> (A.D. 29), where the editors take it as "enter a protest." Demetrius *de Eloc.* 193 says the best "literary" style is συνηρημένη καὶ οἷον ἡσφαλισμένη τοῖς συνδεσμοῖς, "compacted and (as it were) consolidated by the conjunctions" (Roberts). 'Ασφάλισμα "pledge" occurs BGU I. 248<sup>8</sup>, II. 601<sup>7</sup> (?) (both ii/A.D.): cf. also *ib.* I. 246<sup>14</sup> (ii/iii A.D.) [τ]αρασφαλίσματα. Cf. MGr (ἀ)σφαλιζω "shut."

## ἀσχημονέω.

In P Tebt I. 44<sup>17</sup> (B.C. 114), a petition concerning a violent assault, the complaint is made that the aggressor ἔως [μέν τ]ινος ἐλοιδ[ό]ρησέν με καὶ ἀσχημο[ν]εῖ ὕστερον δὲ ἐπιτηδῆσας ἔδωκεν πληγὰς πλείους ἢ [ε]ἶχεν βάβδωι, where foul language at least is suggested. (Is ἀσχημονέει an un-augmented imperfect? The present is rather oddly sandwiched between two aorists, unless we are to call in the help of parallels noted *Proleg.* p. 121.) In the great Mysteries inscription from Andania, *Syll* 653<sup>4</sup> (B.C. 91), the candidate has to swear μήτε αὐ[τ]ὸς μηδὲν ἀσχημον μηδὲ ἄδικον ποιήσειν ἐπὶ καταλύσει τῶν μυστηρίων μήτε ἄλλωι ἐπιτρέψειν: in this case anything irreverent or improper would be included. Perhaps "behave dishonourably" is the meaning in 1 Cor 7<sup>36</sup>, but the word seems to take the colour of its context. We find it in antithesis with εὐσχημονεῖν in the pompous but ungrammatical letter (a begging letter?), P Par 63<sup>ix.38</sup> f. (B.C. 165) παρὰ τὴν περιοῦσαν ἀγωγήν ἀσχημονοῦντα προσδεῖσθαι τῆς παρ' ἐτέρων ἐπεικουρίας, "since I cannot meet the conditions of life creditably I need external assistance": in the next sentence, after a fresh start, ὁρμῶμεν ἀπὸ βραχείων μόλις εὐσχημονεῖν.

## ἀσχημοσύνη.

For ἀ. in Rom 1<sup>27</sup>=*opus obscaenum*, Lietzmann (*HZNT* III. i. *ad* I.) refers to Philo *Legg. Alleg.* II. 66, p. 78 τῆς . . . ἀναισχυντίας παραδείγματα αἱ ἀσχημοσύναι πᾶσαι: cf. III. 158, p. 118. Vettins Valens p. 61<sup>31</sup> ἐν ἀσχημοσύναις καὶ κατακρίσει, apparently "scandals and condemnations."

## ἀσχήμων.

*Syll* 653<sup>4</sup> (B.C. 91) μηδὲν ἀσχημον μηδὲ ἄδικον ποιήσειν. A "late form" of the adj. (LS, who quote Polemo, a writer of ii/A.D.) is found in P Ryl II. 144<sup>18</sup> (A.D. 38) παρεχρήσατό μοι πολλὰ καὶ ἀσχημα, "subjected me to much shameful mishandling" (Edd.). The ordinary form occurs in another petition of the same group, *ib.* 150<sup>11</sup> (A.D. 40–1) ἐκακολόγησεν πολλὰ καὶ ἀ[σ]χήμονα. So Vettius Valens p. 62<sup>16</sup> ἀτυχεῖς καὶ ἀσχήμονας.



ἀσωτία.

A good instance of this expressive word occurs in P Par 63<sup>ix</sup>.<sup>85</sup> (B.C. 165) in the clause preceding that quoted above under ἀσχημονέω:—ἄλλως τε δὴ τῆς πατρικῆς οἰκίας, ὥσπερ καὶ σὺ γινώσκεις, ἔτι ἐνπροσθεν ἄρδην [ἀ]νατετραμμένης δι' ἀσ[ω]τίας. It occurs after a hiatus in P Petr II. 21 (δ)<sup>11</sup> (B.C. 225). A somewhat weaker sense is found in P Fay 12<sup>24</sup> (c. B.C. 103), where it is used of men who had pawned a stolen garment πρὸς ἀσωτείαν “incontinently.” For the corresponding verb see P Flor I. 99<sup>7</sup> (i/ii A.D.) (= *Selections*, p. 71), a public notice which his parents set up regarding a prodigal son who ἀσωτευόμενος ἐσπάνισε τὰ αὐτοῦ πάντα, “by riotous living [cf. ἀσώτως, Lk 15<sup>13</sup>] had squandered all his own property,” and PSI 41<sup>12</sup> (iv/A.D.), where a wife lays a complaint against her husband for misuse of her property καὶ ἀσωδ[ε]ῶν καὶ πράττων [ἀ μὴ τοῖς ἐ]ὐγενεσί πρέπι. The word survives in the written MGr.

ἀσώτως.

Vettius Valens p. 18 joins ἀσώτων λάγων καὶ κατωφερῶν ἀκρίτων ἐπιψόγων, εὐμεταβόλων περὶ τὰ τέλη, οὐκ εὐθανατούντων οὐδὲ περὶ τοὺς γάμους εὐσταθῶν. The use of the maxim *noscitur a sociis* here, as so often, makes the astrologer valuable for the delineation of a word's meaning. It is MGr.

ἀτακτέω.

For its original connotation of riot or rebellion cf. *OGIS* 200<sup>6</sup> (iv/A.D.) ἀτακτησάντων κατὰ καιρὸν τοῦ ἔθνους τῶν Βουγαειῶν. So *Syll* 153<sup>81</sup> (B.C. 325-4) τοὺς ἀτακτοῦντας τῶν τριηράρχων, *al.* Like its parent adjective ἀτακτος, and the adverb, this verb is found in the NT only in the Thessalonian Epp., where their context clearly demands that the words should be understood metaphorically. Some doubt has, however, existed as to whether they are to be taken as referring to actual moral wrong-doing, or to a certain remissness in daily work and conduct. Chrysostom seems to incline to the former view, Theodoret to the latter: see the passages quoted in full with other illustrative material in Milligan *Thess.* p. 152 ff. The latter view is now supported by almost contemporary evidence from the *Κοινή*. In P Oxy II. 275<sup>24f.</sup> (A.D. 66), a contract of apprenticeship, a father enters into an undertaking that if there are any days when his son “plays truant” or “fails to attend”—*ὅσας δ' ἐὰν ἐν τούτῳ ἀτακτῇ ἡμέρας*—he is afterwards to make them good; and similarly in P Oxy IV. 725<sup>39f.</sup> (A.D. 183) a weaver's apprentice is bound down to appear for an equivalent number of days, if from idleness or ill-health or any other reason he exceeds the twenty days' holiday he is allowed in the year—*ἐὰν δὲ πλείονας τούτων ἀργήσῃ [ἢ ἀσ]-θενήσῃ ἢ ἀτακτῇ ἢ δι' ἄλλην τιγ[ὰ αἰ]τίας ἡμέρας κτλ.* From an earlier date we may cite BGU IV. 1125<sup>8</sup> (B.C. 13), another contract, where the words occur *ὡς δὲ ἐὰν ἀρτακτῇ-σιν ἢ ἀρρωστήσιν*: the strange word is what Lewis Carroll would call a “portmanteau,” compounded of ἀργήσιν and ἀτακτῇ. On the other hand in P Eleph 2<sup>13</sup> (a will, B.C. 285-4) καὶ ἡ πρᾶξις ἔστω ἐκ τοῦ ἀτακτοῦντος καὶ μὴ ποιόντος κατὰ τὰ γεγραμμένα the verb has the stronger sense, “to be contumacious.” Its opposite εὐτακτέω is not uncommon. Thus *Syll* 519<sup>27</sup> (Athens, B.C. 334-3), where the ἐφηβοὶ of the year are formally praised for having been good

boys—*ἐπειδὴ . . . εὐτακτοῦσιν* and obey the laws and the master appointed for them. In BGU IV. 1106<sup>26</sup> (B.C. 13) a wet-nurse is bound εὐτακτουμένην αὐτὴν τοῖς λο[ι]ποῖς κατ[ὰ] μῆνα τροφῆοις ποιέσθαι τὴν τε ἐατῆς [καὶ τοῦ] παιδίου προσήκουσαν ἐπιμέλειαν: note the middle.

ἄτακτος.

See the discussion of ἀτακτέω. For the adj. (and adv.) we may quote P Fay 337<sup>18f.</sup> (ii/A.D.) δεῖ τῶν [ἀν]θρώπων ἀρχεῖν [τῶν] πράξεων ἐκεῖ[νου]ς δὲ εὐθὺς ἐφέπεσθαι, οὐκ ἀτάκτως μέντοι ἀλλ' εἰμα[ρ]μέ[ν]ως: the document is a fragment of “a philosophical work concerning the gods” (Edd.). In Vettius Valens p. 336<sup>28</sup> ἄτακτον φάσιν ἢ βελτίονα, the antithesis suggests a markedly bad meaning for ἀ. The same implication underlies the subst. in p. 116<sup>13</sup> πολλὰ καὶ τῶν ἀτακτημάτων κρυβήσεται καὶ οὐκ ἔσται αἰσχρά—which they would have been but for the kindly influence of Jupiter. The next sentence identifies the ἀτακτημάτα as secret intrigues which will not be found out. In *Syll* 519 (see under ἀτακτέω), where four sets of ἐφηβοὶ and their σωφρονιστάι get their meed of praise and garlands, εὐτ[ὰ]κτους αὐτοὺς παρέχουσιν replaces the verb in one place out of three. BGU IV. 1056<sup>13</sup> (B.C. 13) διδόντες τὸν μὲν τόκον κατὰ μῆνα εὐτάκτως, “regularly”: so 1156<sup>14</sup> (B.C. 15).

ἄτεκνος.

P Lond 23<sup>13</sup> (B.C. 158-7) (= I. p. 38) διὰ τὸ ἄτεκνον με εἶναι. The word is common in connexion with dispositions of property, etc., e.g. P Oxy II. 249<sup>10f.</sup> (A.D. 80) τοῦ ὁμογνησίου μου ἀδελφοῦ Ποπλίου . . . μ[ε]τηλλαχὸς ἀτέκνου, P Amh II. 72<sup>8</sup> (A.D. 246) ἀτέκνον καὶ ἀδιαθέτου “childless and intestate.” P Strass I. 29<sup>33</sup> (A.D. 289), *al.* Cf. also BGU II. 648<sup>15</sup> (A.D. 164 or 196) ἐπεὶ καὶ ἄτεκν[ός] εἰμι καὶ οὐδὲ ἐμαυτῇ ἀπαρκεῖν δύναμαι.

ἀτενίζω.

For this characteristically Lukan word cf. the Leiden occult papyrus W<sup>xvi</sup>.<sup>8f.</sup> εἰσελθόντος δὲ τοῦ θεοῦ μὴ ἐναντιεῖν τῇ ὕψει, ἀλλὰ τῆς (l. τοῖς) ποσὶ. The intensive meaning, which underlies the NT usage, comes out in the description of Thecla's rapt attention to Paul's teaching—ἀτενίζουσα ὡς πρὸς εὐφράσιαν (*Acta Pauli* viii.).

ἄτερο.

For this (originally) poetic word which is found in the Grk Bible only 2 Macc 12<sup>15</sup>, Lk 22<sup>6</sup> and <sup>35</sup>, cf. *Priene* 109<sup>108</sup> (c. B.C. 120) ἄτερ ὀψωνίου, “without salary.” It occurs in P Oxy VI. 936<sup>18</sup> (iii/A.D., a rather uneducated letter) ὁ ἡπητῆς λέγει ὅτι οὐ δίδω οὔτε τὸν χαλκὸν οὔτε τὸ φαινόλιν ἄτερ Ἰούστου, “the cobbler says that he will not give up either the money or the cloak without Justus” (Edd.). Cf. also P Leid W<sup>ii</sup>.<sup>12</sup> (*Apocrypha Moïsis*) ἄτερ γὰρ τούτων (the ω corrected from ο) ὁ εὖς (l. θεός) οὐκ ἐπακούσεται. The references in the Lexicons may be added Vettius Valens pp. 136<sup>9</sup>, 271<sup>9</sup>, 341<sup>3</sup>, and Cleanthes *hymn. Orph.* 68, 8.

ἀτιμάζω.

P Petr II. 4 (6)<sup>15f.</sup> (B.C. 255-4) δινον (l. δεινόν) γὰρ ἐστὶν ἐν δχλῳ ἀτιμάζεσθαι, “for it is a dreadful thing to be insulted before a crowd” (Ed.). Cf. *OGIS* 383<sup>119</sup> (i/B.C.)

καθωσιωμένον τε ἡρώων ἀτιμασθεὶς νόμος ἀνελάτους ἔχει ποινας, *Syll* 891<sup>2ff</sup> (ii/A.D.—pagan, but with phrases from LXX) ἐπικατάρατος ὅστις μὴ φείδεται . . . τοῦδε τοῦ ἔργου (a tomb and statue) . . . ἀλλὰ ἀτειμάσει ἢ μεταθήσει ὄρους ἐξ ὄρων (Dittenberger emends ἐξορύσσων) κτλ., BGU IV. 1024<sup>vii</sup>.<sup>28</sup> (iv/v A.D.) πωλοῦσ[α αὐτὴν πρὸς] ἀτιμάζουσιν τιμὴν (of a girl sold to shame). The connotation of the last ex. survives in MGr, to “seduce” a girl.

### ἀτιμία.

P Giss I. 40<sup>ii</sup>.<sup>5</sup>, an edict announcing an amnesty of Caracalla A.D. 212, μετὰ τ[ὸ] π[λ]ηρωθῆναι τὸ τοῦ χρ[ό]νου διάστημα οὐκ ὀνειδισθήσεται ἡ τῆς ἀτιμ[ί]ας παρασημεί[ω]σις. The word is found in a hitherto unknown fragment, perhaps of Euripides, published in P Par p. 86—

οὐκ ἦν ἄρ' οὐθὲν πῆμ' ἔλευθέραν δάκνον  
ψυχὴν ὁμοίως ἀνδρός, ὥς ἀτιμία.

(But Euripides did not write οὐθέν!)

### ἀτιμος.

Its old technical meaning, familiar in Attic law—cf., for example, *Roberts-Gardner* no. 32<sup>A.55</sup>, dated B.C. 377, ὑπαρχέτω μ[ὲν] αὐτῷ ἀτίμῳ εἶναι καὶ [τὰ] χρ[ή]μα[τα] αὐτοῦ δημόσια ἔστω—is seen in *OGIS* 338<sup>28</sup> (ii/B.C.) εἶναι αὐτοὺς κα[ὶ] αὐτὰς ἀτίμους τε καὶ τὰ ἐκατέρων ὑπάρχοντα τῆς πόλεως: in 527<sup>8</sup> ἀτιμ[ον] δὲ εἶναι the context seems to require the meaning of “contrary to law,” though the editor admits that this cannot be found in the word itself. In the Acts of the martyrdom of Christina, PSI 27<sup>7</sup>. (v/A.D.) the Saint is described as addressing Urbanus as βάρος πάσ[τ]ης ἀνομίας ἔχων κα[ὶ] ἀτίμ[ο]ν σπέρματος. It is MGr.

### ἀτιμώ.

In a fragmentary Decree of the Senate and People, *Roberts-Gardner* p. 69 ff., prescribing the conditions upon which Selymbria, after its capture in B.C. 409–8 by Alcibiades, was restored to the Athenian alliance, provision is made that disfranchised persons should be restored to their privileges—<sup>10</sup> εἴ τις ἡτίμωτο, ἐντιμον εἶναι.

### ἀτίμς.

The long British Museum magical papyrus, P Lond 121<sup>639</sup> and 743 (iii/A.D.) (= I. pp. 104, 108), shows this word twice—περιένεγκον τὸν δακ[τ]ύλιον ἐπὶ τῆς ἀτίμτος τοῦ λιβ[άνου] and περὶ τὴν ἀτιμίδα. Cf. *Syll* 804<sup>19</sup> (ii/A.D. ?—Ephesus) θυμιατήριον ἀτιμίζον.

### ἀτομος.

With ἐν ἀτόμῳ (I Cor 15<sup>52</sup>) cf. Symm. Isai 54<sup>8</sup> ἐν ἀτόμῳ ὀργῆς, where the LXX has ἐν μικρῷ θυμῷ. This will suffice to make Paul's dependence for the word on Plato and Aristotle less assured than it might have been.

### ἀτοπος.

From its original meaning “out of place,” “unbecoming,” ἀτοπος came to be used especially in Plato of what was “marvellous,” “odd” (e.g. *Legg.* i. 646 B τοῦ θαυμαστοῦ τε καὶ ἀτόπου), and from this the transition was easy in later Grk to the ethical meaning of “improper,” “unrighteous,” e.g. Philo *Legg. Alleg.* iii. 17 παρ' ὃ καὶ ἀτοπος λέγεται εἶναι ὁ φαῦλος ἀτοπον δέ ἐστι κακὸν δύσθετον. It

is in this sense that the word is always used in the LXX and in the NT (except Ac 28<sup>6</sup>—and even there it = κακόν), and the usage can be freely illustrated from the *Κοινή*. Thus in the early P Petr II. 19 (I a)<sup>5f</sup>. (iii/B.C.) a prisoner asserts “in the name of God and of fair play” (οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος) that he has said nothing ἀτοπον, ὅπερ καὶ ἀληθινόν ἐστι, and in *ib.* III. 43 (3)<sup>17f</sup>. (iii/B.C.) precautions are taken against certain discontented labourers (να μὴ ἀτοπ[ό]ν τι πράξωσιν. Similarly *Chrest.* I. 238<sup>12</sup> (c. A.D. 117) παραφυλάξετε εἰς τὸ μὴδὲν ἀτοπον ὑπ' αὐτῶνπραχθῆναι. In BGU III. 757<sup>21</sup> (A.D. 12) ἕτερα ἀτοπα are attributed to some marauders who had pulled to pieces a farmer's sheaves of wheat, and thrown them to the pigs; and the parents of the prodigal (P Flor I. 99<sup>10</sup>—see s. v. ἀσωτία) announce that they are giving publicity to his misdeeds μήποτε ἐ[π]ηρέασιν ἡμῖν ἢ ἕτερο[ν] ἢ (?) omit) ἀτοπὸν τι πράξῃ[ι], “lest he should insult us, or do anything else amiss.” P Flor II. 177<sup>18</sup> (A.D. 257) ἀτοπον γάρ ἐστιν αὐτοὺς ὀνεισθαι is less clear. The subst. ἀτόπημα is found P Tebt II. 303<sup>11</sup> (A.D. 176–80) περὶ ὧν εἰς ἡμᾶς διεπράξατο ἀτοπημάτων, “concerning the outrages which he committed against us” (Edd.): cf. P Lips I. 39<sup>7</sup> (A.D. 390) καὶ μ[ὲ]ν κέτι κατὰ μηδεὲς ἀτόπημα διαπράξασθαι. A curious use of the adverb (if the restoration is correct) occurs in the Acts of Christina, where the saint is represented as addressing Urbanus, after having looked up into heaven καὶ [ἀτ]όπως γελάσασα (PSI 27<sup>7</sup>, v/A.D.); perhaps “with a strange” or “forced laugh.” It may be added that in *CR* xvii. p. 265 οὐκ ἀτόπως is cited from Thucydides (vii. 30<sup>8</sup>) with the meaning “not badly”—“an uncommon use,” the writer adds.

### αὐγάζω.

Nägeli (p. 25) translates this verb by “see, see clearly” in the Pauline passage 2 Cor 4<sup>4</sup> εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, holding that there is no reason why this old poetic sense (*Soph. Ph.* 217) should not have passed into the *Κοινή*. It should be noticed that in the LXX (Lev 13<sup>28</sup> a) the word has the wholly different meaning of “appear white or bright.” For the compd. διαυγάζω see the horoscope P Lond 130<sup>70</sup> (i/ii A.D.) (= I. p. 135) διηγάζεν.

### αὐγή.

The choice of this word as a proper name in Egypt is witnessed by *Preisigke* 1995, 1999, 2003, 2006, 2008, from a set of sepulchral inscrr. of Alexandria. This is a better warrant of vernacular use than the fulsome laudation with which the Cyzicenes greeted the first acts of Gaius (A.D. 37), *Syll* 365<sup>3</sup>, ἐπεὶ ὁ νέος Ἥλιος Γάιος (κτλ.) συναλαλῆσαι ταῖς ἰδίας αὐγαῖς καὶ τὰς δορυφόρους τῆς ἡγεμονίας ἠθέλησεν βασιλέας, i. e. surrounded himself with satellites in the shape of vassal kings restored to thrones from which Tiberius expelled them (Dittenberger). Αὐγή is the MGr for “dawn,” and probably superseded the irregular noun ἔως very early in the *Κοινή* history: Ac 20<sup>11</sup> ἄχρι αὐγῆς is thus good vernacular. So P Leid Wx<sup>1</sup>.<sup>35</sup> ἐφάνη φῶς, αὐγή (cf. *iv.* 39). Cf. also the dimin. αὐγοῦλα in MGr, as in the Klepht ballad (Abbott, *Songs* p. 26)—

Κ' ἐκεῖ πρὸς τὰ χαράγματα, κ' ἐκεῖ πρὸς τὴν αὐγοῦλα,

And there, towards daybreak, towards early morn.



# Αὐγουστος

is usually replaced by the translation **Σεβαστός**: it is well to remember that the title meant a great deal more than "august," being connected essentially with the apotheosis of the Emperor. Since **Σεβαστός** enters into the style of every Emperor till Constantine (when in the papyri **Αὐγουστος** significantly replaces it), the original Latin word could be retained in an early writer (see *per contra* exx. from iv/A.D. below) as the personal name of Octavian: so Lk 2<sup>1</sup> against Ac 25<sup>21, 25</sup>. The spelling **Ἀγουστού** in **NC\*Δ** represents a genuine Hellenistic pronunciation (see *Proleg.* p. 47); but in the case of this Latin word it is probably (so Prof. Thumb) conditioned by the influence of vulgar Latin: cf. Ital. *agosto*. **Ἀ[γ]ούστων** occurs in P Lond 407<sup>21</sup> (A.D. 346) (= II. p. 274), which is roughly coeval with **Ν**: the Edd. note it is thus spelt in many of the papyri of the period. So P Oxy I. 41<sup>3</sup> (iii/iv A.D.). **Ἀγουστοὶ κύριοι**, BGU IV. 1049<sup>1</sup> (A.D. 342), P Goodsp Cairo 12<sup>11</sup> (A.D. 340) **τῶν τὰ πάντα νικόντων Σεβαστῶν ἡμῶν Ἀγουστών**, *ib.* 15<sup>5</sup> (A.D. 362) **Ἀ[γ]ούστων**. The tendency arose in Greek centuries earlier—Mayser *Gr.* p. 114 cites **Γλακίου** from P Par 41<sup>6</sup> (B.C. 158), and **σατοῦ** and the like appear in Ptolemaic times.

## αὐθάδης.

In P Amh II. 78<sup>18f</sup>. (A.D. 184) it seems certain that we should read **μ[ον] πλεονεκτῇ ἀνθρώπος αὐ[τ]θάδης** (not **ἀσθενής**). A few lines lower we find **τοιαύτης οἷ[δ]ν αὐθαδίας ἐν αὐτῷ οὐστος οὐ δυνάμενος [ἐν]καρτερεῖν**, "his audacity having reached this pitch I can endure no longer" (Edd.). According to Crönert *Mem. Herc.*, p. 32, the form **αὐθαδία**, which in Attic is confined to the poets, "linguae pedestris auctoribus sine dubio reddenda est." Its vernacular character may be further established by P Tebt I. 16<sup>10</sup> (B.C. 114) **αὐθαδία χρώμενοι** "persisting in their violent behaviour" (Edd.), *Syll* 893<sup>27</sup> (ii/A.D.) **καὶ τοὺς ὑβρίσαντας τοὺς ἥρωας (the *Di Manes*) τῶν τέκνων ἡμῶν καὶ ἐμὲ καὶ τὸν ἄνδρα μου II. καὶ ἐπιμένοντας τῇ αὐθαδίᾳ**, CPHerm 1<sup>8</sup> (no context), BGU III. 747<sup>11, 11</sup> (A.D. 139) **μέχρι αὐθαδίας ἐπ[ὶ] χειροῦσιν φθάνειν**, *ib.* IV. 1187<sup>21</sup> (i/B.C.) **τῇ δὲ περὶ ἐαυτὰς βίαι καὶ αὐθαδίᾳ [συ]νχρησάμενοι**, P Gen I. 31<sup>9</sup> (A.D. 145-6) **τῇ αὐτῇ αὐθαδίᾳ χρώμενος**. The subst. is not found in the NT, but see LXX Isai 24<sup>8</sup>, Didache 5<sup>1</sup>. The adverb is quotable from P Tebt II. 331<sup>7</sup> (c. A.D. 131) **ἐπῆλθον [α]ὐθάδως εἰς ἣν ἔχω ἐν τῇ κόμῃ οἰκίαν**, P Grenf I. 47<sup>10</sup> (A.D. 148) **ἐπιγνούς αὐθάδως τεθε[ρ]ίσθαι ὑπ[ὲρ] ὧρου κτλ.**, P Ryl II. 133<sup>16</sup> (A.D. 33) **αὐθάδως κατέσπασεν ἀπὸ μέρους** "ventured to pull it partly down" (Ed.), P Lond 358<sup>12</sup> (c. A.D. 150) (= II. p. 172) **αὐθάδως ἀναστραφέντων**, and P Oxy X. 1242<sup>111, 44</sup> (iii/A.D.—a semi-literary piece), where Trajan says to an anti-Semite advocate, **Ἴδε, δευτέρον σοι λέγω, Ἑρμαῖσκε, αὐθάδως ἀποκρίνῃ πεποιθὼς τῷ σεαυτοῦ γένει**.

## αὐθαίρετος.

In *OGIS* 583<sup>8</sup> (i/A.D.) a certain Adrastus is praised as **δωρεῖται καὶ αὐθαίρετος γυμνασιάρχος**, *i.e.* he had provided oil at his own expense for the combatants, and exercised the office voluntarily (see the editor's note): cf. also the late P Par 21<sup>16</sup> (A.D. 616) **αὐθαίρετῳ βουλῇσει καὶ ἀδόλῳ συνειδήσει**. For the adverb see *Magis* 163<sup>15ff</sup>. **πᾶσάν τε**

**λειτουργίαν . . . τελέσαντος τῇ πατρίδι αὐθαίρετως**, and the common technical phrase **ἐκουσίως καὶ αὐθαίρετως**, as P Lond 280<sup>7</sup> (A.D. 55) (= II. p. 193), BGU II. 581<sup>6</sup> (A.D. 133), P Lips I. 17<sup>9</sup> (A.D. 377), P Giss I. 56<sup>3</sup> (vi/A.D.), *al.*: the phrase may also be expressed adjectivally, as with **γνώμη** in P Oxy X. 1280<sup>5</sup> (iv/A.D.).

## αὐθεντέω.

The history of this word has been satisfactorily cleared up by P. Kretschmer, in *Glotta* iii. (1912), p. 289 ff. He shows that **αὐθέντης** "murderer" is by haplogy for **αὐτοθέντης** from **θελνω**, while **αὐθέντης** "master" (as in literary MGr) is from **αὐτ-έντης** (cf. **συνέντης** *συνεργός* in Hesychius, root *sen* "accomplish," *άνύω*). The astonishing sense-development described in Grimm may accordingly disappear. So likewise may his description of the verb as a "bibl. and eccl. word," after the evidence (given below) that the adj. **αὐθεντικός** is very well established in the vernacular. "Biblical"—which in this case means that the word occurs *once* in the NT (1 Tim 2<sup>12</sup>)—seems intended to hint what **ἄπαξ ἐρημένον** in a "profane" writer would not convey. We may refer to Nägeli, p. 49, for evidence which encourages us to find the verb's *provenance* in the popular vocabulary. The Atticist Thomas Magister, p. 18, 8, warns his pupil to use **αὐτοδικεῖν** because **αὐθεντεῖν** was vulgar (**κοινότερον**): so Moeris, p. 58—**αὐτοδικῆν (ἐ-εῖν) Ἀπτικοί, αὐθέντην (ἐ-εῖν) Ἑλλήνες**. The use in 1 Tim 2<sup>12</sup> comes quite naturally out of the word "master, autocrat." Cf. P Leid W<sup>vi</sup>. 46<sup>6</sup> **ὁ ἀρχάγγελος τῶν ὑπὸ τὸν κόσμον, αὐθέντα ἦλιε**. For the adj. cf. *ib.* vi. 46<sup>6</sup>, P Oxy II. 260<sup>20</sup> (A.D. 59), a document signed by the assistant of the strategus to give it legal sanction—**Θέ[ω]ν Ὀννώφριος ὑπὲρ τῆς ἐπηκολ[ού]θη[σ]κα τῇ [αὐ]θεντικ[ῇ] χιρ[ογρ]α[φί]α**, "I, Theon, son of O., assistant, have checked this authentic bond" (Edd.); so *ib.* IV. 719<sup>30, 35</sup> (A.D. 193). In BGU I. 326<sup>11, 23</sup> (ii/A.D.) a scribe declares the **ἀντίγραφον** before him to be **σύμφωνον τῇ αὐθεντικῇ διαθήκῃ**: cf. Wilcken *Ostr.* 1010 (Roman) **ὁμολ[ογοῦμεν] ἔχιν τὴν αὐθεντικὴν ἀποχρῆν ἀχύρ[ου]**, P Hamb I. 18<sup>11, 6</sup> (A.D. 222) **αὐθεντικῶν ἐπιστολ[ῶν] καὶ βιβλ[ιδίων] ὑποκεκολ[λημένων]**, P Giss I. 34<sup>4</sup> (A.D. 265-6) **τὰ αὐθεντικ[ά]**, and P Lond 985<sup>18</sup> (iv/A.D.) (= III. p. 229) **ἔδρακα τὸ ἕσον κ[αὶ] (αὐ) ἔ[χ]ω τὴν αὐθεντικὴν ἀποχρῆν παρ' ἐμαυτῷ**. The subst. is found P Lips I. 33<sup>11, 6, 7, 28</sup> (A.D. 368), BGU II. 669<sup>18</sup> (Byz.) **ἰδίᾳ αὐθεντικῷ ὄργανον ἔστησεν εἰς τὸν αὐτὸν λάκκον**. For **αὐθεντίζω**, "take in hand," see *Chrest.* I. ii. p. 160. The noun produces ultimately the common MGr **ἀφέντης** (*Effendí*) "Mr."

## αὐλή.

A Cairo papyrus (iii/B.C.), *Chrest.* I. 224<sup>b, 11</sup>, has **ἀπογεγράμμεθα τὴν [ὑ]πάρχουσα (ἐ-αν) ἡμῶν οἰκίαν [κ]αὶ αὐλήν καὶ ἄλλο [ο]ἷκημα**. P Lond 45<sup>15</sup> (B.C. 160-59) (= I. p. 36) has a complaint against marauders who had not only sacked a house, but had appropriated to their own uses **τὴν προσοῦσαν αὐλήν καὶ τὸν τῆς οἰκίας τόπον ψιδόν**. These will serve as good specimens of the normal use in the papyri, where the word is extremely common, denoting the "court" attached to a house: cf. BGU I. 275<sup>8f</sup>. (A.D. 215) **αὐλῇ προσκυρούσῃ οἰκίᾳ μου**. It could be used for "lumber": see the ostrakon from Syene, *Archiv* v. p. 179, no. 34<sup>6</sup> **τὸ ξύλον τὸ [μυρ]κινον τὸ ἐν τῇ αὐλῇ**. Note that



οἶκος could include both: P Fay 31<sup>16</sup> (c. A.D. 129) πέμπτον μέρος ὅλης τῆς οἰκίας καὶ αὐλῆς καὶ τοῦ ὅλου οἴκου "the fifth part of the whole house and court and of the whole tenement." So far as we have observed, there is nothing in the Κουνή to support the contention that in the NT αὐλή ever means the house itself: see Meyer on Mt 26<sup>3</sup>. The plural is used of "guest-chambers," as in the interesting P Tebt I. 33<sup>8</sup> (B.C. 112) (= *Selections*, p. 28) where, amongst the preparations for a Roman visitor, we read—φρόντισον ὡς ἐπὶ τῶν καθηκόντων τόπων αἱ τε αὐλαὶ κατασκευασ[θ]ή-σονται.

Like the Latin *aula* and our own *court*, the word readily comes to denote a Royal *entourage*, e.g. P Par 49<sup>17</sup> (B.C. 164-58) (= Witkowski<sup>2</sup>, p. 70) δόξαντα ἀδελφὸν αὐτοῦ ἐν τῇ αὐλῇ εἶναι, "since he has a brother at Court"; OGIS 735<sup>4</sup> (ii/B.C.) τῶν περὶ αὐλὴν δια[δόχων], referring to certain officials attached to the court of Ptolemy Philometor; Vettius, p. 89<sup>18</sup>, ἐν βασιλικαῖς αὐλαῖς: so also *Preisigke* 1568 (B.C. 146-17) πρῶτοι φίλοι καὶ χυλῖαρχοι καὶ ἄλλοι οἱ περὶ αὐλὴν. When, therefore, Suidas defined αὐλή as ἡ τοῦ βασιλέως οἰκία, he was not far out, though αὐλή seemingly cannot mean an ordinary house. BGU IV. 1098<sup>1</sup> (c. B.C. 17) τῷ δεῖν[ι] τῷ ἐπὶ τοῦ ἐν τῇ αὐλῇ κριτηρίου presents a court sitting in the αὐλή, as against Mk 14<sup>68</sup>, where the αὐλή is clearly outside the room where the Sanhedrists were in session. *Syll* 192<sup>28</sup> (B.C. 290-87) ἐν τῇ αὐλῇ τοῦ ἱεροῦ (*al.*) illustrates Ps 84<sup>2, 10</sup> (LXX 83<sup>3, 11</sup>): cf. also *ib.* 734<sup>84</sup> (Cos), where it is forbidden ἀποθήκη χρησθαι τῇ αὐλῇ τῇ ἐν τῷ ἱερῷ μηδ' ἐν τῷ περιπάτῳ[ι, ἃ] μὴ πόλεμος ἦ. In MGr = "court."

### αὐλητής

is found in P Hib I. 54<sup>6</sup> (c. B.C. 245) where the writer gives instructions regarding a forthcoming festival—ἀπό-σ[τε]λεον . . . τὸν αὐλητὴν Πιετῶν ἔχοντ[α] τοὺς τε Φρυγίους αὐλ[ο]ῦς καὶ τοὺς λουίπους. So in P Oxy X. 1275<sup>9</sup> (iii/A.D.), where ὁ προεστὼς συμφωνίας αὐλητῶν καὶ μουσικῶν is engaged with his "company" (συμφωνία) for a five days' village festival. The festival for which the flute-player is wanted is more unmistakably secular in the fragmentary *menu*, P Giss I. 93<sup>14</sup>. Generally he belongs to the apparatus of religion. So apparently in *Cagnat* IV. 135<sup>4</sup> (B.C. 46—a revision of *Syll* 348), recording the prayer of Σωτηρίδης Γάλλος—a priest of the Magna Mater at Cyzicus—on behalf of his "partner" (σύμβιος) M. Stlaccius, an αὐλητής, who had been taken captive in a military expedition and sold. *Syll* 612<sup>18</sup> (B.C. 24) gives us an αὐλητής in a list of functionaries connected with the temple of Zeus at Olympia: Dittenberger tells us this was the vernacular for σπονδαῦλης, a title found always in ii/A.D. An αὐλητής τραγικός is mentioned in OGIS 51 (iii/B.C.) amongst the ἀδελφοί who formed the "synod" of the priest Zopyrus for ceremonial purposes. In *Magn* 98<sup>45</sup> the στεφανηφόρος has to provide αὐλητὴν συριστὴν κιθαριστὴν for a festival of Zeus Sosipolis; while *ib.* 237 is illustrated by an interesting sketch showing the *triclinium* ἱερῶν αὐλητρίδων καὶ ἀκροβατῶν attached to the temple of Archegetis of Chalcis. In the fragment of an uncanonical Gospel, composed before A.D. 200, reference is made to the washing of the outside skin ὅπερ [κα]ὶ αἱ πόρται καὶ αἱ αὐλητρίδες μυρί[σ]ου[σιν] κ[α]ὶ λούουσιν κτλ. (P Oxy V. 840<sup>35</sup> ff.).

### αὐλιζομαι.

OGIS 730<sup>7</sup> (iii/B.C.) ὥστε αὐλισ[ασθα]ν[ι] [αὐτόθι ἐν ἡ]μ[ε]ρ[αις] δυσί(ν). We may note *Didache* 11<sup>6</sup>, where it is laid down that a wayfaring apostle, on leaving any house where he has been entertained, is to take nothing with him except bread ἕως οὗ αὐλισθῇ, "until he reach his (next night's) lodging": cf. the expressive use in LXX Ps 29<sup>6</sup> τὸ ἐσπέρας αὐλισθήσεται κλαυθμός, "weeping may come in to lodge (like a passing stranger) at even." In *Preisigke* 1579, a bracelet of Byzantine date, we find LXX Ps 90<sup>1</sup> as an amulet, with αὐλισθίσεται: there are no variants except of spelling.

### αὐλός.

See the first citation *s.v.* αὐλητής. In BGU IV. 1125 ὑπαυλισμός is a flute accompaniment.

On a possible connexion of αὐλός with Heb לָהַךְ "bore," "pierce," and then "pipe," see Lewy *Fremdwörter*, p. 165 f. But Lithuanian and Slavonic words given in Boisacq *s.v.* are much closer; and there is ἔναυλος, "ravine," to be reckoned with.

### αὐξάνω.

According to Maysen, *Gr.* p. 465, the form αὐξάνω, which is found in the LXX (Gen 35<sup>11</sup>, Sir 43<sup>8</sup>) and NT, occurs in the Ptolemaic papyri only in P Leid B<sup>1</sup> 8 (ii/B.C.) μᾶλλον αὐξάνεσθαι ἀκολουθῶς τῇ τῶν προγόνων [προαιρέσει]: elsewhere, as in the Attic inscriptions up to Imperial times (Meisterhans *Gr.* p. 176), we find only αὔξω. The latter, contrary to general NT usage (as Eph 2<sup>21</sup>, Col 2<sup>19</sup>) is transitive in such passages as *Michel* 551<sup>7</sup> (the Canopus decree, B.C. 238) τὰς τιμὰς τῶν θεῶν ἐπὶ πλείον αὔξοντες, *Cagnat* IV. 247<sup>35</sup> (Stratonicea, c. B.C. 150) ἐπὶ πλείον αὔξεν τ[ὴν] φιλαν, and *Magn* 33<sup>7</sup> αὔξοντες τὴν πρὸς τοὺς θεοὺς εὐσέβειαν, *ib.* 50<sup>28</sup> ἐπὶ πλείον αὔξων, after a hiatus. So, at a later time, the fuller form: P Ryl II. 77<sup>36</sup> (A.D. 192) τῆς πόλ(εως) αὐξάνε[ι] τὰ πράγματα. The same is implied in the use of the mid. in *Syll* 891<sup>18</sup> μηδὲ οἶκος αὔξειτο—a pagan curse which quotes the LXX. For the intrans. usage cf. *Aristeas* 208 θεωρῶν, ὡς ἐν πολλῷ χρόνῳ καὶ κακοπαθείαις μεγίσταις αὔξει τε καὶ γεννᾶται τὸ τῶν ἀνθρώπων γένος. Of the moon, P Leid W<sup>11</sup> 21. In MGr αὐξαίνω.

### αὔξησις.

*Chrest.* I. 70<sup>12</sup> (an inscr. of B.C. 57-6) τοῦτου πρὸς αὔξησιν ἀγομένου, of a temple for which the priests ask the privilege of ἀσουλία.

### αὔριον.

P Par 47<sup>19</sup> f. (c. B.C. 153) (= *Selections*, p. 23) ὁ στρατηγὸς ἀναβαλὺν αὔριον εἰς τὸ Σαραπῆν, P Tebt I. 37<sup>23</sup> ff. (B.C. 73) ἐὰν δὲ ἀμελήσης ἀναγκασθῆσθαι ἐγὼ ἐλθεῖν αὔριον[ν], and BGU I. 38<sup>21</sup> (i/A.D.) where a boy writes to his father that he goes daily to a certain seller of barley-beer (ζυθοπωλῆς) who daily says σήμερον αὔρ[ε]ιν (-ε)ιν for -ιον, as often), "to-day, to-morrow (you shall get it)," but never gives it. The full phrase, which is contracted in Mt 6<sup>34</sup>, Ac 4<sup>3</sup>, is seen in BGU I. 286<sup>10</sup> (A.D. 306) ἀπὸ τῆς αὔριον ἡμέρας, and Wunsch *AF* 3<sup>19</sup> (Imperial) ἐν τῇ αὔριν ἡμέρᾳ. It appears without ἡμέρα in P Flor II. 118<sup>5</sup> (A.D. 254) μετὰ τὴν α., P Tebt II. 417<sup>7</sup> and 419<sup>2</sup> (iii/A.D.) ἐν τῇ α., BGU II. 511<sup>1</sup> 18.

(c. A.D. 200) εἰς αὐ[ρ]ιον (or εἰς τὴν α.), etc. Mayser *Gr.* p. 200, quotes P Tebt I. 119<sup>17</sup> (B.C. 105–I) τὸ ἐφαύρι[ο]ν for ἐφ' αὐρίον as proof of the living character of the strong aspirate: here the analogy of ἐφ' ἡμέραν is an obvious influence. Note also the formula of invitation to dinner, as P Oxy III. 524<sup>3</sup> φ[ύριον], ἥτις ἐστὶν ἄ, *ib.* I. 110<sup>3</sup> (also ii/A.D.) αὐρίον ἥτις ἐστὶν ἰε, *ib.* 111<sup>8</sup> (iii/A.D.) αὐρίον, ἥτις ἐστὶν πέμπτη: so *ib.* VII. 1025<sup>16</sup> (late iii/A.D.), where an actor and a Homeric reciter are engaged to come for a festival “on the birthday of Cronus the most great god,” τῶν θεωριῶν ἀμ' αὐ[ρ]ιον ἥτις ἐστὶν ἰ ἀγομ[έν]ων. It is MGr.

### αὐστηρός.

The epithet of Lk 19<sup>21</sup> is poorly rendered by the word we have borrowed. It obviously means “strict, exacting,” a man who expects to get blood out of a stone. This sense is well seen in P Tebt II. 315<sup>19</sup> (ii/A.D.), in which the writer warns his friend, who was evidently connected with the temple finance, to see that his books were in good order, in view of the visit of a government inspector, ὁ γὰρ ἀνθρώπος λείαν ἐστὶν αὐστηρός, “a regular martinet.” Cf. BGU I. 140<sup>17</sup> ff., the copy of a military letter or diploma of the time of Hadrian, in which, with reference to certain regulations affecting his soldiers, the Emperor rejoices that he is able to interpret in a milder manner (φιλανθρωπότερον) τὸ αὐστηρότερον ὑπὸ τῶν πρὸ ἐμοῦ αὐτοκρατόρων σταθέν. In the curious rhetorical exercise (?) P Oxy III. 471<sup>92</sup> ff. (ii/A.D.) we find τί οὖν ὁ κατηφής σὺ καὶ ὑπεραί[σ]τητος οὐκ ἐκώλυσ; “why then did not you with your modesty and extreme austerity stop him?” (Edd.). Here (as the context shows) a rigorous Puritanism is sarcastically attributed to a high Roman official, whose scandalous relations with a favourite ill became a *vir gravis*: this is nearer to the English *austere*. Four centuries earlier, it describes “rough” country, *OGIS* 168<sup>87</sup> αὐστηροῖς τόποις παρορίοις τῇ Αἰθιοπία. So in a metrical epitaph from Cos (i/B.C.), *Kaibel* 201<sup>5</sup> γυμνάδος αὐστηρὸν διετὴν πόνον ἐκτέλεσαντα, of “exacting” physical work. We may add that the connotation of the adj. in its later sense is very well given by the combination in Vettius Valens, p. 75<sup>11</sup>, where a particular conjunction of Venus and Saturn produces αὐστηροῦς ἀγέλαστους ἐπισκύνιον ἔχοντας, πρὸς δὲ τὰ ἀφροδίσια σκληροτέρους: the sequel however admits vice, but of a gloomy and bizarre type.

### αὐτάρκεια

occurs in P Oxy IV. 729<sup>10</sup> (A.D. 137) τὴν δὲ αὐτάρκειαν κόπρον περιστερῶν, “guano, the necessary amount,” P Flor II. 122<sup>11</sup> (A.D. 253–4) παρέχε τδ[ὸ]ψώνιον? κατ' αὐτά[ρ]κειαν?, *ib.* 242<sup>8</sup> (same date) ἵνα δυνηθῇς ἔχειν τὴν αὐτάρκειαν ἔστ' ἂν τὰ σὰ ἐν ἐτοίμῳ γένηται. It is thus only concrete, “a sufficiency”: see next article. Vettius Valens (p. 289<sup>52</sup>) has the noun, apparently with the meaning “a competence.”

### αὐτάρκης.

We have several quotations, but only in the simple sense of “enough.” Thus P Oxy IV. 729<sup>10</sup> (A.D. 137) τὸν αὐτάρκη κέραμον, “a sufficient number of jars,” P Lond 1166<sup>6</sup> (A.D. 42) (= III., p. 104) τὰ αὐτάρκη κάματα for a bath house, P Flor I. 25<sup>12</sup> (ii/A.D.) χ[ο]ρηγούντος τὰ αὐτάρκη σπέρματα,

P Strass I. 22<sup>92</sup> f. (iii/A.D.) ἡ [δ]ὲ ἐνιαυτοῦ νομὴ αὐτάρκης ἐστίν, “the tenure of one year is sufficient,” P Lond 948<sup>11</sup> (A.D. 236) παρεχόμενος ὁ κυβερνήτης τοὺς αὐτάρκεις ναύτας, “the full number of men,” *ib.* 1171 *verso* c. 6 (A.D. 42) τὰ αὐτάρκεια ἐπιδήτεια (so Wilcken—for αὐτάρκη ἐπιτήδεια) (severally = III., p. 220, 107), P Lips I. 29<sup>12</sup> (A.D. 295) αὐτάρκης γὰρ καὶ ὑπ' αὐ[τ]ῆς ἔπαθον: this is for αὐταρκες (or αὐτάρκη)—“I have suffered enough from her,” etc. So in the adverb BGU II. 665<sup>11</sup> (i/A.D.) ἡτοιμάσθη αὐτῇ πάντα [π]ρὸς [τ]ὴν λοχ[ε]ῖαν αὐταρκῶς, P Flor II. 247<sup>11</sup> (A.D. 256) αὐταρκῶς δὲ ἔχεις ἀπαξ ἐπιστέλλων κτλ., “it will be sufficient if you . . .” The participle of the derived verb is given in BGU IV. 1122<sup>18</sup> (Aug.) τὰ αὐταρκ(ούντα).

The record lends some emphasis to the Pauline use of the word in the philosophic sense of “self-sufficient, contented.” For all his essentially popular vocabulary, on which Nägeli rightly lays stress, Paul could use the technical words of thinkers in their own way (cf. Nägeli's summing up, p. 41 f., and Milligan, *Documents*, p. 56 f.). We have to go to literary sources for parallels to Phil 4<sup>11</sup> and Sir 40<sup>18</sup>: Kennedy *EGT* on Phil 4<sup>11</sup> well quotes Plato *Rep* 369 B οὐκ αὐτάρκης ἀλλὰ πολλῶν ἐνδής, “we are not individually independent, but have many wants” (Davies and Vaughan). In Marcus Aurelius (I<sup>16</sup>) τὸ αὐταρκες ἐν παντί is mentioned as characteristic of Antoninus Pius.

### αὐτοκατάκριτος

is, for all we know to the contrary, a genuine new coinage in Tit 3<sup>11</sup>. It is built on a model which any writer or speaker was free to use at will.

### αὐτόματος.

CPHerm 119 *verso* i. 16 (Gallienus) . . . αὐτόματοι καὶ [. . .], unfortunately in hiatus. Vettius Valens twice uses the adverb with προβιάζων (or its passive), “advancing of its own accord.” With the use of this word in Mk 4<sup>28</sup>, Abbott (*Joh. Voc.* p. 54) compares Philo's description of Isaac the self-taught (αὐτομαθής) i. 571–2 ἔστι δὲ καὶ τρίτος ὅρος τοῦ αὐτομαθοῦς τὸ ἀναβαῖνον αὐτόματον (that which cometh up of itself). Cf. also Wisd 17<sup>6</sup>, where with reference to the plague of darkness it is said that no power of the fire or the stars could give the Egyptians light, διεφαίνετο δ' αὐτοῖς μόνον αὐτομάτῃ πυρὰ φόβου πλήρης, “but there appeared to them the glimmering of a fire self-kindled, full of fear.” On Jn 16<sup>27</sup> αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, Field remarks (*Notes*, p. 104) that αὐτός is here = αὐτόματος *ultra*, *me non commendante*, and cites Callim. *H. Apoll.* 6 αὐτοὶ νῦν κατοχῆς ἀνακλίνεσθε, where the Scholiast has αὐτόματοι.

### αὐτόπτης.

In P Oxy VIII. 1154<sup>8</sup> (late i/A.D.) a man, who was perhaps absent on military service, writes to his sister not to be anxious, αὐτόπτης γὰρ εἰμι τῶν τόπων καὶ οὐκ εἰμι ξέν[ο]ς τῶν ἐνθάδε, “for I am personally acquainted with these places and am not a stranger here” (Edd.). Note Vettius Valens, p. 260<sup>30</sup>, ἐγὼ δὲ οὐ λόγῳ καλῶ χρῆσάμενος, πολλὰ δὲ καμῶν καὶ παθῶν αὐτόπτης γενόμενος τῶν πραγμάτων δοκιμάσας συνέγραψα. The spell for procuring the visible appearance of the god invoked is introduced in the magical P Lond 122<sup>85</sup> (iv/A.D.) (= I. p. 119) by the words ἐὰν θέλῃς



καὶ αὐτοψαν<sup>πτον</sup> αὐτὸν ἐκάλεσε, the evident intention being to correct αὐτοψαν into the passive verbal αὐτοπτον. Cf. also *ib.* 121<sup>319</sup> (iii/A.D.) (=I. p. 94), and the derived adj. αὐτοπτικός in the same papyrus in a spell for raising one's own "double," <sup>385</sup> αὐτοπτική ἐὰν βούλης σεαυτὸν [ἵ]δεῖν. For the subst. cf. P Tebt II. 286<sup>20</sup> (A.D. 121-38) ξ[κ] τῆς α[ὐ]τοψ[ι]ας ἦν ἐγὼ ἐπείδον "my own personal observation" (Edd.), P Amh II. 142<sup>12</sup> (iv/A.D.) γενόμενοι ἐπὶ τὴν αὐτοψίαν καὶ ἀναμετρήσαντες τὸν κλῆρον, P Oxy X. 1272<sup>19</sup> (A.D. 144) ἀξίω ἐὰν δόξῃ σοι παραγενέσθαι ἐπὶ τὴν αὐτοψίαν, "come for a personal inspection" (Edd.), and P Leid W<sup>xvi</sup>. 38.

### αὐτός.

The weakening of the old distinction between αὐτός ὁ and ὁ αὐτός, especially in Luke, is noted in *Proleg.* p. 91, and paralleled from Hellenistic. We may add (cf. *Einleitung* p. 145 f.) *Syll* 807<sup>1</sup> (ii/A.D.) αὐταῖς ταῖς ἡμέραις, where Dittenberger remarks "expectaveris ταῖς αὐταῖς," *OGIS* 383<sup>14</sup> (Antiochus of Commagene, i/B.C.) τὴν αὐτὴν τε κρίσιν, for which Ditt. desiderates ταύτην τὴν κρίσιν, P Hib I. 39<sup>9</sup> (B.C. 265) αὐτὸς ὦρος "the said H.," P Lille I. 23<sup>8</sup> (B.C. 221) οὐ μ[ισ]θωτῆς Ἡρώδ[ης] ὁ αὐτός "ce même H.," P Oxy VI. 892<sup>8</sup> (A.D. 338) τῆς αὐτῆς πόλεως, *ib.* VIII. 1119<sup>8</sup> (A.D. 254) τοῦ αὐτοῦ ἀμφοδογραμμάτως "the said a.": all these seem to be practically identical, with αὐτός differing little from ἐκεῖνος. The combination αὐτὸ τοῦτο may be illustrated by P Grenf I. 1<sup>14</sup> (literary, ii/B.C.) "for this reason" (Ed.) as in 2 Pet 1<sup>5</sup>, P Ryl II. 77<sup>39</sup> (A.D. 192) καὶ αὐτὰ ταῦτα ἀσφαλίσσονται "I will certify these very facts" (Edd.), P Oxy VIII. 1119<sup>11</sup> (see above) ὑπὲρ τοῦ μή καὶ τὸν νυνὲ φύλαρχον δοκεῖν ἀγνοεῖν αὐτὰ ταῦτα [...].

For the phrase ἐπὶ τὸ αὐτό = "together," as apparently in Lk 17<sup>36</sup>, see P Tebt I. 14<sup>20</sup> (B.C. 114), where the "total" value of certain property is one talent of copper—ἀξίας ἐπὶ τὸ αὐτὸ χαλκοῦ (ταλάντου) ᾧ: cf. II. 319<sup>9</sup> (A.D. 248) ἐπὶ τὸ αὐτὸ (ἀρουραι) ιε, "a total of 15 arourae," 336<sup>10</sup> (c. A.D. 190), *al.* This arithmetical use may be applied in Ac 24<sup>7</sup>, if we may render "was daily heaping up the total of . . ." Κατὰ τὸ αὐτό with the same meaning, as in Ac 14<sup>15</sup>, may be illustrated from the early marriage contract P Eleph 1<sup>5</sup> (B.C. 311-10) (= *Selections* p. 2) εἶναι δὲ ἡμᾶς κατὰ ταῦτό, "and that we should live together." In P Eleph 2<sup>6</sup> (B.C. 285-4) κατὰ ταῦτά = "in the same way." Vettius Valens, p. 57<sup>28</sup>, uses τὸ δ' αὐτό to express the same meaning (ὡσαύτως).

On the redundant use of unemphatic αὐτός (in oblique cases) see *Proleg.* p. 84 f. We might add that possessive αὐτοῦ (like ἐμοῦ, etc.) becomes emphatic when placed between art. and noun: e.g. BGU IV. 1093<sup>36</sup> (c. B.C. 17) ἀνευ τῆς αὐτοῦ γν[ώ]μης, and so *ib.* 1126<sup>12</sup> (B.C. 8). On the extent to which αὐτός (in oblique cases again) may have enlarged its functions at the expense of ἐαυτοῦ see next article. In MGR it is the personal pronoun "he" etc., or means "this."

### αὐτοῦ.

How far this form is to be recognized in the sense of ἐαυτοῦ has been much debated: see the older literature in Grimm-Thayer. It is not *a priori* likely to be common. Meisterhans, *Gr.* p. 154, estimates that between B.C. 300 and 30 ἐαυτοῦ outnumbers αὐτοῦ in Attica by 100 : 7. But

Mayser, *Gr.* p. 305, makes αὐτοῦ three times as common as ἐαυτοῦ in iii/B.C. papyri (that is, those published before 1906, therefore excluding P Hib and many other Ptolemaic documents): in ii/B.C. the proportion is reversed, and in i/B.C. ἐαυτοῦ stands alone. Mayser's analysis of the documents—official, private letters, inscriptions, etc.—may also be noted. The fact emerges very clearly that both σαντοῦ and αὐτοῦ have a certain place during the earlier Ptolemaic period, αὐτοῦ being certified by syntactical necessity or by ἀφ', μεθ', etc., preceding. That in Egypt αὐτοῦ passed out of use is seen from later papyri: Moulton *Einleitung*, p. 139, mentions P Tebt II. 303<sup>7</sup> (A.D. 176-80) τῶν ἑ δι' αὐτῶν ἱερέων ("independent"—Edd.) as the only quotable instance up to date (1910). "Outside Egypt, however, instances are not altogether wanting." Thus *Syll* 371<sup>15</sup> (Magnesia, i/A.D.) ὑφ' αὐτοῦ (see however Nachmanson, p. 84), 567<sup>6</sup> (Lindos, ii/A.D.) μηδὲν αὐτοῖς δεινὸν συνειδότας. Dieterich, *Untersuch.* p. 46, gives some inscriptional exx. of the vulgar ατοῦ (see *op. cit.* p. 78, and above p. 69 [= *Proleg.* p. 47], which show the occasional survival of forms without ε." It may be added that some nine exx. of αὐτοῦ appear in the index of *Priene*, against about three times as many of ἐαυτοῦ. A good instance may be cited from *Kaibel* 716<sup>5</sup>, the epitaph of a young man (Rome), φίλους ὑπὲρ ἁπὸν ἐτίμα. The progressive weakening of ἡ would make the clearer form preferable. It is further suggested that the existence of αὐτοῦ in LXX (Thackeray *Gr.* p. 190), though far less common than ἐαυτοῦ, might help to produce occasional revivals of the obsolete form. We certainly cannot do violence to the sense by forcing αὐτοῦ into places where a reflexive is needed: it would be less objectionable to read ἐαυτοῦ, assuming αὐτοῦ due to some would-be Atticist scribe. See further Kennedy's note, *EGT* III. p. 464, which sums up in favour of a minimum admittance of αὐτοῦ.

### αὐτόφωρος.

BGU II. 372<sup>ii.11</sup> (A.D. 154) (= *Chrest.* I. 19) το[ύς] λημθέντας ἐπ' αὐτ[ο]φ[ώ]ρ[ω] κακοῦργους.

### αὐτόχειρ

is warranted in literature: we have not noticed it in our sources, except Vettius Valens. He uses it absolutely, p. 126<sup>21</sup>, = "suicides," and so 127<sup>19</sup>: it may have the same sense p. 39<sup>32</sup>.

### αὐχέω.

For αὐχέω construed with an acc. in Jas 3<sup>5</sup> Hort *aa* L, compares Aristid. i. 103 μόνοις δ' ὑμῖν ὑπάρχει καθαράν εὐγένειάν τε καὶ πολιτείαν αὐχῆσαι, and translates "hath great things whereof to boast," or shortly "great are its boasts" (*i.e.* the concrete subjects for boasting, αὐχήματα, not the boastings, αὐχήσεις). Vettius has the verb with ἐπί τινι, p. 241<sup>9</sup> ὅτε οἱ πρὸ ἡμῶν ἐπὶ τούτῳ ἡύχουν καὶ ἐμακαρίζοντο. It has a personal accus. in *Kaibel* 567<sup>3</sup> (ii/A.D.) αὐχῶ σάφρονα . . . Σεβήραν and similarly *ib.* 822<sup>5</sup> (ii/iii A.D.) Κεκροπίνην αὐχεῖ πόλιν (cf. 932<sup>7</sup>—iii/A.D.): in the passive, *ib.* 192<sup>1</sup> (Rom. age, Thera) οὐ μόνον [ἡ]ύχουμένη Λακεδαίμονος ἐκ βασιλῆων. A Theban epitaph (iv/A.D.), *ib.* 489<sup>1</sup>, has the very phrase of Jas 3<sup>5</sup>, ὃν μεγάλ' αὐχῆσασα πατρίς Θή[β]η ποτ' ἔτω[ . . . : *Kaibel* reads ἐφώλπει, remarking that digamma survived long in Boeotia (but surely not into iv/A.D.,



even in poetry!). It is unfortunate that the opening words are lost. The record shows that the verb lived on mostly in the language of poetry.

### αὐχμηρός.

We can quote only verse parallels for this word of 2 Peter (cf. Apoc Petr 6). *Kaibel* 548, a pretty epitaph on a boy of 16 (Nemausus in Gaul—Nismes) begins after Latin dedication—

“Ανθεα πολλά γένοιτο νεομήτω ἐπὶ τύμβῳ,  
μὴ βάτος αὐχμηρή, μὴ κακὸν αἰγίπυρον.

The epithet will imply “dark,” “funereal” colour.

The combination quoted by Grimm from Aristotle recurs in *Kaibel* 431<sup>3</sup> (Antioch, not before ii/A.D.)—

κεῖμαι ἐς [αὐ]χμηροὺς καὶ ἀλαμπέας Ἀλδος εὐνάς.

### ἀφαιρέω.

This very common verb is found with the simple gen. in P Hib I. 63<sup>16</sup> (c. B.C. 265) τούτων ἀφέλε, “deduct from this”: cf. Rev 22<sup>19</sup> with ἀπό added. *Passim* in the same sense in P Lond 265 (= II. p. 257), a mathematical papyrus of i/A.D. For the more general sense of “carry off,” “take away,” cf. P Petr III. 53 (j)<sup>15</sup> ὥστε ἀφελέσθαι ἡμῶν βία[ι τὸ κτήμα], P Magd 6<sup>9</sup> (B.C. 221) ἀφείλοντο (a garment), *ib.* 42<sup>5</sup> (B.C. 221) τό τε περιτραχηλίδιον ἐκ καθορμίων λιθινῶν ἀφείλετο μ[οι], and so in P Lond 41<sup>13</sup> and 15 (B.C. 161) (= I. p. 28), one of the papyri dealing with the grievances of the Serapeum Twins—ἀφελὶν α[ὐ]τῶν τοὺς ἄρτους καὶ ἀφίλεσαν τοὺς αὐτῶν διδύμων ἄρτους. It has an extreme meaning in *IosPE* i. 22<sup>31</sup>, ὑπὸ τοῦ βασκάνου δαίμονος ἀφῆρέθη, by death. In BGU I. 74<sup>8</sup> (ii/A.D.) καὶ γὰρ ἂν ἄλογον εἶη ὁπόσων μὲν υ[ ] ἀφερετέιητε, we are apparently to understand ἀφαιρετέιητε “you might be robbed.” It may be noted that the middle could be used for the meaning “rob,” as BGU III. 759<sup>16</sup> (A.D. 125) ἀφελ[δ]μενοί μοι χιτῶνα, etc. We need only add the occurrence of the word in the vi/A.D. Christian amulet edited by Wilcken in *Archiv* i. p. 431 ff. (cf. *Selections*, p. 132 ff.) where the prayer occurs, <sup>12</sup>πάσαν δὲ νόσον καὶ πᾶσαν μαλακίαν ἀφέλε ἀπ’ ἐμοῦ, ὅπως ὑγιανῶ, “take away from me all manner of disease and all manner of sickness that I may be in health.”

### ἀφανής.

P Gen I. 28<sup>16</sup> (A.D. 136) ἀφανῆς ἐγένετο: similarly P Grenf II. 61<sup>16</sup>, P Lond 342<sup>9</sup> (= II. p. 174), BGU I. 163<sup>6</sup>, *ib.* II. 467<sup>15</sup> (all ii/A.D.). *Syll* 923<sup>16</sup> (late iii/B.C.) τὰ μὲν ἐμφανέα . . τῶν δὲ ἀφανέων κτλ. (Aetolia—in dialect). *ib.* 544<sup>3</sup> (Aug.) ἀφανοὺς γεγεννημένου τοῦ πα[ρατειχί]σματος, 891<sup>15</sup> καὶ εἴη ἀφανῆ τὰ κτήματα αὐτοῦ, 809<sup>11</sup> (iv/iii B.C.) ἀνόνητα αὐτῷ γένοιτο καὶ ἄχωρα καὶ ἄμοιρα καὶ ἀφανῆ αὐτῷ [ἀ]παντα γένοιτο.

### ἀφανίζω.

For the ordinary sense cf. (e. g.) BGU I. 38<sup>12</sup> πάντα ἡφάνισται. For the later meaning “disfigure,” “destroy,” cf. P Oxy IX. 1220<sup>20</sup> (iii/A.D.) οὐδὲν ἡφάνισεν ὁ ἵπποποτάμις, “the hippopotamus has destroyed nothing,” P Ryl II. 152<sup>14</sup> (A.D. 42) κατενέμψαν καὶ κατέφαγαν καὶ τοῖς δλοῖς ἡφάνισαν “overran, cropped, and utterly destroyed [my pasture]” (Edd.), and P Lond 413<sup>14</sup> (c. A.D. 346)

(= II. p. 302) a request for nets since the gazelles were “spoiling” the writer’s crops—ἐπιδὴ τὰ δορκάδι[α] ἀφανίζουσιν τὸ (i. τὰ) σπόριμα. A near parallel to Mt 6<sup>16</sup> is afforded by the Christian hymn P Amh I. 2<sup>3</sup> (iv/A.D.) Γάμον ἡλυθες βασιλῆος, Γάμον . . . ἵνα μὴ σ’ ἀφανίσῃς “Thou hast come to the marriage of the King, the marriage . . . that thou mayst not disfigure thy face.” In a fragment of a Gnostic Gospel of early iv/A.D., P Oxy VIII. 1081<sup>26</sup> ff., the Saviour in answer to the disciples’ question, “How then can we find faith?” is represented as replying διελθο[ύσιν ἐκ τῶν] ἀφανῶν κα[ὶ] ἐ[κ] τῶν φ[ω]ς τῶν φαινο[μέ]νων, “if ye pass from the things that are hidden,” etc. (Ed.)

In *Kaibel* 376<sup>8</sup> (Aezani, ii/A.D.) the verb is used of the “defacing” of a relief, ὅστις νεκρὸν πρόσῳψιν ἀφανίσει τέκνον: cf. *ib.* 531<sup>2</sup> (Thrace) μου τὸ κάλλος ἡφάνισ[ε]ν (presumably Death is the subject). In 492<sup>8</sup> (Thebes, i/B.C. or A.D.) Fortune ἡφάνισε a young athlete. A British Museum papyrus printed in *Archiv* vi. p. 102 (A.D. 114–5) has (l. 7) μετέδωκέ μοι . . τὰ ἐν αὐτῇ (sc. the record office) βιβλία ἀφαν[ε]ῖσθαι, τὰ δὲ πλείστα καὶ ἀνέυρετα εἶναι: the present tense suits best the meaning “are being ruined.”

### ἀφανισμός.

Vettius Valens p. 53<sup>7</sup> ὅπως τε οἱ ἀφανισμοὶ (sc. fetus) καὶ τὰ ἐκτρώματα γίνονται.

### ἀφαντος.

This poetic word, which reappears in the later prose writers (e. g. Diod. Sic. iv. 65. 9), is found in the NT only in Lk 24<sup>31</sup> ἀφαντος ἐγένετο ἀπ’ αὐτῶν. The addition of a complement such as ἀπ’ αὐτῶν is not in accordance with the usual Greek usage of the word, and is explained by Psichari (*Essai sur le Grec de la LXX*, p. 204 ff.) as a Hebraism. This would presumably mean that Luke imitated the occasional LXX ἀφανίζω or -εσθαι ἀπό, but used the Hellenistic ἀφαντος γενέσθαι instead of the verb: clearly this combination was thoroughly vernacular prose by this time—it survives in MGr.

### ἀφεδρῶν.

This rare word is found in *OGIS* 483<sup>220</sup> f. (ii/B.C.) in the same sense as in Mt 15<sup>17</sup>, Mk 7<sup>19</sup>, the only two occurrences of the word in Biblical Greek—Cod. D substitutes ὄχετόν in Mk. In LXX Lev 12<sup>2</sup> ἡ ἀφεδρος is used in another connexion.

### ἀφειδία.

For the adj. see *OGIS* 383<sup>142</sup> (i/B.C.) ἐπιθύσεις ἀφειδεῖς λιβανωτοῦ καὶ ἀρωμάτων, and the fine epitaph of a Sergius, martyred under Galerius, *Kaibel* 1064 (Justinian), referring to the ἀφειδέες ἀγῶνες of the Empress. The adv. is found P Tebt I. 24<sup>76</sup> (B.C. 117) ἀφειδ[ῶ]ς, *Syll* 342<sup>29</sup> (c. B.C. 48) ἀφειδῶς ἑαυτ[ὸν ἐπιδ]ιδούς. For the verb see *OGIS* 640<sup>12</sup> (iii/A.D.) οὐκ ὀλίγων ἀφειδήσαντα χρημάτων.

### ἀφελότης.

Vettius Valens dispels Grimm-Thayer’s aspersions once more: see p. 240<sup>15</sup>, the cultured man ῥαδίως ἀλίσκεται ὡς ἄπειρος τῶν παθῶν ὑπ’ ἀφελότητος καὶ ἀδιοικησίας προδομένου, “betrayed by simplicity and lack of practical capacity.” So p. 153<sup>80</sup>, if Kroll’s conjecture is sound, οὐ

φθόνῳ φερόμενοι οὐδὲ ἀφελότητι. So here is one writer neither "biblical" nor "ecclesiastical" who agrees with Luke in preferring this abstract to ἀφέλεια, which however he uses once, p. 42<sup>34</sup> εἰς ἃ. τὸν τρόπον ἐμφαίνοντες. The astrologer may further be quoted for the adverb ἀφελῶς, p. 168<sup>23</sup> πολλὰ δὲ ἃ. πιστεύσας ἀπώλεσεν, again confirming the colour of unworldly simplicity which appears in Ac 2<sup>46</sup>. The same adverb may be quoted from an inscr., *IosPE* i. 22<sup>24</sup>, εἰαυτὸν ἃ. τῇ πατρίδι εἰς ἅπαντα ἐπέδιδου, as well as in Hellenistic literature. Thus Preuschen (*HZNT ad Ac* 2<sup>46</sup>) cites Athenaeus, *Deipnos*. X. 419<sup>d</sup> (II. 412<sup>16</sup> Kaibel) ἐστιαθεὶς ἀφελῶς καὶ μουσικῶς, where "simple" meals are contrasted with τὰ πολυτελῆ δειπνα. Add *Kaibel* 727<sup>14</sup> (Christian?) εἰκοστὸν δὲ βιώσασαν ἀφελῶς ἐνιαυτὸν: the same epitaph speaks of a ψυχὴν ἀφελή.

### ἄφεις.

In Egypt ἄφεις τοῦ ὕδατος was apparently a technical expression for the "release" of the water from the sluices or canals for the purpose of irrigation, e.g. P Petr II. 13(2)<sup>12</sup> ff. (B.C. 258-3) ἵνα ἐπισκευασθῶσι πρὸ τῆς τοῦ ὕδατος ἀφέσεως, "in order that they (sc. bridges) may be finished before the letting loose of the water" (Ed.), *ib.* III. 39<sup>12</sup>, and 44 *verso* ii. 19<sup>f</sup>. τ[ὼν] κατ[ὰ] Πτολεμαίδα ἀ[φ]έσεων ἠνώξαμεν β[ού]ρας. In this sense the noun may be concrete, meaning apparently a "channel" or "sluice": P Oxy VI. 918<sup>v</sup>. 20 (ii/A.D.) ἀπὸ τῆς ὁδοῦ (s) δημοσί(α) ἐν ᾗ ἄφεις λιθίνῃ. Hence, as Deissmann has shown (*BS* p. 98 ff.), the increased vividness for the Egyptians of the pictures in Joel 1<sup>20</sup>, Lam 3<sup>47</sup> through the use of ἀφεις by the LXX translators. The word is similarly employed to denote the official "release" of the harvest after the taxes had been paid, in order that the cultivators might then use it for their own purposes, as P Petr II. 2(1)<sup>9</sup> f. (B.C. 260-59) τῆς μ[ισθώσεως] διαγορευούσης κομίσασθαι [αὐτὸν] τ[ὰ] ἐκφόρια ὅταν ἡ ἄφεις δοθῇ, P Amh II. 43<sup>9</sup> (B.C. 173) ὅταν ἡ ἄφεις τῶν πυρίνων καρπῶν γένηται, "whenever the release of the wheat crops takes place" (Edd.: see their note *ad l.* and cf. *Archiv* iv. p. 60). The editors regard it as very doubtful whether the difficult phrase γῆ ἐν ἀφέσει, P Tebt I. 5<sup>37</sup> al (B.C. 118), is to be explained in the same way, and in their note on P Tebt II. 325<sup>5</sup> they suggest "in reduction," or "on reduced terms" as a possible rendering. Mahaffy (P Petr III. p. 35) translates the same phrase in P Par 63<sup>17</sup> (B.C. 165) by "privileged land." A nearer approach to the Pauline use for "forgiveness" is afforded by the occurrence of the word in inscriptions for remission from debt or punishment, e.g. *Michel* 1340<sup>b</sup>. 7 (Cnidus, ii/B.C.) τὰς τε ἀφεις τοῦ ταλάντου ὅ φαν[τι] ἀφείσθαι Καλύνιοι ὑπὸ Πανσιμάχου, *Syll* 226<sup>168</sup> (Olbia on the Euxine, iii/B.C.) τοῖς μὲν ἀφείσεις ἐποίησατο τῶν χρημάτων (and exacted no interest from other debtors), *Magn* 93(c)<sup>14</sup> ff. τὰ γὰρ ὀφειλόμενα κατὰ τὴν καταδικὴν τῆς καθηκούσης τετευχέναι ἐξαγωγῆς ἦτοι εἰς[πραχθείσης] τῆς καταδικῆς ἡ ἀφέσεως γενομένης: see also *CIG* 2058<sup>b</sup>. 70 (Olbia, ii/i B.C.), 2335<sup>6</sup> (Delos, time of Pompey) (Nägeli, p. 56). With a *gen. pers.* it denotes the "release" of prisoners or captives, as Lk 4<sup>18</sup>, *Syll* 197<sup>21</sup> (B.C. 284-3) ὅσοι δ' ἐλθὲν αἰχμάλωτοι ἐγένοντο, ἐμφανίσας τῷ βασιλεὶ καὶ λαβὼν αὐτοὺς ἀφείσ[εν] κτλ., or "release" from some public duty, as P Oxy VII. 1020<sup>6</sup> (A.D. 198-201) ὁ ἡγούμενος τοῦ ἔθνους τὸν ἀγῶνα τῆς ἀφέσεως ἐκδικήσει.

In P Tebt II. 404<sup>1</sup> (late iii/A.D.) what seems to be the heading of a set of accounts runs Δόγο[s] ἀφέσεως στατήρων ρλ: the editors render "expenditure (?)." It should also be noted that the word was a *term. techn.* in astrology: see index to Vettius, p. 377. Thus p. 225<sup>16</sup> χρὴ ταῖς λοιπαῖς τῶν ἀστέρων ἀφέσει καὶ μαρτυρίαις καὶ ἀκτινοβολαῖς προσέχειν. See also Abbott *Joh. Voc.* p. 178 f., with a correction in *Fourfold Gospel*, p. 59.

### ἀφή.

For the special sense of "kindling" see P Tebt I. 88<sup>12</sup> f. (B.C. 115-4) εἰς τε τὰς θυσίας καὶ λύχνων ἀφών, "for sacrifices and for the kindling of lamps" (cf. *λυχναψία*, BGU II. 362<sup>1</sup>, 12, etc.); and for the meaning "sand" or "dust" as a technical term of the arena see *Syll* 804<sup>11</sup> (? ii/A.D.) ἀφή πηλώσασθαι (with the editor's note). It is, however, a wholly different connexion with wrestling that is associated with the NT meaning of the word. Dean Robinson (on Eph 4<sup>16</sup>) has shown how from the ἀφή ἀφυκτος with which the wrestler fastened on his opponent ἀφή came to be used of the union of the Democritean atoms, and further of a band or ligament in ancient physiology. Hence in the Pauline usage, the thought is not so much of "touch" as of "fastening"—the whole body is compacted διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας "by every ligament of the whole apparatus" (Eph 4<sup>16</sup>), which in Col 2<sup>19</sup> is expanded into διὰ τῶν ἀφῶν καὶ συνδέσμων "by the ligaments and sinews." A mysterious ἔπαφος occurs in the new Median parchment, P Saïd Khan 1<sup>a</sup>. 26 (B.C. 88): the assignee of a vineyard is to be fined ἐὰν . . . ὀλιγωρήσῃ τὴν ἀμπελον καὶ μὴ ποιήσῃ αὐτὴν ἔπαφον. Can this mean "properly tied up"—the branches being tied to the poles or trees on which they are trained? The adj. will thus be formed from ἐπὶ ἀφαῖς "depending on fastenings"—a formation well paralleled in Hellenistic.

### ἀφθορασία.

An interesting example of this word occurs in the fragment of the Gnostic Gospel from the beginning of iv/A.D., P Oxy VIII. 1081<sup>14</sup> ff., where in contrast to the perishing of everything born of corruption (ἀπὸ φθορᾶς) we find τὸ δὲ γε[ν]νόμενον ἀπὸ ἀφ[θ]αρσίας [οὐκ ἀπο]γίν[εται] ἀλλ[ὰ] μ[έν]ει ἀφ[θαρ]τον ὡς ἀπὸ ἀφ[θ]αρσίας γεγονός. It is also quoted from Epicurus (60<sup>8</sup>) τὴν μετὰ ἀφθορίας μακαριότητα: see Linde, p. 43, where other literary parallels are noted.

### ἀφθαρτος.

As an antithesis to "mortal," the term is well seen in *Syll* 365<sup>10</sup> (c. A.D. 37) θεῶν δὲ χάριτες τοῦτω διαφέρουσιν ἀνθρωπίνων διαδοχῶν, ὧς ἡ νυκτὸς ἡλῖος καὶ (for ἡ) τὸ ἀφθαρτον θνητῆς φύσεως. *OGIS* 569<sup>24</sup> (A.D. 312) ὑπὲρ τῆς αἰωνίου καὶ ἀφθάρτου βασιλείας ὑμῶν, with reference to the Imperial rule. The adj. occurs *ter* in the magic papyrus P Lond 121 (iii/A.D.) (= I. p. 83 ff.): see also P Leid W<sup>xx</sup>. 37 οὐρανὸν μέγαν ἀένανον ἀφθαρτον. Cf. s. v. ἀφθορασία. The record hardly proves a vernacular currency.

### ἀφθορία.

The adj. from which this abstract is formed occurs in the formula of contract with a wet-nurse, who is to feed the



child τῷ ἰδίῳ] ἀντὶς γάλακτι καθαρῷ καὶ ἀφθόρῳ, BGU IV. 1107<sup>7</sup> (B.C. 13): so 1106<sup>11</sup> (suppl.), 1108<sup>7</sup>, 1109<sup>7</sup> (all Aug., from Alexandria). For ἀφθόρος = "chaste" see the magic papyri P Lond 463<sup>78</sup> (iv/A.D.) (= I. p. 77) ὑπὸ παιδὸς ἀφθόρου, and *ib.* 121<sup>544</sup> (iii/A.D.) (= I. p. 101) where similarly the vision is granted to a boy who is ἀφθόρος καθαρός: cf. for the same meaning Justin *Apol.* i. 15<sup>8</sup>, and *Dialog.* 100 (p. 327 c.) παρθένος γὰρ οὖσα Εὐα καὶ ἀφθόρος (cited by Dibelius on Tit 2<sup>7</sup> in *HZNT*). Between 1 Pet 2<sup>3</sup> and our papyri, we should think of freedom from "taint"—the spiritual milk has gathered no microbes!

## ἀφίημι.

Some abnormal NT forms of this very "irregular" verb may be illustrated: cf. Moulton, *Einleitung*, p. 82 f. The unaugmented aor. pass. ἀφέθησαν in Rom 4<sup>7</sup> (from Ps 31<sup>1</sup>) where *h* has ἀφέθησαν) is matched by *OGIS* 435<sup>9</sup> (ii/B.C.) ἀφέθη; but BGU IV. 1022<sup>8</sup> (A.D. 196) ἀφθείθημεν (*i.e.* ἀφειθ.). 'Αφέωνται is to be compared with the imper. ἀφεώσθω in *Michel* 585<sup>14</sup> (Arcadian ? iii/B.C.), as well as with the Herodotean ἀνέωται: see *Proleg.* p. 38 n. Against this note imper. ἀφείσθω in CPHerm 119 *verso* iii. 14 (Gallienus). The pres. ἀφίεις in Rev 2<sup>20</sup> and Ex 32<sup>32</sup> is best taken as a regular contraction of ἀφίεις, from ἀφίω (not a contract verb), which is the normal conjugation into which the -μι verb tends here to merge itself: evidence for ἀφίω seems to be wanting. The assumption of an ἀφέω, formed by proportion from ἀφήσω, is insufficiently supported by the barbarous Silco inscr., *OGIS* 201<sup>13</sup> (vi/A.D.). The MGr is ἀφήνω, with aor. ἀφησα and ἀφήκα.

*Proleg.* p. 175, may be referred to for the quasi-auxiliary use of ἀφες, MGr *ās*. We may quote P Amh II. 37<sup>10</sup> (B.C. 172) ἀφες αὐτὸν χαίρειν, P Hib I. 41<sup>8</sup> (c. B.C. 261) ἀφ[ε]ς αὐτὸν εἰσαγαγεῖν "allow him to collect" (Edd.); but P Oxy III. 413<sup>184</sup> ἀφες ἐγὼ αὐτὴν θρηνήσω (literary, i/A.D.). The Latin *sine, sine videamus* in Mt 27<sup>40</sup> and Mk 15<sup>36</sup> severally, may well mean "Let us see," as Pallis renders it (ἀς δοῦμε) in both cases, only differing in the speakers. The verb has not yet become a mere auxiliary: it may still be rendered "allow me to," etc. For the same use in another part of the verb cf. P Oxy VII. 1067<sup>5</sup> (iii/A.D.) ἀφήκες αὐτὸν μὴ κηδεῦσαι αὐτόν, "you have allowed his burial to be neglected" (Ed.). So, with infin. again, in P Par 47<sup>14</sup> (c. B.C. 153) (= Witkowski<sup>2</sup>, p. 89) ὅτι περάσεται ὁ ὄραπ[ε]της μὴ ἀφίναί ἡμᾶς ἐπὶ τῶν τόπων ἵναί.

The uses of ἀφίημι start from the etymological sense "throw" seen in the cognate *abicio*. Thus in *Syll* 356<sup>26</sup> (B.C. 6) ἀφείναι τὴν γάστραν = "let the pot drop." From this primitive physical meaning may be derived the common meaning "leave, let go." So with dat. (as in Mt 5<sup>40</sup>) P Tebt II. 421<sup>9</sup> (iii/A.D.) θέλεις αὐτὸν ἀφείναι τῇ θυγατρὶ σ[ου] ἀφες "if you wish to let your daughter have it, do so" (Edd.). P Grenf I. 26<sup>9</sup> (B.C. 113) τὴν δὲ ἡμιολίαν ἀφήκε, "waived the extra 50%," will serve as an ex. of the use seen in Mt 18<sup>27</sup>, which leads to the general idea of "forgiveness." Similarly in *OGIS* 90<sup>12</sup> (Rosetta stone—B.C. 196) εἰς τέλος ἀφήκεν, of the "total remission" of certain taxes. (See for the NT usage of the word in this sense Brooke *Joh. Epp.* p. 20 f.) Not far from this is the use seen in P Oxy IV. 744<sup>10</sup> (B.C. 1) (= *Selections*, p. 33) ἐὰν . . . τέκης,

PART I.

ἐὰν ᾦν ἄρσενον ἀφες, ἐὰν ᾦν θήλεα ἐκβαλε, "if it is a boy, let it be; if a girl, expose it." "To let alone" may mean "neglect" or "leave undone," as BGU III. 775<sup>18</sup> (ii/A.D.) τὰ ἥδη πρόλημα ἀφες ἀρχῆς ἂν γένομε ἐκὶ καὶ συνάρωμεν λόγον "leave the preparations (?) till I get there and we can confer together," or again as in P Lond 144<sup>14</sup> (? i/A.D.) (= II. p. 253) μὴ ἀφείναί με ἐπὶ ξένῃς ἀδιαφορηθῆναι, "not to leave me to be neglected in a strange land." It has an explanatory clause in a letter of Hadrian's age, P Oxy X. 1293<sup>18</sup> μὴ θελήσῃ τις ἀφείναι μέρος μὴ ἐνέκας, "lest one of them should want to leave part behind and not bring it" (Edd.). BGU III. 814 (iii/A.D.), a very ungrammatical complaint from a son to his mother, three times shows the verb meaning "abandon, desert," with an irregular dative object: <sup>18</sup> ἀφ[η]-κ[έ]ς [μοι οὐ]τως μὴδὲν ἔχων (for ἔχοντι), <sup>18</sup> ἀφ[η]κές [μοι οὐ]τ[ως] ὥς κύνων (for κύνι), <sup>27</sup> μὴ ἀφ[η]σις μοι οὗτος. So in the "Erotic Fragment," P Grenf I. 1<sup>18</sup> (literary, ii/B.C.) κύριε, μὴ μ' ἀφίης—an appeal from a forsaken girl to her lover. P Lille 29<sup>ii. 32</sup> (iii/B.C.) ἀφείσθα[ι τῆς κατα]δίκης will illustrate its use with a gen. of "releasing from": so P Oxy VIII. 1119<sup>17</sup> (A.D. 254) ὑμεῖς οἱ κράτιστοι οὐ μόνον ἀφίεται [ἡμᾶς πασῶν παρ' ἄλλοις ἀρχῶν]—the suppl. seems sure. P Petr II. 13 (19)<sup>7 f.</sup> (middle of iii/B.C.) (= Witkowski *Epp.*<sup>2</sup>, p. 19) μάλιστα μὲν οὖν τὴν πᾶσαν σπουδὴν πόησαι [το]ῦ ἀφειθῆναι σε διὰ τέλους, "above all things, then, make every effort to be finally relieved of your duties" (Ed.). Witkowski (*in loc.*) says ἀφίεναί is "vox sollemnis de missione militum." It may be that a similar "formal" dismissal or sending away of the multitudes is to be found in Mt 13<sup>36</sup> Mk 4<sup>36</sup>; but it may just as well mean simply "let go," as in ordinary colloquial speech. The equivalence of the Latin *mittere* is seen in the compound, P Ryl II. 126<sup>14</sup> (A.D. 28–9) ἐπαφίεις τὰ ἐαυτοῦ πρόβατα καὶ βοῦκα κτήνη εἰς ἃ γεωργῶ . . . ἐδάφ(η) "let his sheep and cattle into . . . fields which I cultivate" (Ed.): cf. "liquidis immisi fontibus apros" in Vergil (*Ecl.* 2<sup>59</sup>). Finally, for the use of ἀφίεναί with a predicative adj. placed with the object, cf. P Fay I 12<sup>13</sup> (A.D. 99) ἀθέρης (sc. -στον) αὐτὸν ἕως σήμερον ἀφίκαας, "up to to-day you have left it unharvested" (Edd.), P Oxy III. 494<sup>5</sup> (A.D. 156) ἐλεύθερα ἀφίημι . . . δοῦλά μου σώματα, of manumission under a will.

## ἀφικνέομαι.

BGU II. 614<sup>20</sup> (A.D. 217) εἰς τοὺς τόπο[us] ἀφί[κ]εσθαι . . . and l. 27; P Giss I. 34<sup>7</sup> (A.D. 265–6) εἴσω μέντοι, ὅτι ἐὰν μὴ ἀφίκεται σὺν τῇ [ . . . Α προσκύνημα from El-Kab in Egypt, *Preisigke* 158, has Ἀνδρόμαχος Μακεδὼν ἀφίκετο πρὸς Ἀμενώθην χρηστὸν θεόν—he records his immediate cure: so *ib.* 1049 (Abydos) Πειθαγόρας Πειθαγόρου δ' ἀφίκετο ἐπὶ σωτηρίαι, *ib.* 1052, *al.* It is almost a technical word in describing these "pilgrimages" to sacred places. So in verse, *Kaibel* 981<sup>9</sup>, from the island of Philae (i/A.D.):—

Νῆσον ἔ[π]ι Αἰγύπτ[ο]υ πέρας, περικαλλέα, σεμνήν  
Ἰσιδος, Αἰθιοπῶν πρόσθεν, ἀφιεμένοι  
εἰδομεν ἐν Νεῖλῳ ποταμῷ νέας ἀκνπορούσας.

In ordinary use it is hardly known, and in NT it only appears metaphorically, in Rom 16<sup>19</sup>. In *Preisigke* 1052 (Abydos) Κλεάνετος ἐπὶ σωτηρίαι Ῥόδων ἀφίκετο, it seems as if the meaning is "arrived from Rhodes," involving a reanimation of the ἀπό in a new sense (instead of the perfectivizing force): cf. the problem of ἀφίεις below.



## ἀφιλάγαθος.

In P Oxy I. 33<sup>ii.13</sup> (ii/A.D.) (= *Chrest* I. 20) a certain Appianus charges the Emperor Marcus Aurelius (?) with **τυραννία ἀφιλοκαγαθία ἀπαιδία** (presumably ἀπαιδευσία), after extolling his deified father as φιλόσοφος, ἀφιλάργυρος, and φιλάγαθος. Vettius Valens has the negative of a similar compound ἀφιλόκαλος, also found in Plutarch. Nägeli (p. 52) cites from an inscr. of ii/iii A.D. (Tanais) the strengthened compound παραφιλάγαθος.

## ἀφιλάργυρος.

For this word, which according to Grimm-Thayer is found "only in the NT" (?), see (in addition to Didache 15<sup>1</sup>) the quotation from P Oxy I. 33 s.v. ἀφιλάγαθος. Add *Priene* 137<sup>5</sup> (probably ii/B.C.); also *Syll* 732<sup>25</sup> (Athens, B.C. 36-5), 325<sup>17</sup> (Istropolis, i/B.C.), both of which have the adverb ἀφιλαργύρως. Cf. Nägeli, p. 31, Deissmann *LAE*, p. 81 f.

## ἄφιξις.

One early citation may be made from P Petr II. 13 (18A)<sup>6</sup> (B.C. 258-3) ἵνα ἀναχωσθῇ καὶ ὁμαλισθῇ πρὸς [τὴν] τοῦ βασιλέως ἄφιξιν, where the word certainly means *arrival* (the reference is to the filling up and levelling of some excavated place in view of a visit from King Ptolemy II.): so also in Aristeas (ed. Wendland) 173 ὡς δὲ παρεγενήθημεν εἰς Ἀλεξάνδρειαν, προσηγέλη τῷ βασιλεῖ περὶ τῆς ἀφίξεως ἡμῶν, and *Magn* 17<sup>11</sup> ὡς δὲ περὶ ὀδοιθήκων ἔτη μετὰ τὴν ἀφίξιν ἐφάμνησαν οἱ λευκοὶ κόρακες, and as late as iv/A.D. in P Lips I. 64<sup>36</sup> πρὸς (i. πρὸ) τῆς ἀφίξεως τοῦ δικαστηρίου and 47, and in the Christian letter P Oxy VI. 939<sup>26ff.</sup> (= *Selections*, p. 130) παραμυθούμ[ε]θα δὲ αὐτὴν ἐκάστης ὥρας ἐκδεχόμενοι τὴν [σ]τὴν ἄφιξιν, "we comfort her by hourly expecting your arrival" (Edd.). But Josephus *Ant.* ii. 18 fin., μὴ προδηλώσαντες τῷ πατρὶ τὴν ἐκεῖσε ἄφιξιν—not included among Grimm's citations—can hardly mean anything but "departure," or at least "journey": Whiston renders "removal." It must be admitted that Jos. uses the word also for "arrival," as *Apion* i. 18 (127), 25 (223) and 27 (275). See *Proleg.* p. 26 n<sup>1</sup> on the question of Ac 20<sup>20</sup>.

## ἀφίστημι.

The transitive tenses recur in formulae upon contracts of sale, etc.: the vendor is to "repel" any claimant or trespasser. Thus BGU IV. 1127<sup>19</sup> (B.C. 18) καὶ πάντα τὸν ἐπελευσόμενον ἢ ἐμπρησόμενον αὐτὸν Ἀ. ἀφίστασιν παραχρήμα τοῖς ἰδίοις δαπανήμασιν. Generally it is ἀποστήσειν, as P. M. Meyer notes on P Giss I. 51<sup>20</sup>, where is a list of instances. Cf. P Lond 3<sup>27</sup> (B.C. 146 or 135) (= I., p. 46) ἐὰν δὲ μὴ ἀποστήσω, ἀποστήσω ἐπάναγκον, "if I do not repel him, I will do so under compulsion" (Ed.). In P Par 59<sup>2</sup> (B.C. 160) (= Witkowski<sup>2</sup>, p. 75) τὸν λόγον τῶν χαλκῶν (sc. λαβέ) ἀπέστηκα (δραχμὰς) ἢ ἀργυρίου (δραχμὰς) Δσξ, Grenfell-Hunt-Smyly and Wilcken suspect a mistake for ἀπέσχηκα: Witkowski objects that ἀπέχω would have been enough, and would render "solutum accepi." But ἀπέσχηκα is quite common. Witkowski shows that even in Homer ἀφίσταμαι could mean "solvo pecuniam debitam." It also means "renounce a claim to" or "give up occupation of," etc., c. *gen. rei*, with or without ἀπό: thus in P Grenf II. 28<sup>3ff.</sup> (B.C. 103) ἀφίσταται Σεννήσις . . . ἀπὸ τῆς ἐωνημένης ὑπ' αὐτῆς παρὰ Πετεαρσεμθῆως . . .

(τετάρτην) μερίδα ἀμπελῶ(νος) συνφύτου, the meaning seems to be that Sennesis "renounces" all claim to a piece of land she had sold to Petearsemtheus (but see the introduction to P Lips I. 1, and Wilcken in *Archiv* iv. p. 456). For a similar use of the middle cf. *OGIS* 763<sup>46</sup> (ii/B.C.) πειράσομαι καὶ νῦν τῆς τοιαύτης προθέσεως μὴ ἀφίστασθαι, and *Magn* 53<sup>65</sup> οὐθενὸς ἀποστήσεται τῶν ἀνηκόντων τῇ πόλει, *al.* For various uses of the intrans. active, cf. P Grenf II. 77<sup>9</sup> (iii/iv A.D.) ἀλόγως ἀπέστητε μὴ ἄραντες [τὸ σ]ῶμα τοῦ ἀδελφοῦ ὑμῶν, "you unfeelingly went off without taking your brother's body," but only (as appears later) his effects, P Lond 1209<sup>12</sup> (B.C. 89) (= III. p. 20) ὦτα ἀφέστηκότα, "ears standing out (from the head)," P Giss I. 9<sup>3</sup> τοῦ ἀνδρός μου . . . ἀποστάντ[ος] εἰς Ὀἶσιν ἐννορίας χάριν, BGU I. 159<sup>4</sup> (A.D. 216) ἀπέστ[η]ν τῆς κώμης, *OGIS* 654<sup>2</sup> (i/B.C.) τὴν Θηβαίδα [ἀ]ποστάσαν . . . νικήσας, BGU III. 920<sup>31</sup> (A.D. 180) οὐκ ἐξόντος μοι ἀποστήναι τῆς μισ[θ]ώσεως (cf. I Tim 4<sup>1</sup>), P Rein 7<sup>18</sup> (B.C. 141?) ἐμπλεκείς τέ μοι οὐκ [ἀ]πέστη εἰ μὴ ἠνάγκασε κτλ., "only left me after he had forced me to sign," etc. This last use, with which may be compared Lk 13<sup>27</sup>, etc., is seen in an incantation of the great Paris magical papyrus, 574<sup>1244</sup> (iii/A.D.) (= *Selections*, p. 114) ἔξελεθε δαίμον, . . . καὶ ἀπόστηθι ἀπὸ τοῦ δι(να), ἀρτι ἀρτι ἔρη.

## ἀφόβως.

P Tebt I. 24<sup>74</sup> (B.C. 117). P Ryl II. 62<sup>17</sup> (iii/A.D.) (a literary effort) ἄ. καὶ πεπαρησιασμένως (i. e. πεπαρρ.)

## ἀφοράω.

With ἀφορᾶν εἰς = "look away from [other things] to" in Heb 12<sup>2</sup>, Abbott (*Joh. Voc.* p. 28) aptly compares Epict. ii. 19, 29 εἰς τὸν θεὸν ἀφορῶντας ἐν παντὶ καὶ μικρῶ καὶ μεγάλῳ, and iii. 24, 16 where Epictetus says of Herakles' attitude to Zeus—πρὸς ἐκεῖνον ἀφορῶν ἐπραττεν ἂ ἐπραττεν. On the form ἀφίδω (Phil 2<sup>23</sup> N AB\* D\* FG 33) see *Proleg.* p. 44: in spite of Thackeray's note (*Gr.* p. 124 f.—which see for further exx.) we cannot allow the long-lost digamma any influence in determining this Hellenistic type—see Brugmann-Thumb p. 143, and further under ἔτος. In this word at any rate the levelling of ἀπιδεῖν to ἀφορᾶν is a certain explanation.

## ἀφορίζω.

BGU III. 915<sup>15,24</sup> (A.D. 49-50) τὰς ἀφωρισθείσας ὑπ' Ἐρμαίου (sc. ἀρούρας), *ib.* IV. 1060<sup>33</sup> (B.C. 14) τὸν ἀφωρικέ(τα) τὸ ἔδαφος, in a technical sense: cf. much earlier *OGIS* 620 (iv/B.C.) ἀφορίζαι αὐτῷ τέμενος. Similarly in Rev L ἡ ἀφωρισμένη was the part of the Libyan nome, the produce of which was reserved for Alexandria: see the editor's note, p. 169. For the word, as in Mt 13<sup>48</sup>, we may add a citation from the *Pelagia-Legenden*, p. 6<sup>5</sup>, μὴ με ἀφορίσης ἀπὸ τοῦ οὐρανίου σου θυσιαστηρίου. In *Kaibel* 244<sup>3</sup>, an epitaph from near Cyzicus, written in a conventional Doric, τῇ κάλλος ἀφώρισε Κύπρις ἐν ἀστοῖς means "set apart" as incomparable.

## ἀφορμή.

This Pauline word is well established in the vernacular with meanings varying from "incitement" or "prompting" (P Oxy II. 237<sup>vii.21</sup>, A.D. 186, ἐκ μη[τ]ρὸς ἀφορμῆς) to the

more ordinary "occasion" or "opportunity." Thus the edict of an Eparch of Egypt, P Oxy I. 34<sup>iii. 12 ff.</sup> (A.D. 127) runs τοῦ[ς] διὰ ἀπειθίαν κ[αί] ὡς ἀφορμὴν ζητοῦντας ἀμαρτημάτων[ν] τιμωρήσονται (see under ἀπειθεῖα). So in Caracalla's edict (A.D. 215), P Giss I. 40<sup>ii. 11</sup> ἵνα μ[ὴ] παρ' αὐτοῖς ἡ δουλίας αἰτία ἢ παρὰ τοῦ[ς] κακοήθεσιν ἐπιτη[ε]ίας ἀφορμὴ ὑπολειφθῇ. The last clause recalls Rom 7<sup>8</sup>, and other passages where ἀφορμὴ and ἀμαρτία are brought together. (Ζητεῖν ἀφορμὴν is a Western reading in Lk 11<sup>54</sup>). See also BGU II. 615<sup>8</sup> (ii/A.D.) ἀφορμὴν εὐρών (ἡ εὐρούσα) —a daughter "finds an opportunity" to write to her father, *ib.* 632<sup>11</sup> (ii/A.D.) καὶ γὰρ διὰ πᾶσαν ἀφορμὴν ο[ὗ]χ ὀκνῶ σοι γράψαι περὶ τῆ[ς] σωτηρίας μου καὶ τῶν ἐμῶν, "and on every opportunity I do not delay to write you regarding the health of myself and of mine," *ib.* III. 923<sup>22</sup> (i/ii A.D.) καλῶς οὖν ποιήσεις, ἐὰν εὐρης ἀφορμὴ[ν] διαγραφάμενος κτλ., P Strass I. 22<sup>20 f.</sup> (iii/A.D.) ἔχοντός τινος ἀφορμὴν κἂν βραχεῖαν δικαίαν κατοχῆς, "if any one has a just occasion of possession for however brief a period," and from the inscriptions *Priene* 105<sup>12</sup> (c. B.C. 9) δ'φελος εὐτυχεστέρα[ς] λάβοι[ς] ἀφορμὰς, and <sup>18</sup> ἵνα ἀφορμὴ γένοιτο τῆς εἰς τὸν Σεβαστὸν τιμῆς. The more literal sense of the word is seen in the iv/A.D. letter P Amh II. 143<sup>14 ff.</sup> μὴ θελήσης οὖν, κύριε, μῖνε (= μείναι) ἐκτὸς ἡμῶν αἰρίον διὰ τὴν ἀφορμὴν τοῦ ὕδατος εἶνα δυνηθῶμεν ποτίσαι τ[ὸ]ν μέγαν κλῆρον, "so please, sir, do not stay away from us to-morrow, because of the flow of water, so that we may be able to irrigate the large holding" (Edd.). It is common in Vettius, esp. with πράξεις or πραγμάτων: thus p. 238<sup>2</sup> περὶ τὰς πράξεις καὶ βιωτικὰς ἀφορμὰς. An apparently new verb ἀφορμάζεται is found in the late P Lond IV. 1360<sup>7</sup> (A.D. 710), in the sense of "make excuses" (Ed.). In MGr the noun means "occasion, cause."

## ἀφρός.

The adj. ἀφρίοντι, as an epithet of the sea, occurs in a late hymn to Isis, *Kaibel* 1028<sup>74</sup>. For the medical writers' use of ἀφρός (Lk 9<sup>39</sup>) see Hobart's plentiful evidence, *Med. Language of St Luke*, p. 17 f. The word is MGr.

## ἄφρων.

P Fay 124<sup>12</sup> (ii/A.D.) πᾶν γάρ μοι δοκεῖς ἄφρων τις εἶ[ναι], "indeed you appear to me to be quite mad" (Edd.) —a remonstrance addressed to a man who was defrauding his mother of some allowance. The adj. occurs in the literary P Grenf I. 1<sup>19</sup> (ii/B.C.) ἐὰν δ' ἐν προσκαθεῖ μόνον, ἄφρων ἔσει: see note.

## ἀφνυνόω.

Plummer on Lk 8<sup>23</sup> says the use = "fall asleep" is "medical and late": unfortunately he gives no evidence of the former (nor does Hobart mention it), but the citation from Heliodorus is to be noted. Lobeck *Phryn.* p. 224 gives others. The transference of an ἀπό compound from the end of an action to the beginning of it is seen also in ἀφξίς (q. v.): in neither case is Luke likely to have started the change of meaning, but our evidence is still scantier here than there.

## ἀφνυστερέω.

P Flor I. 3<sup>17</sup> (A.D. 301) ἐὰν δὲ ἀφνυστερή[σ]ωσι καὶ μὴ παραστήσωμε[ν] ἡ[μ]εῖς αὐτ[ο]ὺς τὸν ὑπὲρ αὐτῶν λόγον ὑπο-

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μ[εν]οῦμεν, "but if they fail, or if we do not make the arrangement, we hold ourselves responsible." A similar phrase is found *ib.* 34<sup>11</sup> (A.D. 342), P Lips I. 54<sup>14</sup> (c. A.D. 376), *ib.* 56<sup>19</sup> (A.D. 398), and PSI 86<sup>14</sup> (A.D. 367-75). P Lond 1166<sup>13</sup> (A.D. 42) (= III. p. 105) ἐὰν δὲ ἀφνυστερή τὸ βαλανεῖον κα[ύ]μασι, of a bath insufficiently warmed, gives us the word from the NT epoch itself.

## ἄφρωνος.

In *Syll* 802<sup>41</sup> (iii/B.C., from the Asclepieum of Epidaurus) one of the cures effected is that of a παῖς ἄφρωνος. For its application to a dumb idol in 1 Cor 12<sup>2</sup>, cf. *Kaibel* 402<sup>1</sup>, from Sebastopolis in Galatia, where the marble pillar is made to say Γαῖά με τίκεν (ἡ τίκεν) ἄφρωνος[ν]: now through the inscription it speaks. The word is MGr.

## ἀχάριστος.

In *Syll* 226<sup>159</sup> (Olbia, on Euxine—iii/B.C.) the verb ἀχαριστεῖν occurs in the normal sense: see also BGU IV. 1026<sup>xxii. 16</sup> (iv/v A.D. magical) τοὺς δὲ ἀπαλλαγέντος (ἡ -ας) καὶ ἀχαριστήσαντα[ς]. In P Grenf I. 52<sup>12</sup> (iii/A.D.) ἀχάριστον = "antidote" "id est sine gratia," as a Latin writer in Grenfell's note explains it, assigning a reason. A poem dated A.D. 94 (*Kaibel* 618, Ronie) is inscribed on the tomb of its precocious author, a boy of eleven: it has the line σπεῖρων εἰς ἀχάριστα μάτην θ' ὑπὸ κυφὸν ἄροτρον ταῖρον ὑποξέυξας. Vettius also may be cited for adj. and verb, and the abstract ἀχαριστία.

## ἀχειροποιήτος.

This negative of a well-warranted word is said by Grimm to exist neither in profane authors nor in LXX. Its appearance, therefore, at once in Mark and in Paul is—*valeat quantum*—support for the inference that a genuine Logion about a "house not made with hands" underlies the perversion of Mk 14<sup>58</sup>, and is quoted by Paul (and Heb 9<sup>11, 24</sup>): it would be probably a coinage for the occasion in the earliest source.

## ἀχρεῖος.

With Lk 17<sup>10</sup> may be compared the fragmentary P Par 68<sup>54</sup> ἀχρεῖους δούλους: see also P Magd 29<sup>8</sup> (B.C. 217) τόπ[ον] ὄντα καὶ μοι ἀχρεῖον καὶ στενὸν ἐπὶ μήκος δέδωκεν. The one occurrence of the adj. in NT may quite possibly be a mistaken gloss: the Lewis Syriac presumes simply δούλοῖ ἐσμεν, a very plausible reading.

Herwerden cites the abnormal feminine ἀχρεῖα from *IG Sept* 303<sup>10</sup> (iii/B.C.) φιάλην . . . ἀχρεῖαν.

## ἀχρεϊόω.

In *OGIS* 573<sup>16</sup>, a Cilician inscr. of i/A.D., it is forbidden μήτε ἀπαλειψαὶ μήτε ἀχρεῶσαι μήτε μετᾶραι the inscriptions and votive offerings of an adjoining temple. The verb occurs in a quotation of Vettius, p. 290<sup>1</sup>, where a king says ὁ τοιοῦτος . . . ἀτεκνος τῶν ἀναγκαίων στερηθῆσεται καὶ πάντα ἀχρεϊώσας τρόπον ἐπαίτου λήσεται.

## ἄχρηστος.

P Tebt I. 74<sup>36, 70, 75</sup><sup>58 86</sup> (both ii/B.C.) of "unproductive" land. So in CPHerm 7<sup>iii. 6</sup> (ii/A.D.), but *hiat contextus*.

It describes a pig in P Flor II. 127<sup>14</sup> (A.D. 256) ἀλλὰ καλὸν πάλιν ἔστω, μὴ ὥς πρῶν καὶ λεπτὸν καὶ ἄχρηστον. *Ib.* 185<sup>7</sup> (A.D. 254) κατεαγμένα καὶ ἄχρηστα, of panniers, and P Oxy X. 1346 (ii/A.D. ?) ἄχρηστος [γ]έγοναι (*l. γέγονε*), of a garment. *Cagnat* IV. 293<sup>14</sup> (Pergamon, B.C. 127-6) κατεφθαρμένον . . . καὶ] . . . γεγονὸς ἄχρηστον, of a gymnasium. The moral sense of the word comes out in P Oxy VII. 1070<sup>50ff.</sup> (iii/A.D.) μὴ ἀμελήσης μὴ ἄρα ποτὲ θέλης μ[ε]τὰ σ[ο]ῦ [Ἡρ]αεῖδι τὴν τήρησιν τῆς ὅλης οἰκίας παραδιδόναι ἀχρήστον οὐσης αὐτῆς, "do not neglect this, lest indeed you choose to hand over the keeping of the whole house to Heraïs, who is unworthy" (*Ed.*). The resemblance to Phileas<sup>11</sup> is obvious. Vettius (p. 62<sup>7</sup>) speaks of ἄχρηστα βρέφη.

## ἄχρη, ἄχρης.

No example of ἄχρης has yet been produced from the Ptolemaic papyri. In the Roman period both forms are found, their usage being apparently determined as a rule by the same considerations of euphony as in the NT. For ἄχρη οὐ cf. P Oxy I. 104<sup>18</sup> (a will, A.D. 96) ἄχρη οὐ ἐκπληρώσωσι ἀργυρίου δραχμαὶ τριακόσσιαι, BGU I. 19<sup>i.5</sup> (A.D. 135) ἄχρη οὐ γράψω τῷ κρατίστῳ ἡγεμόνι and P Oxy III. 507<sup>30</sup> (A.D. 169) ἄχρη οὐ ἀποδῶ σοι τὸ κεφάλαιον, etc. Without οὐ, cf. P Oxy III. 491<sup>8</sup> (A.D. 126) οὐδ' ἄλλως καταχρηματίζειν ἄχρη ἐκάτερος αὐτῶν πληρώσῃ ἔτη εἴκοσι πέντε, *ib.* IX. 1215 (ii/iii A.D.) (please come to me) ἄχρη τὰ πράγματα κατασταλῇ (*illit. letter*). For ἄχρης ἂν cf. BGU III. 830<sup>13</sup> (i/A.D.) ἄχρης ἂν σοι ἔλθω, *al.* "Ἄχρη of manner is illustrated by *Ostr* 1129<sup>5</sup> (A.D. 207) ἄχρη τοῦ ὀψωνίου, P Tebt II. 301<sup>21</sup> (A.D. 190) ἔσχον τούτου [τὸ ἔ]σον ἄχρη ἐξετάσεως, "I have received a copy of this for investigation" (*Edd.*). With the phrase ἄχρη τοῦ νῦν in Rom 8<sup>22</sup>, Phil 1<sup>5</sup>, cf. EGU I. 256<sup>9</sup> (time of Antoninus Pius) μέχρ[ι] τ[οῦ] νῦν :

ἄχρη is only an *ablaut* variant of μέχρι—see Brugmann-Thumb, p. 631.

## ἄχρυον.

A few citations suffice for this very common word, which survives in MGr. One shows that "bricks without straw" were as abnormal in the Ptolemaic period as in the days of the Exodus: P Petr II. 14 (2)<sup>12</sup> (as 'amended III. p. 139) shows directions ἐς τὰ ἄχρυα πρὸς τὴν πλινθοκλίαν. So in *Syll* 587<sup>73</sup> (B.C. 329-8, Attica) ἀχύρων σάκοι εἰς τὴν οἰκοδομίαν τοῦ τεύχους: Ditt. cites another Attic inscr. which mentions πηλὸς ἡχυρωμένος. This use of chaff was accordingly not limited to Egypt. The practice exemplified typically in the Ptolemaic ostrakon, *Ostr* 1168—λό(γος) ἀχύρου, an account for fuel εἰς τὰς καμείνους, and in BGU III. 760<sup>9</sup> (ii/A.D.) ἄ. τὰ καὶ χωροῦντα ἐς ὑπόκαυσιν τοῦ με[γά]λου γυμ(νασίου), P Fay *Ostr* 21 (A.D. 306) ἀχύρου καυσίμου σάκ(κον) ἄ—reminds us that (brickmaking apart) feeding the fire was the *normal use* of the "chaff." The stern theology of earlier days may have glossed the Baptist's words with Prov 16<sup>4</sup>!

## ἀψευστός.

P Lond 121<sup>570f.</sup> (magic, iii/A.D.) (= I. p. 102) ἐπὶ τῷ ἀχράντῳ φωτὶ ὀχοῦμενος ἀψευστός. The adverb is restored in BGU II. 432<sup>ii.1</sup> (A.D. 190) λεγομένο[ι] ἀψευστῶς πρὸς κτλ: cf. also the late P Lond IV. 1343<sup>9</sup> (A.D. 709) ἀψευστῶς καὶ ἀσυμπαθῶς. The passive adj. occurs in *Preisigke* 1070 (a προσκύνημα from Abydos) . . . καὶ ἀψευστον καὶ δι' ὅλης οἰκουμένης μαρτυρούμενον οὐράνιον θεὸν [Βησᾶν ἐ]δείξα[μεν, and P Leid W<sup>xvii</sup>. 42 ὁ ἔχον τὴν ἀψευστον ἀλήθειαν.

## ἄψυχος.

P Lond 121<sup>441f.</sup> (magic, iii/A.D.) (= I. p. 98) ἡσύχαζον ἀψύχοις τροφαῖς χρώμενος. It is MGr, = "lifeless."





# B

## Βάαλ—βαίνω

### Βάαλ.

Τῇ Βάαλ in Rom 11<sup>4</sup> is paralleled in LXX four times outside Prophets and Apocrypha, where it is feminine without variant: correct thus the note in *Proleg.*<sup>3</sup>, p. 59, where see also a reference to the usual explanation (Dillmann's).

### Βαβυλών.

P Iand 15<sup>iii.6</sup> (iv/A.D.) has Βαβ[υ]λ[ω]ν in a fragmentary context. See also P Flor II. 278<sup>ii.8</sup> (ii/A.D.), a letter addressed στρατ[η]γῶι Ἀραβία(ς), where he is instructed καμῆλους οὓς προσέ[τα]ξεν ἄρρενας καὶ ῥωμαλέους, δυναμένους ταῖς πορείαις ὑπηρετεῖν, ἡ αὐτὸς ἄγαγε ἡ διὰ τινος τῶν σῶν πέμψον εἰς Βαβυλώνα.

### βαδίζω.

For this common LXX verb reference may be made to P Par 51<sup>3</sup> (B.C. 160) (= *Selections*, p. 19) φμ[ην] βατ(= δ)ξεν με [ἀπ]ὸ λειβὸς ἕως ἀ[π]ηλυ[ώ]του, "I dreamt that I was going from West to East," P Lips I. 104<sup>29</sup> (c. B.C. 96-5) (= Witkowski<sup>2</sup>, p. 118) εἰκὴ ἐφ' ἀλλαχῇ βαδίετε, P Oxy IV. 743<sup>29</sup> (B.C. 2) τὸ βαδίσαι εἰς Τακόνα, and PSI I. 95<sup>9</sup> (iii/A.D.) κὰν σε δῇ (i. δέη) βαδίσαι εἰς . . . The subst. is found P Grenf II. 14 (δ)<sup>5</sup> (B.C. 264 or 227) ὄνους βαδιστὰς πέντε. In P Flor III. 376<sup>23</sup> (iii/A.D.) ὑπὸ τοὺς βαδιστὰς [ . . . has the note "sc. ὄνους": that the noun is really understood, and not latent in the hiatus, is shown by the word βαδιστηλάτας above (l. 12)—cf. P Tebt I. 262 (late ii/B.C.), PSI II. 205<sup>7</sup> (A.D. 295). A donkey was apparently regarded as "what will go," which is not a unanimously accorded estimate: does βαδιστής as epithet of ὄνος suggest that the verb connoted a kind of gait seen typically in a donkey? See also the editor's note on P Ryl II. 236<sup>8</sup> (A.D. 256).

### βαθμός.

The thought of a "vantage ground, a 'standing' (RV) a little, as it were, above the common level," which Hort (*Christian Ecclesia*, p. 202) suggests for this word in 1 Tim 3<sup>13</sup>, may be illustrated from the Mytilene inscription IG II. 243<sup>16</sup> τοῖς τὰς ἀξίας βασμοῖς ἀνελόγησε, "er wurde durch sein Verhalten dem Ehrenamte gerecht" (Nägeli, p. 26). See also R. M. Pope *Exp T* xxi. p. 112 ff. The word is found in the mystery religions, e.g. Reitzenstein *Poimandres* 13<sup>9</sup>, p. 343, ὁ βαθμὸς οὗτος, ὃ τέκνον, δικαιοσύνης ἐστὶν ἔδρασμα. Immisch in *Philologus* xvii. (N.F.) p. 33 n.<sup>1</sup> cites βαθμός as a technical expression in philosophy, denoting a step towards the goal, and compares Olympiodorus *Proleg.* (*Comm. in Aristotelem Graeca* XII. 1), ed. Busse, p. 9<sup>21</sup>, and *ib.* *Scholía in Platonis Phaedonem*, ed. Finckh, p. 3<sup>18</sup>.

The rule which the grammarians lay down that βαθμός is the Ionic form of the Attic βασμός (so Lob. *Phryn.* p. 324)

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is not borne out by the evidence of the inscriptions: see Thumb *Hellen.* p. 73.

### βάθος.

The literal meaning is illustrated by P Fay 110<sup>8</sup> (A.D. 94) σκάψον ἐπὶ βάθος, "dig a deep trench": cf. BGU II. 647<sup>13,25</sup> (A.D. 130) ἐπὶ βάθους, *ib.* IV. 1122<sup>16</sup> (B.C. 14) . . .] ἔχον τὸ καθήκον βάθος, of the setting of plants in trenches in a garden—cf. Mk 4<sup>5</sup>. The ordinary use in connexion with πλάτος is seen, e.g., in measurements for excavations in the construction of a canal, P Giss I. 42 (A.D. 117) *passim*, as <sup>5</sup> βο(ρρᾶ) ἐχόμε(να) σχοι(νία) δ ξύλ(α) ρξ[η], πλ(άτος) γ, βάθ(ος) ε, ν(αύβια) ξδ. Herwerden *Lex. s.v.* cites *Papiers du Louvre* (ed. Letronne) 64 (ii/B.C.) μή σ' ἐπὶ βάθος (= παντελῶς?) τοῦτο πεποηκέναι. The astrological use of β. to denote the space below the horizon out of which the stars rise (e.g. Dieterich *Mithrasliturgie*, p. 8<sup>8</sup>, ἐγὼ εἰμι σύμπαντος ὑμῖν ἀστὴρ καὶ ἐκ τοῦ βάθους ἀναλάμπων) may throw some light on Rom 8<sup>39</sup> (see Lietzmann in *HZNT ad loc.*). For the true "Greek" character of the Pauline phraseology in Rom 11<sup>83</sup> ὁ βάθος πλούτου κτλ., see Norden *Agnostos Theos*, p. 243 f.

### βαθύνω.

For this verb = "go deep," as in Lk 6<sup>48</sup>, we can only point to Philo I. 248, 15 (cited in Sophocles *Lex. s.v.*); see Radermacher *Gr.* p. 19, for other solitary instances of transitive verbs used intransitively.

### βαθύς.

For β. associated with time (class.), as in Lk 24<sup>1</sup>, cf. P Lips I. 40<sup>ii.10</sup> (iv/v A.D.) ὁπὲ πάνυ βαθ[ε]ίας ἐσπέρ[ας]. So in the fragment of an epithalamium (iv/A.D.), P Ryl I. 17<sup>6</sup>—

ὁμοφροσύνην δ' ὁπάσσειε  
ἤδη που θεὸς ἄμμι καὶ αὐτίκα τέκνα γενέ[σ]θαι  
καὶ πα[τ]ρ[ὸ]ν παῖδας καὶ ἐς βαθὺ γῆρας ἰκέσθ[αι].

It is applied to colour in P Lond 899<sup>4</sup> (ii/A.D.) (= III. p. 208) τὸ οὖν βαθύτερον (sc. πορφύριον) πεποίηται εἰς τὸ σπανου (?) καὶ τὸ δεύτερον εἰς τ[ὸ] ἀλλ[ο]. The comparative βαθύτερον is also found P Petr III. 43 (2) *recto* v. 12 (B.C. 245) (p. 121). Note a new compound, recalling the combination in Lk 6<sup>43</sup>, P Hal I. 11<sup>ii.83</sup> (iii/B.C.), where a πολιτικός νόμος is headed φυτ[εύ]σ[ως] καὶ οἰκοδομ[ί]ας καὶ β[αθ]ύορυ[γ]ής.

### βαίνω.

The simplex of this old verb, whose compounds are ubiquitous, has perhaps not quite disappeared from use, though not to be found in NT. Its present appears in Dt 28<sup>56</sup>, its perfect in Wisd (*hís*) and 3 Macc: cf. BGU IV.

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1192<sup>10</sup> (i/b.c.), where τῶν [μ]εν β[αι]νόν[των] τὴν ἀπα[ίτησιν] is read by Schubart, who regards the supplement as "unvermeidlich." Less noteworthy is its appearance in a long builder's specification for a temple at Lebeadea, *Syll* 540<sup>163</sup> (b.c. 175-1) βεβηκότας (sc. τοὺς λίθους) ἔλους ἀσχάστους, ἀνεγκλήτους κτλ.

### βαίον.

This word, apparently of Egyptian origin, which is found in Bibl. Grk only in 1 Macc 13<sup>51</sup>, Jn 12<sup>13</sup>, occurs in the late P Flor I. 37<sup>3</sup> (v/vi A.D.) δικαίῳ βαίῳ, of a palm branch used as a measuring rod. βαία is quoted in P Tebt II. p. 69 from a text edited by Wessely; and βαίων occurs in P Leid V<sup>ii.17</sup>, but with βαίς as nom. in preceding line. The form βαίον is presumed by the compounds βαιοφορεῖν and βαιοφορία: see P Tebt II. 294<sup>10</sup> (application for the purchase of a priestly office—A.D. 146), where the writer promises "to carry the β." and perform all the other needful offices, also 295<sup>11</sup> (A.D. 126-38) and 599 (ii/A.D.). For the form βαίς see P Lond 131 *recto*<sup>334</sup> (A.D. 78-9) (= I. p. 181) βαίς, P Oxy IX.1211<sup>8</sup> (ii/A.D.) βαίς χλωράς τς (cf. P Leid W<sup>vi.50</sup>—ii/iii A.D.—λαβὼν βαῖν χλωράν), and BGU II. 362 (A.D. 215) *ter* in the phrase ὑπὸ δένδρα καὶ βαίς: Wilcken *Chrest.* I. p. 128 prints [βαίς]—ought it to be acc. pl. βαίς? In view of the above evidence the word makes yet another deduction from the fast vanishing list of "bibl. and eccles." words in Grimm.

### βάλλω.

That the verb does not necessarily imply casting or thrusting with some degree of violence is clear already from the NT itself; and there are vernacular parallels to negative the assumption of "Jewish Greek." Thus in BGU II. 597<sup>4</sup> (A.D. 75) ἵνα βάλη τὸν μόσχον πρὸ τῶν προβάτων the verb does not suggest a violent "flinging" of the helpless calf before the ferocious beasts afterwards named. Cf. P Oxy VII. 1069<sup>28</sup> (iii/A.D.) κ[α]λὰ μέτρα αὐτῷ βαλέτωσαν, "let them put good measure into it" with reference to the making of a tunic, and *ib.* VI. 934<sup>9</sup> (iii/A.D.) μὴ οὖν ἀμελήσης τοῦ βαλεῖν τὴν κόπρον, "do not fail therefore to throw the manure on the land" (Edd.); cf. P Fay 118<sup>21</sup> (A.D. 110) βάλλωι ἐξ ἀρούρας εἰς τὴν Ψεννόφριν, "I am manuring six arourae at Psennophis" (Edd.). For a similar absolute usage see *Syll* 522<sup>7</sup> (iii/b.c.) θύειν δὲ τὸν μὲν βοῦν βεβληκότα, τὴν δὲ οἶν βεβληκ[υ]ϊαν, of animals that have "cast" their first teeth. A very curious absolute use occurs in *Syll* 389<sup>11</sup> (A.D. 129), where the Ephesians honour Hadrian as διδόντα τῇ θεῷ τῶν κληρονομίων καὶ βεβληκότων τὰ δίκαια: Dittenberger tentatively suggests that it may be a rendering of *bona caduca*, property without an heir. P Lond. 1177<sup>46</sup> (A.D. 113) (= III. p. 182) αἱ πλείω βληθεῖσαι [?] sc. ὕδατος χορηγία] βαλανεῖον Σενηριανοῦ will illustrate Mt 9<sup>17</sup> and other places where β. is used of liquids. With the phrase of Mt 5<sup>25</sup> etc. cf. P Tebt II. 567 (A.D. 53-4) εἰς δεσμευτήριον βληθήσεται. P Flor II. 148<sup>11</sup> (A.D. 266-7) τὰ δὲ τεμνόμενα φυτὰ εὐθὺς εἰς ὕδωρ βαλλέσθω ἵνα μὴ ξηρανθῇ, "be put in water that they may not wither," is a further instance of the unemphatic use. The intransitive βάλλειν, in NT found only in Ac 27<sup>14</sup>, occurs in a much milder sense in Epict. ii. 20. 10 βαλὼν κάθευδε καὶ τὰ τοῦ σκώληκος ποιεῖ, "lie down and sleep and play the part of the worm," *ib.* iv. 10. 29 τὶ οὖν οὐ

ρέγκω βαλὼν; and Enoch 18<sup>6</sup> ὅρη εἰς νότον βάλλοντα, (mis)quoted by Rademacher *Gr.* p. 18. For the aor. indic. ἐβλήθη used of present time in Jn 15<sup>8</sup> cf. *Proleg.* pp. 134, 247, and Abbott *Joh. Gr.* p. 327. On βεβλήσθαι, used of sick persons, as Mt 8<sup>14</sup>, Lk 16<sup>30</sup>, see Field *Notes*, pp. 7, 70.

βάλλω is the only verb to form a gerundive in NT, and that only once (Lk 5<sup>38</sup> βλητέον): the gerundive in -τέος is rare, though not unknown, in papyri, and is generally found in formulae, so that we should hardly credit it to popular speech.

### βαπτίζω.

As late as iv/A.D. the word is used in a magic papyrus, P Lond 46<sup>68</sup> (= I. p. 67) of a "submerged" boat—ἀπὸ νεναναγηκ(ότος) πλοίου ἀπὸ πάκτωνος βεβαπτισμ(ένου). Lucian *Timon* 44 makes the Misanthrope threaten ὠθεῖν καὶ ἐπὶ κεφαλὴν βαπτίζοντα. So in a fragment of Epictetus (Stobaeus no. 47—Schenkl p. 474), quoted by D. S. Sharp, *Epictetus and the NT*, p. 66, ὥσπερ οὐκ ἂν ἐβούλου ἐν νητὶ μεγάλῃ καὶ γλαφυρῇ καὶ πολυχρύσῳ πλέων βαπτίζεσθαι. With its use to express ceremonial ablution—as Lk 11<sup>38</sup> and the new Gospel-fragment P Oxy V. 840<sup>15</sup> μ[ε]ν[τε] μὴ τῶν μαθητῶν σου τοὺς πόδας βαπτισθέντων—we may compare another magic papyrus P Lond 121<sup>441</sup> (iii/A.D.) (= I. p. 98) λουσάμενος καὶ βαπτισάμενος. Our earliest quotation is from P Par 47<sup>13</sup> (c. B.C. 153) (= *Selections*, p. 22) κἂν ἰδῆς ὅτι μέλλομεν σωθῆναι, τότε βαπτιζόμεθα. The translation of the letter, which is very illiterate, is by no means clear, but βαπτιζόμεθα must mean "flooded," or overwhelmed with calamities. That the word was already in use in this metaphorical sense (cf. Diod. i. 73. 6), even among uneducated people, strikingly illustrates our Lord's speaking of His Passion as a "baptism" (Mk 10<sup>38</sup>).

### βάπτισμα.

The word is restored by the editor in the new fragment of an uncanonical Gospel, P Oxy X.1224, Fr. 2 *verso* 1.4 (iv/A.D.) τί β[ά]πτισμα καὶνὸν [κηρύσσειν (sc. φασίν)] "what is the new baptism that they say thou dost preach?"—where for β. κηρύσσειν he compares Mk 1<sup>4</sup>, and for the likelihood of questions concerning a "new baptism," Jn 4<sup>16</sup>. That the noun is "peculiar to NT and eccl. writ." (Grimm) is of course natural: the new use to which the verb was put as a *term. techn.* demanded a corresponding noun. The same may be said of βαπτισμός and βαπτιστής, which only occur certainly in Josephus's account of John the Baptist: see further *s.v.* βαπτισμός.

### βαπτισμός.

Grimm's statement that "among prof. writ. Josephus alone (*Ant.* xviii. 5. 2) uses the word, and of John's baptism" is traversed by the ordinary text of Plutarch's *Moralia*: see the *De Superstitione* 3, p. 166 A, where he names among superstitions πηλώσεις καταβορβορώσεις βαπτισμούς, ῥίψεις ἐπὶ πρόσωπον, αἰσχρὰς προκαθίσεις, ἄλλοκότους προσκυνήσεις. But, unfortunately, the word is only Bentley's emendation for σαββατισμούς, according to Bernadakis's apparatus—was the change necessary?

As distinguished from βάπτισμα in which the result is included, βαπτισμός is the act of immersion (Blass *Gr.* p. 62);



and hence in Heb 6<sup>a</sup> Chase (*Confirmation in the Apost. Age*, p. 44 f.) understands διδαχὴ βαπτισμῶν as = "the teaching about acts of washing," the exposition of the truths and spiritual principles embodied and expressed in the baptism of this disciple and of that."

### βάπτω.

In P Tebt II. 287<sup>a</sup> (A.D. 161-9) the fullers and dyers of the Arsinoite nome appeal against a tax that had been imposed upon their trades—οἱ μέν γ' ἐ[σι] γναφεῖς οἱ δὲ βαφεῖς τὴν ἐργασίαν, δίδονται δὲ ὑπὲρ τέλους κτλ. For the τέλος βαφεῖν see also *Ostr* 700, 1068 (both ii/A.D.), and 1516 (ii/B.C.). In P Par 52<sup>10</sup>, 53<sup>a</sup> (B.C. 163-2) βαπτὰ = "coloured garments": cf. P Oxy X. 1293<sup>24</sup> (A.D. 117-38) εἰς βαφὴν ἐρ[χ]ομαι, "wool to be dyed." A late instance of the verb in this sense may be cited from P Iand 17<sup>7</sup> (vi/vii A.D.).

The verb is restored by the editors in the uncanonical Gospel fragment, P Oxy V. 840<sup>43</sup> ἐγὼ δὲ καὶ οἱ [μαθηταί μου] οὐδὲ λέγεις μὴ βεβα[π]τίσθαι βεβ[α]μμεθα ἐν ὕδασι ζω[ῆς] αἰωνίου: cf. Epict. ii. 9. 20 ὅταν δ' ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου καὶ ἡρημένου, τότε καὶ ἔστι τῷ ὄντι καὶ καλεῖται Ἰουδαῖος, where βεβαμμένου seems to refer to baptism and ἡρημένου τὸ circumcision (see Sharp *Epictetus and the NT*, p. 134 f.).

### βάρβαρος.

For the contrast with Ἕλληνας see *OGIS* 765<sup>16</sup> (iii/B.C.) αὐτὸς δὲ ἀντετά[ξ]ατο πρὸς τοὺς βαρβάρους ἀ[τ]μ[ι]ζόντας τε ἡμᾶς . . . καὶ εἰς τοὺς Ἕλληνας [παρανομοῦντας], cf. 15, 16, 21, 32; *ib.* 763<sup>10</sup> (letter of Eumenes II., ii/B.C.) ἀναδείξας ἑμαυτὸν εὐεργέτην τῶν Ἑλλήνων πολλοὺς μὲν καὶ μεγάλους ἀγῶνας ὑπέστην πρὸς τοῦ[ς] βαρβάρους—apparently the Galatae, see Dittenberger's note, and for a similar reference *Magn* 46<sup>10</sup>. *Barber* is used in the same way by Egyptians to denote non-Egyptian peoples. In P Lond 410<sup>6</sup> (c. A.D. 346) (= II. p. 298) a mother beseeches Abinnaeus to release from service her son—ἀπῆλθεν οὖν μετὰ τὸν βάρβαρον. P Par 10<sup>9</sup> (B.C. 145) tells of a Syrian slave ἐστιγμένος τὸν δεξιὸν καρπὸν γράμμασι βαρβαρικοῖς, presumably Syrian. The more ethical sense of the word (as Ezra 21<sup>31(32)</sup>) may be illustrated from Aristas 122 τὸ τραχὺ καὶ βάρβαρον τῆς διανοίας.

### βαρέω.

The verb is only found in perf. pass. in LXX, and only twice (Exod 7<sup>14</sup>, 2 Macc 13<sup>9</sup>): see Thackeray *Gr.* i. p. 261. Similarly in NT we have only the passive, but the present and aorist are used. The record fits its early history, for βεβαρημένος is the oldest form after the Homeric βεβαρηώς; and Hippocrates is the first to use βαρέται. See Anz *Subsidia*, p. 266 ff. Instances of the active are late in appearing. Anz quotes Lucian's censure on βαρεῖν for βαρύνειν, and mentions *CIG* 5853<sup>15</sup> (A.D. 174) ἵνα μὴ τὴν πόλιν βαρῶμεν. MGr has βαρῶ, "strike," as well as βαρεῖσθαι, "be weary of" (Thumb *Handbook*, p. 321).

The use of the verb in the papyri tallies with this record. Thus P Tebt II. 327<sup>25</sup> (late ii/A.D.) γυνή οὐσα ἀβοήθητος πολλοῖς ἔτεσι βεβαρημένη, "a defenceless woman weighted with many years" (Edd.). P Oxy. VI. 939<sup>23</sup> (iv/A.D.) ἡρῖκα ἐβαρεῖτο τῇ νόσῳ. It becomes a formula in

a group of documents relating to taxation. P Giss I.4<sup>11</sup> (A.D. 118) αὐτοὶ τε βεβαρημένοι πολλῶι χρόνῳ δημοσίους [ . . . ], *ib.* 6<sup>7</sup> (A.D. 117) αὐτὸς δὲ βαροῦμαι τῷ ἐκφορῷ: so *ib.* 6<sup>11,10</sup>, two documents in *Archiv* v. p. 245 f., and another in P Ryl II. 96<sup>a</sup>, all with the same phraseology, and dated about the same time. Similarly P Brem 73<sup>5</sup> (in *Chrest.* I. p. 277) (c. A.D. 117) ὅπως μὴ βαρηθῶσιν ἡ παραπραχθῶσιν οἱ ἐγχώριοι ἢ συκοφαντηθῶσιν, *Syll* 418<sup>85</sup> (A.D. 238) ἐὰν βαρούμεθα (needlessly emended -ώμεθα), φευξόμεθα ἀπὸ τῶν οἰκείων (query οἰκ(ε)ίων?) καὶ μεγίστην ζημίαν τὸ ταμείον περιβληθήσεται, *ib.* 422<sup>3</sup> (iv/A.D.) ὁ νομίζων βαρῖσθαι δεῖ τοῦ δικαστοῦ. These illustrate the use in 1 Tim 5<sup>16</sup>: cf. also *CIG* 5853<sup>15</sup> (= *OGIS* 595<sup>15</sup>) as above. Other examples of the verb from the inscriptions are *Kaibel* 335<sup>4</sup> θνήσκω δ' οὐχὶ ν[ό]σῳ βεβαρημένος, 608<sup>6</sup> (iii/iii A.D.) κεῖτε δ[ὲ] γήρα βεβαρη[μ]ένος. In *Anth. Pal.* vii. 290 we have πυμάτω βεβαρημένου ὕπνω: cf. Mt 26<sup>48</sup>, Lk 9<sup>32</sup>. The curious list of prognostications to be drawn from involuntary twitchings, P Ryl I. 281<sup>64</sup> (iv/A.D.), has σφυρὸν εὐώνυμον ἐὰν ἄλῃται ἐν κρίσει βαρη[θ]εῖσθαι καὶ ἐκφεύξε-ται, "if the left ankle quiver he will be burdened with a trial, and will be acquitted" (Ed.). This metaphorical usage, as in 2 Cor 1<sup>6</sup>, 5<sup>4</sup>, may be further illustrated from P Oxy III. 525<sup>3</sup> (early ii/A.D.) where, with reference to a voyage he was undertaking, the writer complains—καθ' ἐκάστην ἡμέραν βαροῦμαι δι' αὐτὸν καὶ λείαν τῷ πράγματι καταξύομαι, "every day I am burdened on account of it and I am extremely worn out with the matter" (Edd.). Further instances of the active are P Oxy VIII. 1159<sup>2</sup> (late iii/A.D.) ἵνα μὴ βαρήσω αὐτῷ ὀψωνίου, "that I may not trouble him about provisions" (Ed.), and the late *ib.* I. 126<sup>8</sup> (A.D. 572), where one Stephanos undertakes βαρέσαι τὸ ἐμὸν ὄνομα, "to burden herself," with certain imposts hitherto paid by her father. See also *ib.* X. 1224 Fr. 2 recto<sup>11,2</sup> (uncanonical Gospel—iv/A.D.) με ἐβάρησεν, "overcame me," where the editor suggests φόβος or λύπη as a possible subject, as well as ὕπνος (cf. the citation from the *Anth. Pal.* above).

### Βαρνάβας.

As against the popular etymology given in Ac 4<sup>36</sup>, Deissmann has shown on the evidence of certain inscriptions that this proper name is Graecized from the Semitic בְּנֵי נְבוֹ = "Son of Nebo": see *BS* pp. 187 ff., 307 ff., *ZNTW* vii. (1906) p. 91 f. This derivation has been accepted by Dalman *Words*, p. 40 f., and G. B. Gray *Expt* x. p. 233 f.

### βάρος.

BGU I. 159<sup>3</sup> ff. (A.D. 216) (= *Chrest.* I. p. 486) μετὰ δὲ ταῦτα ἀναδο[θέντος] μου εἰς δη[μοσ]ίαν λειτουργίαν βαρυτάτην οὖσαν ἀπέστ[η]ν τῆς κώμης οὐ δυνάμενος ὑποστήναι τὸ βάρος τῆς λειτουργίας is a good example of the ordinary use of this noun with the corresponding adjective: cf. P Oxy VII. 1062<sup>14</sup> (ii/A.D.) εἰ δὲ τοῦτο σοι βάρος φέρει, "if it is troublesome" (Ed.). A "burden" of oppression is referred to in *Syll* 418<sup>67</sup> (A.D. 238) ἐπεὶ οὖν οὐκέτι δυνάμεθα φέρειν τὰ βάρη, and one of taxation in P Giss I. 71<sup>3</sup> (A.D. 117) ἐπεὶ οὖν ὁ κύριος ἡμῶν Ἀδριανὸς . . . ἐκούφισεν τῶν ἐγχωρίων τὰ βάρη καθολικῶς διὰ προγράμματος, ἀξίω τοιούτου ὄντος τοῦ βάρους κτλ. It denotes responsibility in *ib.* 191<sup>18</sup> (ii/A.D.) ἀλλὰ ὥς [καὶ ὁ] ἐνθάδε στρατηγὸς τοῖς ἀρχουσ[ι] ἐπιτίθησι τὸ βάρος, καὶ σὺ τὸ αὐτὸ ποιεῖ. In reference to moral



faults (cf. Gal 6<sup>2</sup>), see the Acts of the martyrdom of Christina, PSI 27<sup>7</sup> (v/A.D.) (as amended p. xi) βάρος πάσης ὀργῆς καὶ ἀτί[μ]ου σπέρματος. The word is found in the astrologer Vettius Valens, p. 292<sup>6</sup> ἐν συνοχαῖς καὶ βάρεσι γίνονται ἡ τραυμάτων περιπλοκαῖς: in the Index βάρος is rendered *molestia*.

### βαρύνω.

The replacement of this classical verb by βαρέω was progressive, as is seen in the fact that βαρύνω is common in LXX, but never occurs in the NT according to WH, except in its compound καταβαρύνω: the vernacular record of βαρέω (*g.v.*) makes this very clear. For the older word cf. P Tebt I. 23<sup>5</sup> (c. B.C. 119 or 114) καθ' ὑπερβολὴν (cf. 2 Cor 1<sup>8</sup>) βεβαρυνμένοι, "excessively vexed" (Edd.), P Oxy II. 298<sup>28</sup> (i/A.D.) περὶ Ἑρμοδώρου γράφε[ι]ς μοι λίαν αὐτὸν βαρύνομαι, "you write to me about Hermodorus that I am too severe with him" (Edd.), and OGIS 669<sup>5</sup> (i/A.D.) μὴ βαρυνόμενῃ καὶ αἰσχύῃ εἰσπράξῃ, *ib.*<sup>18</sup> ἵνα δὲ μηδαμὸν βαρύνῃ τὰς πρὸς ἀλλήλους συναλλαγὰς.

### βαρύς.

See the first reference *s.v.* βάρος and cf. P Tebt I. 52<sup>11</sup> (c. B.C. 114) δι (ἢ διὰ τό) με ἐν βαρυ[τέ]ρῃ ἀρρωστίᾳ κί[ε]σθαι, "since I am seriously ill" (Edd.). In P Goodsp Cairo 15<sup>15</sup> (A.D. 362) β. = "pregnant"—τὴν μὲν Τάησιν βαρεῖαν οὖσαν ἐκ τῶν πληγῶν αὐτῶν ἐξέτρωσεν (= -αν) τὸ βρέφος, "to Taesis who was pregnant they occasioned by their violence the miscarriage of her child" (Ed.): see *Archiv* iii. p. 116 on the passage. For the adverb see P Lond 42<sup>29</sup> (B.C. 168) (= I. p. 31) ἡ μήτηρ σου τυγχάνει βαρέως ἔχουσα.

### βασανίζω.

P Oxy VI. 903<sup>10</sup> (iv/A.D.) βασανιζόμενοι οὖν εἶπαν, "they under torture said"—of slaves. Cf. *Audolent* 1<sup>A.27</sup> (Cnidus tablet) μεγάλας βασάνους βασανιζόμενα, and the imprecatory tablet 35<sup>8</sup> μετὰ κυνῶν βασανίσαι in Bliss and Macalister, *Excavations in Palestine* (1902), p. 176. The verb also occurs *ter* in PSI I. 28, a magic tablet of iii/iv A.D.: another late instance is P Lips Inv 244<sup>8</sup> (in *Chrest.* II. p. 81) (A.D. 462) καὶ παρεκλήθη καὶ ἐκλείσθη εἰς [τ]ὴν δη[μο]σ[τ]ῆ[αν] εἰ[ς] [ρ]εκ[τ]ῆ[ν] τῶν χρεῶν ἔνεκα καὶ πολλὰ[.]. ἵον, ὅπερ ἀπηγορεύμενον τοῖς νόμοις, ἐβασανίσθη. A compound may be quoted from BGU IV. 1141<sup>47</sup> (B.C. 14), where ἐγὼ οὖν ἠρώτασα οὖν τὸν γέροντα is corrected above to ἐγβασανίσας οὖν ἠρώτων κατ' ἰδίαν. The curious imprecation in Wünsch *AF* no. 4 (iii/A.D.), where various infernal powers are invoked to prevent a rival's winning a horserace, has (v.<sup>65</sup>) βασάνισον αὐτὸν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν ἵνα μὴ νοῶσιν τί π[ο]ιώσιν.

### βάσανος.

The original sense of "touchstone," "test," appears in P Oxy I. 58<sup>28</sup> (A.D. 288), where provision is made that only such persons are appointed to certain offices as are in a position to stand the test—οἱ καὶ βασάνοις ὑποκείσονται. In P Leid W<sup>vii.26 ff.</sup> (ii/iii A.D.) λέγε· Κλύτι μοι, ὁ χρηστὸς ἐν βαζάνοις, βοήθησον ἐν ἀνάγκαις, ἐλεῆμων ἐν ὥραις βίαιος (i.e. -αις), πολλοὶ (i.e. -ὲ) δυνάμενος ἐν κόσμῳ, ὁ κτίσας τὴν ἀναγκή (καὶ) τιμωρίαν, καὶ τὴν βάσανον, Leemans renders *exploratio*. For the derived sense, reference may be made

to the fragment of a legal code of iii/B.C., P Lille I. 29<sup>i.22</sup>, where the judges are empowered to employ "torture" in the case of slaves giving evidence, should it be found necessary—τῶν δὲ δούλων τῶν μαρτυρησάντων, οἱ δικάσται τὴν βάσανον ἐκ τῶν σωμάτων ποιεῖσθωσαν, παρόντων τῶν ἀντιδίκων, ἐὰμ μὴ ἐκ τῶν τιθέντων δικαιωμάτων δύνωνται κρίνειν. So in a rescript of Augustus, *Syll* 356<sup>12</sup> (B.C. 6) ἐξετάσαι προστάξας . . . διὰ βασάνων = *quaerere tormentis*, of slaves after the murder of their master. See also the new uncanonical Gospel, P Oxy V. 840<sup>6</sup> κόλασιν ὑπομένουσιν καὶ πολ[λ]ὴν βάσανον, where the editors strangely remark that this use of β., as relating to punishment in the next world, is not found in NT; but cf. Lk 16<sup>23,28</sup>. Vettius Valens, p. 182<sup>19</sup>, has the phrase ψυχικὰς βασάνους: cf. p. 201<sup>32</sup> ἐπὶ βασάνῳ καὶ ζήμει καὶ κινδύνῳ, and p. 211<sup>28</sup> ὁδυνήραν ἐπάγρυπνον βάσανον.

### βασιλεία.

As *kingship* or *souvranty* in the abstract is necessarily the root meaning of this word, it is easy to see how the passage into the concrete could either be on the lines of our *dominion* (cf. "our Sovereign and his dominions"), or follow the outward and visible *sign of royalty*. All these three meanings are fully illustrated from the inscriptions by Dittenberger in the Index to *OGIS*, e.g. (1) 331<sup>40</sup> (ii/B.C.) ἡ ἔτει τῆς ἐκείνου βασιλείας, (2) 248<sup>15</sup> (ii/B.C.) μέχρι τῶν ὁρίων τῆς ἰδίας βασιλείας, and (3) 90<sup>43</sup> (Rosetta Stone, B.C. 196) τὰς τοῦ βασιλέως χρυσὰς βασιλείας δέκα. It is possible that some passages in the NT might gain in force if this last meaning "a sign of royalty" were substituted for "royalty" in the abstract—one might compare the line taken by the Revisers with ἔξουσία in 1 Cor 11<sup>10</sup>. But it may be doubted whether the change can be made very plausible in any case.

For β. in its original sense we may cite from the papyrus P Par 61<sup>6</sup> (B.C. 156) πάντας τοὺς ὑπὸ τὴν βασιλείαν δικαιοδοτεῖσθαι, P Tor I. 1<sup>vii.14</sup> (B.C. 114) τῶν μεγίστων βασιλέων ἀπολελυκότων τοὺς ὑπὸ τὴν βασιλείαν πάντας αἰτιῶν πασῶν. For the sense "reign" see P Oxy X. 1257<sup>7</sup> (iii/A.D.) ἐπὶ τοῦ (έτους) ᾧ έτους τῆς εὐτυχιστοῦ τῆς τούτης βασιλείας. Deissmann *BS*, p. 361f., compares with τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος (2 Pet 1<sup>12</sup>) the phrase ἐπὶ τῆς τῶν κυρίων Ῥωμαίων αἰώνιου ἀρχῆς in the decree of Stratonicea (*CIG* II. no. 2715a, b).

### βασιλῆος.

*Syll* 226<sup>45</sup> (iii/B.C.) πραθέντος τε τοῦ στόλου εἰς βασιλείαν, the palace of the satrap Saitaphernes. Dittenberger quotes Boeckh as arguing from the absence of the article that β. was here almost a proper name, as in Herod. iv. 20: D. however is not convinced that the reference is to the same place. P Petr II. 23 (2)<sup>1</sup> shows βασιλῆος qualifying γραμματεῦς, instead of the regular βασιλικός. In the magic papyrus P Lond 46<sup>48</sup> (iv/A.D.) (= I. p. 79) βασιλῆος is used with a symbol which the editor understands as = "sceptre": cf. Wisd 5<sup>16</sup> τὸ βασιλῆος τῆς εὐπρεπείας, "the crown of royal dignity."

### βασιλεύς.

In a letter written not later than B.C. 334 the title of βασιλεύς is adopted by Alexander the Great (*Priene* 1), and it was a favourite designation of his successors in the Syrian

and Egyptian monarchies. In this way it became familiar to the Jews of the Dispersion; and when found in the Septuagint as the translation of their vernacular title would be "instinct with present meaning and full of absorbing associations," as Hicks (*CR* i. p. 7) has pointed out. In the NT it was transferred to the Roman Emperor (1 Tim 2<sup>8</sup>, 1 Pet 2<sup>13, 17</sup>) in accordance with common usage, as borne out by the inscriptions, e.g. *IG* III. 12<sup>15, 17</sup> (time of Hadrian), *CIG* II. 2721<sup>11</sup> (time of the Antonines), and the other examples cited by Magie, p. 62. Similarly Deissmann (*LAE*, p. 367 f.) brings forward evidence to show that the full title βασιλεύς βασιλέων (as Rev 17<sup>14</sup>, 19<sup>16</sup>) was again "in very early Eastern history a decoration of actual great monarchs and also a divine title." The former has of course as its most obvious example the title of the Persian Kings, as at Behistan—*χδ̄αγαθίγα χδ̄αγαθιγανām*: cf. the verbal phrase in the next article. For the latter, cf. the occult document P Leid W<sup>xiv</sup>.<sup>8</sup> (ii/iii A.D.) ἐπικαλοῦμαι σε, βασιλεῦ βασιλέων, τῖραννε τυράννων, ἐνδοξο ἐνδοξοτάτων, δαίμων δαιμόνων, ἀλκιμε ἀλκιμοτάτων, ἅγιε ἁγίων. The similarity and at the same time contrast in the Christian usage would thus be full of significance to the Early Church, as in the case of the title κύριος (*q.v.*). On *OGIS* 35<sup>1</sup> (iii/B.C.) βασιλίσσαν Φιλωτέραν βασιλέως Πτολεμαίου (*sc.* II, Philadelphus), Dittenberger (p. 648) contests Strack's attempt to claim βασιλεύς as well as βασιλίσσα as a term applicable to non-regnant members of a royal family: he notes that there is all the difference between βασιλεύς and its feminine. Wilcken *Archiv* iii. p. 319 supports him, and notes inscriptions where βασιλεύς is promptly dropped when a mere H.R.H. is named after the king and his consort. He also commends Dittenberger's remark that Augustus and Augusta had the same difference after Domitian's time.

### Βασιλεύω.

A good example of the ingressive aorist is afforded by the new Agraphon as restored by the editors—P Oxy IV. 654<sup>8</sup> θαμβηθεὶς βασιλεύσει καὶ βασιλεύσας ἀναπαύσεται, "astonished he shall reach the Kingdom, and having reached the Kingdom he shall rest": see *Proleg.* p. 130. The verb is used to render the Persian title (see under βασιλεύς) in P Sa'id Khan 1 (a)<sup>1</sup> (B.C. 88) βασιλεύοντος βασιλέων Ἀρσάκου: 1 (δ)<sup>1</sup> and 2<sup>1</sup> (B.C. 22-1) have the same formula. CPHerm 125<sup>11, 3</sup> (A.D. 260-8) διατρίβοντός σο[υ] ἐπὶ τῆς βασιλευούσης Ῥώμης supplies an illustration for Rev 18<sup>7</sup>. For the relation of the Pauline conception of "the saint as king" (Rom 5<sup>17</sup>, 2 Tim 2<sup>12</sup>) to the Greek philosophic ideal, see Ramsay *Teaching*, p. 157 ff.

### Βασιλικός

is exceedingly common, but we may note P Petr III. 31<sup>5</sup> (B.C. 240) πορευομένου ἐπὶ τῆς βασιλικῆς ὁδοῦ as coeval with the almost identical phrase of the LXX in Num 20<sup>17</sup>. This phrase at a later time was used to render *via regalis*, a Roman road built by the Emperor: see Ramsay *CRE*, p. 32 ff., where a Latin inscr. from Pisidia brings the original back to the time of Augustus. The adj. is applied to the revenue in P Petr III. 26<sup>15</sup> ὁ πράκτωρ ὁ ἐπὶ τῶν βασιλικῶν προσόδων τεταγμένος, "the officer appointed to collect the royal revenues"; *Chrest.* I. 198<sup>19</sup> (B.C. 240) τῷ ἐμ. Βουβάστῳ βασιλικῶι θησαυρῷ. In a papyrus of

the latter half of ii/A.D., edited by Comparetti in *Mil. Nicole*, p. 57 ff., we find 17. 19 βασιλικῷ Ὀξύρυγγεῖτον. The editor remarks (p. 67) that in the absence of the Strategus his functions were fulfilled by his deputy, the βασιλικὸς γραμματεὺς. So P Oxy IX. 1219<sup>15</sup> (iii/A.D.) Ἀπ[ί]ωνα τὸν τοῦ Προσωπίτου βασιλικόν, "A. the basilicogrammateus of the Prosopite nome" (Ed.): the addressee, another Apion, held the same office in the Letopolite nome—cf. 1. 20 βασιλικῷ γρ(αμματεῖ). If we might apply the Egyptian analogy, we might assume that γραμματεὺς should similarly be supplied in Jn 4<sup>40</sup>; but the τις raises a difficulty. For the full title cf. *Chrest.* I. 224 (iii/B.C.), where a man registers his house πρὸς Καλλικράτην τὸν οἰκονόμον καὶ Ἰμοῦθην τὸν βασιλικὸν γραμματέα, etc. In *Chrest.* I. 308, an ostrakon of ii/B.C., a certain Psenchousis, apparently a clerk in the office of the royal οἰκονόμος, pays 2000 dr. into the bank ἀπὸ τιμῆς ὀθνίων βασιλικῶν τοῦ λᾱ (ἐτους): linen was a royal monopoly. There was in the imperial period a β. τραπέζιτης, as at Heptacomia in P Giss I. 59<sup>iii</sup>. 18 (A.D. 118-9). We need not illustrate such a word more fully, but we might quote *Syll* 846<sup>31</sup>. (B.C. 197-6) ἐπὶ τοῖσδε ἀπέδοτο Δαμέας ὁ παρὰ τοῦ βασιλέως Ἀττάλου ὁ ἐπὶ τῶν ἔργων τῶν βασιλικῶν Ἀρτεμιδώραν τὰν βασιλικὰν παιδίσκαν τῷ Ἀπόλλωνι τῷ Πυθίῳ for freedom. On νόμος βασιλικός in Jas 2<sup>8</sup> Deissmann refers to a heading probably added in the time of Trajan to an inscription at Pergamum containing the law of astynomy—τὸν βασιλικὸν νόμον ἐκ τῶν ἰδίων ἀνέθηκεν, "he set up the royal law out of his own means." This designation of the law as "royal," because made by one of the kings of Pergamum, points, he thinks, to a similar reference in the first place to the *origin* of the law in the James passage (see *LAE*, p. 367, n.<sup>3</sup>). Grimm notes that the phrase is applied to τὸ ὁρθόν in Plato.

### Βασίλισσα.

This characteristic Κοινή form was borrowed by Attic from B.C. 307 down: see Meisterhans *Gr.* p. 101, and cf. Thumb *Dial.* p. 380. The suffix was probably of Macedonian origin, and therefore not Greek at all (Brugmann-Thumb *Gr.* p. 214, where references are given to literature on the subject: add Glaser, *De ratione*, p. 18). It was the regular term for the wife of the ruling sovereign: see, e.g. P Petr I. 19<sup>23</sup> (B.C. 225) βασιλέα Πτολεμαῖον . . . καὶ βασιλίσσαν Βερενίκη, P Eleph 23<sup>10</sup> (B.C. 223) ὁμνῶ βασιλέα Πτολεμαῖον . . . καὶ βασιλίσσαν Βερενίκη, P Par 38<sup>1</sup> (B.C. 160) βασιλεῖ Πτολεμαῖῳ καὶ βασιλίσσῃ [Κλεο]πάτρῃ τῇ ἀδελφῇ, and P Grenf II. 15<sup>11</sup> (B.C. 139). In *Syll* we find it in 183<sup>8</sup> (end of iv/B.C.) of the wife of Demetrius Poliorcetes, and in five inscr. of iii/B.C. In *OGIS* 35<sup>1</sup> (B.C. 285-47) βασιλίσσαν Φιλωτέραν, the title is given to the unmarried sister of King Ptolemy II, a proof, according to Wilcken (*Archiv* ii. p. 541), that amongst the Ptolemies the title was from the beginning purely titular. A similar inscription from Schedia (east of Alexandria), belonging to the reign of Ptolemy III., has the further interest that it contains the earliest known reference to a Jewish proseucha in Upper Egypt—ὕπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης ἀδελφῆς καὶ γυναικὸς καὶ τῶν τέκνων τὴν προσευχὴν οἱ Ἰουδαῖοι: see *Archiv* ii. p. 541 with Wilcken's note. It should be noted, however, that προσευχὴν here may simply = "prayer," answering to the heathen τὸ προσκύνημα.



## βάσις.

The word is common in the inscriptions for the "base" of a statue, e.g. *OGIS* 705<sup>8</sup> (ii/A.D.) τὸν ἀνδριάντα σὺν τῇ βάσει ἀνέθηκε, *Magn* 92<sup>b</sup>.<sup>17</sup> τὸ δὲ ψήφισμα τὸδε ἀναγραφῆναι εἰς τὴν βάσιν τῆς εἰκότος τῆς Ἀ[πο]λλοφάνου. See also P Lond 755 *verso*<sup>8</sup> (iv/A.D.) (= III. p. 222) β[ά]σεις καὶ κεφαλίδες, "base mouldings and capitals" of pillars, P Grenf I. 14<sup>15</sup> (B.C. 150 or 139) βάσιν λυχνί(ου), *Syll* 540<sup>103</sup> (B.C. 175-1) ἐργᾶται (sc. a builder contracting for a temple) τῶν λίθων πάντων τὰς βάσεις ὀρθάς, ἀστραβεῖς, ἀρραγεῖς κτλ, *ib.*<sup>181</sup> τῶν λίθων πάντων τοὺς ἄρμους καὶ τ[ὰς] β[ά]σεις, 588<sup>187</sup> (c. B.C. 180) λαμπὰς χαλκῇ ἐπὶ βάσεως, etc. The medical use of β. = "foot" in Ac 3<sup>7</sup> is illustrated by Hobart, *Medical Language of St Luke*, p. 34f. It may have this meaning in the great magical papyrus, P Lond 121<sup>518</sup> (iii/A.D.) (= I. p. 101) παρέστω σοι τοῖς δυοῖ βάσεων σκιαθι. Its geometrical meaning, as the "base" of a triangle, appears with fragmentary context in P Brit Mus 372<sup>80</sup> (ii/A.D.), printed in P Tebt II. p. 339ff., a land survey.

## βασκαίνω.

The popular belief in the power of the evil eye (cf. Deut 28<sup>54</sup>, Sir 14<sup>8,9</sup>), underlying the Pauline metaphor in Gal 3<sup>1</sup>, is well illustrated by the common formulas in closing greetings, e.g. P Oxy II. 292<sup>12</sup> (c. A.D. 25) (= *Selections*, p. 38) πρὸ δὲ πάντων ὑγιάνειν (= -αίνειν) σε εὐχ[ο]μαι ἀβασκανῶς τὰ ἀρίστα πράττων, "but above all I pray that you may be in health unharmed by the evil eye and faring prosperously," *ib.* VI. 930<sup>23</sup> (ii/iii A.D.) ἀσπάζονται σε πολλὰ αἱ ἀδελφαί σου καὶ τὰ ἀβάσκαντα παιδία Θεωνίδος, and similarly P Fay 126<sup>10</sup>, P Lips I. 108<sup>9</sup> (both ii/iii A.D.). Cf. the opening salutation in BGU III. 811<sup>4</sup> (between A.D. 98 and 103) πρῶ (i.e. πρὸ) μὲν πάντων ἀναγκαῖον δι' ἐπιστολῆς [s] σε ἀσπάζεσθαι καὶ τὰ ἀβάσκαντα [δ]οῦ[ν]αι. For the subst. βασκανία (as *Wisd* 4<sup>12</sup>) cf. the new compound προβασκανία in the vi/A.D. Christian amulet edited by Wilcken *Archiv* i. p. 431 ff. (= *Selections*, p. 132 ff.)—<sup>7</sup>ff. ὅπως διώξης ἀπ' ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας, "that thou mayst drive from me thy servant the demon of witchcraft." The adj. βάσκανος is found in Vettius Valens, pp. 2<sup>2</sup>, 358<sup>6</sup>, and in *IosPE* i. 22<sup>31</sup> (Minns, p. 644) ὑπὸ τοῦ βασκάνου δαίμονος ἀφῆρέθη. The relation of the word to the certainly identical Lat. *fascinum* is accounted for by the consideration that a word of magic was likely to be borrowed by Greek from Thracian or Illyrian, where original *dh* (Lat. *f*) passed into *δ*: see Walde *Lat. etym. Wörterbuch*, s.v.

## βαστάζω.

The meaning *lift* occurs in P Ryl II. 81<sup>6</sup> (c. A.D. 104), where the θύραι of sluices (apparently) ἐφ' ὅσον οἱ κατασπορεῖς ἤθελον ἐβαστάχθησαν, "as much as the inspectors of sowing wished" (Edd.). *Carry*, in the figurative sense = *endure*, appears in a formula about taxation, as P Brem<sup>9</sup> (A.D. 117) (= *Chrest.* I. p. 415) ἐπεὶ οὖν αὐταὶ οὐ βαστάζουσι τοσούτο τέλοςμα: so in P Ryl II. 96<sup>8</sup> and the other contemporary papers named in the introduction there. Note here Epict. i. 3. 2 οὐδεὶς σου τὴν ὀφρὺν βαστάσει, "will endure your cheek" (!) (Hort says this is "the only

known passage at all approaching" Rev 2<sup>2</sup>.) Nearer the literal sense, and illustrating distantly Ac 9<sup>15</sup>, is P Oxy X. 1242<sup>1,17</sup>, an interesting document of early iii/A.D., where Trajan is said to have granted an audience to rival Greek and Jewish emissaries from Alexandria, ἕκαστοι βαστάζοντες τοὺς ἰδίους θεούς. To the same heading may be referred its use in Gal 6<sup>17</sup>, for which Deissmann (*BS*, p. 352 ff.) refers to a bilingual (Demotic and Greek) papyrus of iii/A.D. now in the Leiden Museum. The papyrus contains a spell in which the words occur βαστάζω τὴν ταφήν τοῦ Ὀσίρεως . . . ἐάν μοι ὁ δεῖνα κόπους παράσχη, προσ(τ)ρέψω αὐτὴν αὐτῷ, "I carry the corpse of Osiris . . . should so-and-so trouble me, I shall use it against him." Just, that is, as the βαστάζειν of a particular amulet associated with the god acts as a charm against the κόπους παρέχειν of an adversary, so the Apostle finds himself protected against similar attacks by "bearing" the στίγματα Ἰησοῦ. From *carry* is developed *carry away*, which is the commonest meaning. Thus *Cagnat* IV. 446, an inscr. of Roman age, where the Pergamene demos honour C. Julius Maximus σημειῶι ἀβαστάκτωι, "ornatus insigni 'quod tolli non poterat,' fortasse purpura perpetua" (Ed.). So very often in papyri. P Fay 122<sup>8</sup> (c. A.D. 100) ἐά[σ]ας αὐτὸν βαστάζει ἀρτάβας ἑκοσι ὀκτώ, "allowing him to carry off 28 artabae." P Ryl II. 168<sup>11</sup> (A.D. 120) βαστάξεις ἐκ τῆς κοινῆς ἅλωι πάντα, "you shall carry it all from the common threshing-floor" (Edd.): cf. P Thead 5<sup>12</sup> (A.D. 338). Similarly P Oxy III. 507<sup>29</sup> (A.D. 169) ὅνπερ χόρτον οὐκ ἐξέσται μοι βαστάζει οὐδὲ πωλεῖν οὐδὲ ὑποτίθεσθαι, "it shall not be lawful for me to remove or sell or pledge this hay" (Edd.), *ib.* 522<sup>4</sup> (ii/A.D.) φορέτρο(ν) (πυροῦ) (ἀρταβῶν) ρῶα βασταχθ(εῖσων), "carriage of 171 artabae of wheat transported" (Edd.). With personal object, P Amh II. 77<sup>22</sup> (A.D. 139) ἀμφότεροι βία βαστ[τ]άξαντές με εἰσῆνεγκαν εἰς τὸ λογ[ι]στήριον τοῦ ἐπιτρόπου τῶν οὐσιῶν, "taking me up by force they together carried me to the counting-house of the superintendent of the domains" (Edd.). This is of course capable of meaning, in contrast to the use named later, a perfectly legitimate action: cf. P Iand 9<sup>13</sup> (ii/A.D.) σ[ὺ] ὅν βάσταξε (sc. -αι) λυτὸν δ' ἂν ἐτιο[ν] ἦ] τῆς κρίσεως, "tu autem tolle porro, quaecumque causa est iudicii" (Ed.). The firmly established vernacular use determines the meaning of Mt 3<sup>11</sup> as "whose sandals I am not worthy to *take off*": the phrase is an excellent example of Mt's skilful abbreviation, for one word fully expresses all that Mk 1<sup>7</sup> tells us in four. Citations multiply for the meaning "pilfer," as in Jn 12<sup>6</sup>, especially in papyri of ii/A.D.—P Tebt II. 330<sup>7</sup> (ii/A.D.) εὐρον τὴν οἰκίαν μου σεσυλημένην τῆς καὶ πάντα τὰ ἐνδον ἀποκείμενα βεβασταγμ[έ]να, *ib.* 331<sup>11</sup> (c. A.D. 131) ἐβ[ά]σταξαν ὅσα κιθῶνα καὶ ἱμ[ά]τιον λευκά: both petitions to the strategus complaining of robbery. Similarly P Oxy I. 60<sup>4</sup> (A.D. 190), BGU I. 46<sup>10</sup> (A.D. 193), *ib.* 157<sup>8</sup> (ii/iii A.D.), etc. In MGr the verb has added a new intransitive meaning, "wait, hold out": see Thumb *Handbook*, p. 322, Abbott *Songs*, p. 261. The flexion of the verb differs curiously in the papyri and in NT. In the former the guttural forms, ἐβάσταξα, etc., prevail almost without variant, as will be seen from our quotations, and from the list in the editor's note to P Hamb. I. 10<sup>13</sup>. In NT the aorist is ἐβάσταξα. It will be noticed that our citations are later than NT: the verb does not seem to have entered the



vernacular in Egypt during the Ptolemaic period. In that case the late guttural flexion would be an analogy product (cf. the double forms from ἀρπάζω, etc.), confined at first to a limited area. Except in Rev 2<sup>2</sup> βαστάζει P I 38 81, ἐβάσταξας Jn 20<sup>16</sup> W, and Lk 11<sup>46</sup> δυσβάστακτα, the NT has only the dental forms, as in older Greek from Homer down. We can only support these in Egyptian vernacular from BGU I. 195<sup>32</sup> (A.D. 161) ἐβάσ[τ]ασεν, P Leid W<sup>1.22</sup> (ii/iii A.D.) βαστάσας, and P Flor I. 59<sup>7</sup> (iii/A.D.) ἐβάστασεν.

### βάτος (1)

in the sense of "bush" is feminine in Lk 20<sup>37</sup>, Ac 7<sup>35</sup>, but masculine in Mk 12<sup>26</sup> in accordance with the LXX usage (Exod 3<sup>3ff.</sup>, Deut 33<sup>16</sup>), which Thackeray (*Gr. i.* p. 145) describes as apparently "vulgar and Hellenistic." See, however, Moeris p. 99, who regards ἡ β. as ἐλληνικῶς, and ὁ β. as αἰγικῶς. The only passage we can cite, P Lond 121<sup>460</sup> (iii/A.D.) (= I. p. 99) θὲς ὑπὲρ βάτον, throws no light on the gender: since the context is a φάτρων κάλλιστον, in which kind of literature "meaning is no great matter," βάτον may as well be a Hebrew measure as a bramble-bush. H. A. A. Kennedy (*Sources of NT Greek*, p. 78) includes βάτος in a list of Biblical words for which Aristophanes is practically the only earlier authority. But we must remember Homer (*Od.* 24<sup>230</sup>). Kaibel has two epitaphs from Italy of the imperial age: 546<sup>6</sup> οὐ βάτοι, οὐ τρίβολοι τὸν ἐμὸν τάφον ἀμφὶς ἔχουσιν, and 548<sup>2</sup> ἀνθεα πολλὰ γένοιτο νεοδημήτω ἐπὶ τῷ μῶ, μὴ βάτος αὐχμηρή, μὴ κακὸν αἰγίπυρον.

### βάτος (2)

This Hebrew loanword (נַבְתָּ) is rather strangely transliterated βάδος in Hesychius, who implies that this was commoner than βάτος: perhaps the fact that δ was now generally spirantised (like *th* in *bathe*) made it seem nearer than τ to the Hebrew letter. See Tischendorf on Lk 16<sup>8</sup>: το ΝΛΧ, which spell with δ, must now be added W.

### βάτραχος.

The γλώττα βατράχου forms an ingredient in the 4th century magical charm P Lond 46<sup>294</sup> (iv/A.D.) (= I. p. 74). The Ionic form βάθρακος appears twice in *ib.* 124<sup>31f.</sup> (iv/v A.D.) (= I. p. 122), and survives in MGr βάθρακας.

### βαττολογέω.

In D this word is βαττολογέω, the form of which suggests an approximation towards the Latin *blatero*—[query cf. provincial English *blether*, with same meaning, both starting from \**mlatero*]. The Latin text (*d*) has not the word, so that if Latin influence is recognizable here it must lie somewhere in the complex history of the Bezan text itself. Βαττολογέω may be by haplogy for βατταλογέω, in which some connexion may be suspected with Βάτταλος on the one side, the nickname of Demosthenes, and Aramaic *battal* ("leer, nichtig," says Wellhausen on Mt 6<sup>7</sup>) on the other. Whether Greek or Aramaic, or neither, is the borrower, we must not stay to ask. If the great orator was thus nicknamed because of the torrent of words at his command, which made envious rivals call him "the gabbler," it will fit his case better than the highly im-

probable "stammering" connexion, and will suit the ἐν τῇ πολυλογίᾳ by which the verb is explained in Mt 6<sup>7</sup>. (See Holden on Plutarch's *Demosthenes*, ch. iv.)

### βδέλλιον,

which figures twice in the Pentateuch according to Aquila, Symmachus and Theodotion, appears doubtfully in P Oxy VIII. 1142<sup>3</sup> (late iii/A.D.), where Hunt conjectures it for βρέλλιον because in Galen as in the papyrus it stands next to ὄνυξ: he renders "sweet gum (?) . . . , onyx-shell." The form βδέλλη occurs in P Lond 121<sup>434</sup> (iii/A.D.) (= I. p. 98) ζμόρνα βδέλλης.

### βδέλυγμα

is "a bibl. and eccl. word" in Grimm, and we are not able to challenge its right to a place in this greatly reduced category. But it is almost as much a part of the verb as βδελυκτός, which likewise has independent status on Grimm's page. The verb having appealed to the LXX translators as an excellent rendering of נִשְׁקָה and other Hebrew verbs, it was inevitable that when a derived noun was wanted the regular formation should have been adopted or coined. Probably any Greek writer who wanted to express the idea of τὸ ἐβδελυγμένον would have done the same without hesitation.

### βδελύσσομαι.

Phrynichus (ed. Lobeck), p. 226, extols this word as Attic as compared with the vulgar σικχαίνομαι (MGr σιχαίνομαι), but it is by no means confined to Attic writers, as Nägeli (p. 15) has pointed out: cf. Thumb *Hellen.* p. 80. *Pelagia-Legenden*, p. 9<sup>o</sup> μὴ βδελύξῃ με τὴν βερυπωμένην ἀλλὰ κάθαρόν με ἐν τῇ κολυμβήθρᾳ τοῦ ἁγιάσματος.

### βέβαιος.

Deissmann (*BS*, p. 104ff.) has shown very fully how much force the technical use of this word and its cognates to denote legally guaranteed security adds to their occurrence in the NT. Thus with the use of this adjective in Rom 4<sup>16</sup>, 2 Cor 1<sup>7</sup>, we may compare P Amh II. 85<sup>21</sup> (A.D. 78) where, in an application for a lease, provision is made that if no objection is raised "the lease may remain guaranteed to us for the period of five years without change"—μῆνιν ἡμῖν ἢ μίσθωσις βεβαία ἐπὶ τὸν πενταετ[ῆ] χρόνον ἀμεθεστότους (L -οις). P Strass I. 22<sup>23</sup> (iii/A.D.) ἔχειν τ[ὸ] βέβαιον τοὺς κατασχόντας, "that those who have obtained possession may be secured in it," P Oxy IX. 1200<sup>29</sup> (A.D. 266) ἔτι τε καὶ παρέξομαι σοι βέβαια διὰ παντὸς ἀπὸ πάντων πάσῃ βεβαίωσει, "and I will further guarantee the property always against all claims with every guarantee" (Ed.), BGU IV. 1116<sup>84</sup> (B.C. 13) ποιούντος δὲ αὐτοῦ ἑκάστα ἀκολ(ούθως) καὶ τῇ(ν) Ἀντω(νίαν) Φίλη(μάτιον) βεβαίαν αὐτῷ παρέχεσθαι τῇ(ν) μίσθω(σιν), *ib.* 1127<sup>16</sup> (B.C. 18) παρέχεσθαι τὴν παραχώρησιν βεβαίαν. So from inscr. *OGIS* 669<sup>35</sup> (i/A.D.) ὦν βεβαίαν δεῖ τὴν πρωτοπραξίαν φυλάσσειν. It will be noticed that ἔχω and παρέχομαι tend to associate with the adjective: cf. Heb 3<sup>14</sup>, 6<sup>18</sup>, 2 Pet 1<sup>18</sup>. We need not multiply citations for a common word, unless we should give an instance with the negative: P Tor I. 111<sup>10</sup> (B.C. 116) (= *Chrest.* II. p. 32) αἰσθομένη ὥς οὐθὲν εἶχεν βέβαιον.

βεβαίω.

The verb is very common in the juristic sense noted under βεβαιός: see e.g. P Petr III. 74(a)<sup>8</sup> βεβαιώσω σοι, "I shall give you a guarantee," P Amh II. 95<sup>10</sup> (A.D. 109) ἐὰν δὲ ἐπέλθῃ ἢ μὴ β[ε]βαιώσω, ἢ τ' ἔφοδος [ἄκυρος] ἔστ[ε]ω, "if I make a claim or fail to guarantee the sale, the claim shall be invalid" (Edd.), P Fay 92<sup>19</sup> (A.D. 126) βεβαιώσιν π[ά]σῃ βεβαιώσει, "will guarantee the sale with every guarantee." Note also the recurrent formula in which a vendor promises βεβαιούν καὶ πάντα τὸν ἐπελευσόμενον ἀποστήσειν παραχρήμα τοῖς ἰδίοις δαπανήμασιν: so BGU IV. 1131<sup>25</sup> (B.C. 13) etc. Hence it is that Paul, associating β. with another legal term ἀρραβών (see *s.v.*), the guaranteeing the delivery of something of which the earnest has already been paid, can describe the relation of God to believers in 2 Cor 1<sup>21</sup> f.: Deissmann *BS*, p. 230, quotes BGU II. 446<sup>18</sup> (A.D. 158-9) (= *Chrest.* II. p. 295) στερικεῖσθαι (*i.e.* στερίσκεσθαι) αὐτὸν τοῦ ἀρραβώνος, ἐτι δὲ καὶ βεβαιώσιν (fut. inf.) αὐτὴν Σωτηρίαν τὰ κατὰ τ[αὐτήν] τὴν ὁμολογίαν πάσῃ βεβαιώσει. For the possibly weaker sense of "accomplish," "fulfil" in Rom 15<sup>8</sup> Rouffiac (p. 48) cites *Priene* 123<sup>9</sup>, where a magistrate, having promised on entering on office to make a distribution of beef, ἐβεβαίωσεν δὲ τὴν ἐπαγγελίαν παραστή[σ]ας μὲν τοῖς ἐντεμενίοις θεοῖς τὴν θυσίαν, "fulfilled his promise by making a sacrifice to the gods (and distributing the flesh to those entered on the list)." Cf. BGU IV. 1073<sup>13</sup> (A.D. 275) (= *Chrest.* II. p. 219) καὶ κατὰ τὰ εἰδισμένα προσκυνήσαντες τὰ δέια (ἡ θεία) ἐτι μᾶλλον ταῦτα αὐτῷ ἐβεβαίωσαν. Another instance of a less technical use is in P Oxy VIII. 1119<sup>17</sup> (A.D. 254) διαδεξάμενοι τὴν βασιλείαν τὴν ὑπάρχου[σ]αν ἡμῖν καὶ ἐν τούτῳ ἄδιαν ἐ[β]εβ[α]ίωσαν πολλάκις, "[Hadrian's] successors on the throne often confirmed our immunity in this respect" (Ed.).

βεβαίωσις.

To the use of this word in P Fay 92<sup>19</sup> already cited *s.v.* βεβαιώω we may add P Giss I. 51<sup>10</sup> (A.D. 202) βέβαιον διὰ παντὸς ἀπὸ πάντων π[ά]σῃ βεβαιώσει, PSI I. 79<sup>17</sup> (A.D. 216-7) βεβαιώσω σοι τὴν πράσιν π[ά]σῃ βεβαιώσει. For π[ά]σῃ βεβαιώσει καὶ ἀπὸ δημοσίων as denoting that the object sold is guaranteed as owing nothing to the fiscal authorities, see BGU I. 153<sup>23</sup> (A.D. 152). Deissmann *BS*, p. 104 ff., has an interesting exposition showing how the technical term *eis* βεβαίωσιν, the antithesis of *eis* ἀθέτησιν, was adopted by the LXX from legal phraseology in Lev 25<sup>23</sup>, not to render תְּהִיבָה exactly, but to give the general sense, "the ground belongs to Yahweh—therefore it may not be sold *absolutely*," by a legally defined sale. So again in Heb 6<sup>18</sup> "for a legal guarantee." He cites P Par 62<sup>11</sup>. 8 (ii/B.C.) . . . ]τοι *eis* τὴν βεβαίωσιν ὑποθήκας [ . . . , and shows that it survived even till A.D. 600. The forensic flavour of the word is noted as still discernible in Phil 1<sup>7</sup>—"this defence before the court will be at the same time an *evictio* or *convictio* of the Gospel." The papyri discovered since Deissmann's pioneer work was published support with numerous examples his thesis that the word must always be read with the technical sense in mind. It is worth noting that Vettius Valens, p. 2<sup>8</sup>, has ἀγαθὴν βεβαίωσιν next to εἰσπολήσιν and in close company with other legal terms, as well as more general ones. The subst. βεβαιωτής is common in such conjunctions as

P Amh II. 51<sup>28</sup> (sale of a house—B.C. 88) προπωλητῆς καὶ βεβαιωτῆ[s] τῶν κατὰ τὴν ὄντην αὐτὴν πάντων Πετεήσις ὁ ἀποδόμενος, "the negotiator and guarantor of the sale in all respects is the vendor Peteësis" (Edd.). For the form βεβαιώτρια see Mayer *Gr.* p. 444.

βέβηλος.

*Syll* 2<sup>25</sup> (ii/A.D.) χώραν [σ]καπανεύειν βέβηλον ἐπ[ε]τασσε—the famous 'Gadatas' inscr., translated from a rescript of Darius I. The derived verb is of late formation, no earlier authority than LXX being quotable. The adj. was an old *term. techn.* of religion, and not a word of the vernacular: the LXX translators needed it, and may well have equipped it with a regularly formed verb.

βελόνη.

This medical term for the needle used in surgical operations (see Hobart, *Medical Language of St Luke*, p. 61) is substituted by Luke for ῥαφίς in Lk 18<sup>25</sup>, but does not occur elsewhere in Bibl. Grk. See for its more general use the magic papyrus P Lond 121<sup>442</sup> (iii/A.D.) (= I. p. 98) χαλκῷ βελόνῃ ἀκεφάλῳ. MGr βελόνι.

βέλος.

For this NT ἄπ. εἰρ. (Eph 6<sup>16</sup>) cf. *IG* VII. 115<sup>8</sup> βέλος πικρὸν ἐνήκε πλευραῖς. The word is claimed by van Herwerden as Ionic and poetic: one occurrence in Plato and one in Xenophon (the pioneer of the Κοινή) are the only classical prose citations in LS<sup>8</sup>. From inscrr. we may quote *Syll* 221<sup>10</sup> (B.C. 247-23) βέλη καὶ καταπάλτα[s], *ib.* 522<sup>37</sup> (iii/B.C.) καταπάλτην . . . καὶ βέλη τριακόσια, *ib.* 803<sup>67</sup> (iii/B.C.) where it refers to a spear just mentioned. The first two passages suggest a special sense rather than the general: cf. Polybius xi. 11. 3 ζεύγη πλῆθος ὀργάνων καὶ βελῶν κομίζοντα καταπελτικῶν. The catapult would naturally be used if missiles wrapped up in blazing tow were to be hurled, and this would suit τὰ βέλη τὰ πεπυρωμένα in Eph 4*c*. A late letter, PSI III. 238<sup>9</sup> (vi/vii A.D.), mentions one Zenobius as a maker of munitions, βελοποιός.

βελτίων.

For the elative comparative in Acts 10<sup>28</sup> D βέλτιον ἐφίστασθε cf. *Magn* 105<sup>98</sup> (ii/A.D.) βέλτιον ὑπελάβομεν γράψαι ὑμῖν. See also P Tebt I. 27<sup>80</sup> (B.C. 113) αἰεὶ δέ τινος ἐπὶ τὸ βέλτιον προσεπινοούμενου, "by the continual invention of further improvements" (Edd.), and P Oxy VIII. 1148<sup>2</sup> (a question to the oracle—i/A.D.) εἰ [?] εἰ introducing direct question, as in NT βέλτερον ἐστίν κτλ. A locution with β. may be noted from BGU IV. 1086<sup>11</sup>. 2 (A.D. 160 or 183 or 215) τὴν δὲ πο[λ]ιεῖαν ἐπὶ τὸ βέλτιον καὶ εὐτ[υ]χ[έ]στερον . . . Note also P Leid W<sup>xvii</sup>. 19 (ii/iii A.D.) βέλτιον δὲ ποιεῖ ἐὰν κτλ.—this is ordinary comparative. For the superlative, which happens not to occur in NT, cf. P Magd 20<sup>4</sup> (B.C. 117) ἐγλεξάμενος τὸν βέλτιστον τόπον καὶ ἐξώτατον, P Fay 12<sup>6</sup> (c. B.C. 103) τῶν . . . οὐ ἀπὸ τοῦ βελτ[έ]ριστου ἀναστρεφόμενων, "of the less reputable class" (Edd.); P Kyl II. 156<sup>19</sup> (i/A.D.) . . . ἀπὸ τοῦ βελτ[έ]ριστου γεγεννημέν[ου], *Syll* 278<sup>7</sup> (ii/B.C.) οἱ οὐκ ἀπὸ τοῦ βελτ[έ]ριστου εἰσθότες ἀναστρέφονται: the phrase looks like a cant term for the masses current among the classes. Deissmann *BS*, p. 93,



says that (οὐκ) ἀπὸ τοῦ β. in 2 Macc<sup>14</sup> [“came not of good,” RV] can be paralleled with “many examples” in the Inscr. and in Dionys. Hal. and Plutarch. It may be noted further that we have ἀγροικότερον ἐσχικότα in the preceding clause, which suggests that here Judas Maccabaeus is observing Nicanor’s “boorish” rudeness towards him, οὐκ ἂ. τ. β. having the same nuance as in the papyri and inscr. just quoted. The survival of an old use of βέλτιστε in address may be observed in BGU IV. 1140<sup>3</sup> (B.C. 4), where ἡγεμῶ(ν) βέλτιστε is corrected into μέγιστε, probably because the former was too familiar, as its use in Plato would suggest. The rare form βέλτατα is found P Petr II. 9(3)<sup>7</sup> (B.C. 241–39) τὰ [β]έλτατα πληρώματα. The verb βελτιῶ occurs in the vi/A.D. P Lond 1044<sup>22</sup> (= III. p. 255) φιλοκαλεῖν καὶ βελτιοῦν: cf. Syll 418<sup>5</sup> (A.D. 238) ἐν τοῖς εὐτυχεστάτοις σου καιροῖς κατοικεῖσθαι καὶ βελτιοῦσθαι τὰς κώμας.

### Βερνίκη.

This form, for the more usual Βερνίκη, is read by Wilcken (*Add. et Corr.* p. xi) in P Petr III. 111<sup>7</sup> (B.C. 236) μητρ[ὸς] θεῶν Βερνίκης. Mayer *Gr.* p. 146 compares also Βερνικῶ(ν) in P Tebt I. 120<sup>132</sup> (B.C. 97 or 64). Add P Tebt II. 407<sup>14</sup> (A.D. 199) Βερνίκη Διδύμου γυναικί μου χαίρειν, and for the full form Preisigke 307 (Ptolemaic) βασιλισ[σ]α Βερνίκη, *ib.* 438 (do.) Δίβυς Διονυσίου Νελεὺς καὶ Βερνίκη ἡ γυνή, P Grenf I. 24<sup>3</sup> (B.C. 146–17) Βερνίκης εὐεργετ[ῶ]ς. The shortened form is a good example of a phonetic principle working in Κοινή Greek, discovered by Kretschmer, by which an unaccented vowel tends to fall out after a liquid or nasal if the same vowel occurred in the neighbouring syllable (σκόρδον for σκόροδον, etc.).

### βῆμα.

The collocation βῆμα ποδός (Ac 7<sup>5</sup>, from Dt 2<sup>5</sup>) is found in Preisigke 4284<sup>21</sup> (A.D. 207) οὐλ(ή) βῆματι ποδός δεξιῶ: this of course is not a measure as in Ac *l.c.* but literal. On Syll 763<sup>2</sup> Ἀπατούριος Διοδώρου Μιλήσιος τὰ βήματα ἀνέθηκεν Ἰσίδι Δικαιοσύνη Dittenberger notes that two footprints are carved in the stone, as in other monuments intended to commemorate the safe accomplishment of a journey to the shrine. Most commonly in inscr. β. = *basis*: so Syll 583<sup>3</sup> (i/A.D.) καὶ ἔστιν αὐτὸς ὁ θεὸς ἐπὶ βήματος μαρμαρίνου καὶ ἡ παρακειμένη τῷ θεῷ τράπεζα λίθου Δεσβίου, of Apollo: the image of Artemis is ἐπὶ παραστάδι μυλίνῃ, and that of Men ἐπὶ βάσει μαρμαρίνῃ. So OGIS 219<sup>38</sup> (iii/B.C.) ἐπὶ βήματος τοῦ λευκοῦ λίθου, *ib.* 299<sup>15</sup> (ii/B.C.) ἐπιγράψαι ἐπὶ τοῦ βήματος, Magn 92a<sup>12</sup> (ii/A.D.) εἰς τὸ βῆμα [τῆς εἰκ]ό- νος. In the papyri it is very common in the official sense “tribunal, judgement-seat,” as in NT. P Oxy I. 37<sup>1,3</sup> (A.D. 49), (= *Selections*, p. 48) ἐπὶ τοῦ βήματος, [Π]εσοῦρι[s] πρὸς Σαραεὺν, “in court, Pesouris *versus* Saracenus,” P Tebt II. 316<sup>11</sup> (A.D. 99) τὸν ἀπὸ βήματος χρηματισμόν, “the deed issued by the court,” P Oxy II. 237<sup>v.13</sup> (A.D. 186) πρὸ βήματος ἐσιώπησεν, and similarly P Amh II. 80<sup>7</sup> (A.D. 232–3), P Strass I. 5<sup>7</sup> (A.D. 262) etc. In P Lond 358<sup>12</sup> (c. A.D. 150) (= II. p. 172) we have ἐπὶ τὸ ἱερώτατον τοῦ ἡγεμόνος βῆμα with reference to the Praefect’s court, and in BGU II. 613<sup>1,2</sup> (time of Antoninus Pius) ἀξίω προσκυνῶν τὸ ἱερώτατον βῆμα τοῦ [blank follows], and so elsewhere. A unique phrase in P Grenf II. 15<sup>1,6</sup> (B.C. 139) ἐφ’ ἱερῶν Πτολεμαίου σωτήρος . . . καὶ τοῦ βῆμα[τος Διο]γνήσου,

PART II.

“priest of the βῆμα of Dionysus?” (Edd.), is noted as perhaps applicable by translation from demotic, as in other divergences here from ordinary formulae. In the Christian fragment P Ryl I. 11<sup>7</sup> (v/vi A.D.) β. is used of the “terrible judgement-seat of Christ our God.”—πρὸς τῷ [φοβ]ῶ βῆματι Χ(ριστο)ῦ τοῦ θ(εο)ῦ ἡμῶν: cf. *Pelagia-Legenden* (ed. Usener) p. 6<sup>8</sup> ἐνώπιον τοῦ [φρικτοῦ καὶ] φοβεροῦ βῆματός σου.

### βία.

A few examples will suffice of this common word—P Petr III. 53 (n)<sup>9</sup> (iii/B.C.) πρὸς βίαν ἔχεται, “he is forcibly detained” (Edd.), P Par 38<sup>28</sup> (B.C. 162) περὶ δὲ ἧς πεπολῆνται βίας (cf. P Amh II. 35<sup>44</sup>—B.C. 132), *ib.* 15<sup>13</sup> (B.C. 120) καὶ τῇ περὶ ἑαυτοὺς βίᾳ χρώμενοι, P Oxy. VIII. 1120<sup>11</sup> (early iii/A.D.) κατὰ τοῦτο μαρτύρομαι τὴν βίαν γυνὴ χήρα καὶ ἀσθενής, *ib.* 20<sup>5</sup> ὡς ἐν παντὶ σθένει βίαν με σchein, “so that I am subjected to unmitigated violence” (Ed.), P Strass I. 5<sup>9</sup> (A.D. 262) πέπονθεν βίαν πα[ρ]ὰ πάντας τοὺς νόμου[s], *ib.* 18<sup>4</sup> εἴ τι πρὸ[s] βίαν ἐλήμφθη, and P Giss I. 34<sup>12</sup> (A.D. 265–6) βίαν οὐ τι[μ]ῇν τυχοῦσαν ἐρ[γ]άσασθαι. Μετὰ βίας, as in Ac 5<sup>26</sup>, occurs in P Tebt I. 5<sup>57</sup> (B.C. 118), Syll 356<sup>33</sup> (B.C. 6), in the latter case associated with ὕβρεως and applied to burglars. Note also P Tebt II. 434<sup>2</sup> (A.D. 104) τῆς βίας αὐτῶν δεομένης τῆς τοῦ κρατίστου ἡγεμόνος δικαιοδοσίας, P Amh II. 78<sup>4</sup> (A.D. 184) βίαν πάσχωιν ἐκάστοτε ὑπὸ Ἑκόνσεως, *Chrest.* I. 461<sup>12</sup> (iii/A.D. *init.*) βίαν [π]αθῶν [ . . . ] ὑπὸ Μάρκου κτλ. It is rather curious that in NT βία is restricted to Ac.

### βιάζομαι.

The verb is common, and its compounds ἀπο-, κατα- and εισ- can be quoted; but there seems little that promises decisive help for the difficult Logion of Mt 11<sup>12</sup> = Lk 16<sup>16</sup>. That in the former βιάζομαι can be passive, as all the ancient versions assume, may be illustrated by such evidence as P Oxy II. 294<sup>16</sup> (A.D. 22) ἐγὼ δὲ βιάζομαι ὑπὸ φίλων. Cf. βιάζομαι τάδε in Sophocles (*Ant.* 66), “I am forced to it.” In the same direction tend the passages quotable for a transitive use of the middle. So P Giss I. 19<sup>13</sup> (ii/A.D.), if rightly supplemented, ἀ[γ]ευστος ἐκοιμώμην [ἔως ὁ π]ατήρ μου εἰσελθὼν ἐβιάσατό [με, “made me take food”; P Amh II. 35<sup>17</sup> (B.C. 132) βιασάμενος αὐτοὺς ἐπὶ τῆς ἄλλω, “compelled them to go to the threshing-floor” (Edd.), P Lond 1171 *verso* (c)<sup>9</sup> (A.D. 42) βεβιασμένος τινά, P Magd 27<sup>4</sup> (B.C. 218) βιάζεται με πλῖνθον προσ[ά]γων καὶ θεμέλιον σκάπτων ὥστε οἰκοδομεῖν. The middle can however be used absolutely, = *come forward violently* or *enter by force*. Deissmann (*BS*, p. 258) supports this by Syll 633<sup>8</sup> (imperial period), where in the epigraphic regulations for the sanctuary of Men Tyrannus it is laid down—ἐὰν δὲ τις βιάσῃται, ἀπρόσδεκτος ἡ θυσία παρὰ τοῦ θεοῦ. It must be admitted that Deissmann’s second translation above is as preferable for this inscr. as the first is for Mt *l.c.* if the verb must be middle: “one who supports either of these renderings would still have to illustrate the application of the verb to something abstract or impersonal.” There are many other citations available for the absolute use. Putting first those where no εἰς follows, we have Syll 418<sup>24</sup> (A.D. 238) ἐπεὶ δὲ κατὰ καιροὺς εἰς ὕβριν (?) προχωρεῖν τινὲς καὶ βιάζεσθαι (= *use violence*) ἤρξαντο, *ib.* 893<sup>4</sup> (ii/A.D.) εἰ τις παρὰ τὴν βούλησιν Πυθίδος βιασάμενος (= *by force*)



ἀνοίξῃ τὴν καμάραν, *JHS* xxxiv. p. 1 ff. (inscr. from Lycia), no. 43<sup>5</sup> ὁ βιασάμενος of one who has forcibly entered a tomb (cf. 45<sup>6</sup> εἰ δὲ τις ἐκβιάσῃται). (From literature may be added Demosthenes *Callicl.* 17 (p. 1276) κὰν βιάσῃται ποτε, ἀποφράττειν ἅπαντες καὶ παροικοδομεῖν εἰώθαμεν, "when it [the flood water] forces its way.") So in the papyri P Magd 127 (B.C. 221) περὶ δὲ τοῦ βεβιασμένου [αὐ]τοῦ κατεσπαρκέναι, "quant à la contrainte imposée par eux pour les semailles" (Edd.), P Tebt I. 631 (B.C. 140-39) τινὰς δὲ καὶ βιαζομέν[ου]ς, "some who even take forcible possession" (Edd.), P Flor III. 382<sup>64</sup> (A.D. 222-3) ἐπὶ οὖν ὁ πραγματικὸς ἐπὶ τῶν τόπων εἰσχεῖ βιάσασθαι, and PSI II. 120<sup>60</sup> (? iv/A.D.) εὐμετάβολος γὰρ ὁ θεός. πείσαι ζῆτει, μὴ βιάσασθαι. ὁ μὲν γὰρ βιασάμενος ἐχθρός, ὁ δὲ πείσας σοφός. This last, however, implies an object. D. S. Sharp, *Epictetus and the NT*, p. 67, cites a good parallel from Epict. iv. 7. 20 f.: ἀποκλεισμός ἐμοὶ οὐ γίνεται, ἀλλὰ τοῖς βιαζομένοις. διὰ τί οὖν οὐ βιάζομαι; "those who (try to) force their way in," as he rightly renders. This meaning of forcible entry is more precisely expressed with εἰς, or by the compound, as is seen from Grimm's illustrations of Lk 11. 2, and by P Tor I. 1<sup>x.2</sup> (B.C. 116) (= *Chrest.* II. p. 39) εἵπαμεν ταῖς μὲν Ἑρμῖαι μὴ εἰσβιάζεσθαι, τοῖς δὲ περὶ τὸν Ὀτρον κρατεῖν, P Leid G 18<sup>1</sup> (i/B.C.) μὴ [θ]ενὶ ἐξεῖναι εἰσβιάζεσθαι εἰς αὐτ[ή]ν, BGU III. 1004<sup>1.11</sup> (iii/B.C.) ἄφ' οὗ χρόνου εἰσβεβιάσται. It is at least clear that Luke's Logion can be naturally rendered "everyone is entering it violently." It may be added that β. in the middle may be followed by an infin. Thus in Arrian's account of Alexander's death we find βιάσασθαι ἰδεῖν. Similarly in P Ryl I. 24<sup>11</sup> (Homeric scholia—i/A.D.) ἐλὰν τὰ ἑαυτοῦ [ἀπολιπών] ἄρματα . . . [ἐφ' ἐτέρων ἐπι]βῆναι βιάζ[ε]ται. With the transitive exx. above will go the *acc. et inf.* constr. in Michel 1010<sup>83</sup> (i/B.C. *init.*) βιασαμένων δὲ αὐτὸν τῶν τεχνιτῶν πάλιν τὸ τέταρτον ὑπομείναι ἐπιμελητήν.

## βίαιος.

BGU I. 45<sup>10</sup> (A.D. 203) ἀνὴρ βίαιος ὑπάρχων μὴ λειτουργῶν, τῇ βίᾳ αὐτοῦ ἐπῆλθεν αὐτῷ. P Leid W vii. 27 (ii/iii A.D.) ἐλεήμων ἐν ὥραις βίαιος (for -αις, or -ους). *Cagnat* IV. 351<sup>81</sup> has ἔργον βιαίου in a fragmentary context, in a rescript of Hadrian at Pergamum. The adj. occurs several times in Vettius Valens, who also has the compound βιαιοθάνατος, and derivatives -τέω and -σία. For the adverb, which is commoner, see P Par I. 24<sup>22</sup> ἐνοικοῦσιν βιαίως of those who "forcibly" take possession of a house, and cf. BGU II. 467<sup>9</sup> (ii/A.D.) βιαίως ἀπέσπασεν [τ]οὺς καμή[λο]υς *ib.* 648<sup>9</sup> (A.D. 164 or 196) (= *Chrest.* I. p. 423) βιαίως ἀντι[λ]αμβάνονται τ[ο]ῦ πατρικοῦ μου μέρους; and *OGIS* 609<sup>10</sup> (iii/A.D.) ἐὰν τις ὑμῖν ἐπιδημήσῃ βιαίως στρατιώτης. The comparative βιαίτερον is found P Lond 301<sup>18</sup> (B.C. 116-11) (= II. p. 14) βιαίτερον ἐμβατ[εύ]σ[α]ς εἰς τὸ δη[λούμε]ν[ον] ἔδαφος.

## βιβλίον.

This is very much the commonest form in the family, and was the regular word for "book," "writing" in the Κοινή. It never meant a *little* writing: cf. P Ryl II. 382 (early ii/A.D.) μεγάλα βυβλία. The diminutive was supplied by βυβλάριον, as P Lille I. 7<sup>7</sup> (iii/B.C.) ἐπιζητήσαντος αὐτοῦ βυβλάριά τινα, and βυβλίδιον. In *Archiv* v. pp. 262 ff, 441,

Wilcken shows that this latter word was the ordinary term for "petition" till the end of the third century: see e. g. P Oxy VII. 1032<sup>4</sup> (A.D. 162) οὐ ἐπέδομεν Οὐόλουσ[ω] Μ[α]ικιανῷ τὴν ἡγεμονεύσαντι βιβλιδίου . . . ἀντίγραφον, "copy of the petition which we presented to Volusius Maecianus, ex-praefect," P Tebt II. 293<sup>8</sup> (c. A.D. 187) πρὸς τὸ ἐπιδοθῆν σοι βιβλιδιον ὑπὸ Μ., "with regard to the petition presented to you by M.," P Oxy I. 79<sup>11</sup> (a notice of death—A.D. 181-92) (= *Selections*, p. 89) διὸ ἐπιδίδωμι [τὸ] βιβλιδιον ἀξίων ταγήναι αὐτὸν ἐν τῇ τῶν τετελευτηκότων τάξει, "I therefore present this petition and ask that he be enrolled in the roll of the dead," and P Grenf II. 61<sup>19</sup> (A.D. 194-8) ὅθεν ἐπιδίδωμι κ[α]λὴν ἀξίω ἐν καταχωρισμῷ γενέσθαι τοῦτο βιβλιδιον. From the beginning of the fourth century βιβλίον or λιβελλος as a rule displaced βιβλίδιον in this connexion, e. g. P Oxy I. 861<sup>6</sup> (A.D. 338) τοῦτου χάριν τὸ βιβλί[ον] ἐπιδίδωμι ἀξίων τοῦτον μετ[α]πεμ[φ]ῆναι, a petition that a certain man who had failed in a public duty should be sent for, *ib.* VI. 900<sup>14</sup> (A.D. 322) ἐκ τοῦτου ἡπείχθη τὰ βιβλία ἐπιδιδόναι, "I therefore hasten to present this petition" (Edd.) Naturally the bulk of our citations refer to state papers of various kinds, or petitions sent in to a public official. The distinction between *book* and *paper* easily vanishes when it is only a question of a single roll of greater or smaller length: the βιβλίον ἀποστασίον of Mt 19<sup>7</sup> (see s.v. ἀποστάσιον) is a document comparable with the petitions. For *papers* cf. P Petr II. 10 (2)<sup>9</sup> (iii/B.C.) θείς τὰ βυβλία ἐξῆλθον: the writer is a scribe who says he went to the Treasury office to render his account, and it seems natural to assume this to be referred to, though the editor renders "books." P Ryl II. 83<sup>4</sup> (A.D. 138-61) π[ρ]ὸς παράλημψιν καὶ καταγωγὴν βιβλ[ίων], "to receive and forward the accounts" (Edd.). P Tebt II. 315<sup>17</sup> (ii/A.D.) ἐὰν μὲν οὖν σχολὴν ἀγῆς γράψας [τ]οῦ τὰ βιβλία ἀνελθε πρὸς ἐμέ, "so if you have time write up your books and come to me"—a finance inspector, who is a martinet (αὐστηρός), is immediately expected. The word need not be further illustrated, but we may note the combination in P Oxy VIII. 1153<sup>4</sup> (i/A.D.) ἐλκομισάμην διὰ Ἑρακλᾶτος τὰς κίστας [σύν] τοῖς βιβλίοις, "the boxes with the books" (Ed.). For the spelling, βυβ. or βιβ., see Moulton *Gram.* II. § 35. The dissimilated form βιβλίον—contrast the converse ἡμισυ—greatly predominates in papyri: for βυ. cf. P Petr. II. 10 (2)<sup>9</sup> and P Ryl II. 382, cited above, also BGU IV. 1096<sup>7</sup> (i/ii A.D.), 1148<sup>38</sup> (B.C. 13), 1152<sup>24</sup> (B.C. 22). In inscr. naturally there is more variation: for βυ. cf. Michel 1001<sup>viii.32</sup> (c. B.C. 200), for βι. *Syll* 653<sup>12</sup> (B.C. 91)—both Doric, and cf. Meisterhans *Gr.* § 13.4 (p. 28) for the Attic record. The Ptolemaic papyri show more divergence than those dated A.D. See Mayser *Gr.* p. 102, Crönert *Mem. Herc.* p. 21 f., Dziatzko *Untersuchungen über ausgewählte Kapitel des antiken Buchwesens* (1900), and Maidhof *Zur Begriffsbestimmung der Koine*, p. 303 ff. Amongst interesting compounds found in the papyri may be mentioned βιβλιομαχέω (P Oxy I. 683<sup>3</sup> (A.D. 131) ἐὰν βιβλιομαχῇ[σ]ῃ, "if he presents counter-statements"), βιβλιοφύλαξ (P Fay 31<sup>8</sup> (c. A.D. 129) βιβλ[ιο]φύλαξι ἐνκτήσῃ(v), "keepers of the property registers"), and βυβλιαφόρος (P Hal I. 7<sup>6</sup> (B.C. 232) εἴπερ μὴ τὸν βυβλιαφόρον καὶ τὸν ἔφοδον ἐκπέπεικα]s, "unless you have spoken to the letter-carrier and the control-officer").

## βίβλος.

Nägeli (p. 19) well draws attention to the connotation of sacredness and veneration which always attaches to βίβλος in its rare occurrences. He quotes Lucian, and two papyri, the first of these referring to "old, wise, that is Chaldaean books," P Par 19<sup>1</sup> (A.D. 138) σκευάμενος ἀπὸ πολλῶν βιβλῶν ὡς παρεδόθη ἡμῖν ἀπὸ σοφῶν ἀρχαίων, τουτέστι Χαλδαϊκῶν, and the other to a citation in a mathematical treatise from a book of Hermes, P Oxy III. 470<sup>4</sup> (iii/A.D.) βίβλος λέγει κτλ. According to Thackeray (*Arist.* p. 55 n. 1) what seems to be the earliest use of ἡ βίβλος for a collection of sacred writings is to be found in Aristaeus 316. In the NT β. is either Scripture (Mk 12<sup>28</sup>), or the Book of Life (Phil 4<sup>3</sup>), or magical writings regarded as highly potent (Ac 19<sup>19</sup>), or again a royal pedigree record (Mt 1<sup>1</sup>). In accordance with this is the inscription *OGIS* 567<sup>0</sup> (B.C. 239) ὦν καὶ τὰ ἀντίγραφα καταχωρισθήσεται εἰς τὰς ἱερὰς βύβλους: cf P Oxy VI. 886<sup>2</sup> (iii/A.D.) and P Leid W vi. 19, viii. 22 (ii/iii A.D.), both occult or magical. As distinguished from χάρτης, the single sheet of papyrus for writing purposes, βίβλος was the roll, made up of χάρται glued together (Dziatko *Das antike Buchwesen*, p. 48), while in contrast to βιβλίον and βιβλίδιον it implies a literary work, see the passages cited above (P Par 19<sup>1</sup>, P Oxy III. 470<sup>4</sup>), and the interesting P Tebt II. 291<sup>43</sup> (A.D. 162) where a candidate for the priesthood gave proof of his knowledge of hieratic and Egyptian writing by reading from a hieratic book produced by the sacred scribes—τοῦ ἐπίστασθαι [ιε]ρατικὰ [καὶ] Αἰγύπτια γράμ[μα]τα ἐξ ἧς οἱ ἱερογραμματεῖς προήνεγκαν βιβλοῦ ἱερατικῆς. It may be added that βίβλος can still mean the papyrus plant, as P Tebt II. 308<sup>7</sup> (A.D. 174) τιμὴν βιβλοῦ μυριάδων δύο, "the price of 20,000 papyrus stalks," and in the case of the adjective BGU II. 544<sup>4</sup> (ii/A.D.) ζυγίδας βιβλίνας.

For the spelling see the reff. under βιβλίον, the derivative in which dissimilation produced the change of υ to ι. Βύβλος, being a decidedly rarer word, naturally yielded to the influence of βιβλίον, and then reactions between the two produced the variations which affect them both and their derivatives.

## βιβρώσκα.

The perfect of this verb, which in the NT is confined to Jn 6<sup>13</sup> (τοῖς βεβρωκόσιν), occurs in medical receipts P Ryl I. 29 (a)<sup>49</sup> (ii/A.D.) βεβ[ρω]μένους κανθοῦς. Cf. the verbal adj. in PSI I. 64<sup>21</sup> (i/A.D.) μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς, and in *OGIS* 629<sup>159</sup> (A.D. 137). For compounds see P Petr II. 4 (8)<sup>5</sup> (B.C. 255-4) καταβεβρωκέναι, P Grenf II. 36<sup>15</sup> (B.C. 95) ἠκούσαμεν τὸν μὺν καταβεβρωκέναι τὸν σπῶρον, "we hear that mice have eaten up the crop" (Edd.), and P Par 6<sup>21</sup> (i/B.C.) περιβρωθέντα, "devoured in part." On its record in classical Greek and LXX see Anz *Συμβιβία*, p. 268. Grimm's grave record of an "unused present βρώσκα whence pf. βέβρωκα" stands among many philological freaks in a fine work.

## βίκος.

For the LXX βίκος "jar" (Jer 19<sup>1,10</sup>), which is first found in Herodotus, we may quote, in addition to the papyrus examples in Mayser *Gr.* p. 40, P Hib I. 49<sup>8</sup> (c. B.C. 257)

ὅπως ἂν ἐμβάληται τὰς ἐλαίας εἰς βίκους, P Hal I. 7<sup>5</sup> (B.C. 232) εἰς [ξέ]νια φοίνικας καὶ ἐμβάλῶν εἰς βίκους ὁδὸς καὶ ταῦτα παρακομίσαι ἡμῖν, and from a much later date P Lond 239<sup>12</sup> (c. A.D. 346) (=II. p. 298) χεννίω(ν) βίκους) β, "two jars of quails." The word had apparently some vogue in Egypt, but it was very rarely found elsewhere.

## βίος.

For β. = the *period* or *duration* of life, cf. P Petr II 13(19)<sup>4</sup> (c. B.C. 252) (= Witkowski, *Erp.* p. 18) σοῦ προστάτῃσα[ι τὸν] ἐ[π]ίλοιπον βίον, "to take care of you for the rest of your life," P Magd 18<sup>7</sup> (B.C. 221) εἰς τὸ [λοι]πὸν τοῦ βίου, P Par 39<sup>4</sup> (B.C. 161) μετ[η]λλαχότος τοῦ πατρὸς τὸν βίον, P Tebt I. 43<sup>42</sup> (B.C. 118) τετευχότες [τῆς παρ'] ὑμῶν εἰς ἅπαντα τὸν βίον ἀντιλήμψως, P Oxy III. 473<sup>7</sup> (A.D. 138-60) τὴν τοῦ λοιποῦ βίου φιλοτιμίαν, CP Herm I. 7<sup>11,4</sup> (ii/A.D.?) ἀ[συνε]ξῶστος διὰ βίου, "for life," P Ryl I. 28<sup>152</sup> (iv/A.D.) if the right calf quiver, ἐξ ἀπροσδοκῆτου προσλήμψεται τι κατὰ τὸν βίον, "the person will unexpectedly acquire something in his life" (Ed.—but could it mean "something affecting his livelihood"?), P Fay 19<sup>4</sup> (the so-called letter of the dying Hadrian) οὔτε ἀπ[ροσ]-δοκῆτ[ις] οὔτε ἀνοή[τως] ἀπαλλάσσομαι τοῦ βίου, P Magd 81<sup>0</sup> (B.C. 218) ὅπως ἀπαγ[έλλω] τὴν . . . κατ[ά]λυσιν τοῦ βίου (cf. I. 5), and P Oxy VIII. 1121<sup>12</sup> (A.D. 295) πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυσάμενης ἀδιαθέτου.

For the common meaning *livelihood*, cf. *Syll* 342<sup>40</sup> (c. B.C. 48) δαπάναις χρῶμ[ε]νος ταῖς ἐκ τοῦ βίου, "ex sua re familiari" (Ed.), *ib.* 325<sup>83</sup> (i/B.C.) τῶν ἰδίων ἀπὸ τοῦ βίου [δ]απαν[η]μάτων, *OGIS* 194<sup>20</sup> (B.C. 51-47) τὸν γὰρ ἑαυτοῦ βίον ὀλοσχ[ερ]ῶς ἀν[ε]θετο τοῖς χρῆσθαι βουλομένοις, P Leid W xiv. 39 (ii/iii A.D.) αὔξησόν μου τὸν βίον (καὶ) ἐν πολλοῖς ἀγαθοῖς, P Cairo Preis 21<sup>3</sup> (A.D. 362) ἐμοῦ οὖν ἀποδημήσας (sc. -αντος) εἰς τὸ ἔδιον ἔργον, ὅπως εὐρῶ ἐξυπερεθῆσαι (sc. -υπηρ-) τὸν βίον.

The thought of *manner* of life, which underlies NT usage in 1 Tim 2<sup>8</sup>, 2 Tim 2<sup>4</sup>, appears in a ii/B.C. inscription from Ægina (*OGIS* 329<sup>8</sup>), in which a certain Kleon is praised for the εὐταξία which he displayed both in public and private life—ἀπόδειξιν πεποιημένου τ[ῆς] π[ρα]γματικῆς καὶ τῆς κατὰ τὸν βίον εὐταξίας. So BGU IV. 1098<sup>34</sup> (c. B.C. 20), where a wife is bound τηρεῖν τὰ πρὸς τὸν ἄνδρα καὶ τὸν κοινὸν βίον δίκαια. In *ib.* I. 251<sup>5</sup> (A.D. 81), another marriage contract, the husband undertakes to provide τὰ δέοντ[α] πάντα καὶ τὸν ἵματισμὸν καὶ τὰ ἄλλα, ὅσα καθήκει γυναικὶ γαμετῇ κατὰ τὴν δύναμιν τοῦ βί[ο]υ, and *ib.* II. 372<sup>11,2</sup> (A.D. 154) ἀ[νδ]ράσι πονηρ[ὸν] κ[α]τὰ τὴν λησ[τ]ρικὸν βίον ποιούμενοις. With this last may be compared *IG* VII. 396<sup>15</sup> διενέγκας σεμνὸν τε καὶ ἡσύχιον βίον παρ' ὅλον τὸν τῆς ζωῆς αὐτοῦ χρόνον, in which, in accordance with classical usage βίος, not ζωή, is the ethical word. For the exchange of the relative position of the two words in the NT and early Christian writings, see *s.v.* ζωή.

## βιώ.

P Lips I. 119 *verso*<sup>11,6</sup> (A.D. 274) περὶ τὸ ὁρθῶς καὶ ἀ[ξ]ηλοπραγμόνως τῶν ὑπαρχάντων ἀγαθῶν ἐμφορουμένους βίον, P Flor IV. 57<sup>3</sup> (A.D. 223-5) (a rescript of Pertinax) τοῖς ἐ[β]δομήκοντα ἔτη βεβιωκόσι γέρας ἀλιτουργασίας [is granted as an old age pension] (cf. the contemporary P Flor III. 382<sup>55,1</sup>), *Syll* 856<sup>16</sup> (ii/B.C.—a manumission: "sale" to



Apollo, in dialect) εἰ γε[ν]εῖν ποιήσαιο Δαμαρχίς Θεωδώρας βιούσας, during the lifetime of Th. (her mistress). The aor. is abundant in epitaphs, as *Preisigke* 776 (A.D. 259) Ἰερακίαινα . . . βιώσασα ἔτη ἡ καὶ μην(ών) τριῶν, 1190 (Christian) Ταῖς αἰβίωσεν εἰκονοὶ δέκται, γίνονται (ἔτη) κτῆ. So in the "letter of Hadrian," P Fay 19<sup>12</sup> τεισ-σará]κοντα βιώσας ἔτη. For this 1st aor. in -σα see Thackeray *Gr.* i. p. 233 f. An interesting example of this verb is afforded by Musonius (ed. Hense) p. 89<sup>16f</sup>. ὥστε καὶ τὸν ἄνθρωπον εἰκὸς οὐχ ὅταν ἐν ἡδονῇ βιοί, τότε κατὰ φύσιν βιοῦν, ἀλλ' ὅταν ἐν ἀρετῇ.

## βίωσις.

No example of this word in profane sources is as yet forthcoming. With its use in Sirach *Prolog.* 10, διὰ τῆς ἐννόμου βιώσεως as a summary of the practical aim of teachers of the law, we may compare a Jewish inscription of A.D. 60-80 in Ramsay *C. and B.* ii. p. 650, οὐστinas κ[α]λὴ ἡ συναγωγὴ ἐτείμησεν ὅπλω ἐπιχρύσῳ διὰ τὴν ἐνάρτερον αὐτῶν [β]ίωσιν καὶ τὴν π[ρ]ὸς τὴν συναγωγὴν εὐνοιάν τε καὶ σπουδὴν. For the poetic βίωσις, see the sepulchral inscription of B.C. 145-16 in *Archiv* i. p. 220<sup>11</sup> αἱ γενόμεναι εὐνοὺς βίωτον διάγουσ' ἄμα, 221<sup>20</sup> σταντὸν μὴ τρύχειν μνησάμενον βιώτου.

## βιωτικός.

P Tebt I. 52<sup>9</sup> (c. B.C. 114) has ἕτερα βιωτικά σύμβολα, "other business documents," a good illustration of the NT passages (Lk 21<sup>34</sup>, 1 Cor 6<sup>3f</sup>). Still better is P Ryl II. 125<sup>11</sup> (A.D. 28-9) καὶ ἐμοῦ χωρισθέντος εἰς ἀποδημίαν βιωτ[ι]κῶν χάριν, "when I had left home on business concerning my livelihood" (Edd.). E. Rohde, *Zum griech. Roman.* p. 38 f. (*Kleine Schriften* II.) has a note on the phrase βιωτικὰ διηγήσεις, "stories of ordinary life," with other phrases from literary Κοινὴ employing the word. It occurs often in Vettius Valens.

## βλαβερός.

P Goodsp Cairo 2<sup>1.6</sup> (a medical fragment—ii/A.D.) οὐ τῶν ὥραιων ἡμᾶς ἀποξενούντες ὡς βλαβερώτερον, "who warn us against ripe fruits as being very harmful" (Ed.). *Syll* 220<sup>14</sup> (iii/B.C.) τὴν πᾶσαν πρόνοιαν ἐποεῖτο τοῦ μηθὲν βλαβερὸν γίνεσθαι περὶ τὴν χώραν. The noun βλάβος may be cited from P Ryl II. 126<sup>19</sup> (A.D. 28-9) ἐξ οὗ βλάβος μοι ἐπηκλούθ(ησεν) οὐκ ὀλίγον, P Oxy X. 1282<sup>40</sup> (A.D. 83) τό τε βλάβος καὶ ἐπίτειμον, "the damages and a fine", BGU II. 538<sup>17</sup> (A.D. 100) βλάβος μηδὲν ποιῶν, and in the common formula τὰ τε βλάβη καὶ δαπάνηματα, e.g. BGU III. 1001<sup>13</sup> (B.C. 56-5). Note the uncontracted plur. in P Tor II. 13<sup>14</sup> (B.C. 137), in this formula. Mayser (*Gr.* p. 287) quotes many other instances of the neuter, which he says stands alone in Ptolemaic times, except for P Par 15<sup>37</sup> (B.C. 120) εἰς βλάβας: add P Amh II. 33<sup>19</sup> (c. B.C. 157) ἐπὶ βλάβη τῶν προσόδων. So from later papyri, P Oxy III. 483<sup>19</sup> (ii/iii A.D.) οὐκ ὀλίγη βλάβη ὑποφέρει με, BGU I. 72<sup>12</sup> (A.D. 191) οὐ χολικὴν βλάβην ἐπεκολούθησεν. Moeris (p. 103) makes βλάβος Attic, and βλάβη (which has driven its rival out by the end of iv/A.D.) Hellenistic. A literary quotation for the latter may be

added from PSI II. 120<sup>20</sup> (? iv/A.D.—a collection of maxims) ἀμύνον τὸν ἐ[χθ]ρὸν ἀνευ τῆς σεαυτοῦ βλάβη[s]. A glance at LS will dispose of the Atticist's contention.

## βλάπτω.

For personal injury we may note such passages as P Lips I. 2<sup>6</sup> (A.D. 99) ὀφθαλμὸν δεξιὸν βεβλαμμένος, P Grenf I. 33<sup>13</sup> (c. B.C. 102) ἐβλαμμένος ὀφθαλμοὺς ἀμφοτέρους, P Flor I. 57<sup>68</sup> (A.D. 223-5) τοὺς ὀφθαλμοὺς ἐβλάβην (= III. 382), also perhaps *ib.* III. 302<sup>7</sup> (A.D. 151) βεβλαμμένος τὸν ὀφθαλμὸν δεξιόν. It is curious that it should be thus specialised for injury to the eyes. The verb is common for "damage" in a legal sense. Thus P Petr III. 26<sup>8</sup> ἀπο-τεισάτω ὁ κύριος τῷ βλαφθέντι τὸ βλάβος β' ἂν κατα-βλάβῃ, "the owner shall pay to the injured person the amount of damage done," BGU IV. 1057<sup>23</sup> (A.D. 13) (= *Chrest.* II. p. 401) ἐκτίν(ειν) αὐτοὺς δ' ἐὰν πραχθῇ ἡ βλάβη, P Oxy II. 286<sup>11</sup> (A.D. 82), ἐκτελεῖν δ' ἐὰν πρα-χθῶμεν ἡ βλαβῶμεν τούτων χάριν, "paying us in full any loss or damage which we might incur in connexion with the transaction" (Edd.), *ib.* I. 44<sup>8</sup> (late i/A.D.) ὡς ἱκανὰ βλαπτομένων, "on the plea that they had incurred sufficient loss already" (Edd.). More general sense appears in P Flor II. 151<sup>11</sup> (A.D. 267) μὴ ἐπ' αὐτοὺς στρατιώτης ἀπο-σταλῇ, καὶ ἄλλως ἐφόδιον βλαβῶσιν, "lose their wages" (?). It describes the material damage done by a riot in CP Herm I. 119 *recto*<sup>iv.14</sup> (A.D. 260-8), ἀφ' ὧν οὐδὲν περ[ιγί]νεται τῷ πολιτικῷ λόγῳ διὰ τὸ ἐξ ὁλοκλήρου βεβλάφθαι ἐν τοῖς πρόσθεν συμβεβηκόσι κατὰ τὴν πόλιν ἀνευκαταίως τ[ε]λ[ε]φ[ε]χοις.

## βλαστάνω.

For the transitive use of β. (as Jas 5<sup>18</sup>) see Aristeas 230, αἱ (sc. χάριτες) βλαστάνουσιν εὐνοίαν. The subst. βλά-στημα (as Sir 50<sup>12</sup>) is found in P Lond 131 *recto*<sup>195</sup> (A.D. 78-9) (= I. p. 175) τὰ περισσὰ βλαστήματα, and for βλαστολογέω = "pick off young shoots," see *ib.*<sup>507</sup>. See also IGI VII. 496<sup>3</sup> βλαστήματα καλῶν τέκνων.

## βλάστος.

For this proper name, as Acts 12<sup>20</sup>, cf. Michel 1224 (Cyzius, ii/B.C.) Αἰνέας Βλαστοῦ (so Michel accents).

## βλάσφημος.

The more special sense of irreverence towards God which β. and its derivatives have acquired, though not inherent in the word itself (cf. Jas 2<sup>7</sup>, 2 Pet 2<sup>11</sup>), may be illustrated from Vettius Valens p. 44<sup>4</sup> εἰς θεοὺς βλασφημοῦσιν ἡ ἐπίσκοποι καὶ ἄθροισανται, 58<sup>12</sup> εἰς τὰ θεῖα βλασφημοῦντες, 67<sup>20</sup> πολλὰ βλασφημήσει θεοῦ (for construction cf. 4 Kings 19<sup>6, 22</sup>). Thumb (*Hellen.* p. 178) remarks on the word as a genuine piece of "Biblical Greek," that is a word which has acquired a technical meaning in association with Jewish and Christian religion. The etymology which seems to suit best its original meaning of "injurious speaking"—βλάψ, the reduced form of βλάβος, and φη-μι—is not without phonetic difficulties: see Brugmann-Thumb *Gr.* p. 117f. (where it is accepted with some hesitation), and for an alternative (Brugmann's) Boisacq *Lex. syr.*



## βλέμμα.

For the subjective sense "look" which Mayor finds in this word in 2 Pet 2<sup>9</sup> cf. P Oxy III. 471<sup>60</sup> (ii/A.D.) *έώρακε δὲ καὶ [βλ]έμμα ἀναίσχυτον καὶ διαπομπὰς ἀναισχύτου (= οὐς) έραστών*, "each saw the shameless look and shameless goings to and fro of the lovers" (Edd.).

## βλέπω.

The papyri have added a perfect to the paradigm of this verb: it proves to have been *βέβλοφα* (P Lond 42<sup>21</sup>—B.C. 168) (= Witkowski<sup>2</sup>, p. 63) (see under *έμβλέπω*). It is hard to believe that a form so correct historically, and so distant from any obvious analogy, can be anything but a genuine survival, even if it does meet us only in a woman's letter from Ptolemaic Egypt. If this inference is justifiable, the word has a moral for the argument from silence. *Βλέπω* has primarily the physical sense, as distinguished from *όρώ* (cf. our cognate *ware*): this is well seen in *ἀναβλέπω* = *recover sight*. Usage hears this out. Thus P Par 44<sup>6</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 83) has *βλέπω Μενέδημον κατατρέχοντά με* coming after *έγώ γάρ ένύπνια όρώ πονηρά*. So in P Hal I. 84 (B.C. 232) a man is incapacitated—*διὰ τὸ μὴ βλέπειν τὰς νύκτας*, and in P Oxy I. 39<sup>9</sup> (A.D. 52) *όλίγον βλέπων* = "shortsighted." An interesting instance of the word is afforded by P Giss I. 17<sup>10</sup> (time of Hadrian) where a slave writes to her master *άποθνήσκομεν ότι οὐ βλέπομέν σε καθ' ήμέραν* (cf. 1 Cor 15<sup>31</sup>). Closely parallel with phraseology in Gospel healings of the blind is one of the cases from the Asclepieum, *Syll* 802<sup>77</sup> (Epidauros, (iii/B.C.): the blind man sleeping in the temple saw a vision (*όψις*) of the god opening his eyelids and pouring in a *φάρμακον*—when day broke *βλέπων άμφοῖν εξέηλε*. P Oxy II. 293<sup>33</sup> (i/A.D.) *ό 'Ανουβάς αὐ[τὸν] οὐχ ήδέως [β]λέπει*, "A. looks upon him with no friendly eye," may serve as a transition to the more metaphorical use of *βλέπω*, as in P Oxy II. 259<sup>32</sup> (A.D. 23) *βλέπε με πῶς με ή μήτηρ ήμῶν [έ]σφαξε χάριν τοῦ χειρογράφου*, P Lond 964<sup>9</sup> (ii/iii A.D.) (= III. p. 212) *βλέπε μὴ έπιλάβη οὐδέν*, and P Oxy IX. 1220<sup>22</sup> (iii/A.D.) *οὐδέν βλέπω φαύλου παρ' έμοί*, "I see nothing bad in my behaviour" (Edd.). The meaning "beware," implied in some of these passages, is extended to a personal reflexive object in BGU IV. 1079<sup>24</sup> (A.D. 41) (= *Selections*, p. 40) *ός αν πάντες καὶ σὺ βλέπε σατόν από τῶν 'Ιουδαίων*, "like everybody else, you too must beware of the Jews," which is a rather neat confutation of those who would detect "Hebraism" in Mk 8<sup>16</sup> and the like. For the geographical sense, the "aspect" of a building, etc. (as Ac 27<sup>12</sup>), cf P Leid W1.<sup>6</sup> (ii/iii A.D.), *έστω δὲ ή θύρα πρὸς δυσμὰς βλέπουσα*, PSI III. 175<sup>14</sup> (A.D. 462) *συμπόσιον βλέπον επί γότον*, etc. Finally, for *β*, virtually = *εύρίσκω* as in Rom 7<sup>23</sup> (cf. v. 21), see P Fay 111<sup>18</sup> (A.D. 95–6) *ός εἰαν βλέπης [τ]ήν τιμήν παντός άγόρασον*, "however you find the price, be sure to buy" (Edd.).

## βοάω.

The manifestation of strong *feeling*, which is the distinguishing note of this verb, comes out well in a fragmentary petition written under much excitement, P Oxy IV. 717<sup>9</sup> (late i/B.C.) *έγώ οὖν έβόων καὶ έκραζον*, cf. 12, 13, 14. See also P Oxy I. 41<sup>18</sup> (iii/iv A.D.) *ό δήμος έβόήσεν*—the account of a popular

demonstration. For similar acclamations in the inscriptions we may cite *Syll* 607<sup>15</sup> (iii/iv A.D.) *έβ(όησαν) οί σύνεδροι*. "Παμφίλω καλή ή (είσ)ήγησις. οὕτω γενέσθω," and the compound *έξ(εβόησαν)* in *ib.* 737<sup>13, 24</sup> (ii/iii A.D.).

## βοήθεια.

The word is perpetually recurring at the end of petitions. P Par 35<sup>38</sup> (B.C. 163) *τούτου δὲ γενομένου έσομαι τετευχώς της παρ' ήμῶν βοηθείας*, BGU I. 226<sup>23</sup> (A.D. 99) *πρὸς τὸ τυχήν με της από σοῦ βοηθείας*, *ib.* 340<sup>27</sup> (A.D. 148–9) *ἀναγκές επί την σήν βοήθιαν κατέφυγον*, P Gen I. 61<sup>6</sup> (A.D. 146) *ήνα δυνηθῶ εκ της σής βοηθείας κομίσασθαι τὸ ίδιον*, and P Oxy X. 1272<sup>23</sup> (A.D. 144) *ήνα δυνηθῶ τή σή βοηθεία άνευρεῖν τὰ ήμέτερα*. A slightly different technical meaning is found in a restoration by Mitteis of P Oxy VII. 1020<sup>6</sup> (A.D. 198–201) *εί την εκ της ήλικίας έχεις βοήθιαν*, "if you can claim the assistance due to immature age," = *aetatis auxilium*, for which the code of Justinian is quoted (Ed.). More ordinary, though still in a petition, is BGU IV. 1201<sup>12</sup> (A.D. 2) *καὶ ήμῶν ἀνακράξαντες (for -άντων) εις την κώμην πρὸς βοήθιαν*. On the phrase *βοηθείας έχρῶντο* in Ac 27<sup>17</sup> see a note by Nestle in *ZNTW* viii. p. 75 f., where for *β*. = "supports" he quotes Philo *De Josepho* § 33 (ed. Cohn = II. 46 M.) *ώσπερ γάρ κυβεργήτης τὰς τῶν πνευμάτων μεταβολαῖς συμμεταβάλλει τὰς πρὸς εύπλοιαν βοηθείας* = "verwendeten Stützen." For the interchange of *ο* and *οι* in this and similar words, see Mayser *Gr.* p. 110.

## βοηθία.

Like the noun, the verb is ubiquitous in the formula of petitions, e.g. P Par 22<sup>34</sup> (petition of the Serapeum Twins) *όπως άμεν δι' ήμῶς βεβοηθημένοι*, P Fay 11<sup>34</sup> (c. B.C. 115) *τούτων δὲ γενομένων έσομαι βεβοηθημέν[ος]*, P Giss I. 81<sup>5</sup> (A.D. 119) *έν' ω [β]εβοηθημένος*, BGU II. 454<sup>20</sup> (A.D. 193) *καὶ άμεν έπ[ό]σ[ου] βεβοηθημένοι*. For its general use cf. P Giss I. 66<sup>5</sup> (early ii/A.D.) *ά [έ]βεβοηθήκεις αὐτῶν*, P Tebt II. 286<sup>4</sup> (A.D. 121–38) *κ[α]ὶ π[ρ]όην σοι άπεφνήαμην ότι τὸ έ[π]ικρίμά μου βοηθεί [σ]οι*, "that my edict was of service to you" (Edd.), P Flor II. 150<sup>10</sup> (A.D. 267) *πλείονα (sc. βοίδια) έξει βοηθεῖν σε* (note case), P Oxy X. 1348 (late iii/A.D.) *οὐ γάρ έβοήθησας ήμῖν ως είδῶς τὰ [νό]μ[μ]α*. Add from inscr. *Syll* 329<sup>11</sup> (B.C. 86), where the Ephesian demos, *έσχηκῶς καιρόν πρὸς τὸ βοηθεῖν τοῖς κοινοῖς πράγμασιν*, declares war on Mithradates. For divine help cf. *Preisigke* 158 *'Ανδρόμαχος Μακεδῶν άφίκετο πρὸς 'Αμενάωην χρηστὸν θεόν μ[ε]τ' ήσθού έργαζόμενος καὶ έμαλακίσθη καὶ ό θεός αὐτῶ έβοήθησε αύθημερή*, P Leid W<sup>vii</sup>. 80 (ii/iii A.D.) *κλῶτι μοι, ό χρηστὸς έν βαΐάνοις, βοήθησον έν ανάγκαις*. These prepare for its use in Christian papyri: P Fay 136<sup>3</sup> (a letter, iv/A.D.) *ε[ι]δότες ότι έχετέ με is όσ' αν πάσχετε, θεοῦ βοηθοῦντος*, P Oxy VII. 1058<sup>3</sup> (a prayer, iv/v A.D.) *ό θε(ὸς) τῶν παρακειμένων σταυρῶν, βοήθησον τὸν δοῦλόν σου, ib.* VIII. 1152<sup>4</sup> (amulet, v/vi A.D.) *'Ιεσοῦ Χριστέ, βοήθι ήμῖν καὶ τούτῳ οἰκῷ*. Inscriptional instances of *βοιητέω* are given in G. Meyer *Gr.* p. 93: see Brugmann-Thumb *Gr.* p. 54. The verb starts from the military sense, so common in Greek historians: Homeric *βοηθός*, from which it comes, "succurrit (θoός) ad clamorem (βοή)." *Βοηθός* was made afresh from the verb.

## βοηθός.

The word is very frequent in the ostraca for the "assistants" of the πράκτορες or "tax-gatherers," see Wilcken *Ostr.* i. p. 618, and for a similar use in the papyri the editors' note to P Fay 34<sup>3</sup> (A.D. 161) βοηθοῖς γεωργῶν κώμης Πολυδευκείας, where they translate "assistants in connexion with taxes upon cultivators at the village of Polydeucia." For a description of the Praefect as ὁ τοῦ νομοῦ βοηθός, "helper of the district," see P Giss I. 46<sup>11</sup> (time of Hadrian) ἀξιούμεν σε τὸν τοῦ νομοῦ βοηθὸν διακοῦσαι ἡμῶν, and cf. P Oxy III. 488<sup>23</sup> (ii/iii A.D.) προσφύγω σοι τῷ κυρίῳ καὶ πάντων βοηθῷ. For the word in its widest connotation it is sufficient to cite P Oxy IV. 743<sup>20</sup> (B.C. 2) εἰ καὶ π[ρ]ὸς ἄλλους εἶχον πράγμα, βοηθὸν αὐτοῦ γ[ε]νέσθαι διὰ ἣν ἔχομε(ν) πρὸς ἑαυτοὺς φίλιαν, "for although I (?) have had trouble with others you must assist him for the sake of our friendship" (Edd.), and P Lond 410<sup>8</sup> (c. A.D. 346) (= II. p. 298) μετὰ τὸν θεὸν οὐδέναν (i. οὐδένα) ἔχομεν ἡμῆς βοηθόν, "after (i.e. except) God, we have none to help us" (Ed.); also from ii/B.C., P Leid E<sup>26</sup> δεόμεθά σου μεθ' ἱκετείας, καθότι οὐ διαλείπεις ἡμῶν ἀντιλαμβανόμενος, καὶ ἐν τούτοις βοιηθὸν γενόμενον προσκαλέσασθαι κτλ. (For the spelling see on βοηθῶ *ad fin.*)

## βόθυνος.

BGU IV. 1122<sup>17</sup> (B.C. 14) ἐπὶ τοῦ βοθύνου τὸ φυτόν. The word is also supplied by the editor in P Hal I. 1<sup>97</sup> (middle iii/B.C.) ἐὰν δὲ τάφρον ὀρύσση ἢ [βόθυνον ὀρ]ύσση.

## βολίζω.

The adj. βόλιμος is found *quater* in Syll 140 (B.C. 353-2), meaning "lead": see Dittenberger on l.<sup>26</sup> and Boisacq *s.v.* μόλυβδος. Thackeray (*Gr.* i. p. 106) notes μόλιμος and βόλιβον from MSS of LXX, which may illustrate the survival of some of the widely divergent forms current in earlier Greek dialects. The name of "lead" is supposed to have been borrowed very early (before Homer), perhaps from Iberians in Spain: cf. reff. in Walde *Lat. Etym.* <sup>2</sup> *s.v.* *plumbum*. It is at least possible that βολίς in the sense *plumbet* (acc. to Homeric scholia) may be really "the lead," with form affected by βολή etc. from βάλλω. However this may be, the verb βολίζω "sound" is very instructive as a *ἀπ. ἐρ.* in Ac 27<sup>28</sup>: eleven centuries later, the Homeric scholar Eustathius uses it as familiar from ancient Greek, and he does not mention Luke or hint that he remembered what for us happens to be the solitary example of the word: see the quotations from Eustathius in Wetstein *ad loc.* It is sufficiently obvious that Luke did not coin the word, and its history may help less obvious cases elsewhere.

## βόρβορος.

For this word which is found in Bibl. Grk. only in Jerem 45<sup>6</sup> and 2 Pet 2<sup>22</sup>, cf. *Apoc. Petr.* 8 καὶ λίμνη τις ἦν μεγάλη πεπληρωμένη βορβόρου φλεγόμενου, also *Acta Thomae* (ed. Bonnet) 53 εἶδον βόρβορον . . . καὶ ψυχὰς ἐκεῖ κυλιόμενας. Both the noun and the corresponding verb occur in the *Pelagia-Legenden*, p. 621<sup>ff.</sup> (ed. Usener): ἔλθοῦσα περιστέρα μελάνη καὶ βεβορβορωμένη περιπέτατό μοι, καὶ τὴν δυσωδῖαν τοῦ βορβόρου αὐτῆς οὐκ ἠδυνάμην φέρειν. See also Wendland in *Sitz. Berl. Akad.* 1898, p. 788 ff.,

"Ein Wort des Heraklit im Neuen Testament," with reference to 2 Pet 2<sup>22</sup>.

## βορρᾶς.

The contracted form, which is found in the two NT occurrences of this word (Lk 13<sup>29</sup>, Rev 21<sup>13</sup>), is almost universal in the Ptolemaic papyri, e.g. P Lille I. 1 *recto*<sup>4</sup> (B.C. 259-8) ἀπὸ νότου εἰς βορρᾶν, P Petr I. 21<sup>11</sup> and 18 (B.C. 237) ἀπὸ δὲ βορρᾶ, P Par 15<sup>16</sup> (B.C. 120) ἀπὸ βορρᾶ τοῦ δρόμου τοῦ [ἀ]γοντος ἐπὶ ποταμὸν τῆς μεγίστης θεᾶς "Ἡρας, and other examples in Mayser *Gr.* p. 252; but P Hib I. 27<sup>59</sup> (a calendar, B.C. 301-240) βορέαι πνέουσιν ὀρνίθια, "the north winds which bring the birds are blowing." P Leid Wxix. 24 has βορεας, some five centuries later, but it is always rare. Cf. Job 26<sup>7</sup>, Sir 43<sup>17, 20</sup>. Priene 99<sup>19</sup> (c. B.C. 100) has τῆς στοᾶς τοῦ βορέου: cf. Syll 552<sup>70</sup> (latter half of ii/A.D.) εἰς τὴν παραστάδα τὴν ἀπὸ δυσμῆς τῆς στοᾶς τῆς βορείας —with corresponding adjective. From inscr. cf. OGIS 176<sup>6</sup> (ii/i B.C.) ἐπὶ βορρᾶν, *ib.* 178<sup>10</sup> (ii/i B.C.) ἐπὶ βορᾶν, Michel 1357<sup>9</sup> (B.C. 300-299) βορρᾶθεν. The adj. βορινός occurs in P Oxy I. 43 *verso*<sup>1, 10</sup> (after A.D. 295) ῥ(ύμη) τῇ βοριν[ῇ] ἐκκλησίᾳ "North Church St," *ib.* III. 498<sup>8</sup> (ii/A.D.), *al.*; but in *ib.* VIII. 1112<sup>22</sup> (A.D. 188) βορ[ι]νοῖς implies *pp.* and so P Ry I. 157<sup>12</sup> (A.D. 135). Thumb, *Hellen.* pp. 56, 65, notes that βορρᾶς is a Dorism in the Κοινή.

## βόσκω.

The verb is used in connexion with πρόβατα in P Magd 61<sup>3</sup> (B.C. 221) τά τε πρόβα[τα] βεβοσκηκότας, P Tebt II. 298<sup>23</sup> (A.D. 107-8) προβ[ά]των βοσκ[ο]μένων, P Thead 57<sup>2</sup> (A.D. 317) βόσκοντος αὐτοῦ τὰ π[ρ]όβατα, and with a herd of swine, as in Mk 5<sup>11</sup>, in the illiterate BGU III. 757<sup>10</sup> (A.D. 12) ἂ βόσκουσιν ὑμᾶς κτήνη. Cf. Syll 531<sup>36</sup> (iii/A.D.) πρόβατα[δὲ μὴ ἐξ]έστω ἐπ[ι]β[ο]σκε[ι]ν ἐ[ι]ς τὸ τέμενος μηδενί, on pain of confiscation to the god—see the editor's note. A derived noun occurs in P Lond 219 *recto* (an account for food—ii/B.C.) (= II. p. 2) ἰδῶ βοσκῷ. It is frequently found as a termination, e.g. ἱερακοβοσκός (P Petr III. 99<sup>5</sup>, ἱβιοβοσκός (*ib.* 58(e)<sup>1</sup> . . .) (both iii/B.C.): see Mayser *Gr.* p. 471.

## βοτάνη

is common in the magic papyri, e.g. P Lond 461<sup>90</sup> (iv/A.D.) (= I. p. 71) κυνοκεφάλ(ιον) βοτ(άνη)—a herb mentioned by Pliny (*N.H.* xxx. 2) as employed for magical purposes (Ed.). In P Amh. II. 91<sup>12</sup> (A.D. 159) κατασποράς βοτανισμούς is rendered by the editors "sowing and weeding." For βοτανισμός see also BGU I. 197<sup>17</sup> (A.D. 17), *ib.* II. 526<sup>19, 34</sup> (A.D. 86).

## βότρυς.

BGU IV. 1118<sup>14</sup> (B.C. 22) σταφυλῆς βότρυας ὀδοήκογτα. Similarly P Lips I. 30<sup>4</sup> (iii/A.D.). A subst. βοτρεύς, hitherto unknown to the lexicons, occurs in a list of persons employed by certain village officials, P Lond II. 189<sup>58</sup> (ii/A.D.) (= II. p. 157)—was he a "grape-picker"? The note in Moeris (p. 105), βότρυς, μακρόν, Ἀττικῶς βραχύ, Ἑλληνικῶς, makes this word—presumably representing its class—an instance of the tendency to shorten vowels; incidentally it tells us that quantities were not yet levelled as in MGr.



βουλευτής.

Apart from Mk 15<sup>43</sup>, Lk 23<sup>50</sup>, where both writers had Gentile readers in view, neither βουλευτής nor βουλή seems to have been used by Jews as a technical term in connexion with their Sanhedrin, although Hicks (*CR* i. p. 43) refers to Josephus *B.J.* ii. 17. 1 οἱ τε ἄρχοντες καὶ οἱ βουλευταί, and *Antt.* xx. 1. 2 (in an edict of Claudius) Ἱεροσολυμιτῶν ἄρχουσι βουλῇ δὴμῳ Ἰουδαίων παντὶ ἔθνει.<sup>1</sup> As illustrating the use of βουλευτής in Egypt it may be noted that in P Lond 348<sup>4</sup> (A.D. 205) (= II. p. 215) a certain Heron is described as βουλευτής of Arsinoe, and an ex-κοσμητής (κεκοσμητευκός). A century later a letter is addressed by one Eudaimon γυμ(νασιαρχήσας) βουλ(ευτῆς) of Oxyrhynchus to two colleagues, ἀμφοτέροις συνδίοις βουλευταῖς τῆς [λαμπρο]γ(άτης) Ὁξυρυνχ[ι]τῶν πόλεως, *Chrest.* II. 196<sup>2ff.</sup> (A.D. 307—Mitteis, not here alone, misprints “v. Chr.”). An inscr. of A.D. 214–5, *OGIS* 209<sup>4</sup>, found at a place beyond Philae, gives the title to a ἱερεὺς γόμου (see *s.v.*). The editor observes that it must refer to some Greek community,<sup>2</sup> and suggests Ptolemais: he quotes *CIG* 5000<sup>ii.3</sup>, where the brother of the subject of this inscr. is called βουλευτής, ἄρξας Πτολεμαίων—see the note for other passages. In P Fay 37<sup>2</sup> (iii/A.D.) an order is issued for the arrest of Emes, who has been “accused by Aurelius Nilus councillor” (ἐγκαλούμενον ὑπὸ Αὐρηλίου Νεῖλου βουλευτοῦ): cf. P Fay 85<sup>3</sup> (A.D. 247) with the editors’ note. [The *crux* of P Grenf II. 63<sup>1.9</sup> (? middle ii/A.D.) βουλ(ευτῆς) σιτολόγων is now solved by the correct reading, βοηθ(ος) σιτολόγων: see Wilcken *Archiv* iii. p. 124.] In *OGIS* 56 (Canopus Decree of Ptolemy III, B.C. 239) we read of the βουλευταὶ ἱερεῖς ἐν Αἰγύπτῳ, whom Dittenberger (n. 51) describes as “collegium quod de rebus cuiusque delubri administrandis consultabat.” See also Hohlwein *L’Égypte Romaine*, p. 133 f., and the index to *OGIS*.

βουλεύω.

For the verb in its general sense followed by an infinitive, as in Ac 5<sup>38</sup> ΝΔ, cf. P Tebt I. 58<sup>28</sup> (B.C. 111) βεβουλευμένα ἐκσπάσαι τὸ ἐπιδεδομένον ὑπόμνη(μα), “we have determined to abstract the memorandum” (Edd.), P Fay 116<sup>9</sup> (A.D. 104) ἐπὶ βουλεύωμαι [eis π]όλιν ἀπελθὶν χάριν [τοῦ] μικροῦ, “as I am intending to go to the city on account of the little one” (Edd.), P Leid W<sup>xi.44</sup> (ii/iii A.D.) βουλευομένον (= ου) δὲ τὸ τρίτον τρίτον (om.) κακῶσε (i. καγῶσαι), “volente vero tertium cachinnari” (Ed.). The active (as in Isai 23<sup>8</sup>) was perhaps obsolete: BGU IV. 1097<sup>8</sup> has been emended—see συμβουλεύω. The verb is absolute in the oldest dated Greek papyrus, P Eleph 1<sup>5</sup> (a marriage contract, B.C. 311–0) (= *Selections*, p. 2)—the couple are to live ὅπου ἂν δοκῇ ἄριστον εἶναι βουλευομένοις κοινῇ βουλή. It is used of a judge conferring with his assessors in *Chrest.* II. 372<sup>iv.19</sup> (ii/A.D.) Εὔδα[ρ]μων βουλευσάμενος σὺν τοῖς παρο[ύ]σι εἶπεν κτλ. Note for the subst. P Fay 20<sup>2</sup> (iii/iv A.D.) ὅθεν μοι παρέστη τὸ βούλημα τοῦτο, “wherefore I have formed this intention” (Edd.).

βουλή.

The word βουλή is always used both in the LXX and the NT = “counsel,” and never in its technical sense of “council.” For this latter usage in Egypt reference may be made to Hohlwein *L’Égypte Romaine*, p. 134 ff., and to

the editor’s note to P Lond 405<sup>12</sup> (c. A.D. 346) (= II. p. 295). The description of a man as θεῶν βουλαῖος, “counsellor of the gods” in *CIG* 1167 (see LS *s.v.* βουλαῖος) may be compared with the reference in Diod. ii. 31 f. to the 30 stars which the Chaldaeans distinguished as θεοὶ βουλαῖοι (*Archiv* i. p. 499). For the ordinary sense of “counsel” it will be enough to quote P Eleph 1<sup>6</sup> (see above under βουλεύω). See Bishop E. L. Hicks’s note in *CR* i. p. 43.

βούλημα

is used with reference to the contents of a will in P Lond 1716<sup>20</sup> (iii/A.D.) (= II. p. 176) τὸ ἐνγεγραμμένον βούλημα: cf. in a similar connexion BGU I. 361<sup>ii.28</sup> (A.D. 184) ἵνα τὸ βούλημα αὐτοῦ φανερὸν γ[ε]ν[η]ται. P Tebt II. 407<sup>9</sup> (A.D. 199) τὸ δ[ε] βούλημα τοῦτο ἐὰν μὴ φυλάξῃ—the property is to go to the Serapeum at Alexandria if the daughter of the writer does not observe his wish that certain slaves should be set free. *Syll* 366<sup>12</sup> (c. A.D. 38) ἐκείνου τῆς ἐπιθυμίας βουλήμασιν is a collocation rather like τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, Eph 1<sup>5</sup>.

For βούλησις see P Tebt I. 43<sup>35</sup> (B.C. 118) δς ἀκόλουθος ὦν τῇ[ι] ὑμετέρῃ βουλήσει προνοεῖται κτλ., “who in accordance with your wishes takes care etc.” *OGIS* 383<sup>176</sup> (Antiochus of Commagene—mid. i/B.C.) οὗς ἐγὼ θεοῖς τε καὶ τιμαῖς ἑμαῖς κατὰ δαιμόνιον βούλησιν ἀνέθηκα, *Syll* 893<sup>2</sup> (ii/A.D.) as cited under βιάζομαι, and the late P Amh II. 144<sup>41</sup> (v/A.D.) θεοῦ βουλήσει, “God willing.”

βούλομαι.

The Ptolemaic papyri show this word as freely as the late papyri, and Blass’s opinion that the word was “adopted from the literary language” (*Gr.* p. 38, repeated in Blass-Debrunner, p. 40) becomes more and more difficult to support. If the word was literary, the NT writers were not the first to popularize it. The word is common in such recurring phrases as γινώσκειν σε βούλομαι, βούλομαι μισθῶσασθαι. The thought of “purpose, intention, not mere will, but will with premeditation” (Hort on Jas 4<sup>4</sup>), which frequently underlies its usage, comes out P Oxy X. 1263<sup>8</sup> (A.D. 128–9) βούλομαι πρώτως . . . χρῆσασθαι τῇ τῶν ἐργ[ατῶν] ποταμοῦ τέχ[ν]ῃ, “I wish to begin . . . to practise the trade of a river-worker” (Edd.): cf. *ib.* 1267<sup>10</sup> (A.D. 209). See also the important official decree, P Lond 904<sup>30</sup> (A.D. 104) (= III. p. 125) as revised *Chrest.* I. p. 236, βούλομαι πάντα[ς] τ[ο]ὺς εὐ[λ]ογον δο[κοῦν]τα[ς] ἔχειν τοῦ ἐνθάδε ἐπιμένειν [αἰ]τίαν ἀπογράφει[θ]αι κτλ., and BGU I. 248<sup>11</sup> (ii/A.D.) θεῶν δὲ βουλομένων. In P Oxy II. 244<sup>3</sup> (A.D. 23) a slave named Cerinthus begins a petition with βουλόμενος μεταγαγεῖν. Other instances of βούλομαι, in phraseology not influenced by formulae, are P Lille I. 16<sup>5</sup> (iii/B.C.) ἐφ[η] . . . σοὶ τε οὐ βούλεσθαι διαφέρεσθαι περὶ τούτου, “et qu’il ne voulait pas entrer en désaccord là-dessus avec toi” (Edd.); P Flor I. 67 (A.D. 210) ἐβουλόμην μὲν ὅν εἰ οἶόν τε ἦν εὐθὺς ἐξορμήσαι, followed by ἀλλὰ with clause explaining the hindrance—similarly in *ib.* II. 156<sup>2</sup> (iii/A.D.); *ib.* II. 126<sup>8</sup> (A.D. 254) ἐπέλ αὐριον αὐτοῦς βούλομαι ἀποστέλλαι εἰς Βερνικίδα, and PSI III. 236<sup>86</sup> (iii/iv A.D.) ἀντίγραφόν μοι περὶ οὗ βούλει ἡδὺς ἔχοντι. In BGU II. 646<sup>7</sup> (A.D. 193) βούλομαι replaces the normal εὐχομαι in the opening greeting, ἐρῶσθε (= -αι) ὑμᾶς βούλομαι. Two instances of the form βούλει may be cited,



P Tebt II. 408<sup>16</sup> (A.D. 3) καὶ σὺ δὲ περὶ ὧν βούλει[τ] γράφε, P Giss I. 47<sup>18</sup> (Hadrian) εἰ δὲ βούλει αὐτὸ ἀγορασθῆναι (δραχμῶν) μ. Reference may be made for the use in classical times to *Syll* 569<sup>5</sup> φηνάτ[ω] ὁ θέλων, on which Dittenberger remarks that ὁ θέλων replaces the Attic ὁ βουλόμενος in Paros (as here), Thasos, Phocis and other districts. But of course the fact that "he who is willing" and "he who is minded" may be used interchangeably in a particular formula, does not prove that the two verbs are synonyms. A literary citation may be added from the collection of maxims in PSI II. 120<sup>38</sup> (? iv/A.D.) μικρὰ βούλου δοῦναι ἢ τὰ ἄλλων ἐγγυῆσασθαι.

In P Par 48<sup>10</sup> (B.C. 153) ἤκαμεν εἰς τὸ Σαραπίειον βολάμενοι συνμῖξαι σοι, the form βολάμενοι is treated as an aorist by Witkowski (<sup>2</sup>, p. 92), who compares P Amh II. 93<sup>3</sup> (A.D. 181) βόλομαι μισθώσασθαι παρὰ σοῦ κτλ., and in *Addenda*, p. 141, P Par 63<sup>124</sup> (B.C. 165) κατὰ τῶν δυναμένων μὲν, μὴ βολαμένων δέ: see also Mayser *Gr.* p. 369. The instance from P Amh II. 93 is a serious impediment to Witkowski's view. But Ionic had the form in βολα in v/iv B.C. See the inscr. from the shrine of Amphiaras at Oropus, *GDI* 5339<sup>31</sup> (= *Syll* 589) θύειν δὲ ἐξείν (i.e. ἐξείναι) ἅπαν ὅτι ἂν βόληται ἕκαστος: for proof see C. D. Buck *Greek Dialects*, p. 173, where an Eretrian inscr. is quoted for βολόμενον. Thumb, *Dial.* p. 273, explains it as a different present stem: the fact that it existed both in Ionic and in Arcadian-Cyprian (*ib.* p. 304) might account for its leaving traces in the Κοινή, and forming a new aorist.

### βουνός.

This word, which is quoted in Lk 3<sup>5</sup>, 23<sup>30</sup> from the LXX = "hill," "eminence," is thought by Mayser *Gr.* p. 8, to have entered the Κοινή through Doric influence. Hatzidakis (*Einl.* p. 157) quotes Phrynichus (p. 355), who says it was Sicilian, and not intelligible in Athens in the time of P'hilemon. But could not the Athenians of the late fourth century read Herodotus? (He seems to imply that the word came from Cyrene—see iv. 199 with Blakesley's Excursus. With claimants almost as numerous as those for Homer's birth, we can sympathize with Thumb's scepticism, *Hellen.* p. 224. But Herodotus, if rightly understood, is a much better witness than Phrynichus.) The literary Κοινή had the word in common use before Polybius, who uses it and βουνώδης. It is found in a Ptolemaic papyrus of ii/B.C. in *Archiv* i. p. 64<sup>15</sup>, ἀπη[λιώτ]ου βουνοὶ τῆς κώ[μης], in BGU IV. 1129<sup>14</sup> (B.C. 13) ἀπηλιώ(τη) βουνός, and *bis* in P Amh II. 68<sup>29</sup> (late i/A.D.) again marking locality. A village called Βουνοὶ Κλεοπάτρας appears in P Flor I. 64<sup>27</sup> (iv/A.D. *init.*) and by supplement in 50<sup>32</sup> (A.D. 268). The word is common in inscr., e.g. *Priene* 37<sup>169</sup> (ii/B.C.) εἰς τὸν ἀπεναντὶ βουνὸν τὸν λεπρὸν ἐθήκαμεν ὄρον: cf. *ib.* 168, 42<sup>10,51,65</sup>, (after B.C. 133). The diminutive βουνίον occurs *bis* in this last inscr.: cf. *Magn* 122 (a)<sup>12 f.</sup> (iv/B.C.). See also P Flor I. 58<sup>12</sup> (iii/A.D.) βουνὸν σείτου—presumably a "heap," but context is imperfect. Both βουνός and its diminutive survive in MGr, βουνός and βουνί.

### βοῦς.

Except in acc. pl., the inflexions are the same as in Attic; e.g. τῇν βοῦν P Par 58<sup>4</sup> (ii/B.C.) (= Witkowski <sup>2</sup>, p. 80),

βοός P Fay 62<sup>4</sup> (A.D. 134), βόες, βοῶν, βουσί in Mayser *Gr.* p. 268. For acc. pl. βόας, as in Jn 2<sup>14 f.</sup>, see P Oxy IV. 729<sup>16</sup> (A.D. 137), P Gen I. 48<sup>32</sup> (A.D. 346); but in Ptolemaic times βοῦς survives in P Petr II. 32 (2b)<sup>3</sup> (iii/B.C.). The originally Aeolic dat. βόεσι is found *OGIS* 200<sup>15</sup> (iv/A.D.) θρύψαντες αὐτοὺς βόεσιν: it may have been kept alive by poetry. In Ptolemaic papyri the word generally means *cow*: Mayser gives "βοῦς (ῆ)" without citing any cases of ὁ β., though some are indeterminate. The word is quite rare in NT, as in post-Ptolemaic papyri, and has lost any differentia it once had. As with other words of irregular flexion, diminutives (such as βοῦδιον, βοῖδιον) and synonyms encroached upon it. MGr has βοῦδι (βόδι or βόιδι). For φόρος βοῶν, the tax levied on those who kept bulls or cows, see Wilcken *Ostr.* i. p. 352, and on βουκόλος as a priestly title, as in P Lond 41<sup>7</sup> (B.C. 161) (= I. p. 27) ὁ βουκόλος τοῦ Ὁσοράπ[η], see Otto *Priester* i. p. 110. Βουκόλος is found in its ordinary sense of "herdsman" in P Flor III. 321<sup>14 f.</sup> (iii/A.D.)

### βραβεῖον.

For β. = "prize," as in I Cor 9<sup>24</sup>, Phil 3<sup>14</sup>, see *Priene* 118<sup>8</sup> (i/B.C.) τοῖς νικήσασιν ὡς ἀσφαλέστατα πρὸς πάντα τὸν χρόνον γενεθῆναι τὰ βραβ[εῖα], *CIG* 3674 (A.D. 166) τιμηθεὶς χρυσείῳ βραβεῖῳ. The word is used by Vettius Valens p. 174<sup>21</sup> κάκεινους τὸ βραβεῖον ἀπονέμειν, and similarly p. 288<sup>8</sup>. [An instance of βραβεία appears in BGU IV. 1027 xxvii.<sup>18</sup> (iv/A.D.) in a fragmentary context; but Wilcken's revision, *Chrest.* I. p. 502, shows that the word is βρεβεία = *brevia*.] Nägeli, p. 37, cites Menander and late poets, with some inscr. of ii/iii A.D., and the Paris *Zauberpapyrus* 662.

### βραβεύω.

The "applied and general sense" which Field (*Notes*, p. 196) finds in this word is confirmed by P Par 63<sup>70</sup> (B.C. 165) λόγῳ τινὶ ταῦτα βραβευθῆναι, "that these things are administered reasonably," *ib.* 161 βραβευθῆ κατὰ τὸ βέλτιον (i. βέλτιον), "he administered in the best way" (Mahaffy), P Leid B 1.<sup>22</sup> (B.C. 164) τὸ θεῖον βραβεύσας. *Michel* 163<sup>11</sup> (B.C. 148-7) πάντα καλῶς καὶ πρεπόντως βραβεύσας. So in a Magnesian inscription (also ii/B.C.), *Syll* 929<sup>32</sup> τῷ μὲν ἀκριβεῖ τῆς ψήφου βραβευθῆναι τὴν κρίσιν οὐκ ἡβουλόμεθα, where the law court and not the stadium is the scene of action. In P Oxy VII. 1050<sup>11</sup> however (ii/iii A.D.—an account for games) βραβευταῖς = "umpires." Vettius Valens has the verb twice, p. 354<sup>15</sup> and p. 358<sup>22</sup>, of the sun or the period of time which "determines" astronomical data. We may endorse accordingly the RV rendering of Wisd 10<sup>12</sup> ἀγῶνα ἰσχυρὸν ἐβράβευσεν αὐτῷ, "over his sore conflict she watched as judge;" and Lightfoot's insistence on the element of *award* or *decision* in a conflict between two impulses, in the remarkable phrase of Col 3<sup>15</sup>: whether the figure of the games is present we need not argue. A new literary citation reinforces this, from the Menander fragment in PSI II. 126<sup>20</sup>—

λοιπὸν τοῦνομα  
[το]ῦμὸν φράσαι, τίς εἰμι πάντων κυρία  
τούτων βραβεύσαι καὶ διοικῆσαι, Τύχη.

## βραδύνω.

The intrans. use of this verb, which alone is found in the NT, may be illustrated from P Oxy I. 118<sup>37</sup> (late iii/A.D.) ἐπὶ οὖν βραδύνουσι, "since they are delaying," and *OGIS* 515<sup>83</sup> (A.D. 209-11) καὶ διὰ τοῦτο καὶ ἡ εὐπορία ἢ πρὸς τοὺς κυρίους αὐτοκράτορας τῶν φόρων βραδύνει. So in a papyrus of the second half of ii/A.D., edited by Comparetti in *Mél. Nicole*, p. 59 (col. ii.11) ὡς ἂν βραδύνῃς καὶ ὑστερήσῃ ταῦτα τὰ [κτῆνη] τῆς πορείας, οὐκ ἄγνοεῖς οὐδ' αὐτὸς ζημίαν σε ὑποπ[εί]πτειν μέλ[λοντα], "if you delay, and these animals are late for the expedition, you yourself know you will get into trouble." (The document is given again in P Flor II. p. 258.) In the Christian letter, P Gen I. 51<sup>31</sup>, ἐβράδυνεν is without clear context, but certainly means "he delayed." In MGr βραδυνάξει or βραδύνει = "it is late," "evening draws on."

## βραδυπλοέω.

This ἀπ.εἰρ. of Ac 27<sup>7</sup>, cited by Grimm only from Artemidorus (ii/A.D.), is the subject of a note by W. Montgomery in *Exr* VIII. ix. p. 357. He suggests that it is a technical term, "to slow-sail," meaning to work to windward by tacking. Though found earliest in the "*We*-document," it is quite certainly no coinage of the author. In Artemidorus it is not technical, but only denotes a slow voyage.

## βραδύς.

The adverb is common in signatures with reference to those who were unskilled in writing—e.g. BGU II. 543<sup>17</sup> (B.C. 27) ἔγραψεν ὑπὲρ αὐτοῦ Ζήνων Ζήνωνος ἀξιωθεὶς διὰ τὸ βραδύτερα αὐτὸν γράφειν, P Fay 97<sup>37</sup> (A.D. 78) ἔγραψεν ὑπὲρ [αὐτοῦ] βραδέως(ς) γράφοντος, BGU I. 69<sup>19</sup> (A.D. 120) (= *Chrest.* II. 142) ἔ[γ]ραψα ὑπὲρ αὐτοῦ ἐρωτηθεὶς διὰ τὸ βραδύτερα αὐτὸν γράφειν, αὐτοῦ γράφοντος [τὸ] δ[ι]νομα, and P Lond 1164 (A.D. 212) (= III. p. 167) ἔγραψα ὑπὲρ αὐτοῦ τὸ σῶμα τῆς ὑπογραφῆς, αὐτοῦ ὑστερ[ο]ν ὑπογράφοντος βραδέως—upon which follow the painful uncials of Philantinos Demetrias. So the Ptolemaic *Ostr* 1027<sup>9</sup> διὰ τὸ βραδύτερα αὐτὸν γρά[φειν]. Outside this special use, in *OGIS* 502<sup>17</sup> (ii/A.D.) we have τοῦ βράδειον ἀπολαύσαι τὴν πόλιν τῆς [προσηκούσης] προσόδου. The positive adv. occurs in P Oxy VIII. 1088<sup>50</sup> (i/A.D.—a medical receipt) βρα[δέως] πινέτω μετὰ γλυκέως ἢ μέλιτος, "to be drunk slowly with raisin wine or honey" (Ed.) It is curious that we cannot illustrate the adj. from our sources, while the adv. is so common. *Syll* 221<sup>12</sup> (latter part of iii/B.C.) has εἰς τε τοὺς μισθοὺς [τοῖς] βραδέσιν, "eis qui non in tempore veniebant" (Ed.). MGr βραδειά and (neut.) βράδυ = "evening": cf. βραδύνω *ad fin.*

## βραδυτής.

For β., which in Bibl. Grk is confined to 2 Pet 3<sup>9</sup>, we can only cite Vettius Valens, p. 289<sup>24</sup> ἀνακρίσεις καὶ βραδυτήτες καὶ ἀναλώματα καὶ φθόνοι. Wetstein has good parallels from literary Κοινή.

## βραχίων.

P Oxy III. 490<sup>12</sup> (a will—A.D. 124) οὐλὴ βραχείων δεξιῶ: similarly P Amh. II. 112<sup>8</sup> (A.D. 128), P Ryl II. 179<sup>6</sup> (A.D. 127), etc. In *Syll* 615<sup>32</sup> (iii/ii B.C.) τῶν ἱερῶν τοῦ

ταύρου δίδεται γλώσσα καὶ βραχίων, it means a "shoulder" of meat, and so of a ram in l.<sup>8</sup>

## βραχύς.

The adjective is used of stature in P Tebt I. 32<sup>22</sup> (? B.C. 145) ἔστιν δὲ ὡς (ἐτῶν) κβ βραχύς μελίχρ(ως) κλαστός, "he is about 22 years of age, short, fair, curly-haired" (Edd.): cf. P Petr I. 13 (2)<sup>10</sup>, 14<sup>22</sup> (both B.C. 237), etc. In P Oxy IV. 705<sup>77</sup> (A.D. 203-2) we have ἐπίδουσι τ[ιν]α βραχείαν, "a trifling benefaction," and in the epigram PSI I. 17<sup>1-1</sup> (? iii/A.D.) the editor understands οὐ βραχὺν ἄνδρα as a man "not of small account" in view of the ἐπισημ[ότατον] which follows. In CPHerm 7<sup>11</sup>.18 (? ii/iii A.D.) ἀλλὰ ἐσκορπισμέναι ἐν τῇ χωρίῳ βραχίαι μύξαι, it is applied to "small plumbtrees," and in Vettius Valens, p. 78<sup>26</sup> to a "small" army or town. So P Lille I. 1 verso<sup>15</sup> (B.C. 259-8) εἰς δ' ἔσται βραχὺ τὸ ἀνάλωμα. For β. of time cf. P Par 51<sup>17</sup> (B.C. 160) (= *Selections*, p. 20) ἔτι βραχὺ ἔχω . . . , "I have still for a little while . . . , " P Fay 204 (ii/iii A.D.) ὁ βλος βραχύς[s], and P. Strass I. 22<sup>21</sup> (iii/A.D.) ἀφορμὴν κἂν βραχείαν δικαίαν κατοχῆς. The phrase διὰ βραχείων, as in Heb 13<sup>22</sup>, occurs in P Strass I. 41<sup>8</sup> (A.D. 250) διὰ βραχείων σε διδάξω: cf. also BGU III. 1011<sup>11</sup> (ii/B.C.) ὡς βραχύτατα γράφειν. That "short," in a document or a sermon, is a relative term, is rather amusingly shown at the end of a very long petition, P Flor III. 296<sup>56</sup> (vi/A.D.) . . . ἡγήσθω δὲ τῶν βραχείων μου γραμμάτων ἢ ἐποφειλομένη ὑμῖν ἐξ [ἐμοῦ] προσκύνησις καὶ ὁ ἀσπασμός μου ὡς οὐ χάριτης χωρεῖ δέσποτι.

For an example of the irregular comparative, see the astronomical papyrus P Par 116<sup>1</sup>, written about ii/B.C., where we have καθ' ὃν ὁ ἥλιος φερόμενος τὴν μὲν ἡμέραν βραχυτέραν ποιεῖ, τὴν δὲ νύκτα μακροτέραν. Doubtless, as Blass assumes, the original author in iv/B.C. wrote βραχυτάτην and μακροτάτην, and this makes the scribe's alteration two centuries later all the more significant: see *Proleg.* p. 78. On the "barbarism" βραχὴν found in Asia Minor, and its witness to local pronunciation, see Thumb *Hellen.* p. 139.

## βρέφος.

BGU IV. 1104<sup>24</sup> (time of Augustus) ἐατῆς τὸ βρέφος ἐκτ[ί]θεσθαι, P Oxy VII. 1069<sup>22</sup> (iii/A.D.) ἐὰν γὰρ τέκη ἢ Ταμοὺν ἀνάγκασον αὐτὴν τὸ βρέφος φειλοποιήσῃ (ἢ φιλοποιήσῃ), *ib.* XI. 1209<sup>16</sup> (A.D. 251-3) ἀρρενικῶ βρέφει, "male nursing child," P Lond 951 verso<sup>3</sup> (late iii/A.D.) (= III. p. 213) εἰ θέλ[εις] τ[ὸ] βρέφος ἐχέτω τροφόν, ἐγὼ γὰρ οὐκ ἐπιτ[ρέ]πω τῇ θυγατρὶ μου θηλάζειν, a letter from a father-in-law or mother-in-law with reference to the nursing of a new-born child. In the magic papyrus P Lond 122<sup>1</sup> (iv/A.D.) (= I. p. 116) Hermes is invoked—ἔλθε μοι κύριε Ἑρμῇ ὡς τὰ βρέφη εἰς τὰς κοιλίας τῶν γυναικῶν.

## βρέχω.

The verb is very common in connexion with the irrigation of land owing to the inundation of the Nile, e.g. P Lille I. 26<sup>8</sup> (iii/B.C.) ἡ κώμη ἔρημος διὰ τὸ πλείω χρόνον μὴ βεβρέχθαι, "the village is deserted because for a long time there has been no inundation there," *Chrest.* I. 341<sup>6</sup> (c. A.D. 120) τῶν . . . βρεχέντων πεδίων καὶ τῶν [δ]υναμένων αὐλακισθῆναι, "irrigated and ready for the plough," P Tebt I. 24<sup>31</sup> (B.C. 117) κατὰ τὰ προσαγγέλματα τῆς βεβρεγμένης, "in the matter of the reports of the irrigated land," P Lips



I. 105<sup>10</sup> (i/i A.D.) μόγις τὸν τῆς βεβρεγμένης ἀπήρτισα, "I have with difficulty completed the account of the irrigated land," P Giss I. 60v.<sup>12</sup> (ii/A.D.) ἐξ ὧν ἐβρέχοντο τῷ β (ἔτει) Ἀδρια[νοῦ κτλ. The old and regular strong aor. pass. was ἐβράχην," as BGU I. 139<sup>15</sup> (A.D. 201-2) ἡβροχηκίας πρὸς τὸ ἐνεσθὲς δέκατον ἔτος. MGr βρέχω (ἐβράχκα, ἐβρέχτηκα —both aor. pass. have survived) = "wet, dip, (cause to) rain" (Thumb *Handb.*).

## βροντή.

Of this common Greek word we can quote no instance from the papyri: derivatives like βρονταγωγός and βροντο-κεραυνοπάτωρ are cited by van Herwerden from the great Paris magic papyrus, as well as the two derived verbs. Βροντάω occurs in the magic papyri P Lond 46<sup>161</sup> (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ὁ ἀστράπτω(ν) καὶ βροντῶν, and 121<sup>366</sup> (iii/A.D.) (= I. p. 96) ὁ αἰὼν ὁ βροντῶν, and βροντάζω in the last-mentioned papyrus l. 235 (= I. p. 92), and in 122<sup>363</sup> (iv/A.D.) (= I. p. 119). In Phrygian inscr. βροντῶν θεός is a standing title of the sky-god: cf. *Iuppiter Tonans* at Rome. Βροντῶ is still "to thunder" in MGr. Vettius Valens has βροντοποῖός and βροντώδης.

## βροχή.

The evidence already adduced under βρέχω is in itself sufficient to throw suspicion on Thayer's (p. 694) classing this amongst "Biblical" words, and as a matter of fact we can now cite many instances of βροχή from profane sources. Thus from Ptolemaic times comes P Petr III. 43 (2) *recto* 11. 13 (B.C. 245) πρὸς τὴν βροχὴν τῆς τῶν κλη[ρουχί]κῶν ἱππέων γῆς, and almost contemporary with the NT passage (Mt 7<sup>25, 27</sup>) is P Oxy II. 280<sup>5</sup> (A.D. 88-9) a lease of land εἰς ἔτη τέσσαρα βροχᾶς τέσσαρες. From this it would appear, as the editors point out, that if there was no βροχή, the year was not to count as one of the four years; and they compare the clause frequently found in leases, εἰδὲν δὲ τις τοῖς ἐξῆς ἔτεσι ἄβροχος γένηται, παραδεχθήσεται τῷ μεμισθωμένῳ (e.g. P. Oxy I. 101<sup>25</sup>, A.D. 142). See also *Archiv* iv. p. 177, and for a notification of ἀβροχία BGU I. 139 (A.D. 202) (= *Chrest.* I. 225). For βροχή in another sense see P Tebt II. 401<sup>27</sup> (early i/A.D.), where in the accounts of a beer-seller there is an item βροχῆς (ἀρτάβαι) β, which seems to be part of the brewing process. In MGr βροχή is "rain," βροχερός "rainy."

## βρόχος.

In P Oxy I. 51<sup>16</sup> (A.D. 173) a public physician, who had been ordered to examine into the cause of a death, reports that he had found the body ἀπρητημένον βρόχῳ, "hanged by a noose." The verb is found in the iv/A.D. *Acts of John*, P Oxy VI. 850<sup>6</sup> ἐννοοῦν[τα] β[ρ]οχίσαι ἑαυτόν, "one who was intending to hang himself."

## βρυγγός.

Thayer seems to have overlooked the citation from Eupolis (v/B.C.) given in LS<sup>8</sup>, so that his oldest profane citation is later than LXX, and has moreover a different sense, "biting."

He does not however include it in his list of "Biblical" words, so that no harm is done by the oversight.

## βρῶν.

To the ordinary citations for this NT ἀπ. εἰρ. (Jas 3<sup>11</sup>) may be added its occurrence *quinquies* in the recently discovered poems of Bacchylides, e.g. III. 15 f. βρούει μὲν ἱερὰ βο-θύτοις ἑορταῖς, βρύουσι φιλοξενίας ἀγνυαί, "the temples are rife with festal sacrifice of oxen, the streets with hospitable feasting" (Jebb). Herwerden *Lex. s.v.* cites also Timotheus *Pers.* 221 βρῶν ἀνθεσιν ἥβας.

## βρῶμα

in MGr = "rubbish, stench, dirt" (Thumb, *Handb.*). Pallis, in his *Notes*, p. 14, proposes to recognize this word—which would be a variant of βρώμος, whence we get *bromine*—in Mk 7<sup>19</sup>. His rendering, "which thing (or circumstance) clears away all impurities," ignores the true reading, καθαρίζων: it would be better to take the latter as agreeing with ἀφεδρώνα, by the lapse of concord so common in Rev (*Proleg.* p. 9). But the RV supplies a much more satisfactory sense, though the new proposal is ingenious.

## βρώσιμος

is found in a love-spell, P Lond 124<sup>1.1</sup> (iv/v A.D.) (= I. p. 121) καὶ βρώσιμον [λ]αβών. Cf. *Syll* 289<sup>33</sup> τὰ δὲ κρέα τ[ὰ] βρώσιμα (?).

## βρῶσις.

P Lond 1223<sup>9</sup> (A.D. 121) (= III. p. 139) χόρτο(ν) εἰς μὲν βρώσι[ν] προβάτ(ων), "fodder for the pasturing of sheep": so P Lips I. 118<sup>15</sup> (A.D. 160-1).

## βυθίζω.

The figurative use in 1 Tim 6<sup>9</sup> may be illustrated by *Syll* 324<sup>7</sup> (i/B.C.) συνεχέσι πολέμοις καταβυθισθ[ε]ῖ[σαν] τὴν πόλιν. See also Alciphron I. 16, 1 (= Schepers, p. 19) τὸ νήφον ἐν ἐμοὶ συνεχῶς ὑπὸ τοῦ πάθους βυθίζεται (cited by Dibelius *HZNT* ad 1 Tim 6<sup>9</sup>).

## βυθός.

P Oxy VI. 886<sup>10</sup> (iii/A.D.) (= *Selections*, p. 111) ἐπικαλοῦ μέ[ν] (?) τὸν (ἥλιον) καὶ τοὺς ἐν βυθῷ θεοὺς πάντας, "call upon the sun and all the gods in the deep"—in a magic formula. From the same kind of literature we may cite P Leid W x. 23 (ii/iii A.D.) ἀναπνεύσας γὰρ πωππύσει ἐκ τοῦ βηθοῦ, "respirans enim poppysmum edit ex profundo," and xxv. 28 ἐν τῷ βυθῷ τὴν δύναμιν ἔχουσιν ἐμοί, "in profundo potentiam habentem mihi" (Ed.). The word was prominent in Valentinian speculation, and it is not surprising that it should figure in magic papyri, which breathe a kindred air.

## βυρσεύς.

P Fay 121<sup>15</sup> (c. A.D. 100) τοῦ κυρτοῦ βυρσεύς, "the hunch-backed tanner." From βύρσα, "hide," on the analogy of the gen. βύρσης, we find an acc. βύρσην, as P Petr II. introd. p. 37 (d'): see Mayser *Gr.* p. 12, and cf. *Proleg.* p. 48. P Oxy VII. 1057<sup>3</sup> (A.D. 362) has ἀπὸ τιμῆς βύρσας, where analogy has worked the other way. In P Petr II. 32 (1) a βυρσοδέψης, "tanner," is also described as a σκυρεύς, "cobbler": cf. the editor's note and Wilcken *Ostr.* i. p. 294.



## βύσσινος.

The manufacture of this famous material (τὰ βύσσινα, with or without ὀθόνια) seems to have been a Government monopoly in Egypt, and it was carried on under the direction of the priests in the temples, which were hives of industry as well as of devotion. The output of these early ecclesiastics ranged from lawn to beer, as we see from P Eleph 27a<sup>13</sup> (B.C. 225-4) with the editor's note and P Lond 1177<sup>51</sup> (A.D. 113) (= III. p. 182). See also for the linen monopoly Wilcken *Ostr.* i. p. 266 ff. and Dittenberger's note to *OGIS* 90<sup>17</sup> (the Rosetta Stone—B.C. 196) τῶν τ' εἰς τὸ βασιλικὸν συντελουμένων ἐν τοῖς ἱεροῖς βυσσίνων ὀθονίων ἀπέλυσεν τὰ δύο μέρη.

## βύσσοις.

For this Hellenized Semitic word see P Gen I. 36<sup>10</sup> (A.D. 170) (= *Chrest.* I. 85) βύσσου στολίσματος πήχεις δέκα, and cf. P Tebt II. 313<sup>20</sup> (A.D. 210-1), 598 (A.D. 176-91).

## βωμός,

originally "platform," like its kin βῆμα, has been specialized as a ἱερὸς βωμός, "altar," from Homer down. It is

common in the papyri and inscriptions. One or two instances must suffice. Thus in the curious P Petr II. p. [28], Fr. 4<sup>13</sup> (B.C. 241) it appears that the inhabitants of certain houses in Crocodilopolis built up the doors of their houses and set altars against them to avoid having Crown officials billeted on them—ὡσαύτως δὲ καὶ ἐνωικοδομηκότας τὰς θύρας τῶν οἰκιῶν βωμοὺς προσωικοδομήκασιν, τοῦτο δὲ πεποιήκασιν πρὸς τὸ μὴ ἐπισταθμεύεσθαι. Cf. also the phrase ἔξω ἱεροῦ βωμοῦ with reference to being outside the "protection" of a temple and altar, e.g. P Tebt I. 210<sup>7</sup> (B.C. 107) (= *Chrest.* I. 327), P Oxy IV. 785 (c. A.D. 1), *ib.* X. 1258<sup>8</sup> (A.D. 45). In P Grenf II. 111<sup>21</sup> (v/vi A.D.) βωμὸς χαλκ(οῦς) αἰ is mentioned in an inventory of church property. For the φόρος βωμῶν paid by the priests see Wilcken *Ostr.* i. p. 352 f.

Reference may be made to the inscr. Ζεὺς Βωμός, found on or near an altar erected before a Greek temple in Central Syria. According to L. R. Farnell (*Year's Work in Classical Studies*, 1909, p. 61) this "frank identification of the god with the altar" probably arises from Syrian rather than Hellenic thought. But there was Hellenic thought also: see the account of the whole matter in A. B. Cook, *Zeus*, i. p. 519 f.

# Γ

## γάλα—Γαλλίων

### γάλα.

For this word we may cite the interesting inscription discovered at Adule on the African coast of the Red Sea, in which the conquests of Ptolemy III in the Eastern Provinces, including Babylon and Persia, are recounted—*OGIS* 54<sup>22</sup> (2nd half of iii/B.C.) *καὶ ἀναζητήσας ὅσα ὑπὸ τῶν Περσῶν ἱερὰ ἐξ Αἰγύπτου ἐξήχθη καὶ ἀνακομίσας μετὰ τῆς ἄλλης γάζης τῆς ἀπὸ τῶν τόπων εἰς Αἴγυπτον δυνάμεις ἀπέστειλεν*. See further Mahaffy *The Empire of the Ptolemies*, p. 199 f. The statement that the noun, borrowed in Greek in iv/B.C., was a Persian word for the King's treasury, depends on Curtius (see Grimm): the Middle Persian *ganj* has the required meaning, and can be shown to descend from the same original, as Dr Louis H. Gray tells us. *Ganj* was the heavenly treasure-house where merits were stored against the Judgement: see Moulton *Early Zoroastrianism*, pp. 162, 382.

### Γάζα.

According to Lewy *Fremdwörter* p. 94, in Hellenistic Greek foreign proper names are only found with γ = ψ, when this represents the Arabic ḡ: thus Γάζα = 𐤂𐤅𐤁 *ʿAzā*.

### γαζοφυλάκιον.

In *OGIS* 225<sup>16</sup> (iii/B.C.) provision is made that the price of a certain piece of ground should be paid *εἰς τὸ κατὰ στρατεῖαν γαζοφυλάκιον*, "into the military treasury."

### Γάιος.

The name was common in the Greek world, but, in connexion with Paul's Macedonian friend Gaius (Ac 19<sup>29</sup>), we may recall that it occurs in the list of politarchs at Thessalonica (*CIG* II. 1967). It is also found in a memorial inscription in the same town—Γάιος Ἰούλιος Σεκοῦνδος Πρίμῳ τῷ ἰδίῳ τέκνῳ μνήμης χάριν (*Duchesne* No. 78)—but here of course we have a Roman, and the name is as distinctive as John in English. See further Milligan *Thess.* p. 134; and for the occurrence of the name in a Phrygian inscription at Iconium of A.D. 150–250, cf. Ramsay *Recent Discovery*, p. 72. Since Grimm and many other writers mention a Roman name "Caius," it may be well to refer to the third founder of Gonville's College at Cambridge as probably the earliest person to bear this title. On the late Anatolian stone, *Calder* 436, we find Γανῶ, which Prof. Calder remarks must be for Γαῖῳ, ῶ being now equivalent to ι: this shows that Γάιος was trisyllabic. We do not find Γεος in Greek, any more than *Gaeus* in Latin: the *ai* remained a true diphthong. WH are wrong therefore in accenting Γαῖος.

### γάλα.

P Oxy IV. 736<sup>48</sup> (c. A.D. 1) γάλακτος παιδ(ῶν) (ἡμιωβελιον), "milk for the children  $\frac{1}{2}$  ob.," in a private account; *ib.* IX. 1211<sup>10</sup> (ii/A.D.) ἔλεον, μέλι, γάλα, articles for a sacrifice; *Syll* 804<sup>15</sup> (? ii/A.D.) γάλα μετὰ μέλιτος προλαβεῖν (= "edere," Dittenberger); BGU IV. 1055<sup>17</sup> (B.C. 13) σταμνὸν ὀκτοκαίδεκα κοτυρῶν (= κοτυλῶν) γάλακτος βοῆου (= βοείου) ἀρεστοῦ, to be a daily allowance; *ib.* 1109<sup>6</sup> (B.C. 5) συνχωρεῖ . . . παρασχέσθαι τὴν δούλην αὐ[τ]οῦ Χρωτάριο(ν) τροφείουσιν καὶ θηλάζουσιν τῷ ἰδίῳ αὐτῆς γάλακτι καθαρῷ καὶ ἀφθόρῳ—the last a sample of numerous contracts with nurses. In connexion with the use of γάλα in 1 Pet 2<sup>2</sup>, it may be mentioned that Reitzenstein (*Die hell. Mysterienreligionen*, pp. 84, 157) shows that milk plays a prominent part in the mystery-cults. He quotes Sallust *περὶ θεῶν* 4, where milk, the new birth, and crowns are all mentioned together—ἐορτὴν ἀγομεν διὰ ταῦτα . . . ἐπὶ τοῦτοις γάλακτος τροφή, ὡς ἀναγεννωμένον· ἐφ' οἷς ἱλαρεῖαι καὶ στέφανοι καὶ πρὸς τοὺς θεοὺς οἶον ἐπάνοδος. For the compounds γαλακτοφόρος, -ία, and -έω, see P Lond 3<sup>22</sup> (B.C. 146 or 135) (= I. p. 46), BGU I. 297<sup>14</sup> (A.D. 50), and P Tebt II. 399 (ii/A.D.). The word is MGr.

### Γαλατία.

The proximity of Γαλατίαν to Δαλματίαν in 2 Tim 4<sup>10</sup> in itself suggests that by the former we are to understand European Gaul (cf. Γαλλίαν NC); and this is confirmed by the famous *Monumentum Ancyranum* (*Res Gestae D. Augusti*, ed.<sup>2</sup> Mommsen, p. lxxv, 124) ἐξ Ἰσπανίας καὶ Γαλατίας καὶ παρὰ Δαλματῶν: see Zahn *Intr.* ii. p. 25 f. The inscriptional and literary evidence as to the meaning of *Galatia* in other NT passages may be left to the monographs on this burning question.

### γαλήνη.

The adj. is found *OGIS* 519<sup>11</sup> (iii/A.D.) πάντων . . . ἡρεμον καὶ γαλήνῳ τὸν βίον δια[γόντων]. In the late papyri γαλήνότης is common as an honorific title, e. g. P Oxy VII. 1042<sup>7</sup> (A.D. 578) μετὰ τὴν δευτέραν ὑπατίαν τῆς αὐτῶν γαλήνότητ(ος), "after the second consulship of his [their] serenity." (Ed.).

### Γαλλίων.

See Deissmann's *St. Paul*, App. I., where, following Ramsay (*Exp.* VII. vii. p. 467 ff.), it is shown on the evidence of a Delphic inscription, published by Bourguet *De rebus Delphicis*, 1905, p. 63 f., that Gallio entered on his pro-consulship in the summer of A.D. 51, and a fixed point is thus secured for determining the chronology of Paul's life. The name occurs P Ryl II. 155<sup>12</sup> (A.D. 138–61).

## γαμβρός.

For this word, which does not occur in the NT, but is common in the LXX, see P Giss I. 13<sup>10</sup> (beginning of ii/A.D.), BGU III. 895<sup>9</sup> (ii/A.D.), P Fay 127<sup>11</sup> (ii/iii A.D.) τοῖς γαμοῖς (i. γαμβροῖς) τῆς ἀδελφῆς σου, "for the sons-in-law of your sister." The fem. γαμβρά is found BGU III. 827<sup>29</sup>, and P Lond 403<sup>24</sup> (A.D. 346) (= II. p. 276). On the verbs γαμβρεύομαι and ἐπιγαμβρεύομαι, see Anz, pp. 376, 378. In MGr γαμπρός = "son-in-law," "bridegroom."

## γαμέω.

The verb is used in its ordinary classical sense of "take to wife" in a will of B.C. 285-4, P Eleph 2<sup>8</sup>, where provision is made in the event of certain of the testator's sons' marrying and being divorced—γαμάντων δὲ καὶ καταχωρισθέντων—the property will belong jointly to all his sons. Cf. for the same absolute use a question addressed by a man to the Oracle of Zeus-Helios-Sarapis, P Oxy IX. 1213<sup>4</sup> (ii/A.D.) ἀξιοὶ Μένανδρος [εἰ] δέδοται μοι γαμῆσαι, "M. asks, is it granted me to marry?" (Ed.). So P Flor III. 332<sup>24</sup> (ii/A.D.) ἐπεὶ δὲ νῦν Νίλος ὁ υἱὸς αὐτῆς γαμεῖν μέλλει, and with object, *Audolent* 78 μήποτ' αὐτὸν γῆμαι ἄλλην γυναῖκα. The use of γαμεῖσθαι to denote the bride's part in a wedding has rather fallen out of use in Hellenistic, but it not infrequently survives in the legal language of marriage-contracts, e.g. P Oxy III. 496<sup>5</sup> (A.D. 127) ἡ [τῆς] γαμουμένης μάμμη Θαις κτλ., *ib.* VI. 905<sup>10</sup> (A.D. 170) (= *Selections*, p. 86) καὶ ὁ γαμῶν ἐπιχορηγέτω τῇ γαμουμένῃ τὰ δέοντα, and even P Lips I. 41<sup>11</sup> (about the end of iv/A.D.) where, with reference to the bridal gifts, the bridegroom, after the marriage has been completed, is described as οὐ τὰ ἑαυτοῦ ἐπικομιζόμενος μόνον, ἀλλὰ καὶ [τῆς] γῆς γη[μ]αμέν[η]ς: see further *Proleg.* p. 159. For the passive, cf. P Oxy X. 1266<sup>18</sup> (A.D. 98) τὴν δὲ τοῦ υἱοῦ μητέρα Θερμούθιον γεγαμησθαι μοι τῷ β' (ἔτει) Δομιτιανοῦ, P Grenf II. 76<sup>11</sup> (deed of separation—A.D. 305-6) ἀλλ' ἐξείναι αὐτῇ ἀποστῆ[ναι] καὶ γαμηθῆναι ὡς ἂν βουληθῇ. Γαμετή, "wife," is common—P Tebt I. 104<sup>17</sup> (B.C. 92) ὅσα προσήκει γυναικὶ γαμετῇ, PSI I. 64<sup>4</sup> (? i/B.C.) συνοικί[η]σουσά σοι ὡς γνησ[α] γαμετῇ, P Oxy IV. 795<sup>4</sup> (A.D. 81-96) γ[η]μετὴν φερίην προσφερομένην δα[κτύλιον] χρυσὸν τεταρτῶν, and *OGIS* 206<sup>9</sup> Ἀκύλα . . . εὐξάμενος ῥῶσιν καὶ τέκνοις καὶ γαμετῇ. This noun and σύμβιος have considerably trenched on the ground of the less explicit γυνή.

## γαμίζω.

No instances of this verb have as yet been quoted outside the NT, and it is therefore not possible to determine how far the rule of Apollonius *De Constr.* p. 280, 11 (ed. Bekker) ἐστὶ γὰρ τὸ μὲν "γαμῶ," γάμου μεταλαμβάνω τὸ δὲ "γαμίζω," γάμου τινι μεταδίδωμι applies. It may be noted, however, that many verbs in -ίζω are found used in the same way as verbs in -έω (e.g. ἀπολογίζω, ἀπολογέω; cf. Hatzidakis *Gr.* p. 395), and that consequently in I Cor 7<sup>38</sup> γαμίζω may = "marry" and not "give in marriage." For this rendering see further *ad l.* Lietzmann in *HZNT*, and J. Weiss in Meyer's *Kommentar*.<sup>9</sup>

## γάμος.

P Tebt I. 104, a marriage contract of B.C. 92, is docketed on the verso—ὁμο(λογία) γάμου. For συγγραφὴ γάμου, see

P Oxy IV. 713<sup>12</sup> (A.D. 97) πεπολύνται πρὸς ἀλλήλους τοῦ γάμου συγγραφῇ, and cf. P Amh II. 78<sup>10</sup> (A.D. 184) τῇ συνγενίδι μου . . . πρὸς γάμον συνελθ[όν]τα, "being married to my kinswoman" (Edd.) The word is very common in connexion with the wedding festivities, e.g. P Oxy I. 111<sup>2</sup> (iii/A.D.) ἐρωτᾷ σε Ἡραὶς δευπνήσαι εἰς γάμους τέκνων αὐτῆς, *ib.* VI. 927<sup>2</sup> (iii/A.D.) καλεῖσαι Ἐρως εἰς γάμους, P Flor III. 332<sup>22</sup> (ii/A.D.) τοῖς γάμοις σου, "on the occasion of your marriage." Cf. the use of the singular in Gen 29<sup>22</sup>, I Macc. 10<sup>68</sup>, and Mt 22<sup>8</sup> compared with <sup>2</sup>, where Field (*Notes*, p. 16) finds no difference between sing. and plur. For the phrase γάμους ποιεῖν (Mt 22<sup>2</sup>) cf. *Michel* 1001<sup>11</sup>.<sup>19</sup> (the Will of Epicteta, in the Doric of Thera—c. B.C. 200) μηδὲ χρῆσαι τὸ μουσεῖον μηδὲν, εἴ κα μή τις τῶν ἐξ Ἐπιτελείας γάμον ποιῇ.

On the distinction between Egyptian, Greek, and Greek-Egyptian marriages in Egypt, and on the γάμος ἀγραφος as a provisional union in contrast to the fully constituted γάμος ἔγγραφος, see Hohlwein, *L'Égypte Romaine*, p. 138 ff. Cf. also *Archiv* iii. pp. 70 f., 507; iv. pp. 264 f., 474 f.

## γάρ.

For the *ascensive* force of καὶ γάρ, as in Rom 11<sup>1</sup>, cf. P Passalacqua<sup>9</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 54) φρόντισον οὖν, ὅπως μὴ ἀδικηθῇ ὁ ἄνθρωπος καὶ γὰρ ὁ πατὴρ αὐτοῦ ἐστὶν ἐνταῦθα περὶ II., where Letronne (P Par p. 401) renders, "aie soin qu'il ne soit fait aucun tort à cet homme; car, de plus, son père est employé ici auprès de P." In P Oxy IV. 743<sup>22</sup> (B.C. 2) καὶ γὰρ ἐγὼ ὄλος διαπον[ο]ύμαι εἰ Ἑλενος χαλκοὺς ἀπόλε[σ]εν, "I am quite upset at Helenos' loss of the money" (Edd.), the same phrase seems to do little more than introduce a new subject. In P Flor III. 367<sup>6</sup> (iii/A.D.) καὶ γὰρ καὶ πολλὰκις μοι ἐπιστεφαντός σοι κτλ., the locution introduces the ground of a complaint just conveyed in the mention of the addressee's ἀπάνθρωποι ἐπιστολαί. The ordinary uses of γάρ need not be illustrated, unless we give one example of the γάρ beginning an exposition of a matter just announced, where our idiom omits: thus P Rein 7<sup>7</sup> (? B.C. 141) ἡνάγκασμαι τὴν ἐφ' ὑμᾶς καταφυγὴν ποι[ή]σασθαι ἵνα τύχω βοήθειας. Τοῦ γὰρ κτλ. (the statement of grievance follows).

## γαστήρ.

The phrase ἐν γαστρὶ ἔχειν (cf. MGr ἐγγαστρονόμοι), found in Herodotus, and the medical writers from Hippocrates down (see Hobart, p. 92), may be quoted from P Ryl II. 68<sup>12</sup> (B.C. 89), where one woman complains of another who [ἐ]πληξέν[ε]ν με . . . ἐν γαστρ[ὶ] ἔχουσιν πεντάμηνον. It is used of a sow, P Magd 4<sup>6</sup> (iii/B.C.), and P Flor II. 130<sup>3</sup> (A.D. 257) καταπι[ν]θεῖσαν ὅν ἔχουσιν καὶ [ἐ]ν γαστρ[ὶ]. Cf. *Syll* 802<sup>8</sup> (iii/B.C.) πένθ' ἔτη ὡς ἐκύρησε ἐν γασ[τρ]ῇ Κλεῶ βάρος,<sup>14</sup> ἔγκυος δὲ γενομένη ἐν γαστρὶ ἐφόρει τρία ἔτη. In Vettius Valens, p. 193<sup>33</sup> we have εἰδὲν κατὰ γαστροὺς ἔχειν. For the common compound γαστροκνήμιον = "calf of the leg," see BGU III. 975<sup>11</sup> (A.D. 45) (= *Selections*, p. 42) οὐλὴ καστροκνημῶ (i. γαστρο-).

## γε.

A good example of the emphasis imparted by this particle is afforded by P Lond 42<sup>12</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) εἰς πᾶν τι ἐληλυθυῖα διὰ τὴν τοῦ σίτου τιμὴν, καὶ



δο[κο]ῦσα ν[ῦ]γ [γ]ε σοῦ παραγενομένου τεύξεσθαί τινος ἀναψυχῆς, "having come to the last extremity because of the high price of corn, and thinking that now at last on your return I should obtain some relief." The same document, l. 23, illustrates the μήτιγε of I Cor 6<sup>3</sup>—μή ὅτι γε τοσούτου χρόνου ἐπιγεγονότος, "not to speak of so much time having gone by" (see *Proleg.* p. 240). For the combination εἰ δὲ μή γε cf. P Oxy VIII. 1159<sup>6</sup> (late iii/A.D.) εἰ δὲ μή γε, σύνταξαι αὐτῷ ὅτι ἐλεύσεται μέχρι ἱε Φαμενωθ, "otherwise, arrange with him that he shall come by the 13th Phamenoth" (Ed.), *Chrest.* I. 167<sup>25</sup> (B.C. 131) προνοήθητι ὡς μάλιστα μὲν συμπληρωθήσεται τὰ τοῦ παρελθόντος ἔτους κεφ[ά]λαια, εἰ δὲ μή γε, οὐκ ἐλάσσω τῶν κῆ (ταλάντων), "if possible, . . . but if not, at any rate . . .", *Cognat* IV. 833 (Hierapolis, after ii/A.D.) οὐδενὶ δὲ ἐτέρω ἐξέσται κηδευθῆναι· εἰ δὲ μή γε, ὁ ἐπιχειρήσας δώσει τῷ ἱερωτάτῳ ταμείῳ δηνάρια μύρια—the editor needlessly extrudes γε. On εἰ γε, καίτοι γε, μενοῦν γε, etc., see these combinations in their places below.

### γέεννα.

This Hellenized form, derived from the Heb. גֵּהֶנָּה by dropping the *n*, is one of those "specific Jewish ideas" (Thumb *Hellen.* p. 118) which naturally we cannot illustrate from our sources. We may cite *Orac. Sib.* I. 103 εἰς γέεναν μαλεροῦ λάβρου πυρὸς ἀκαμάτοιο: the spelling here demanded by the metre is found in Mk 9<sup>47</sup> D, *ib.* 45 E *al.*

### γείτων.

BGU III. 830<sup>21</sup> (i/A.D.) ἐπὶ γὰρ καὶ γείτων αὐτοῦ εἰ[μ]έ, P Oxy X. 1272<sup>14</sup> (A.D. 144) ὑπόνοιαν οὖν κατὰ [τ]ῶν γειτόνων μου, "having some suspicion against my neighbours" (Edd.). The adj. is very common in descriptions of locality, e.g. P Par 51<sup>8</sup> (B.C. 114) τὸν εἰς Τάγην οἶκον . . . οὗ γείτονες· νότου οἰκία Ἀρπαήσιος, βορρᾶ ψυλοὶ τόποι κτλ., P Oxy I. 99<sup>7</sup> (A.D. 55) γείτονες τῆς ἄλλης οἰκίας, νότου καὶ ἀπηλωτό[υ] δημόσιαι ῥύμαι, X. 1276<sup>8</sup> (A.D. 249) τῆς δὲ ἄλλης γείτονες νότου ῥύμη τυφλή, "the adjacent areas of the whole are on the south a blind street" (Edd.). Γειτνία and γειτνία are used in a similar way—P Tebt I. 14<sup>10</sup> (B.C. 114) γειτνίας, "adjoining areas," *ib.* 105<sup>10</sup> (B.C. 103) πλὴν τῆς γειτνιώσης τῇ Θεωνίος, "except that which adjoins the land of Thoönis," P Sa'id Khan 2<sup>a</sup>. 8 (B.C. 22) ὄρια καὶ γειτνία ἀπὸ τῶν ἀνατολῶν κτλ. This noun may = "neighbourhood" as in P Flor III. 319<sup>5</sup> (A.D. 132-7) οἱ ἐν γιτνία μου ὄντες. See also *Syll* 929<sup>38</sup> (ii/B.C.) for a verb γειτονέω. In MGr γείτονας = "neighbour."

### γέλω.

*Syll* 802<sup>70</sup> (iii/B.C.) τὸν δὲ θεὸν γελάσαντα φά[μ]εν νιν παυσεῖν (τὰς νόσου), P Oxy III. 471<sup>88</sup> (ii/A.D.) γέλωτα πολὺν καὶ ἀνεμμένον . . . γελᾶν, "laughed long and freely" (Edd.) If we desiderate proof that the ancients laughed with the same articulation as ourselves, we may refer to P Leid W xi. 30 (ii/iii A.D.) εἰπὼν ἐκρότησε γ, κ(α)λέλασεν ὁ θεὸς ἐπιτάκις, χα, χα, χα, χα, χα, χα, χα, γελάσαντος δὲ αὐτοῦ ἐγεννήθησαν θεοὶ ζ, οὔτινες τὰ πάντα περιέχουσιν. A Lycian epitaph may be quoted from Ormerod and Robinson's *inscr.* in *JHS* xxxiv. p. 1 ff.: no. 26<sup>20</sup> παῖζε γέλα παροδείτα, βλέπων ὅτι καὶ σὲ θανεῖν δεῖ—it is the analogue of the

commonplace quoted in I Cor 15<sup>32</sup>. For the fut. act., as in Lk 6<sup>21</sup> (cf. Job 29<sup>24</sup>, 4 Macc 5<sup>28</sup>), see *Proleg.* p. 154. MGr has γελῶ.

### γέλως.

In the invitation to the celebration of Hadrian's accession the people are summoned to sacrifice γέλωσι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες (P Giss I. 3 6<sup>ff</sup>). In his note the editor suggests that γέλωσι may refer to the "Festzug (πομπή)" which was customary on such occasions, and refers to *Klio* vii. p. 285 ff. In MGr γέλοια (plur.) = "laughter." See another instance cited under γέλω (P Oxy 471): add BGU IV. 1141<sup>14</sup> (B.C. 14) καὶ γράψας αὐτῷ ὑβρίσαι με πρὸς γέλωτά μοι τοῦτο ἔγραψας.

### γεμίζω.

The verb is used of loading a ship with grain in P Magd 11<sup>14</sup> (B.C. 221) συντάξαι Εὐφράνορι . . . γεμίσαι τὸ πλοῖον ἐκ (cf. Rev 8<sup>3</sup>) τῶν κατ' αὐτὸν τόπων τὴν ταχίστην. In l. 11 of the same papyrus we have the pass. γεμίζονται used absolutely, and similarly on the *verso* περὶ τῷ γεμίσθηναι αὐτοῦ τῷ πλοῖον: cf. Mk 4<sup>37</sup>, Lk 14<sup>23</sup>. Other examples of the verb are P Fay 117<sup>14</sup> (A.D. 108) πάντα τὰ κτήνη γέμιζε (ζ. γέμιζε) βάκανον, "load all the animals with cabbage," *ib.* 118<sup>22</sup> (A.D. 110), P Tebt II. 419<sup>17</sup> (iii/A.D.) γέμισον χόρτου, "load (the ass) with hay," P Flor II. 184<sup>15</sup> (iii/A.D.) γεμίσας τὰ ἐκκενωθέντα τότε σιτάρια, and 17 τοὺς τέσσαρες σάκκους γεμίσαι, P Rein 53<sup>4</sup> (iii/iv A.D.) τὰ ἀποσταλέντα καμήλια γέμισον (see below) οἴνου. For the constr. with acc. and gen., as in this last instance and others (cf. Mk 15<sup>36</sup> etc.), see also *OGIS* 383<sup>146</sup> (i/B.C.) τραπεζίας μὲν ἱερὰς προπεύσεως θοίνης γεμίζων. In MGr γεμίζω is construed with double accusative. The curious form γέμισον (P Rein 53 *l.c.*) is explained by P Flor II. 184<sup>18</sup> (iii/A.D.) γόμισον, and other passages where this alternative γομῶ occurs: γέμισον is a compromise. Note the negated verbal in P Sa'id Khan 1 b. 34 (B.C. 88) στέμφ[υ]λα ἀγεμιστ[α].

### γέμω.

P Lond 122<sup>91</sup> (magic, iv/A.D.) (= I. p. 119) πυρὸς γέμι. See also the early Christian inscription *IMae* I. 1238 ἐπὶ γέμι τὸ θηκίον τοῦτο, "since this tomb is full." For the construction with the acc., as in Rev 17<sup>3</sup>, cf. the MGr γέμω χρήματα, "I am full of possessions."

### γενεά.

The collective sense of this word—involved in its historic relation to γένος—is normal throughout, and survives in MGr γενιά = "race, lineage." Thus it denotes a family, without individual reference: P Oxy I. 104<sup>11</sup> (a will—A.D. 96) τῆς τοῦτου γενεᾶς, "his issue" (should he himself predecease)—similarly PSI III. 240<sup>6</sup> (ii/A.D.) . . . ἐκά[σ]του αὐτῶν γενεᾶς, in a will—*ib.* IV. 713<sup>18</sup> (A.D. 97) τῇ ἐξ ἀλλήλων γενεᾷ, "their joint issue," P Hal I. 121<sup>17</sup> (iii/B.C.) ἄλλον δ' ὄρκον μηδένα ἐξέστω ὀρνῆναι μη[δ]ὲ ὄρκ[ι]εν μηδὲ γενεὰν παρίστασθαι, "no one may swear by any other oath [than Zeus, Hera and Poseidon], nor offer it, nor may he bring forward his family," *i.e.* to swear by them: see note, p. 121. *Syll* 856<sup>10, 18</sup> (ii/B.C.) ὁμοίως δὲ καὶ εἰ γε[ν]ιᾶν ποιήσαιο, of a manumitted slave, ἐλευθέρῳ ἔστ[ω] καὶ ἀνέφατος ἂ γ[ε]νιά[σ]αι *Cognat* IV.

915<sup>a.4</sup> (i/A.D.) καὶ [αὐ]το[ι] καὶ γενεαὶ [αὐ]τῶν. The abstract sense appears in P Tebt II. 312<sup>b</sup> (A.D. 123-4) ἱερέως ἀπολύσιμος ἀπὸ τῆς [.] δ' γενεάς, "exempted priest of the [.]4th generation."

### γενεαλογία.

The plural is found along with μῦθοι (as in 1 Tim 1<sup>4</sup>) in Polyb. ix. 2. 1 περὶ τὰς γενεαλογίας καὶ μύθους, where the reference is to the stories of the births of the demigod founders of states. Hence Hort (*Jud. Christianity*, p. 135 ff.) understands the word in the Pastorals not of the Gnostic groupings of *aeons* in genealogical relationships, but of "all the early tales adherent, as it were, to the births of founders," etc.

### γενέσια.

The distinction between τὰ γενέσια, the commemoration of the dead, and τὰ γενέθλια, the birthday feast of a living man, disappears in late Greek (cf. Lob. *Phryn.* p. 103, Rutherford *NP*, p. 184); and in the papyri τὰ γενέσια is always birthday feast. Thus P Fay 114<sup>20</sup> (A.D. 100) τὴν εἰκθὺν (l. ἰχθὺν) πέμψις (l. πέμψεις) τῇ κδ εἰ (l. ἡ) κῆ εἰς τὰ γενέσια Γεμέλλης, "send the fish on the 24th or 25th for Gemella's birthday feast," for which other dainties are ordered in *ib.* 110<sup>30</sup> ff. P Fay 115<sup>9</sup>, a year later, says that pigs are going to be sacrificed on the birthday feast (εἰς τὰ γενέσια) of Sabinus. Cf. BGU I. 1<sup>9</sup> (iii/A.D.) an account of various outlays connected with the γενεσ[οις] τῶν [θεῶν] Σεβαστῶν, and *Preisigke* 1525 (A.D. 131—dedication of a statue) γενέσια Ἀδριανοῦ β' ἡ πόλις. So for the birthdays of private persons BGU I. 333<sup>5</sup> (iii/iv A.D.) (= *Chrest.* I. 489) π[άν]τως ποιήσατε, ἐὰν ᾗ δυνατόν, κ[α]τελθεῖν ὑμᾶς εἰς τὰ γενέσια τοῦ υἱοῦ ἡ[μῶν] Σαραπίωνος. Sp in accounts of expenditure, as P Oxy IV. 736<sup>58</sup> (c. A.D. 1) γενεσίοις Τρυφᾶτος στεφά(ν)ων (ὀβολοὶ δύο), P Giss I. 31<sup>6</sup> (ii/A.D.) γενεσίοις Διογενίδ(ος) δ'. For γενέθλια used in the same sense we may cite P Oxy III. 494<sup>24</sup> (A.D. 156) εἰς εὐχαίαν αὐτῶν ἣν ποιήσονται πλησίον τοῦ τάφου μου κατ' ἔτος τῇ γενεθλίᾳ μου, "for a feast which they shall celebrate at my tomb on my birthday every year" (Edd.), BGU I. 149<sup>15</sup> (ii/iii A.D.) γε[νε]θλί[α]ς Σοκνοπαίου θεοῦ μεγάλου μεγάλων, P Oxy I. 112<sup>4</sup> (iii/iv A.D.) τοῖς γενεθλίοις τοῦ θεοῦ, *ib.* VIII. 1144<sup>4</sup> (i/ii A.D.), etc. From the inscriptions note *OGIS* 90<sup>46</sup> (the Rosetta Stone—B.C. 196) ἐν ᾗ τὰ γενέθλια τοῦ βασιλέως ἀγεται, *ib.* 111<sup>29</sup> (after B.C. 163) τὴν γενέθλιον ἡμέραν τὴν Βοήθου, and *Priene* 105<sup>22</sup> (c. B.C. 9) τὴν τοῦ θηοτάτου Καίσαρος γ[ενέθ]λιον. In the last inscription, l. 40, if the restoration can be trusted, we have the remarkable statement ἤρξεν δὲ τῷ κόσμῳ τῶν δι' αὐτὸν εὐαγγελ[ῶν] ἡ γενέθλιος τοῦ θεοῦ, "but the birthday of the god [the Emperor Augustus] was for the world the beginning of tidings of joy on his account": cf. Deissmann *LAE*, p. 371.

For ἡ γενέσιος (sc. ἡμέρα) see *OGIS* 583<sup>15</sup> (i/A.D.) τῇ γενεσίῳ, *Cagnat* IV. 353<sup>b.4, 12</sup> (ii/A.D.), of a monthly celebration, γενεσίῳ Σεβαστοῦ, and ἐν μῇ γῇ γενεσίῳ. Similarly *Michel* 544<sup>10</sup> (B.C. 114) ἐποιήσατο δὲ καὶ γε[νε]θλί[α]ς τοῖς τε παισὶν καὶ παιδευταῖς, of a hospitable Phrygian gymnasiarch. Both these adjectives are replaced by the noun in Gen 40<sup>20</sup>, where the birthday of Pharaoh is ἡμέρα γενέσεως. We find in P Cairo *Preis* 31<sup>23</sup> (A.D. 139-40) the compound, παι[δ]ιον πρωτογενεσίοις.

### γένεσις.

For γ. = "birth, nativity," as in Lk 1<sup>4</sup>, cf. *Priene* 105<sup>48</sup> (c. B.C. 9—see s.v. γενέσια) τὸ ἀπὸ τῆς ἐκείνου γένε[σ]εως ἀρχεῖν τῷ βίῳ τὸν χρόνον, *Kaibel* 314<sup>21</sup> οὐδ' οὕτως μοι γένεσις δεινὴ πλησθεῖς ἐκορέσθη—the sense appears to be "nativity" (astrological). Other examples are P Lond 98 *recto*<sup>60</sup> (a horoscope—i/ii A.D.) (= I. p. 130) οἱ κ[ο]δοσπότης τῆς γενέσεως, a common phrase in nativities, and *Ostr* 1601 (a notice of birth or for a horoscope—A.D. 114) γένεσις παιδίου ἀρσενικοῦ Ἰ[ῆ] (ἔτει) Τραϊανοῦ Καίσαρος τοῦ κυρίου. In the pre-Christian inscriptions of the Aegean Sea the phrase κατὰ γένεσιν is frequent in contrast to καθ' υἰοθεσίαν: see e.g. *Syll* 905, and cf. Deissmann *BS* p. 239. In P. Oxy I. 120<sup>8</sup>, a philosophical letter of iv/A.D., the word is used in the more general sense of "existence," "life"—μετρίων γὰρ καὶ δυστυχῶν γένεσιν αἰχοντες (l. ἔχ-) οὐδὲ οὕτω αἰαυτοῖς προσείχομεν (l. ἑαυτοῖς προσείχομεν), "we fail to realize the inferiority and wretchedness to which we are born" (Edd.). Not very different is P Leid W xiv. 15 (ii/iii A.D.) καὶ μηνείσθω (l. -ύεσθω) μοι τὰ τῆς γενεσέως μου, "quae genituram meam spectant" (Ed.).

### γενετή.

For ἐκ γενετῆς in Jn 9<sup>1</sup>, see the numerous examples, with special references to blindness, in Wetstein *ad l.*, and add Philostratus *Epist.* 51 μακαρίων τῶν ἐκ γενετῆς τυφλῶν (cited by Bauer *HZNT ad l.*); Vettius Valens, p. 292<sup>26</sup> ἐπὶ τῶν ἐκ γενετῆς διασπολῶν.

### γένημα.

The spelling γένημα, "fruits of the earth," shown in the best MSS in Mt 26<sup>29</sup>, Mk 14<sup>25</sup>, etc., is now abundantly attested from the papyri, e.g. P Oxy I. 887 (A.D. 179) πυροῦ γενήματος, *ib.* IV. 729<sup>38</sup> (A.D. 137) οἰνικοῦ γενήματος, *ib.* VIII. 1141<sup>6</sup> (iii/A.D.), X. 1262<sup>18</sup> (A.D. 197) αἰ., and the numerous examples in Deissmann *BS* pp. 110, 184, Mayser *Gr.* p. 214. Add from the inscriptions *CIG* 4757<sup>62</sup> (Egypt, A.D. 68), 4474<sup>19</sup> (Syria, iii/A.D.), and *OGIS* 262<sup>9</sup> (Syria, iii/A.D.) σὺν τοῖς τοῦ ἐνεστώτος ἔτους γενήμασιν.

On the phrase on ostraca of the imperial period γενήματος τοῦ δέινου ἔτους, referring to the duty payable on the harvest of the preceding year, see Wilcken *Ostr.* i. p. 214: hence the word γενηματογραφεῖν, "confiscate by the government," see *Archiv* i. p. 148. Note also P Ryl II. 154<sup>22</sup> (A.D. 66) γενήματα καὶ ἐπιγενήματα, "produce and surplus produce" (Edd.).

The history of this word, unknown to LS, and unsuspected except as a blunder of NT uncials, is peculiarly instructive. Against HR, who regard the totally distinct words γέννημα and γένημα as mere variants of spelling, Thackeray (*Gr.* i. p. 118) shows that γένν. (from γεννάω) is in LXX animal, and γέν. vegetable, as in NT. The hundreds of instances quotable from Egypt must not close our eyes to the apparent absence of attestation elsewhere, except in Syria, which accounts for its appearance in NT. We may however reasonably conjecture that in Polybius when γεννήματα = "vegetable produce" we should drop the second ν. This is confirmed by the strictures of Phrynichus (Lobeck, p. 286): γεννήματα: πολλαχού ἀκούω τὴν λέξιν τιθεμένην ἐπὶ τῶν καρπῶν. ἐγὼ δὲ οὐκ οἶδα ἀρχαίαν καὶ



δόκιμον οὖσαν. He would have them say καρπούς ξηρούς καὶ ὑγρούς. Polybius then either used γένημα, or adopted a new meaning for γέννημα which was reacted upon by the other word. In PSI III. 196<sup>2,3</sup>, 197<sup>2,3</sup> (both vi/vii A.D.) we find νν.

### γεννάω.

P Fay 28<sup>9</sup> (A.D. 150-1) (= *Selections*, p. 82) ἀπογραφόμεθα τὸν γεννηθέντα ἡμεῖν . . . υἷον: the same formula in BGU I. 111<sup>12</sup> (ii/A.D.). P Gen I. 19<sup>14</sup> (A.D. 148) μηδέ[π]ω μου γεννηθείσης, *ib.* 33<sup>11</sup> (A.D. 156) γεννηθέντα [τ]ῷ ἔ (ἔτει) Ἀντωνίου Καίσαρος, *Syll* 406<sup>9</sup> (A.D. 147) συνησθέντες μοι γεννηθέντος υἱοῦ (of civic congratulations sent to Antoninus), *C. and B.* ii. 590 (p. 656) Δούκιος γυν[αι]κὶ ἰδίᾳ σεμνολογῶν, γεννηθείσῃ ἔτους ρξα (= A.D. 77), BGU I. 132 ii. 5 (ii/A.D.) Ἡρων ἄλλος υἱὸς μη(τρὸς) τῆς α(ὐτῆς) γεννηθείς. The confusion of forms from γίνομαι and forms from γεννάω, which gave a start to the mixing of γένημα and γέννημα, produces in BGU I. 28<sup>16</sup> (A.D. 183) and 110<sup>14</sup> (A.D. 138-9) the form γεννηθέντα: see Deissmann *BS* p. 184. With Mk 14<sup>21</sup> cf. *OGIS* 458<sup>10</sup> διὸ ἂν τις δικαίως ὑπολάβῃ τοῦτο ἂν αὐτῷ ἀρχὴν τοῦ βίου καὶ τῆς ζωῆς γεγονέναι, ὃ ἐστὶν πέραν καὶ ὅρος τοῦ μεταμελεσθαι, ὅτι γεγέννηται. In MGr γεννῶ = "beget," "give birth to," and of birds "lay" (eggs). The derivative ἐπιγεννήσεις, P Gen I. 33<sup>15</sup> (A.D. 156) *al.*, means a "birth subsequent to" (a census, etc.). For the noun γέννα, whence this verb is derived, cf. P Leid Wix. 47 (ii/iii A.D.) δ καλοῦσι Ὡρου γένναν, x. 8 ἔστιν γὰρ γέννα κόσμου.

### γέννημα.

See *s.v.* γένημα. So far as we have noticed, the word with νν does not occur at all in the papyri.

### γέννησις

(in Mt 1<sup>8</sup> LW, Lk 1<sup>14</sup> one or two good MSS, incl. 33) may be quoted from P Leid Wxxiii. 2 (ii/iii A.D.), where a magic book περιέχει γέννησιν πνεύματος, πυρός καὶ σκότος (*sc.* -ους), and *Syll* 737<sup>130</sup> (ii/A.D.) σπονδὴν ἀξίαν τῆς τάξεως, γάμων, γεννήσεως, Χοῶν, ἐφηβείας κτλ.: Dittenberger observes that boys were brought to the Xōes festival before their coming of age, so that the order of these last three items is one of time.

### γένος

is common in the papyri with reference to a species or class of things. Thus P Fay 21<sup>10</sup> (A.D. 134) εἴτ' ἐν γένεσιν εἴτ' ἐν ἀργυρίῳ, "whether in kind or in money," with reference to payments, *ib.* 90<sup>11</sup> (A.D. 234) χ[ρῆ]σιν ἐν γένι λαχανοσπέρμον ἀρτάβας τρ[εῖς], "a loan in kind of three artabas of vegetable seed," P Oxy VIII. 1134<sup>13</sup> (A.D. 421) περὶ ἄλλου τινὸς εἶδους ἢ γένους, "of any other sort or kind." In P Grenf II. 44<sup>11</sup> (A.D. 101) the word occurs in connexion with the transport of "goods," and in P Oxy IV. 727<sup>20</sup> (A.D. 154) an agent is authorized γένῃ διαπωλῆσονται ἂν ἐὰν δέον ᾖ τῇ αὐτοῦ πίστει, "to sell off produce as may be needful on his own authority": cf. *ib.* I. 54<sup>16</sup> (A.D. 201) εἰς τιμὴν γενῶν, "for the price of materials" for the repair of public buildings, and *ib.* 101<sup>16</sup> (A.D. 142) where γένεσι = "crops." Similarly P Amh II. 91<sup>15</sup> (A.D. 159) οἷς ἐὰν

αἰρῶμαι γένεσι πλὴν κνήκου, "with any crops I choose except enecus" (Edd.). In P Oxy IX. 1202<sup>20</sup> (A.D. 217) κατ' ἀκολουθεῖαν τῶν ἐτῶν καὶ τοῦ γένους, the word is used = "parentage": cf. BGU I. 140<sup>28</sup> (B.C. 119) τοῖς πρὸς [γ]ένους συγγενεσί, "to the legitimate parents." With γένος = "offspring," as in Ac 17<sup>28</sup>, cf. *IG* XIV. 641 (Thurii) καὶ γὰρ ἐγὼν ὑμῶν γένος ὀλβιον εὐχομαι εἶμεν . . . Ὀλβιε καὶ μακαριστέ, θεὸς δ' ἔσθι ἀντὶ βροτοῖο, and 638 γῆς παῖς εἰμὶ καὶ οὐρανοῦ ἀστερόεντος, αὐτὰρ ἐμοὶ γένος οὐράνιον (both cited by Norden *Agnostos Theos*, p. 194). Ac 4<sup>6</sup> has a close parallel in P Tebt II. 291<sup>26</sup> (A.D. 162) ἀ[π]᾽ ὅ[υ]ξας σεαυτὸν γένους [δ]ντα ἱερατικοῦ. In *OGIS* 470<sup>5</sup> (time of Augustus) a certain Theophron describes himself as priest διὰ γένου τῆς Ἀναΐτιδος Ἀρτέμιδος, "hereditary" priest. In *ib.* 513<sup>10</sup> (iii/A.D.) γένους τῶν Ἐπι(λ)αίδων, and 635<sup>4</sup> (Palmyra, A.D. 178-9) οἱ ἐγ γένους Ζαβδιβωλεῶν, it answers to *gens*, a tribe or clan. For the common τῷ γένει in descriptions, cf. *Syll* 852<sup>2</sup> (ii/B.C.) σῶμα ἀνδρείον διὰ δνομα Κύπριος τὸ γένος Κύπριον. In Vettius Valens, p. 86<sup>26</sup>, εἰς γένος εἰσελθὼν is used of a manumitted slave: cf. p. 106<sup>11</sup>.

### Γερασσηνός.

*Cagnat* IV. 374<sup>11</sup> (A.D. 102-5) Ἀντιοχέων τῶν [ἐπὶ τ]ῇ Χρυσσορᾷ, τῶν πρότερον [Γε]ρασσηνῶν. Whether this Gerasa, which was in Arabia, could put in a claim to be connected distantly with the Gospel story, we do not discuss here.

### γερουσία.

Bishop Hicks has shown (*CR* i. p. 43 f.) the important place occupied by the γερουσία in Ephesus and other Greek cities in Roman imperial times, and consequently how the term, and not βουλή, came to be applied to the Sanhedrin in Ac 5<sup>21</sup>. In *Syll* 740<sup>2</sup> (A.D. 212) ἔ[δ]οξεν τῇ ἱερᾷ γερουσίᾳ τοῦ Σωτήρος [Α]σκκληπιοῦ κτλ, the editor remarks on the singular use of the word for a private sacred college: on *ib.* 882 (Cos—imperial time) τοῦ μνημείου τούτου ἡ γερουσία κήδεται, he suggests the same connotation, and on *ib.* 737<sup>132</sup> (ii/A.D.) he argues an application to the ἱερὰ γερουσία of Eleusis (see his *ref.*). These will suffice to show that a γερουσία concerned, like the Sanhedrin, with *res sacrae* was nothing unusual. The use of the word for lay senates of various kinds is of course abundant, and does not concern us: see *inter alia* Ramsay *C. and B.* ii. p. 438 ff., and Ferguson *Legal Terms common to the Macedonian Inscr. and the NT* (Chicago, 1913), p. 30 ff. The two terms of Ac 5<sup>21</sup> appear together in *Cagnat* IV. 836<sup>7</sup> (Hierapolis, ? ii/A.D. or after) ἀποδοῦσαι τῷ [σ]εμνοτάτῳ συνεδρίῳ γερουσίας δηνάρια χεῖλια (for violating a tomb).

### γέρων.

*OGIS* 479<sup>11</sup> (ii/A.D. *init.*) ἱερεὺς τῆς τῶν γερόντων Ὀμονοίας. BGU IV. 1141<sup>20</sup> (B.C. 14) εἶπεν ὁ γέρων μ[ε]τὰ εἰδέναι αὐτὸν τὸ καθόλον περὶ τούτων μηδέν. P Ryl II. 77<sup>24</sup> (A.D. 192) μιμοῦ τὸν πα[τ]τέρα τὸν φιλότιμον τὸν [γ]ερόντα φῶτα, "imitate your father the lover of office, the brave old man": note that γέρων here plays the part of adj. to the poetical word φῶς—see the editors' note, CP Hertz. 100<sup>7</sup> (fragment). The word is not very often met with, but its continued existence in the vernacular is attested by the MGr γέροντας (also γίρος), as well as derivatives like γερνῶ (aor. ἐγέρασα) which show mixture with the kindred γηράς.



## γεύομαι.

For γ. with genitive, cf. the standing formula in the *libelli* of the Decian persecution (A.D. 250) τῶν ἱερῶν ἐγευσάμην, e.g. P Oxy IV. 658<sup>12</sup> (= *Selections*, p. 116). With the acc., as in Jn 2<sup>9</sup> and in the LXX fairly often, it may be cited from *Preisigke* 1106 (Ptolemaic), where sundry officials καὶ οἱ συμπόσιον γεύόμενοι join in a complimentary monument to their entertainer. See Abbott, *Joh. Gr.* p. 76 f.; and on the change of construction in Heb 6<sup>4 f.</sup> see Milligan *Documents*, p. 68. The verb is used absolutely (as in Ac 10<sup>10</sup>) in *Preisigke* 1944 (inscr. on a cup—Roman age) ἐκ τούτου ἐγευσάμην. The verbal occurs, negated, in P Giss I. 19<sup>12</sup> (ii/A.D.) ἀ[γ]ευστος ἐκοιμήμην, “I was going to bed without bite or sup.” The noun from a compound may be observed in a small undated fragment, CPHerm 27 προσγεύσεως τ[ . . . : ἀρτοκόπῳ appears just below. MGr has γεύομαι still, = “taste,” “eat.”

## γεωργέω.

Agriculture being the principal industry in Egypt, this word and its cognates are very common in the papyri with reference to the cultivation both of private allotments and of the crown lands, for which rent was paid in kind. A good example of the former class is afforded by the letter in which a father remonstrates with a dilatory son for his neglect of their lot of land—τὸ κτήμα ἀγεώργητόν ἐστιν οὐδεὶς τῶν γεωργῶν ἠθέλησεν γεωργεῖν αὐτό, “the whole land is untilled: no tenant was willing to work it” (BGU II. 530<sup>20 ff.</sup> (i/A.D.) (= *Selections*, p. 61). For the latter we may cite P Lond 256 *recto* 2<sup>1</sup>. (A.D. 11–5) (= II. p. 96), an order to deliver seed-corn δημοσίοις γεωργοῖς εἰς ἣν γεωργοῦσι βασιλική[ν] καὶ ἱερὰν καὶ ἐτέ[ρ]αν γῆν, and the interesting P Oxy VI. 899<sup>8</sup> (A.D. 200) in which a woman claims on the ground of her sex to be released from the cultivation of various plots of Crown land, which, she states, as long as she had power she cultivated—ἐς ὅσον μὲν οὖν δυνάμεις μοι ὑπῆρχεν ταύτας ἐγεώργουν. If an instance of the passive is wanted (for Heb 6<sup>7</sup>), we may cite P Giss I. 4<sup>10</sup> (A.D. 118)—Hadrian has appointed (στήσαντος) τῇ[ν] βασιλ(ικὴν) γῆν καὶ δημοσίαν καὶ οὐσιακὴν γῆν κα[τ'] ἀξίαν ἐκάστης καὶ οὐκ ἐκ τοῦ παλαιοῦ π[ρ]οστάγματος γεωργεῖσθαι, *Syll* 929<sup>80</sup> (B.C. 139?) κατὰ χώρας γεωργημένης τε καὶ γεωργηθησομένης, etc.

## γεώργιον.

For γ. = “cultivated fields,” see P Tebt I. 72<sup>270</sup> (a land survey—B.C. 114–3) καὶ παραγενομένου αὐτοῦ εἰς τὴν κώμην καὶ ἐπελθόντος ἐπὶ τὰ γεώργια εὐρεθῆναι τὸν σπόρον κακοφυῆ ὄντα καὶ τὰ γενήματα ἀθέριστα. In P Par 63<sup>46 ff.</sup> (B.C. 165) τὴν ἐκ[τ]νεστάτην [ποι]ήσασθαι πρόνοιαν ὅπως ἐκάστοις κατὰ δυνάμιν μερ[ι]σθῇ τὰ γεώργια, Mahaffy (P Petr III. p. 23) translates, “you should take the most earnest precautions that the field labour be divided to each in accordance with his capacity”: cf. P Lond 314<sup>12 ff.</sup> (A.D. 149) (= II. p. 189) where in a proposal for a sub-lease the lessee undertakes all that is necessary for the proper cultivation of the land—ἐπιτελέσω τὰ γεωργικὰ ἔργα π[άν]τα ὅσα καθήκει, *ib.* 354<sup>21</sup> (c. B.C. 10) (= II. p. 165) διὰ δὲ τοῦτο τῶν γεωργίων ἀφανίζομένων. It should be noted that this last document is written in a very graceful literary hand, so that the word here figures in educated language. This

PART II.

is interesting from the fact that γεώργιον cannot be traced with certainty in literature before Strabo: Dittenberger hesitates as to the supplement in *Syll* 160<sup>9</sup> (B.C. 323) τὴν ἀτέλει[α]ν . . . τῶν γεωργ[ι]ων, because “reliqua huius vocis testimonia multo inferioris aetatis sunt.” LS quote Theagenes (or Theogenes), who in a book on Aegina (Müller *Fragm. Hist. Graec.*, frag. 17) says the Aeginetans dumped εἰς τὰ γεώργια earth dug out of caves. Unfortunately the identity and date of this writer is very uncertain, so that he is not evidence. The abstract γεωργία is also common, e.g. P Oxy VIII. 1124<sup>16</sup> (A.D. 26) τοῦ δ' ἐγκαταλιπεῖν τῇ[ν] γε[ω]ργία[ν] . . . ἐπίτιμον, “the penalty for abandoning the cultivation” (Ed.), P Fay 123<sup>17</sup> (c. A.D. 100) ἤχθην εἰς γεωργίαν, “I have been pressed in as a cultivator” (Edd.), P Lond 1231<sup>4</sup> (A.D. 144) (= III. p. 108) παραιτούμενοι τὴν εἰς τὸ μ[ε]λλον γεωργεῖαν ὧν γεωργοῦ[μεν] σὺν Ἀπολλωνίῳ . . . ἀρο[υ]ρῶν δέκα [ἐν]νέα καὶ . . . s, P Flor III. 370<sup>3</sup> (A.D. 132) ὁμολογῶ ἔσασθαι σοι κοινωνὸς κατὰ τὸ ἥμισυ μέρος γεωργίας τοῦ ἐνεστώτος ἑπτακαίδεκάτου (ἔτους).

## γεωργός.

See *s. v.* γεωργέω for one or two citations of a ubiquitous word, enough to indicate some of the Egyptian farmer's public burdens. We might add reference to a docket of papers in P Eleph. dated B.C. 223–2, relating to the insolvency of tenants who had found their task too heavy: in 15<sup>3</sup> οἱ δ' ὑπογεγραμμένοι γεωργοὶ ἐπέδωκαν ἡμῖν (officials who make their report to a bank) ὑπόστασιν, an “undertaking” to take over these liabilities. That γεωργός was common outside Egypt may be illustrated by its appearance in *Syll* 510 (Ephesus, ii/B.C.) *quinquiens*, 531<sup>40</sup> (Amorgos, iii/B.C.), 632<sup>4</sup> (Athens, i/B.C.), 647<sup>20</sup> (Eleusis, c. B.C. 320), *OGIS* 519<sup>7</sup> (Asia, c. A.D. 245). In MGr γεωργός = “peasant.”

## γῆ.

The rare plural forms of this word which are found in the LXX may be illustrated from the Ptolemaic papyri of ii/B.C., e.g. BGU III. 993<sup>iii.10</sup> (B.C. 128–7) γῶν τε καὶ οἰκιῶν, P Tor I. 11<sup>10</sup> (B.C. 116) ἔνεκεν τοῦ καὶ τῶν γῶν μὴ μετεσχηκέναι αὐτήν, P Tebt I. 63<sup>1</sup> (B.C. 140–39) γᾶς τε καὶ ἔτερα: see Thackeray *Gr.* i. p. 143. In MGr, beside ἡ γῆ, we have the indeclinable ἡ γῆς, τῆς γῆς, etc.: see Thumb *Handbook*, p. 57. The familiar Biblical ἐπὶ γῆς appears in P Ryl II. 87<sup>8</sup> (early iii/A.D.) ὁ αὐτὸς ὀριοδείκτης ἐπέδειξα ἐπὶ γῆς (restored from l.<sup>2</sup>), “I the said surveyor have verified it on the spot”: the editors suggest that ἐπὶ γῆς should be read in P Thead 54<sup>9</sup> and 55<sup>6</sup>. It may be observed that γῆ in papyri is regularly “land” in small or moderate quantities, a sense never found in NT, where γῆ is always antithetic to sky or sea, or denotes a district or country. The LXX and papyri, in their use which makes a plural possible, can go back to Ionic of v/B.C.: cf. *Syll* 11<sup>3</sup> γέας καὶ οἰκίας, *ib.* 154<sup>40</sup> (a century later) δημόσιοι γῆαι. Of course the antithesis of Οὐρανός and Γαῖα is older still, as is that illustrated by the formula κατὰ γῆν καὶ κατὰ θάλασσαν.

## γῆρας.

P Magd 18<sup>6</sup> (B.C. 221) ἔχω [εἰς τὸ] γῆρας τὰ ἀνάγκαια. P Lond 43<sup>9</sup> (ii/B.C.) (= I. p. 48) ἔξεις ἐφόδιον εἰς τὸ γῆρας,

a mother's optimistic assurance to her son who has just left school for a small post as teacher. P Flor III. 312<sup>5</sup> (A.D. 92) ἀπολυθῆναι τῶν λειτουργιῶν χχ (? such and such) διὰ γῆρας καὶ ἀσθένειαν. *Ib.* 382<sup>38</sup> (A.D. 222-3) πρὸ τοῦ γήρως, <sup>65</sup> ἡ διὰ τῆς σῆς φιλα[ν]θρωπίας ἀνάπαυσις τῷ γήρῳ δεομένη. (The old gen. may be also quoted from a rescript of Nero, *OGIS* 475<sup>18</sup> ἐπιμελείσθαι τοῦ σοῦ] γήρως: so Gen 44<sup>20</sup>). From iv/A.D. we have P Thead 19<sup>12</sup> ἤδη εἰς γῆρας ἄκρον ἐληλυθία, and P Oxy VI. 889<sup>18</sup>, where a petitioner begs to be let off some municipal burden in view of γῆρας καὶ τὴν τοῦ σώ[μ]ματος ἀσθένειαν. The compound γηροβοσκία occurs *ib.* <sup>19</sup>, and in IX. 1210<sup>5</sup> (i/ii A.D.) ἐπιλεγμένων ὑπὸ τῶν γονέων εἰς γηροβοσκίαν ἀφ' ὧν ἔχουσι υἱὼν, "men chosen by the parents from their sons to support them in old age" (Ed.). For the compound ἐνηγρία see *OGIS* 168<sup>55</sup> (B.C. 181-16): the word is defined by Aristotle *Rhet.* I. 5. MGr has a derivative noun, γεράματα (plur.), with same meaning as γῆρας.

## γῆράσκω.

P Oxy VI. 904<sup>2</sup> (v/A.D.) ἡ τῆς ὑμετέρας δικαιοκρι[σ]ας καθαρότης πάντως κάμει ἐλεήσει τὸν γεγρακότα, "the purity of your righteous judgement will surely pity me, an old man" (Edd.). MGr γερῶ with aor. ἐγέρασα, the η unchanged in pronunciation, attests the verb's continuance.

## γίνομαι.

The original meaning "to come into being," "be born," as in Jn 8<sup>58</sup>, Gal 4<sup>4</sup> *al.* may be illustrated by P Flor III. 382<sup>38</sup> (A.D. 222-3) ὁ ἐξ ἐμ[οῦ] γενόμενος υἱὸς [Μ]έλας ὀνόματι, <sup>61</sup> τοῦ μὴ ὄντος [μ]ῆδε γενόμενου[ν] μοι υἱοῦ. *Syll* 802<sup>6</sup> (iii/B.C.) κρόνον ἔτεκε, δς εὐ[θ]ύς γενόμενος αὐτὸς ἀπὸ τὰς κράνας ἔλουτο—this precocious cleanliness is nothing very astonishing among the egregious wonders of the Asclepieum. So P Cattaoui v. <sup>16</sup> (ii/A.D.) (= *Chrest.* II. p. 422) ὁ προγενέστερος ποῦ σοι σ[τ]ρα[τ]ε[ι]νομ[ε]ν[ε]ν ἐγένετο; This document contains a good instance of the use so common in NT, esp. in Ac, as v. <sup>20</sup> εἰς γέννηται με ἀποδημῶν: cf. Mt 18<sup>13</sup>, etc. Cf. P Amh II. 135<sup>10</sup> (early ii/A.D.) εἰς γέννηται ἡμᾶς μὴ ὑπογῶως ἀναπλεῖν, "if it should happen that we do not sail up suddenly" (Edd.), BGU III. 970<sup>15</sup> (A.D. 174) εἰς γέννηται μὴ εὐτονήσαι αὐτόν: all these are mentioned in *Proleg.* p. 17. Add P Par 49<sup>29</sup> (B.C. 164-58) (= Witkowski<sup>2</sup>, p. 71) γίνεταί γὰρ ἐντραπήνηναι. Cf. MGr γίνεταί νᾶ c. subj. = "it is possible that . . ." For γ. with dat. as in Rom 7<sup>3</sup>, cf. P Petr II. 40 (δ)<sup>7</sup> (B.C. 277) δς ἐπακολουθήσει τῇ ἐγχύσει τοῦ γινομένου σοι γλεύκους, "who will see to the pouring out of the must which comes to you" (Ed.), P Lond 21<sup>29</sup> (B.C. 162) (= I. p. 13) σοὶ δὲ γίνετο εὐημερεῖν, *Ostr* 1530 (B.C. 120) ἀπέχω παρὰ σοῦ τὸ γινόμενόν μοι, "money due to me." With Ac 22<sup>27</sup>, 2 Cor 3<sup>7</sup>, we may compare P Petr II. 20<sup>iii.12</sup> (B.C. 252) συνέβη ἐν ἐπιχορέσει[ν] γενέσθαι, and P Tebt II. 423<sup>14</sup> (early iii/A.D.) ὡς εἰς ἀγωνίαν με γενέσθαι ἐν τῷ παρόντι, "so I am at present very anxious" (Edd.). P Oxy II. 283<sup>11</sup> (A.D. 45) καὶ γενόμενος ἐν τῇ Μέμφει τῇ τε 'Ιουλῇ [Σ]εβαστῇ τοῦ ἐνστώτος μηνὸς Καισαρείου, "I reached Memphis on the day Julia Augusta, the 15<sup>th</sup> of the present month Caesareus" (Edd.); cf. *ib.* IV. 709<sup>7</sup> (c. A.D. 50) ἐν Μένφει γινόμενος, where the phrase must be translated in the same way (see *Archiv* iv. p. 376). Cf. P Lond 962<sup>1</sup> (A.D. 254 or 261)

(= III. p. 210) γενοῦ πρὸς "Ἀταιν τὸν ποιμένα καὶ δέξαι παρ' αὐτοῦ δραχμὰς διακοσίας, P Flor II. 180<sup>45</sup> (A.D. 253) εἰς γέννηται πρὸς σε Διόσκορος, *al.* Γίνομαι sometimes supplies an aorist for εἰμί: ἐγενόμην is normally ingressive (= *became*), but has to serve on occasion for summary ("constative") aorist as well—cf. *Proleg.* p. 109. Thus P Flor III. 382<sup>61</sup> (cited *ad init.*) might be translated "the son whom I neither have nor ever had," as well as "nor was ever born to me." Lk 13<sup>2</sup> is an instance of this summary use. It appears in a very common technical usage, by which γενόμενος, with the title of an official, etc., denotes "ex-": where the title forms a verb, the aor. (less often the perf.) partic. of this is used instead. Thus "ex-gymnasiarch" is γυμνασιαρχήσας. For the periphrasis cf. P Oxy I. 38<sup>11</sup> (A.D. 49-50) (= *Selections*, p. 53) καθὰ π[α]ρ[η]λθον ἐπὶ τοῦ γενομένου τοῦ νομοῦ στρατηγῶ Πασώνος, "I accordingly brought an action before Pasion, who was ex-strategus of the nome." The idiom has wider applications, as in P Flor I. 99<sup>4</sup> (i/ii A.D.) (= *Selections*, p. 71) τῆς . . . γενομένης γυναικός, "his former wife." In *Cambridge Biblical Essays* (ed. Swete, 1909), p. 491, this was applied to the important statement of Papias about Mark, who, "having become the interpreter of Peter, wrote," etc. (Lightfoot): we see now that we should read, "having been"—his connexion with Peter was past. See Milligan *Documents*, p. 270. Not quite the same are BGU II. 362<sup>iii.20</sup> (A.D. 215) (= *Chrest.* I. p. 126) τοῦ πρὸ ἐμοῦ γε[νο]μένου ἐπιμελητ[ῆ]σ[υ], "who was epimeletes before me," and P Oxy VIII. 1119<sup>6</sup> (A.D. 254) ὁ τότε γενόμενος ἀμφοδογραμματεὺς, "the then amphotogrammateus" (Ed.). In P Tebt II. 315<sup>21</sup> (ii/A.D.) ἐγένετο γὰρ μου φίλος is rendered "as he has become my friend" (Edd.).—aor. of immediate past: in another context it could mean "he was (once) my friend." For γ. used practically as a passive to ποιῶ, as in Ac 19<sup>26</sup>, cf. P Ryl II. 231<sup>3</sup> (A.D. 40) τ[οῦ]ς ἀρτους καλῶς ποιήσεις εἰπῶν(ν) γενέσθαι, "kindly order the loaves to be made" (Edd.). There is an extremely common use of γίνεταί (generally abbreviated) to denote the total of a column of figures, which "come to" so much: see e.g. the table of abbreviations P Lond III. p. 345, near the end, with reff. Among other special usages there is the Pauline μὴ γένοιτο, common in Epictetus (cf. D. S. Sharp *Epictetus and the NT*, pp. 6, 112), e.g. i. i. 13, τί οὖν; μὴ τι μικρά σοι φαίνεται ταῦτα; μὴ γένοιτο. Γέγονεν standing by itself as an answer to a question ("what can you say as to, . . .?") in P Strass I. 22<sup>i.17</sup> (iii/A.D.) looks at first rather like that which occurs in Rev 16<sup>17</sup>, 21<sup>6</sup>, but the reference is superficial. On the use of γέγονα aoristically, see *Proleg.* p. 145 f. Add there a typical instance from Diogenes Laert. *Proem.* § 5 παράγουσι καὶ Ὀρφέα τὸν Θράκα, λέγοντες φιλόσοφον γεγενῆσθαι, καὶ εἶναι ἀρχαιότατον, "that he was a philosopher, and belongs to the earliest times"; also *Preisigke* 1854, "Ἀσέλλος ὠδε γέγονα. This last is one of the 162 sightseers' scribblings on the walls of the tombs of the kings at Thebes: 34 of them add to their name the verb ἰσπόρησα, ἀφικόμην, ἰθαύμασα, or other aoristic expression of their feelings, and 9 more use ἦκω. When this one comes to "write him down" Asellus, his unique ὠδε γέγονα may be either compared with ἦκω (perfect) ὠδε, as in no. 1868, or made virtually aoristic like the majority. There is little difference. In *Proleg.* p. 239 a further



instance of aoristic γέγονε is cited from *C. and B.* ii. p. 477, no. 343.

The loss of γ from the original form, here and in γινώσκω, is found in the Ionic from v/B.C., and in Attic inscr. from c. 300: see Brugmann-Thumb *Gr.* p. 126. It is the only Κοινή form—γίνομαι is MGr—but there are a few instances of γιν. in papyri due to the effort to write “correctly”: see Mayser *Gr.* p. 164 f. As late as P Thead 13<sup>1.10</sup> (A.D. 322—a *procès verbal* from a law case) we find γιγνομένην. An aorist ἐγενάμην is sometimes found, as in *Ostr* 1616<sup>a</sup> (B.C. 149–8 or 138–7), and it is possible that this (classical) form may be responsible for the rather marked fondness for the spelling γέινωμαι in pres.: normally we may ignore altogether the difference of ει and ι. For γέγοναν (*Rom* 16<sup>7</sup> NAB), cf. BGU II. 597<sup>19</sup> (A.D. 75), *al.* See *Proleg.* p. 52, where however the illiteracy of this form is too confidently expressed. The aor. ἐγενήθη, to which the Atticists objected, was common in early Κοινή, but fell back after ii/B.C.—see Mayser *Gr.* p. 379.

### γινώσκω.

For γ. followed by ὅτι, see P Par 47<sup>14</sup> (c. B.C. 153) (= *Selections*, p. 22) γίνωσ (l. γίνωσκε) ὅτι πιράσεται ὁ δραπέτης μὴ ἀφίναί ἡμᾶς ἐπὶ τῶν τόπων ἵνα, “know that the runaway will try not to allow us to remain on the spot,” *ib.* 49<sup>33</sup> (B.C. 164–58) γίνωσκε σαφῶς ὅτι, ἐὰν ἀναβῶ κἀγὼ προσκυνῆσαι, πρὸς σε οὐ μ[ὴ] ἐπέλθω. In *ib.* 32<sup>5</sup> (B.C. 162) γινώσκετε . . . μὴ ἐσχολᾶ[κέν]αι με, we have the acc. and inf.: so *ib.* 44<sup>4</sup> (B.C. 153) γίνωσκε με πεπορευῆσθαι εἰς κτλ. For the common epistolary phrase γινώσκειν σε θάλω ὅτι, see P Oxy IV. 743<sup>27</sup> (B.C. 2) ὥστ’ ἂν τοῦτό σε θάλω γινώσκειν, ὅτι ἐγὼ αὐτῷ διαστολὰς δεδῶκεν, BGU III. 846<sup>5</sup> (ii/A.D.) γινώσκειν σαι θέλω, ὅτι οὐχ [ἡ]λπίζον, ὅτι ἀναβένις εἰς τὴν μητρόπολιν, “I wish you to know that I had no hope that you would come up to the metropolis,” *ib.* I. 27<sup>4</sup> (ii/A.D.) γινώσκειν σε θέλω ὅτι εἰς γῆν ἐλήλυθα τῇ 5 τοῦ Ἑπιφ. μηνός, “I wish you to know that I arrived at land on the 6<sup>th</sup> of the month Epeiph,” P Grenf II. 73<sup>6</sup> (late iii/A.D.), P Lond 417<sup>5</sup> (c. A.D. 346) (= II. p. 299), P Giss I. 11<sup>4</sup> (A.D. 118), P Lond 973<sup>67</sup> (iii/A.D.) (= III. p. 213), *al.* It will be noticed that the phrase does not come into regular use till early ii/A.D., which accounts for the NT showing a phrase (οὐ θέλω ὑμᾶς ἀγνοεῖν in Paul) with the same meaning but with form not yet crystallized.

On the progressive displacement of the old participial object clause after γινώσκειν and other verbs of “knowing,” see *Proleg.* p. 229. To the instances of γινώσκειν with partic. add P Oxy VIII. 1118<sup>7</sup> (i/ii A.D.) ὅπως . . . γινώσκωσι ἐμβαδεύον[τά] μ[ε] εἰς τὰ ὑπ[ο]τεθειμένα καὶ καθέξον[τα] κτλ. (other future participles), “that they may know that I shall enter on the mortgaged property,” etc. (Ed.).

Grimm’s “Hebraistic euphemism” in Mt 1<sup>25</sup> is rather surprising when chronicled in the same breath with “Grk writ. fr. the Alexandrian age down”: coincidence of idiom between two entirely different languages is common enough. This use is found earliest in Menander: see this and other references in B. D. Durham, *Vocabulary of Menander* (Princeton, 1913), p. 51.

Some miscellaneous uses may be noted. P Tebt II. 279 (B.C. 231), a contract for the engagement of a nurse,

ends ἐγγωκεν Σποννήσις Ὦρου Φανήσει Νεχθύριος. The editors translate “made (?) between Sponnesis, daughter of Horus, and Phanesis, son of Nechthuris,” but regard ἐγγωκεν as “very difficult.” In the same collection, 289<sup>6</sup> (A.D. 23), we find a strategus, in demanding from a subordinate a supplementary report of tax-payments, writing οὕτως γὰρ γνώσομαι πότερον ἐπὶ τόπων σε ἐάσω πράττοντά τι, “for I shall thus know whether I shall leave you in employment where you are” (Edd.). In the passive we may quote P Oxy X. 1252 *verso*<sup>38</sup> (A.D. 288–95) γνωσθέντα ὀφείλιν λοιπὸν μῆνα τῆς εὐθ[η]ν[ιαρχείας], “from whom, it was ascertained, a month more of his superintendence of provision was due” (Edd.), P Giss I. 48<sup>9</sup> (A.D. 202–3) ἐγνώσθη τὰ κατὰ χρόνους δοθέντα ἐπιθέματα . . . παραγράφῃ: we may suppose the writer was meaning to finish with a participle, and so did not insert ὅτι after ἐγνώσθη. The perfect passive appears in the (classical) sense “determined” in *Syll* 929<sup>34</sup> (B.C. 139?) ἐγνωσμένων τῶν καθόλου πραγμάτων ὑπὸ Ῥωμαίων.

For the forms of the verb, see *Proleg.* pp. 55, 193. The older Attic γινώσκω occurs fairly often in the new uncial W, and in Atticising documents among papyri and inscr., as does γίγνομαι. For the aor. subj. γνοί, cf. P Oxy VI. 932<sup>8</sup> (late ii/A.D.) ἵνα ἐπιγνοίς, *ib.* VII. 1062<sup>132</sup> (ii/A.D.) ἵνα αὐτὴν ἀναγνοίς νήφων καὶ σαυτοῦ καταγνοίς, P Giss I. 79<sup>iii.8</sup> (c. A.D. 117) ἵν’ ἐπιγνοί σε σπουδά[σαι], and from new literature, P Oxy III. 413<sup>180</sup> (ii/A.D.—a mime) νῦν τοῦ γέροντος ἐνκρατῆς θέλω γενέσθαι πρὶν τι τοῦτον ἐπιγνοί.

### γλεῦκος.

For this NT ἀπ. εἶρ. (Ac 2<sup>13</sup>) cf. P Grenf II. 24<sup>12</sup> (B.C. 105) οἴνου γλεύκου, and from an earlier date P Petr II. 40<sup>(b)8</sup> (B.C. 277) ὃς ἐπακολουθήσει τῇ ἐγγύσει τοῦ γινόμενου σοι γλεύκου, “who will see to the pouring out of the must which comes to you” (Ed.). Preuschen (*HZNT ad l.c.*), cites in illustration of the NT passage Lucian *Philops.* 39 ἦκω, νῆ τὸν Δία, ὥσπερ οἱ τοῦ γλεύκου πίνοντες, ἐμπεφυσημένους τὴν γαστέρα, ἐμέτου δέομενος. A late papyrus, Preisigke 4505<sup>22</sup> (A.D. 606), has the combination οἴνου γλεύκου ἀδόλου, which occurs a few years earlier in P Flor I. 65<sup>8</sup>.

### γλυκύς.

The neuter γλυκύ could denote some kind of sweet wine. Thus P Oxy II. 234<sup>ii.6</sup> (ii/iii A.D.—medical prescriptions) λεάνας διείς γλυκεῖ, “soften by diluting with raisin wine” (Edd.); cf. *ib.* VIII. 1142<sup>16</sup> (late iii/A.D.) γλυκύκιον ροιτικόν. “pomegranate wine” (Ed.), and P Lond 239<sup>13</sup> (c. A.D. 346) (= II. p. 298) γλυκοιδίον ὀμφακηνῆ (see note). BGU IV. 1118<sup>16</sup> (B.C. 22) and 1120<sup>15</sup> (B.C. 5) have πρᾶσου γλυκέως. *ib.* II. 424<sup>4</sup> (ii/iii A.D.) ἀλλὰ πάντοτε τὰ τῶν γονέων γλυγυτέρα (= γλυκ.) ἐστίν. The rest of our papyrus citations are in superlative, which is very common as a term of affection. Thus P Oxy I. 33<sup>i.13</sup> (late ii/A.D.) κλέος σοι ἐστίν ὑπὲρ τῆς γλυκυτάτης σου πατρίδος τελευτήσαι, *ib.* VI. 907<sup>8</sup> (A.D. 276) τέκνα μου γλυκύτατα, *ib.* 935<sup>22</sup> (iii/A.D.) ἀσπασαί πολλά τὸν γλυκύτατον ἀδελφὸν Ἀρποκρατίωνα, P Giss I. 22<sup>5</sup> (early ii/A.D.) εὐχομαι . . . τὴν [γλυκυ]τάτην σου δψιν προσκυν[ῆσαι], and from the inscriptions *OGIS* 526<sup>4</sup> τὴν γλυκυτάτην καὶ σεμνοτάτην σύνβιον μου. Ramsay



*Luke*, p. 374 f. refers to a Lycaonian inscription in which the application of the phrase τὸν γλυκύτερον καὶ πάντων φίλον to a bishop (ὁ μακάριος πάπας) points, he thinks, to an early Christian period when epithets were not so religious and stereotyped as later. He compares a Christian inscription of Rome (A.D. 238) in which a father describes his son who died at the age of seven as γλυκύτερον φωτὸς καὶ ζωῆς, "dearer than light and life." Γλυκὺς survives in MGr, partly with change of flexion: see Thumb *Handb.* p. 70. There are also many derivatives noted in his glossary.

### γλῶσσα.

Most of the occurrences of this noun, which retains both form and meaning in MGr, need no particular comment. P Oxy I. 138 (A.D. 183 or 215) *saep̄*, the monthly meat bill of a cook, tells us that "tongue" was a favourite article of diet; so also the numerous passages in inscr. where in the ritual of sacrifice the victim's tongue is mentioned as a special perquisite. The word figures prominently in magical documents. P Lond 124<sup>31</sup> (iv/v A.D.) (= I. p. 122) βάλλει εἰς αὐτὸ γλῶσσαν βαθράκου shows the frog's tongue playing the same part as "tongue of dog" in the witches' spell in *Macbeth*: so also *ib.* 46<sup>291</sup> (iv/v A.D.) (= I. p. 74). There are many curses which "bind" the tongue of their object: thus *Syll* 808 (Corcyra) Σιλανοῦ τὸν νόον καὶ τὰν γλῶσσαν τουτεῖ καταγράφω—Silanus himself and three witnesses who enabled him to win a suit are cursed with this leaden tablet in mind and tongue. So *ib.* 809 (Piraeus, iv/iii B.C.) begins Μικίωνα ἐγὼ ἔλαβον καὶ κατέδησα τὰς χεῖρας καὶ τοὺς πόδας καὶ τὴν γλῶσσαν καὶ τὴν ψυχὴν. καὶ εἴ τι μέλλει (L. μέλλει—a confusion with aor. opt.) ὑπὲρ Φίλωνος ῥήμα μοχθηρὸν φθέγγεσθαι, ἡ γλῶσσα αὐτοῦ μόλυβδος γένοιτο, καὶ κέντ[η]σον α[ὐτ]οῦ τὴν γλῶσσαν—the changes on these formulae are rung in the rest of the document. Deissmann, *LAE*, p. 306 ff., refers to thirty of Wünsch's Attic *defixiones* where the tongue is "bound" or "cursed." He shows that this was supposed to produce dumbness, and interprets Mk 7<sup>35</sup> as release from what was believed to be a daemonic "binding."

Thumb, *Gr. Dial.* p. 22, points out that grammarians used γλῶσσα not only for "language" but also for "local peculiarities of speech": thus Δωρὶς γὰρ διάλεκτος μὴ ὑφ' ἣν εἰσι γλῶσσαι πολλαί, "sub-dialects." This leaves us free, if we choose, to reduce very considerably the abnormality of the "tongues," which need not always have been foreign languages as in Ac 2<sup>4</sup> (cf. 6<sup>10</sup>). We find it applied to a real foreign language in P Giss I. 99<sup>9</sup> (B.C. 80–79) ὕμνοι μὲν δι[δονταί] γλώττῃ ξενικῇ: the πτ goes with ταῖν στήλαιν and other *recherché* archaisms to show that the piece is not tainted with vernacular!

The tongue of slander appears in P Lond 122<sup>34</sup> (iv/A.D.) (= I. p. 117) διάσωσόν μου πάντοτε εἰς τὸν αἰῶνα ἀπὸ φαρμάκων καὶ δολίων καὶ βασκοσύνην πάσης καὶ γλωττῶν ποιηρῶν—Milton's "evil tongues."

### γλωσσόκομον.

This out-of-the-way-looking word proves to be decidedly vernacular, and quite in place in Jn 12<sup>6</sup>, 12<sup>29</sup>, where it is "money-box" (cf. RV marg.): its original meaning, as "receptacle" (κομίζω) for the "tongues" or mouthpieces of flutes, had been long forgotten, and influenced it only by

stamping on it generally the sense of small size and portability. Phrynichus, who mentions γλώττας αὐλῶν (Rutherford *NP*, p. 308), defines the word thus (*ib.* p. 181) γλωττοκομεῖον ἔπὶ μόνου τοῦ τῶν αὐλητικῶν γλωττῶν ἀγγείου. ὕστερον δὲ καὶ εἰς ἑτέραν χρῆσιν κατεσκευάζετο, βιβλίων ἢ ἱματίων ἢ ὄτουσιν ἄλλου. καλοῦσι δ' αὐτὸ οἱ ἀμαθεῖς γλωσσόκομον. This shorter form was perhaps really shortened from the Attic compound: we think of words like ἀγάπη from ἀγάπησις, συνάντη from συνάντησις, and οἰκοδομή from οἰκοδόμημα. In any case it spread while the dialects were still in full vigour, as is proved by its occurring twice in the long Doric inscr. from Thera, Epicteta's Will, *Michel* 1001<sup>viii. 25, 31</sup> (c. B.C. 200): τὸ γλωσσόκομον καὶ τὰ ἐν αὐτῷ βυβλία are to be in charge of a γραμματοφύλαξ. From the papyri may be cited P Ryl II. 127<sup>85</sup> (A.D. 29) ἀς (sc. 120 drachmae) εἶχον ἐν γλωσσόκομῳ, "in a casket" (Edd.). P Grenf I. 14<sup>3</sup> (B.C. 150 or 139) γλωσσόκομα γ. These articles, together with two κίσται and a βίκος ῥήτινης, etc., were deposited in a temple. Two θίβεις (LXX Exod 2<sup>3</sup>, 5<sup>6</sup>) appear in the list. Grenfell cites Hesychius θίβη· πλεκτόν τι κειρωτοιεῖς ὡς γλωσσόκομοι. So P Tebt II. 414<sup>21</sup> (ii/A.D.) τὸ γλωσσόκομον τὸ μέγα, "the big case" (Edd.), P Flor II. 167<sup>15</sup> (iii/A.D.) γλωσσόκομων in a rather broken context dealing with irrigation, "(forse le incassature degli assi da far girare (τροπάς) le macchine?)" (Ed.), P Lond 122<sup>53</sup> (iv/A.D.) (= I. p. 118) ποιήσον . . . ἐκ τοῦ νώτου γλωσσόκομον καὶ ἐπιγράφε τὸ (ὄνομα) τοῦ Ἑρμοῦ εἰς χάρτην καὶ ἐπίθι εἰς τὸ γλωσσόκομον, P Leid W<sup>xiii</sup>. 30 (ii/iii A.D.) βάλε αὐτὸ (sc. a metal plate inscribed with ineffable words) εἰς κλοσόκομον καθαρὸν, P Oxy III. 521<sup>12</sup> (ii/A.D.) where the word has no context to show its meaning. Add also BGU III. 824<sup>9</sup> (A.D. 55–6) γλωσσόκομῶν ἐπιδέδωκα Στοτοσίτῃ, and P Lond 191<sup>14</sup> (A.D. 103–17) (= II. p. 265) γλωσσόκομῶν, where the Attic form revives: in neither of them is the nature of the vessel defined. Our instances have illustrated the descriptions of vernacular use in Phrynichus, and have disposed of "bag" as a rendering.

### γναφεύς.

P Par 59<sup>10</sup> (B.C. 160) τῷ γναφεῖ, P Oxy IV. 736<sup>37</sup> (c. A.D. 1) τὸ περιδ[ι]πνον(ν) Ἀθη( ) γναφέω(s), "the funeral feast of Athe . . . the fuller" (Edd.), *ib.* III. 527<sup>9</sup> (ii/iii A.D.) περὶ Σερήνου τοῦ γναφέως, *al.* For the verb (MGr γνάφω) cf. P Oxy X. 1346 (? ii/A.D.) ἐν τῇ(?) πόλει γέγραπται καὶ κακῶς ἐγνάφη. On the fullers' tax, see Wilcken *Ostr.* i. p. 226 f.

### γνήσιος.

The primary sense, "born in wedlock," is overshadowed by derived applications, but it survives in occasional formulae: thus even P Flor III. 294<sup>12</sup> (iv/A.D.) (see p. ix.) has καὶ γνήσιον τέκνον σπο[ρᾶ] in a marriage contract. In the earliest dated Greek papyrus, P Eleph 1<sup>3</sup> (B.C. 311–10) (= *Selections*, p. 2), a marriage contract begins λαμβάνει Ἑρακλείδης Δημητρίαν Κώϊαν γυναῖκα γνήσιαν, "as his lawful wedded wife": cf. PSI I. 64<sup>4</sup> (? i/B.C.) where a woman promises a man to live with him as long as he lives, ὧς γνήσι[α] γαμετή, and P Oxy X. 1267<sup>15</sup> (A.D. 209) τοῦ Ζωίλου γνήσιον υἱὸν Ὀρέωνα, "Zoilus' legitimate son Horion." In P Amh II. 86<sup>15</sup> (A.D. 78) we have χωρὶς

γνησιων δημοσιων, "apart from the legal public charges": cf. P. Oxy VII. 1031<sup>21</sup> (A.D. 228) γνη[σ]οις τελόμασι, P Lond 1157<sup>4</sup> (P.A.D. 197-8) (= III. p. 62) ἐστὶ δὲ ἀριθμῆσεως Φαῶφι εἰς Ἀθῆν γνησι(ων), P Strass I. 21<sup>8</sup> (A.D. 217) ἐκτὸς τῶν συντικῶν γνησιων. From this it is an easy transition to the sense of "suitable," "fitting," as in P Giss I. 47<sup>4</sup> (Hadrian) ἐπὶ τῷ κατὰ τὰς [ε]ὔχας γνησία καὶ λείαν ἀξία εὑρῆσθαι and <sup>15</sup> παραζῶ[ν]ιον γὰρ πρὸς τὸ παρὸν γνήσιον οὐχ εὑρέθη. Close to this lies its use for "genuine" as an epithet of φίλος or the like, as in Phil 4<sup>3</sup>: so BGU I. 86<sup>19</sup> (A.D. 155) τὸν γνήσιον αὐτοῦ φίλον. Thus it becomes an epithet of affectionate appreciation: so P Oxy I. 48<sup>12</sup> (A.D. 86) τοῦ μετῆλλαχότος αὐτῆς γνησιου ἀδελφοῦ. Cf. 1 Tim. 1<sup>2</sup> Τιμοθέη γνησίῳ τέκνῳ ἐν πίστει: in 2 Tim 1<sup>2</sup> ἀγαπητῷ is substituted for γνησίῳ. Cf. the use of the adverb, as in Phil 2<sup>20</sup>, = "honestly, sincerely": so P Lond 130<sup>3</sup> (i/ii A.D.) (= I. p. 133) γνησίως τε περ[ὶ] τὰ οὐράνια φιλοπονήσαντες, P Tebt II. 326<sup>11</sup> (c. A.D. 266) προσ[σ]τή-σεσθαι γνησίως τοῦ παιδίου, "will honourably protect the child" (Edd.), BGU I. 248<sup>21</sup> (ii/A.D.) τὰ ἔργα τῶν ἀμπέλων ἰδίων γνησίως γενέσθαι. Add from the inscriptions *Syll* 722<sup>41</sup> (ii/B.C.) φανερά ἢ ἁ εὐνοία τοῖς γνησίως καὶ ἐνδόξως τῶν καλλίστων ἐπιταδουμάτων προεστακόσι, *Michel* 544<sup>28</sup> (B.C. 114) γνησίως στοιχῶν ἐν πᾶσιν τῇ ἑαυτοῦ κα[λοκ]άγα-θίαι, and for the adj. *OGIS* 339<sup>7</sup> (Sestos, c. B.C. 120) πρὸ πλείστον θέμενος τὸ πρὸς τὴν πατρίδα γνήσιον καὶ ἐκτενές, which is a good illustration of 2 Cor 8<sup>8</sup>. Note also *Michel* 394<sup>48</sup> (middle i/B.C.) γ[ν]ησι[σ]αν ἔχοντι πρὸς πάντας φιλοστοργίαν, and *Syll* 365<sup>13</sup> (A.D. 37) οὐχ ὡς εἰς φίλην μόνον ἀλλὰ καὶ ὡς εἰς γνησίαν πατρίδα. It seems from the record that Lightfoot rather overdoes the consciousness of the word's ultimate origin when he paraphrases (on Phil 2<sup>20</sup>) "i. e. as a birth-right, as an instinct derived from his spiritual parentage." It is by no means clear that γνήσιος was still felt to be normally the antithesis of νόθος, and most of its usages are wide of this.

### γνώφος.

Vettius Valens, p. 145<sup>16</sup>, ἀστασία ἀνέμων γίνεται καὶ γνώφος. The use of ὁ γνώφος for the earlier and poetic ὁ δνόφος begins with Aristotle.

### γνώμη.

P Lond 17<sup>47</sup> (B.C. 162) (= I. p. 11) μετὰ τῆς τῶν εἰθι-σμένων γνώμης. P Oxy X. 1280<sup>5</sup> (iv/A.D.) ἐκουσίᾳ καὶ αὐθαιρέτῳ γνώμῃ, "of my own free will." The phrase κατὰ γνώμην is common in opening greetings, e. g. P Petr II. 11(I)<sup>1</sup> (iii/B.C.) (= *Selections*, p. 7) καλῶς ποιεῖς εἰ ἔρρωσαι καὶ τὰ λοιπὰ σοι κατὰ γνώμην ἐστίν, "I am glad if you are in good health, and everything else is to your mind": cf. *ib.* III. 53(ο)<sup>6</sup>, (γ)<sup>3</sup>. The phrase occurs in Wisd 7<sup>15</sup>—εἰπεῖν κατὰ γνώμην. With Philen<sup>14</sup> χωρὶς δὲ τῆς σῆς γνώμης, "without your consent," cf. P Grenf II. 14(a)<sup>20</sup> (iii/B.C.) ἀνευ τῆς σῆς γνώμης, and for similar phrases see P Tebt I. 6<sup>27</sup> (B.C. 140-39), *ib.* 104<sup>28</sup> (B.C. 92), P Par 62<sup>iii.3</sup> (ii/B.C.), BGU IV. 1051<sup>30</sup> (a marriage contract—time of Augustus), and μετὰ γνώμης in P Oxy IV. 729<sup>43</sup> (A.D. 137). It = "consent" in P Flor I. 58<sup>8</sup> (iii/A.D.), where a complainant declares he has been ousted from a holding δίχα παντὸς νόμου καὶ δί[χ]α . . . ἐξουσίας καὶ δίχα γνώμης ἐμῆς καὶ συνκαταθέσε[ω]ς. BGU IV. 1137<sup>12</sup> (B.C. 6) ἔδοξε κοινῇ

γνώμῃ = "carried unanimously." P Gen I. 54<sup>4</sup> (iv/A.D. οἶδας τὴν γνώμην μου ὅτι γν[ώ]μη ὅποια ἐστίν: for ὅτι ὅποια Nicole compares BGU II. 601<sup>10</sup> (ii/A.D.) γράψον μοι . . . ὅτι τί ἔπραξας. For γνώμη = "purpose, decree" (as in 1 and 2 Esdras, Daniel, Rev 17<sup>17</sup>), see P Oxy I. 54<sup>12</sup> (A.D. 201) γνώμη τοῦ κοινοῦ τῶν ἀρχόντων, "in accordance with the decision of the council of the archons (Edd.), P Fay 20<sup>4</sup> (an imperial edict—iii/iv A.D.) ὦν . . . τὴν γνώμην νῦν ἐμὴν ἐγὼ ποιούμαι, "whose policy I now make my own" (Edd.), and *Priene* 105<sup>21</sup> (B.C. 9) ἔδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἑλλη[σι]ν, γν[ώ]μῃ τοῦ ἀρχιερέως Ἀπολ- [λ]ων[ίου] κτλ. In MGr γνώμη = "meaning," "opinion."

### γνωρίζω.

P Oxy VII. 1024<sup>18</sup> (A.D. 129) δν καὶ γνωριεῖς ἰδίῳ κινδύνῳ, "whom you are to recognize at your own risk" (Ed.). P Hib I. 28<sup>6</sup> (c. B.C. 265) ἵνα . . . κ[αλ] γνώριζῃται ὑπὸ τῶν φρατῶρων " (that he may) . . . be recognized by the members of the phratries" (Edd.). On P Oxy III. 496<sup>16</sup> (A.D. 127), where the noun γνωστήρ occurs, the editors quote BGU II. 581<sup>14</sup> (A.D. 133), where L. Octavius Longus γνωρίζει αὐτὸν. "The γνωστήρ of a person was a witness of his or her identity." So P Oxy VI. 976 (A.D. 197) Παυλείνος . . . γνωρίζω. The verb is found joined with θαυμάζω in a letter from the Emperor Claudius to a Gymnastic Club in A.D. 47, embodied in P Lond 1178<sup>27</sup> (A.D. 194) (= III. p. 216) τὴν πρὸς ἑμαυτὸν μὲν εὐνοίαν περὶ δὲ ὑμᾶς φιλανθρωπίαν ἐγνώρισα μᾶλλον ἢ θαύμασα, and in another London papyrus it has definitely the meaning "make known," as in all its NT occurrences (even Phil 1<sup>22</sup>), P Lond 232<sup>8</sup> (c. A.D. 346) (= II. p. 296) γνωρίζω τῇ εὐγενείᾳ σου τὸ πρᾶγμα, P Tor I. 1<sup>vi.11</sup> (B.C. 116) (= *Chrest.* II. p. 36) φανεράς τῆς κρίσεως γνωρισθείσης ἐκάστοις. The derived noun occurs in P Tebt II. 288<sup>15</sup> (A.D. 226) μηδεμειῶς προφάσεως ὑμῖν ὑπολειπομένης ἐπὶ τῆς ἀπαιτήσεως ἔνεκεν γνωρισμοῦ, "no pretext with regard to the collection being left to you touching the identification (of the crops)" (Edd.). For the mystical use of the verb see *Poimandres* 10<sup>15</sup> οὐ γὰρ ἀγνοεῖ τὸν ἀνθρωπον ὁ θεός, ἀλλὰ καὶ πάνυ γνωρίζει καὶ θέλει γνωρίσθαι (Reitzenstein, p. 58 n<sup>4</sup>).

For the related adjective see P Fay 12<sup>21</sup> (c. B.C. 103) ὑπὸ τῶν γνωρίμων, "by friends," and P Tebt II. 286<sup>9</sup> (A.D. 121-38) Φιλωτέρων . . . ἐπὶ τῷ ἄ[ρί]στῳ] ἔμοι γνωρίμων, "Philoteria whose good character is well known to me" (Edd.), *Syll* 367<sup>10</sup> (i/A.D.), 373<sup>23</sup> (i/A.D.).

### γνώσις.

An interesting example of this word in its more general sense is afforded by P Lond 130<sup>15</sup> (i/ii A.D.) (= I. p. 133), where a horoscope is prefaced by a letter in which the writer urges his pupil to be attentive to the laws of the art which the ancient Egyptians had discovered and handed down—ἀπέλειπον τὴν περὶ αὐτῶν γνώσιν. P Hib I. 92<sup>23</sup> (B.C. 263) ἕως γνώσεως περὶ τῆς δίκης is translated by the editors "until the decision of the suit." So in P Hal I. 1<sup>25</sup> (iii/B.C.) ὅταν ἡ γνώσις ἀναγνωσθῇ παρὰ δικαστῶν ἢ δια[κ]ητῶν ἢ κριτῶν, and several times in the correspondence of Abinnaeus (iv/A.D.), as P Lond 234<sup>18</sup> (c. B.C. 346) (= II. p. 287) ἀνενεχθήσεται εἰς γνώσιν τοῦ αὐτοῦ κυρίου μου [δο]ύκος. In P Oxy X. 1253<sup>20</sup> (iv/A.D.), an official report of certain



military requisitions made at Oxyrhynchus by some officers, they render τῆς γνώσεως τῶν ὑφ' ἐκάστου παρασχεθέντων, "the account of what was provided by each" (Edd.). In a Christian letter of iv/A.D., P Oxy VI. 939<sup>4</sup>, the word has the additional connotation of "solicitous" knowledge, when a dependent writes to his master ὡς ἐν ἀλλοῖς πλείστοις νῦν ἔτι μᾶλλον ἢ πρὸς σὲ [τοῦ δεσπό]του θεοῦ γνώσις ἀνεφάνη ἅπασιν ἡμῖν, "as on many other occasions so now even more plainly than ever has the regard of the Lord God for you been revealed to us all" (Edd.).

Dibelius (*HZNT ad l.*) finds a technical meaning derived from Greek mysticism in the use of γνώσις in Phil 3<sup>8</sup> διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, and quotes the Hermetic prayer from Pap. Mimaout (cited by Reitzenstein *Hellenist. Mysterienreligionen* p. 113 ff.), χάριν σοι οἶδαμεν, ὕψιστε· σὴ γὰρ χάριτι τοῦτο τὸ φῶς τῆς γνώσεως ἐλάβομεν . . . χαίρομεν ὅτι ἐν σώμασιν ἡμᾶς ὄντας ἀπεθέσας τῇ σεαυτοῦ θεᾷ. Deissmann, on the other hand, thinks that there is here no reference to speculative knowledge of Christ, but to personal and pneumatic acquaintance with Christ, and illustrates this meaning of the word from a i/A.D. decree of the Byzantines, *Latyschev* I. 47<sup>8</sup> f., which boasts of a citizen of Olbia that μέχρι τῆς τῶν Σεβαστῶν γνώσεως προκόψαντος, "he had advanced to personal acquaintance with the Augusti (Augustus and Tiberius)": see *LAE*, p. 383 n.<sup>8</sup>. It may be added that Dieterich's conclusion, based on the use of γνώσις in the magic papyri, that "the 'Knowledge,' which also plays so large a part in Christian teaching, is specially due to Greek influence" (*Abraxas*, p. 134) is rejected by Norden *Agnostos Theos*, p. 96 n.<sup>1</sup>.

### γνώστης.

With the use of this word in Ac 26<sup>3</sup> we may compare Deissmann's restoration in a papyrus letter preserved at Berlin, in which an Egyptian official calls for a procession to be arranged for the gods—ἐπεὶ γν[ώ]στ[ης] ἐγενόμην τοῦ εὐαγγελ[ισ]τοῦ περὶ τοῦ ἀηγορεύσθαι Καίσαρα (=Preisigke 421), "forasmuch as I have become aware of the tidings of joy concerning the proclaiming as Emperor" of C. Julius Verus Maximus: see *LAE*, p. 371. For γνώστης = "a surety" (Lat. *cognitor*), as in Plutarch, we may cite P Lips I. 106<sup>10</sup> (A.D. 98) εἰς οὗν ὃ γε γνώστης σὺν τῷ μετόχῳ ἀσφαλίζεται· σε κτλ. For the collateral noun γνωστήρ, which also answers to *cognitor*, see under γνωρίζω, and Wilcken's note in *Archiv* iv. p. 442, where he reads P Flor I. 57<sup>80</sup> (A.D. 223-5) γν[ω]στ[ε]υ[όμε]νος ὑπὸ ἀδελφοῦ Πανίσκου, and compares γνωστήρες in BGU IV. 1032<sup>11</sup> ff. The document is reprinted in P Flor III. 382. The verb γνωστεύω occurs l.<sup>85</sup> of the same document, and in P Hawara 69 *recto*<sup>8</sup> (i/ii A.D.) (in *Archiv* v. p. 383). The subst. γνωστεία in P Fay 65<sup>3</sup> (ii/A.D.) apparently = "authorisation," "supervision."

### γνωστός.

The late P Amh II. 145<sup>9</sup> (iv/v A.D.) τὸ γνωστὸν τῆς πρὸς ἀλλ[ήλο]υς συνηθείας, "the knowledge of our intimacy," may be taken as confirming, so far as it goes, the ordinary LXX and NT usage of γν.—"known" rather than "knowable"—in Rom 1<sup>9</sup>. For the rare use of the word as applied to persons (Lk 2<sup>44</sup>, 23<sup>49</sup>, Jn 18<sup>15</sup> f.) Abbott (*Fourfold Gospel*,

p. 362 ff.) prefers the strong rendering "familiar friend"; but see *contra* J. B. Mayor *Exp.* VIII. vii. p. 79 ff. W. M. Ramsay (*Athenaeum*, Sept. 7, 1912) cites a (iv/A.D.) inscription, Εὐδαίμων Γνωστοῦ υἱὸς τεκμορεύσας μετὰ τῶν ἰδίων θρεπτῶν Μητρί Ἀσκαρηνῶ εὐχὴν, where Gnostos "the known" might be a reminiscence of 1 Cor 8<sup>2</sup>.

### γογγύζω.

This familiar LXX and NT word is fairly attested = "murmur" in the vernacular, as in P Petr II. 9(3)<sup>9</sup> (B.C. 241-39) τὸ πλήρωμα γογγύζει φάμενοι ἀδικεῖσθαι, "the gang (of workmen) are murmuring, saying that they are being wronged." In the curious papyrus P Oxy I. 33<sup>iii.14</sup> (late ii/A.D.), describing an interview between the Emperor (? Marcus Aurelius) and a rebel, a veteran present interposes with the remark, κύριε, κάθη, Ῥωμαῖοι γογγύζουσιν, "Lord, while you are sitting in judgement, the Romans are murmuring." The verb is MGr. Thumb, *Hellen.* p. 215, discusses this and other alleged Ionic loans to the later Attic and the Κοινή: see under γογγυσμός.

### γογγυσμός.

Phrynichus (see Rutherford *NP*, p. 463) says that this noun, like its verb, was not ἀδόκιμον but Ionic: it is quoted from Anaxandrides, a poet of the New Comedy.

### γόης.

In P Hib I. 52<sup>18</sup> (c. B.C. 245) we find ὁ γόης Πινάτος ἱερεὺς γόητος, on which the editors remark that if γόητος is a genitive, then "we must suppose the existence of a deity called 'the Wizard'; if a nominative (of an unknown form), it is a very curious epithet to apply to a priest." A subst. γοητεία is found in Vettius Valens, p. 238<sup>26</sup>.

### Γόμορρα.

It may be noted that the words Sodoma, Gomorra were found scratched on the wall of a house in Pompeii. They can only be the work of a Jew, or a Christian, and show how fully alive he was to the nature of his surroundings. See Nestle *ZNTW* v. p. 167 f.

### γόμος

is common of the cargo or freight of a ship as in Ac 21<sup>3</sup>, e.g. P Oxy I. 63<sup>6</sup> (ii/iii A.D.) προνόησον σὺν πάσῃ σπουδῇ ἐνβαλέσθαι αὐτοῦ τὸν γόμον, "please to see that his freight is embarked with all despatch" (Edd), *ib.* IV. 708<sup>3,16</sup> (A.D. 188) τοῦ καταχθέντος γόμου, "the cargo despatched." It may also be a term of quantity, a "load," as in *Ostr* 1258 (A.D. 88) ἀπέχω παρὰ σοῦ γόμος (sc. -ον) ἀχύρου α, *ib.* 1010<sup>5</sup> (Roman) τὴν αὐθεντικὴν ἀποχὴν ἀχύρου γόμου ἐνός. *ib.* 1015<sup>4</sup> (ii/iii A.D.) shows the plural: cf. P Fay 102 (c. A.D. 105), a series of farm accounts, in which we read of γόμοι and δράγμα(τα) of wheat and barley. Another kind of merchandise figures in P Flor III. 369<sup>18</sup> (A.D. 139 or 149) κ(α)ὶ δύο κατ' ἔτος ξύλων καθάρσεων γόμον ἕνα. An inscr. from Lower Egypt, beyond Philae, dated A.D. 214-5, *OGIS* 209<sup>3</sup>, gives the title ἱερεὺς γόμου to a certain Apollonius Soter. Dittenberger's note cites about forty inscr. for this title, and others where a προστάτης τοῦ γόμου accompanies this priest. He observes that, since γόμος always means, a



ship's load, these inscriptions must refer to the *naves onerariae*: οἱ ἀπὸ τοῦ γόμου is in several inscrr. a term for the whole of this service. In these the special ref. is to the boats carrying stone from the quarries.

The verb γομόω is mentioned above under γεμίζω: for some instances see P Flor II. 129<sup>6</sup> (A.D. 256) ὅπως γομώση τὰ ξύλα, P Oxy VI. 938<sup>6</sup> (iii/iv A.D.), and P. Giss I. 54<sup>11</sup> (iv/v A.D.) πλοῖα παρήλθαν (λ-εν) γομώμενα.

### γονεύς.

The following examples from the Oxyrhynchus papyri may serve to illustrate this common word—I. 75<sup>34</sup> (A.D. 129) Διωγενίδαν . . . τετελευτηκέναι ἄτεκνον περιόντων τῶν γονίων, "that D. has died childless in her parents' lifetime," III. 478<sup>11</sup> (A.D. 132) ἐξ ἀμφ[ο]τέρων γονίων, VIII. 1121<sup>11</sup> (A.D. 295) οὐκ ἐπαυσάμην τὰ πρόποντα γίνεσθαι ὑπὸ τέκνων γονεῦσι ἀναπληροῦσα, "I was assiduous in performing what is owing from children to parents" (Ed.). From a much earlier period P Eleph 23<sup>12</sup> (B.C. 223-2) will serve as a sample, θεοῦς Ἀδελφούς καὶ θεοῦς Σωτήρας τοὺς τούτων γονεῖς. The word in the Κοινή is plural only, as predominantly in class. Grk. So with the MGr γονεῖς "parents," but there is a γονῆς "father," which was perhaps derived from the plural.

### γόνυ

is very common in the descriptions attached to persons in official documents, as when in a census return of A.D. 48, P Oxy II. 255<sup>10</sup> (= *Selections*, p. 46), a certain Thermoutharion is described as μέση μελίχ(ρως) μακροπ(ρόσωπος) οὐλ(ή) γόνα(τι) δεξιῶ[ι], "of medium height, olive-complexioned, long-faced, a scar on the right knee." Cf. P Oxy I. 99<sup>6</sup> (A.D. 55), P Fay 36<sup>22</sup> (A.D. 111-2), *ib.* 98<sup>6</sup> (A.D. 123). For the diminutive see P Oxy I. 52<sup>17</sup> (A.D. 325) δεξιῶ γονατίου—there is of course no more diminutive force attaching than in ὠτάριον (NT), MGr ποδάριν, etc. From inscrr. may be noted the phrase μέχρι γονάτων for snow "knee-deep," *OGIS* 199<sup>9</sup>, a monument transcribed in Nubia by the traveller Cosmas (vi/A.D.).

### γράμμα.

In view of Jn 7<sup>15</sup> it must be remarked that there are hundreds of papyri where someone states that he writes on behalf of the person concerned, who is illiterate: this is most often γράμματα μὴ εἰδότης (εἰδούλης), but also frequently ἀγραμμάτου ὄντος (οὐσης). For examples see *s.v.* ἀγράμμα-τος, and add the inscription of the Imperial period *Syll* 844<sup>9</sup> κελεύουσιν ὑπὲρ αὐτῶν γράψαι, ἐπεὶ ἔλεγεν αὐτὰ γράμματα μὴ εἰδέναι. See Dittenberger's note: he can only quote one parallel from inscrr. With this goes such a phrase as P Tebt II. 316<sup>18</sup> (A.D. 99) τέχνη δὲ ὑμῶν (λ. ἡμ.) γράμματα, "we are scribes by profession" (Ed.), and that of P Flor III. 382<sup>79</sup> (A.D. 222-3) μανθ(άνων) γράμμ(ατα), of a child. The exceeding commonness of this phraseology, which never means anything than inability to write, forces us to recognize it in Jn 7<sup>15</sup> and Ac 4<sup>13</sup>. With the biting scorn of the superior person, these learned fools affect to regard Jesus and His disciples as "illiterates."

Under the same heading, with γράμματα = characters formed in writing, comes P Hib I. 29<sup>9</sup> (c. B.C. 265), where a notice is to be put on a board μετὰ γράμμασιν. This

may illustrate emphasis as the cause of the πηλικοῖς γράμμασιν of Gal 6<sup>11</sup>. It is possible, however, that the words may only call attention to the big sprawling letters of the autograph in contrast to the neat scribe's hand of the amanuensis. The contrast may be met in the case of many signatures to legal and other documents, e.g. Rainer Pap. 215 in *Führer durch die Ausstellung* Tafel 9: see *Milligan Documents*, p. 24, for a discussion of the bearing of this on Gal 1.c., also Deissmann *St Paul*, p. 51. But it is highly precarious to draw the inference to which Deissmann inclines: artisans are not the only people who may write a big and clumsy hand!

When γράμμα becomes collective, its primary meaning is "a letter," just as Lat. *littera* produced *litterae*. Thus P Grenf I. 30<sup>6</sup> (B.C. 103) (= Witkowski<sup>2</sup> p. 107) διὰ γραμμάτων ἐκρίναμεν σημῆναι, and P Amh II. 143<sup>10</sup> (iv/A.D.) καὶ τοῦτω (λ. τούτων) χάριν ἀπέστειλα Σαῶν πρὸς σέ ὅπως μὴ ἐνετρευθῇ τὰ γράμματα, "I therefore send Saas to you, in order that my letter may not be waylaid" (Ed.). But it may be a paper or document of any kind. Thus it is a "bond" in Lk 16<sup>6</sup>, with which cf. P Tebt II. 397<sup>17</sup> (A.D. 198) ἀπὸ μηδενὸς ὀρκωμένη δικαίου ἢ γραμματος ἢ ἐτίρου τινὸς συμβολαίου ἐγγράπτου μηδ' ἀγράφου, "on the basis of any claim, bond or other agreement, written or unwritten" (Ed.), P Flor II. 141<sup>6</sup> (A.D. 264) λαμβάνων παρ' αὐτοῦ γράμματα τῆς παραλήμφεως, *ib.* 226<sup>6</sup> (mid. iii/A.D.) καλῶς ποιήσεις πέμψας μοι αὐτῶν γράμματα.

With ἱερὰ γράμματα as the name for the OT Scriptures in Greek-speaking Judaism, cf. *OGIS* 56<sup>36</sup> (B.C. 239) τῇ ἡμέρᾳ ἐν ᾗ ἐπιτέλλει τὸ ἄστρον τὸ τῆς Ἰσῆος, ἢ νομίζεται διὰ τῶν ἱερῶν γραμμάτων νέον ἔτος εἶναι. Deissmann (*LAE*, p. 380) has drawn attention to the technical use of the phrase in the East for Imperial letters and decrees, e.g. *Syll* 415 (A.D. 204), which is headed ἱερὰ γράμματα, and *ib.* 418<sup>95</sup> (A.D. 238), where certain Imperial ordinances are described as τὰ θεῖά σου γράμματα. The combination is used in a different sense in *OGIS* 56<sup>74</sup> ἱεροῖς γράμμασιν καὶ Αἰγυπτίοις, where "hieroglyphs" are intended, as in *ib.* 90<sup>64</sup> (B.C. 196—the Rosetta Stone). This is comparable rather with P Lond 43<sup>3</sup> (ii/B.C.) (= I. p. 48), where a mother congratulates her son on having learned Αἰγύπτια γράμματα, so as to be qualified to teach Egyptian children. Reference may be added here to the part which the letters of the alphabet played in divination, as in the magical formula P Oxy VI. 886<sup>6</sup> (iii/A.D.) (= *Selections*, p. 111): ὁ δὲ τρόπος ἐστὶν τὰ περ[ὶ] τὰ γράμματα καθ' ὃν ὁ Ἑρμῆς καὶ ἡ Ἰσις ζητοῦσα ἐαυτῆς τὸν ἀδελφὸν καὶ ἄνδρα Ὀσίρειν, "the method is concerned with the 29 letters, which were used by Hermes and by Isis, when she was seeking for her brother and husband Osiris." See further Reitzenstein *Poimandres*, pp. 260, 288 ff.

There only remains to notice the use of γράμμα as = a "district" or "quarter" of a town, as when in P Rein 49<sup>2</sup> (A.D. 215-6) certain liturgies are assigned πρ[ὸς] τῇ κατ' οἰκίαν ἀπογραφῇ [τοῦ β]ῆτα γράμματος of Antioch. Cf. Aristophanes *Ecclesiazusae* 685 εἰδὼς ὁ λαχὼν ἀπὸ τῆς χαίρων ἐν ὁποίῳ γράμματι δειπνεῖ—the courts are distinguished by letters A-K.

### γραμματεύς.

In the LXX γραμματεῖς first occur in connexion with the Egyptian ἐργοδιῶνται, and are rendered "officers" (Ex 5<sup>6</sup>,

AV, RV): cf. Deut 20<sup>5</sup>, where the word again denotes subordinate military officials, presumably those who kept the register of the army (Driver *ad l.*). Deissmann (*BS*, p. 110 ff.) has shown how readily this technical usage of the word would be adopted by the Alexandrian translators in view of the practice of Egyptian Greek. Thus in P Par 63<sup>145</sup> (B.C. 165) we hear of a certain Eumelus τοῦ γραμματέως τῶν μαχίμων, "the registrar of the μάχιμοι" (Mahaffy, P Petr III. p. 31), and in P Lond 23<sup>95</sup> (B.C. 158-7) (= I. p. 41) of a γραμματέα τῶν δ[υ]ναμένων. See also *Archiv* iv. p. 33 f. for the office of γραμματεὺς τῶν κατοίκων ἱππέων. The word is very common to denote the official who had to supply returns to the central authority on the number of inhabitants in a village, on their holdings in land, etc. In *Syll* 790<sup>21</sup> (i/B.C.) τὸν γραμματέα τοῦ θεοῦ καὶ τὸν προφήτην we have an example of the word used with reference to a religious office; cf. lines 32, 46, and *Magn* 197<sup>11</sup> (time of Caracalla) οἱ ἀρχιερεῖς καὶ γραμματεῖς ἀνέστησαν (see Nägeli, p. 35). In P Petr III. 59 (δ) we have a census for poll-tax, where in some community numbering 2108 males there are exempted 92 ἱερεῖς and 10 ἱερογραμματεῖς. It is unnecessary to illustrate the large and varied use of γρ. to denote public officials, and especially town clerks: e.g. P Lond 1159<sup>1</sup> (A.D. 145-7) (= III. p. 112) παρὰ γραμματέων Πόλεως (sc. Hermopolis) αἰτούμενοι ὑπὸ σοῦ—these officials proceed to furnish a return of well-to-do citizens on the "liturgy" list. The importance of the office at Ephesus, to which Ac 19<sup>35</sup> points, is now abundantly confirmed by the inscr.: cf. e.g. *OGIS* 493<sup>11</sup> (Ephesus—ii/A.D.) Λούκιος . . . ἀποδεδειγμένος γραμματεὺς τοῦ δήμου, also 28<sup>34</sup>, and for a similar use of the verb *ib.* 480<sup>11</sup> (A.D. 104), 510<sup>11</sup> (A.D. 138-61) γραμματεύοντος Ποπλίου Οὐιδίου Ἀντ(ω)νέιου ἀσιάρχου: see further Hicks *Greek Inscr.* in the *Brit. Museum* iii. p. 154, Ramsay *St Paul*, pp. 281, 305, and art. "Ephesus" in Hastings' *D.B.* i. p. 723. It may be added that the word had as large a range as *cur* "clerk" or "secretary." Thus P Giss I. 45<sup>4</sup> (Hadrian's reign) εἰ[ς] δοκ[ε]ῖ, πέμψον ἐνθάδε ἢ τὸν [κω]μγραμματέα ἢ γραμματέα [αὐ]τοῦ, "the clerk of the village council, or his clerk": BGU IV. 1096<sup>3</sup> (i/ii A.D.) ἐπεὶ Σαραπῶν[α] ἔσχον γραμματέα, δν πρότερον εἶχον, ὑπὲρ οὗ [κ]αὶ ἄλλοτε σοι ἔγραψα—an official writes to a subordinate to hand over papers to his newly engaged secretary, whom he had employed previously, and not to have dealings with his successor. A new astrological fragment, in PSI III. 158<sup>87</sup> (?iii/A.D.), tells us that there are secretaries and secretaries, the planets differentiating them—ἐὰν δὲ ὁ τοῦ Κρόνου συνπροσγένηται τῷ τοῦ Ἑρμοῦ, αὐτὸς [μ]ὲν ὁ τοῦ Κρόνου προάγων ποιεῖ γραμματεῖς αὐστηροὺς [καὶ] δικογράφους ἢ δικολόγους ἦτοι τούτων παραπλη[η]σίους[. ἔ]ὰν δὲ ὁ τοῦ Ἑρμοῦ αὐτὸς προάγῃ τοῦ Κρόνου, γ[ω]χελεῖς δυσπράξουσ[. ἀ]τυχεῖς ἐν τοῖς πράγμασι. Another configuration (l. 53) γραμματεῖς μεγάλους ποιεῖ καὶ κριτηρίων ἄρχοντας.

### γραπτός.

In P Oxy II. 292<sup>8</sup> (a letter of commendation—c. A.D. 25) (= *Selections*, p. 37) ἡρώτησα δὲ καὶ Ἑρμ[ε]α τὸν ἀδελφὸν διὰ γραπτοῦ ἀνηγεῖσθαι σοι περὶ τούτου, διὰ γραπτοῦ is clearly "in writing" as distinguished from "by word of mouth"; and that the same meaning is to be given to the phrase in P Oxy II. 293<sup>5</sup> (A.D. 27) οὔτε διὰ γραπτοῦ οὔτε

διὰ σημείου (l. σημείου), "neither by letter nor by message" (Edd.), is convincingly shown by Wilcken (*Archiv* iv. p. 259 f.) as against Preisigke's contention that the contrast there is between ordinary and stenographic writing (*Arch. f. Stenographie* NF. I. p. 305 ff.). See also Aristeas 56 ὅσα δ' ἂν ἢ ἀγραφα . . . ὅσα δὲ διὰ γραπτῶν. For the word cf. further P Petr III. 21 (ς)<sup>38</sup> (time of Euergetes I.) γραπτὸν λόγον, and P Amh II. 78<sup>17</sup> (A.D. 184) ἀσφάλιαν γ[ρ]απτήν, "written security." We often find the compound ἔγγραπτος used as antithesis to ἀγραφος. In MGr τὸ γραφτό, like τὸ γραμμένο, makes a phrase for "destiny." That the word included "drawing" is shown by the combination εἰκὼν γραπτή, as in *OGIS* 571<sup>4</sup> (Lycia—Roman) εἰκόνι γραπτῇ ἐπιχρῖσθαι, where Dittenberger gives numerous parallels, and refers it to a gilded shell with a painting of the receiver upon it.

### γραφῆ.

P Hib I. 78<sup>18</sup> (B.C. 244-3) γράψο (i.e. -ον, for -ον) μοι καὶ ὅπως [ἀπο]λήμψι τὴν γραφήν παρὰ Δωρίωνος ἄνευ ἐμοῦ, "write to me and get the document from Dorian without me" (Edd.), P Amh II. 43<sup>13</sup> (B.C. 173) ἢ πρᾶξις . . . κατὰ τὴν γραφήν, "the right of execution in accordance with the contract," show this word already beginning to have a quasi-official sense. It is common = "list," "register," as in one view of P Lond 911<sup>1</sup> (A.D. 149) (= III. p. 126, *Selections*, p. 80) ἀντίγραφον γραφῆς ἀπόρων: here however see above, s.v. ἀπορέω. Other examples are P Tebt I. 88<sup>2</sup> (B.C. 115-4) γραφήν ἱερῶν καὶ πρ[ο]φ[η]τῶν καὶ ἡμερῶν τῶν ὑπαρχ[ο]ντων περὶ τὴν κώμην—the edd. wish to add καὶ after ἡμερῶν. Similarly *ib.* II. 298<sup>9</sup> (A.D. 107-8) γραφήν ἱε[ρ]έων, "a return of priests," P Oxy IX. 1189<sup>9</sup> (c. A.D. 117) περὶ γραφῆς τῶν τοῖς [Ἰ]ουδαίοις υπαρέαντων, "a list of property which belonged to the Jews," P Amh II. 124<sup>1</sup> (iii/A.D.) γραφὴ τῶν . . . παλαιστοφυλάκων, "a list of guards of the palaestra," and from the inscriptions *OGIS* 179<sup>21</sup> (B.C. 95) τὴν κατακειμένην ὑπὸ τοῦ Ἀνίκητου ἐν τῷ ἱερῷ γραφήν τοῦ κατ' ἄνδρα. In the early *OGIS* 812<sup>5</sup> (iv/B.C.) ταῖς γράφαις εἰσ[κομ]ίζουσ[ι] εἰς τὰν ἐκκλησίαν, Dittenberger understands γραφή = "accusatio," according to the meaning common in Athenian law.

Γραφή is found with reference to Holy Scripture in Aristeas 155, 168. With the NT formulas in Jas 2<sup>8</sup>, 1 Cor 15<sup>3 f.</sup>, cf. BGU I. 136<sup>10</sup> (A.D. 135) κατὰ γράφας with reference to the laws. A technical use of γραφή in scholiasts illustrates the Biblical sense: see T. W. Allen's quotations in *CQ* ii. p. 216 f., as οὕτως ἐν τισιν Ἑρδιανός: ἢ δὲ γραφή "τόνδε τέ μ' ἄνδρα," "so Herodian in some places, but the traditional text reads τόνδε κτλ." In MGr γραφή = "writing, a letter."

### γραφικός.

For γραφικός (as 3 Macc 4<sup>20</sup>) cf. P Grenf II. 38<sup>7</sup> (middle i/B.C.) κα[λ]αμῶν γραφικῶν.

### γράφω.

Deissmann (*BS*, pp. 112 ff. 249 f.) has shown the widespread juristic use in the papyri of the "biblical" γέγραπται with reference to the regulative and authoritative character



of the document referred to, e.g. P Par 13<sup>13</sup> (probably B.C. 157) ἐὰν δὲ μὴ ποῖσῃ καθότι γέγραπται, ἀποτίνειν αὐτὸν τὴν φέρνῃν παραχρήμα σὺν τῇ ἡμιολίᾳ, in connexion with a marriage contract, P Leid O<sup>19</sup> (B.C. 89) ἐὰν δὲ μὴ ἀποδῶ καθ[ότι] γέγραπται, ἀποτείσάτω Πετεμούθης κτλ. To the examples from the inscriptions we may add Priene 105<sup>83</sup> (c. B.C. 9) ὡς καὶ ἐν τῷ Κορνελίῳ νόμῳ γέγραπται, and 12<sup>12</sup> (soon after B.C. 300) κατὰ τὰ γεγραμμένα of a preceding decree (cf. 2 Cor 4<sup>13</sup>): see Rouffiac, p. 49 f.

For the authenticating autographic signatures to the Pauline letters, as 2 Th 3<sup>17</sup> ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω, see Deissmann *LAE*, p. 153, Milligan *Documents*, p. 24 f., and H. Erman in *Mélanges Nicole*, p. 130 ff. The perf. γεγράφηκα occurs in P Hib I. 78<sup>2</sup> (B.C. 244-2), BGU IV. 1205<sup>10</sup> (B.C. 28), both in participle: γέγραφα is exceedingly common. MGr shows the traces of both passive aorists (ἐγράφηκα and ἐγράφηκα). Abbott (*Songs*, p. 290) cites a modern proverb ὅτι γράφει δὲν ξεγράφει, "what is written cannot be unwritten": cf. Jn 19<sup>23</sup>.

### γρηγορέω.

This new present (Aristotle down), evolved out of the perf. ἐγρήγορα, is strongly condemned in Lob. *Phryn.* p. 118 f., cf. Rutherford *NP*, p. 200 f. It is frequent in the NT and is found in some, mainly late, books of the LXX (Thackeray *Gr.* i. p. 263). From it was formed the new verbal noun γρηγόρησις Dan TH. 5<sup>12, 14</sup>: cf. also the proper name Γρηγόριος. In MGr we have the adv. γλήγορα (γρήγορα), "quickly."

### γυμνάζω.

The metaphorical use of this word, as in 1 Tim 4<sup>7</sup>, may be illustrated from the popular philosophy of the day—Epict. i. 26. 3 πρῶτον οὖν ἐπὶ τῆς θεωρίας γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι, ii. 18. 27 οὗτός ἐστιν ὁ ταῖς ἀληθείαις ἀσκητῆς ὁ πρὸς τὰς τοιαύτας φαντασίας γυμνάζων ἐαυτόν. In PSI I. 93<sup>8</sup> (iii/A.D.) πολλὰ συνεγυμνάσθην πρὸς αὐτοὺς is presumably, "I had a good bout with" certain ἐπίτροποι. So BGU II. 615<sup>25</sup> (ii/A.D.) συ[n]γυμνάσθητι ἐ[μ]πίλοις, τί δὲ ἡμᾶς πρᾶξε. For the literal sense cf. *Syll* 804<sup>8</sup> (ii/A.D.) δρόμῳ γυμνάζεσθαι, etc. *Ib.* 523<sup>28</sup> (iii/B.C.) ὅπως δὲ ἐπιμελῶς ἐν τοῖς μαθήμασιν γυμνάζωνται οἱ τε παῖδες καὶ οἱ ἔφηβοι, τὸν παιδονόμον καὶ τὸν γυμνασιάρχον ἐπιμελεῖσθαι—τὰ μουσικὰ μανθάνειν has occurred just before—shows the beginnings of its extension. P Flor III. 338<sup>4</sup> (iii/A.D.) εὐσεβὲς τὸ πρᾶγμα ποιεῖς, ἐὰν ποιήσῃς τὸ βιβλίδιον ἐκεῖνο ὡς ἐγύμνασα αὐτὸ σὺν σοὶ ἐν τῇ πόλει—the "practising" of this petition by the two anxious ἀδελφοί is suggestive. The verb is unchanged in MGr, and still = "practise."

### γυμνασία.

*Syll* 686<sup>18</sup> (Trajan's reign, or early in Hadrian's) τὰς τε γυμνασίας ἐν ὅψει τῶν ἑλληνοδικῶν κατὰ τὸ πάτριον τῶν ἀγώνων θεος ἀπέδωκεν ἐπιμελῶς. There seems no very special reason why this normal meaning should not be recognised; in 1 Tim 4<sup>8</sup>: the exercises of the games, which are of service, but only to a limited degree, are contrasted in Pauline style with the spiritual training which "has promise of life, here and hereafter."

#### PART II.

### γυμνός.

The familiar sense of γυμνός = "with only the χιτὼν" comes out well in P Magd 6<sup>7</sup> (iii/B.C.) ὡς ἤμην γυμνός ὑπ' αὐ[τῶν]: the complainant had been stripped of his ἱμάτιον. On the other hand, the literal sense of "naked" is required in P Fay 12<sup>20</sup> (c. B.C. 103). Here the complainant reports a similar robbery of a ἱμάτιον, which he ultimately got back from the pawnbroker for 2700 drachmae of copper (= 45 silver dr., say 33 s.). The thieves went off with it ἐξέντες γυμνόν. He meanwhile got away μετ' ἐνδύματος supplied by his friends (ὑπὸ τῶν γνωρίμων), which at least implies that he could not have done without the ἐνδυμα. (Note the substitution of this more general word, that used of the Wedding Garment in the parable (Mt 22<sup>11 f.</sup>), where also it is a ἱμάτιον.) It may be noted that both our citations illustrate Luke's form of the Logion (6<sup>28</sup>), in which the assailant snatches the outer garment; the climax in Mt 5<sup>40</sup> gets a little emphasis from the high price which our papyrus shows a ἱμάτιον could fetch. But we are not deterred by Harnack from pleading out of these documents for the originality of Luke, whose version obviously describes a common form of robbery. The Matthaean form may possibly be assimilated to the OT language about taking a man's garment as a pledge. Another instance where γ. may well have its literal force is afforded by the well-known letter of the prodigal son to his mother, BGU III. 846<sup>9</sup> (ii/A.D.) (= *Selections*, p. 94) αἰγραψά σοι ὅτι γυμνός εἰμαι, "I wrote you that I hadn't any clothes." Cf. for the verb P Oxy VI. 903<sup>7</sup> (iv/A.D.), where a woman accuses her husband of applying fire to her daughters—γυμνώσας αὐ[τὰς] παντελῶς, "having stripped them quite naked"; and for the compound, P Magd 24<sup>7</sup> (B.C. 217) ὥστε καὶ ἀπογυμνωθῆναι μου τὸ στήθος, as the result of a certain woman's ἐπισπασαμένη τῆς ἀ[ναβολῆς τοῦ ἱματίου] according to Wilcken's restoration (*Archiv* vi. p. 274). The verb is used metaphorically in a difficult papyrus letter printed from *Mélanges Chatelet* in Preisigke 4317 (c. A.D. 200): l. 28 (best taken as beginning a sentence) has γεγύμνωμαι καὶ ὕβρισμα (-μαι repeated) παρὰ πάντων τῶν συνπολιτῶν. The adj. is MGr, and has the corresponding verb γυμνῶναι.

### γυναικάριον.

For this NT ἀπ. εἰρ. (Vg. *mulierculus*) Sir W. M. Ramsay (in a letter of Dec. 12, 1910) suggests the analogy of Cicero's *barbatuli juvenes* (*ad. Att.* i. 14. 5, and 16. 10), young swells with neatly and fashionably trimmed beards. The γυναικάρια of 2 Tim 3<sup>6</sup> would then be society ladies, borne by caprices in various directions and full of idle curiosity. The word is found in Epictetus iv. 1. 86 τῶν καλῶν γυναικαρίων, cf. ii. 18. 18, etc. Grimm quotes Diocles, a comedian of v/B.C.

### γυναικεῖος.

An apt parallel to the use of this word in 1 Pet 3<sup>7</sup> is afforded by P Oxy II. 261<sup>12</sup> (A.D. 55) where a woman appoints her grandson to act as her representative in a lawsuit—ὅς δυναμένη προσκατεργῆσαι τῷ κριτηρίῳ διὰ γυναικεῖαν ἀσθένειαν, "since she is unable owing to womanly weakness to remain at the court" (Edd.). See also P Petr I. 12<sup>8</sup> (B.C. 238) as completed II. *Introd.* p. 12 χιτῶνος ἑρπὺν γυναικεῖου, "a woman's woollen *chiton*," PSI I. 64<sup>19</sup>



(?i/B.C.) in which a woman comes under a solemn promise to a man . . . οὐθενὶ ἄλλῳι [ἀ]νθρώπων σ[υ]νέσθαι κατὰ γυναικείον τρόπον πλῆ[ν] σοῦ, P Lond 191<sup>7</sup> (A.D. 103-17) (= II. p. 264) δῖφρος χαλκοῦς γυναικεῖος, P Oxy III. 493<sup>18</sup> (early ii/A.D.) γυναικείον (l. γυναικ-) κόσμον, P Hamb I. 10<sup>21</sup> (ii/A.D.) γυναικεῖας συνθέσεις, "ladies' evening dresses," to which robbers had helped themselves, together with ten πλατύσημοι γυναικεῖαι, "lati clavi." The word is naturally quite common.

### γυνή.

This old noun retains from Homer down to MGr—where it has only changed its declension (ἡ γυναῖκα)—the two meanings of "woman" and "wife": it is superfluous to illustrate the one or the other, as we should get no light on the only questions that arise in NT, such as which word to use in rendering Mt 5<sup>28</sup>. The meeting of two words characteristic of that passage does, however, make it worth while to quote Wünsch *AF* 5<sup>45</sup> (iii/A.D.), where Domitiana prays that her lover may be wholly devoted to her, μηδεμίαν ἄλλην γυναῖκα μήτε παρθένον ἐπιθυμοῦντα. That γυναῖκα = "married woman" in Mt *Lc.* is anyhow probable. The phrase of Mk 12<sup>10</sup> etc., may be paralleled in the oldest

extant Greek papyrus, P Eleph 1<sup>3</sup> (B.C. 311) (= *Selections*, p. 2) λαμβάνει Ἑρακλείδης Δημητρίαν Κώϊαν γυναῖκα γνησίαν παρὰ τοῦ πατρός κτλ.

The irregularity of the word's flexion naturally produced some levelling. In general, as MGr shows, the single nom. sing. yielded to the oblique cases; but sometimes we find the reverse. Thus in *Cagnat* IV. 833 (Hierapolis, ii/A.D. or later) Αὐρ. Ἀξείον (οὐ)αιτρανοῦ καὶ τῆς γυνῆς αὐτοῦ Σεραπίας.

### γωνία.

P Oxy II. 243<sup>21</sup> (A.D. 79) ἀπὸ τῆς βορινῆς [s γω]νίας τοῦ προπυλῶνος, "from the northern angle of the gateway," P Lond 122<sup>8</sup> (magic, iv/A.D.) (= I. p. 116) ἐν ταῖς δ γωνίαις τοῦ οὐρανοῦ (cf. Rev 7<sup>1</sup>, 20<sup>8</sup>). P Ryl II. 130<sup>9</sup> (A.D. 31) εἰς τὸν ὑπάρχοντά μοι περὶ Εὐήμερείαν τῆς Θεμιστο(υ) μερίδος ἐλαιῶνα ἐν τῇ γωνίᾳ, "in the area of Euhemeria in the division of Themistes at the corner" (Edd.). *Ib.* 156<sup>13</sup> (i/A.D.) ἀπὸ τῆς λιβικῆς γωνίας τοῦ πύργου. The noun was naturally used in architectural documents, like *Syll* 537 (iv/B.C.) *ter.* Schlageter, p. 12, gives instances of the adj. γωνιαῖος, "angularis," from the inscriptions, remarking that it seems to be used principally in the Κοινή. In MGr γωνιά = "corner," "angle."



## δαιμονίζομαι—δακρύω

### δαιμονίζομαι

in its NT sense of being possessed with demons seems to occur only in later Greek. For a form δαιμονιάζω, otherwise unknown, see the Paris Great Magical Papyrus, Leaf 33<sup>3007</sup> (c. A.D. 300) πρὸς δαιμονιαζομένους Πιβήχεως δόκιμον, “for those possessed by demons, an approved charm by Pibechis” (cited by Deissmann *LAE*, p. 251). The normal form occurs in P Leid W<sup>vi.30</sup> (ii/iii A.D.) ἐν (l. ἐάν) δαιμονιζομέν(ω) ἐπῆς τὸ (δνομα), προσάγων τῇ ρεινὶ αὐτοῦ θεῖον καὶ ἀσφαλτον, εὐθὺς λαλήσει (sc. τὸ δαιμόνιον) κ(αὶ) ἀπελεύσεται. In MGr the act. δαιμονίζω appears, = “drive mad”: cf. Abbott *Songs*, p. 224 (no. 47). The derived noun δαιμονισμός occurs in Vettius Valens, p. 218.

### δαιμόνιον.

The old adj. may be seen in *OGIS* 383<sup>175</sup> (i/B.C.) where Antiochus of Commagene dedicates temple slaves κατὰ δαιμόνιον βούλησιν.

*Syll* 924<sup>14</sup> (B.C. 210–5) τὰς εἰς τὸ δαιμόνιον εὐσεβείας, and similarly 279<sup>15</sup> (c. B.C. 193) τῆς συναντωμένης ἡμεῖν εὐμενίας διὰ ταῦτα παρὰ τοῦ δαιμόνιου (following τῆς πρὸς τοὺς θεοὺς εὐσεβείας, and succeeded by τὴν ἡμετέραν εἰς τὸ θεῖον προτιμίαν) are witnesses to the growing sense in later Hellas of the unity of the Divine. Paul’s solitary τὸ θεῖον in Ac 17<sup>29</sup> is the only NT passage which recalls this impersonal conception. The “Septuagint Memorial” from Hadrumetum of iii/A.D., published by Deissmann *BS*, p. 271 ff., opens with an adjuration to the demonic spirit of the tomb on which the spell was laid—ὀρκίζω σε, δαιμόνιον πνεῦμα τὸ ἐνθάδε κείμενον, τῷ ὀνόματι τῷ ἁγίῳ Αωθ κτλ., where the editor refers to the belief of post-biblical Judaism that the δαιμόνια stay beside the grave, and compares the Gospel idea that the demons reside in lonely and desert regions (Mt 12<sup>43</sup>: cf. Mk 5<sup>3</sup> and see Baruch 4<sup>38</sup>). The magic papyrus P Lond 46<sup>120</sup> (iv/A.D.) (= I. p. 69 f.) has εἰσάκουσόν μου καὶ ἀπόστρεψο[ν] τὸ δαιμόνιον τοῦτο, and later<sup>184</sup> ὑπόταξόν μοι πάντα τὰ δαιμόνια ἵνα μοι ᾔν ὑπήκοος πᾶς δαίμων οὐράνιος καὶ αἰθέριος καὶ ἐπίγειος καὶ χερσαῖο[s] καὶ ἐνυδρος. That a magic document by a writer who knows Judaism, perhaps even Christianity, should use δαιμόνιον of an evil spirit is, of course, not strange. The noun may be quoted from Vettius Valens: thus p. 67<sup>5</sup> ὑπὸ δαιμονίων καὶ φαντασίας εἰδῶλων χρηματισθήσονται, where it is clearly something weird. Elsewhere he uses it much as τὸ θεῖον, as p. 355<sup>15</sup> δυνάμενος τυχεῖν ὦν μὴ ἐβούλετο τὸ δαιμόνιον παρέχειν.

It may be noted that in Lk 4<sup>35</sup> D δαιμόνιον has a masc. predicate—ρέιψας αὐτὸν τὸ δαιμόνιον, and that in 9<sup>1</sup> D it is feminine—ἐπὶ πᾶσαν δαιμόνιον: see Wellhausen *Einleitung*, p. 12.

### δαίμων.

The word is used in its old sense in P Leid W<sup>xiv.9</sup> (ii/iii A.D.) δαίμων δαιμώνων, in a spell addressed to a divinity. It answers often to the Latin *Genius*. Thus in a notification of the accession of Nero, P Oxy VII. 1021<sup>9</sup> (A.D. 54) the Emperor is described as ἀγαθὸς δαίμων δὲ τῆς οὐκοιμένης (l. οἰκ—), “the good genius of the world.” Similarly *OGIS* 666<sup>3</sup> Νέρων] Κλαύδιος . . . ὁ ἀγαθὸς δαίμων τῆς οἰκουμένης, σὺν ἅπασιν οἷς εὐεργέτησεν ἀγαθοῖς: cf. *ib.* 672<sup>7</sup> (A.D. 80) with reference to the Nile—ὥρύγη Ἀγαθὸς Δαίμων ποταμὸς ἐπὶ τὰ τρία στερεὰ κτλ. In a private letter of iii/A.D. the combination occurs as a proper name, P Strass I. 73<sup>4</sup> Ἀγαθὸς Δαίμων σὺν σοὶ εἰσελθὼν διεπέμψατο: cf. BGU II. 494<sup>14</sup> (ii/A.D.), *al.* For the word in a bad sense, see the magical incantation, P Par 574<sup>1227</sup> (iii/A.D.) (= *Selections*, p. 113) πρᾶξις γενναία ἐκβάλλουσα δαίμονας, “a notable spell for driving out demons,” and the Christian amulet in which the wearer prays, ὅπως διώξῃς ἀπ’ ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας, “that Thou mayst drive from me Thy servant the demon of witchcraft”—BGU III. 954<sup>9</sup> (c. vi/A.D.) (= *Selections*, p. 133). In P Grenf II. 76<sup>3</sup> (A.D. 305–6) two νεκροτάφοι from Kusi agree to a formal divorce, seeing that “owing to some evil deity” they have renounced their wedded life—ἐπὶ (l. ἐπέλ) ἐκ τινὸς πονηροῦ δαίμονος συνέβη αὐτοὺς ἀποξεῦσθαι ἀλλήλων τὴν κοινήν αὐτῶν συνβίωσιν. So P Cairo Preis 21<sup>2</sup> (A.D. 362) ὡς τῆς γυναικὸς μου πῖραν λαβοῦσαν (for λαβοῦσης) δέμονος, “in the belief that my wife had had experience of a demon.”

### δάκνω

survives in MGr δαγκάνω, also δάκνω, with noun δάγκαμα “a bite,” which puts it among words which have not changed in 3000 years. But we cannot quote from Κοινή documents. Vettius Valens p. 127<sup>29</sup> has the noun, θηρίων δακετῶν αἰτίαις.

### δάκρυον.

P Petr II. 1<sup>4</sup> (c. B.C. 260) μετὰ δακρύων, which Mayser, *Gr.* p. 268, notes must not be assigned to δάκρυ, despite the heteroclite δάκρυσιν in NT. BGU IV. 1141<sup>271</sup> (c. B.C. 14) οἶαν γὰρ ὕβριν μοι πεπόηκεν ἐν τῷ κήπῳ καὶ ἐν τῇ οἰκίᾳ . . . , ἥ ἦν δάκρυα σοὶ γράφειν, γεγραφήκειν ἂν ἀπὸ τῶν δακρύων, “wenn Thränen ein Brief wären” (Ed.). The noun survives still.

### δακρύω

survives as δακρύζω to-day, with ptc. δακρυσμένος = “red with weeping.” It may be quoted from *Preisigke* 373, an undated tombstone, Μάγνα, [σὲ] θανοῦσ[αν] πᾶσα γῆ δακρυσά[τω].

## δακτύλιος.

BGU III. 781<sup>ii. 15</sup> (i/A.D.) ἔχοντα καὶ ὠτάρια δακτύλια, P Oxy III. 497<sup>19</sup> (a marriage-contract—early ii/A.D.) τῆς τοῦ δακτυλίου ἐγλογῆς. A will of ii/A.D., PSI III. 240<sup>13</sup>, concludes a list of γυναικεῖος κόσμος with δ[α]κτύλιον χρυσοῦν, left to the writer's daughter. In the magical papyrus P Lond 46<sup>201</sup> (iv/A.D.) (= I. p. 71) a spell is headed Ἑρμοῦ δακτύλιος κανθάρον ποίησις, "The ring of Hermes and the preparation of the beetle." From the inscriptions we may cite *OGIS* 56<sup>23</sup> (B.C. 239) ἐν τοῖς δακτυλίοις οἷς φοροῦσι (οἱ ἱερεῖς), *ib.* 229<sup>88</sup> (iii/B.C.) σφραγισάσθωσαν Σμυρνα[ίων] οἱ τε στρατηγὸι καὶ οἱ ἐξετασταὶ τῷ τε τῆς πόλεως δακτυλίῳ καὶ τοῖς αὐτῶν. There are numerous occurrences in *Syll*: see Index. For the diminutive δακτυλίδιον, which is rejected by the Atticists, see BGU III. 843<sup>8</sup> (i/ii A.D.) τό μοι δακτυλίδιον, *ib.* IV. 1104<sup>13</sup> (B.C. 8), P Oxy X. 1273<sup>11</sup> (A.D. 260) δακτυλίδιον μικρόν τετάρ[ρ]ταις ἡμισυ, "a small ring weighing 1/4 quarter." Δακτύλιος occurs with an anatomical sense in P Ryl I. 28<sup>68</sup> (iv/A.D.) ἡ ἔδρα, δακτύλιος δὲ ὑπὸ τυνων καλουμένη: see LS. In MGr we have δαχτυλίδι, "finger-ring."

## δάκτυλος.

P Amh II. 110<sup>8</sup> (A.D. 75) οὐλή δακτύλῳ μικρῷ χειρὸς [δ] ἄριστερᾶς, so P Fay 927<sup>10</sup> (A.D. 126), P Grenf II. 46<sup>9</sup> (A.D. 137), etc. P Lond 46<sup>456</sup> (iv/A.D.) (= I. p. 80) τὸν ἰδαῖον τῆς ἀριστερᾶς σου χειρὸς δάκτυλον is a reference to mythical magicians, the Δάκτυλοι Ἰδαῖοι, whose name is transferred to one of the fingers. With Lk 11<sup>20</sup> cf. the ostrakon charm of the late Empire, cited by Deissmann *LAE*, p. 309, . . . ἐξ[ο]ρκίζω κατὰ τοῦ δακτύλου τοῦ θεοῦ, εἶνα μὴ ἀναχάνῃ αὐτόφ, "I adjure . . . by the finger of the god that he open not his mouth to him." The word is found as a measure of length in the new classical fragment P Oxy IV. 669 (iii/A.D.): cf. the use of δακτυλιστής in P Fay 112<sup>11</sup> (A.D. 99), where the editors suggest "measurer" as a possible meaning, and similarly in P Amh II. 126<sup>32</sup> (early ii/A.D.). MGr is δάχτυλο.

## Δαλματία.

The spelling Δελματία (2 Tim 4<sup>10</sup> C 424\*\* and other cursives—cf. Δερματιαν A) appears in *Preisigke* 173 (c. A.D. 200), the tombstone of T. Aurelius Calpurnianus Apollonides, who among other distinctions had been ἐπί(τροπος) Δελματίας. It is supported by the derivative δελματική, the name of a kind of robe, spelt this way in BGU I. 937 (ii/iii A.D.) καλῶς ποιήσεις διαπέμψας αὐτῇ τῇ[ν] δελματικῇ, P Oxy VII. 1051<sup>16</sup> (iii/A.D.) δελματικὴ λινὰ ᾧ, and the diminutive δελματίκιον which occurs twice in the last papyrus, and in *ib.* 1026<sup>10</sup> (v/A.D.) δελματίκιον ὀνύχινον, "an onyx-coloured Dalmatian vest" (Edd.). See Deissmann *BS*, p. 182, where against the supposition of Alexandrian spelling (so Hort) is quoted CPR 21<sup>16</sup> (A.D. 230) δαλματικῇ. *Dalmatica* is the Latin spelling (Souter).

## δαμάζω.

Vettius Valens p. 28<sup>50</sup>, ἐπὶ μὲν τῶν στερεῶν ξυδίων ἢ μοιρῶν παρόντες ἅπαξ τε καὶ ἀπαραίτητως δαμάζουσιν, ἐν δὲ τοῖς δισώμοις πλεονάκις.

## δάμαλις

is found *ter* in a Coan inscription *Syll* 617. See also the Mysteries inscription from Andania, *Syll* 653<sup>34</sup> (B.C. 91) Μεγάλους θεοῖς δάμαλιν σὺν, so <sup>69</sup>. A diminutive is found in P Flor II. 150<sup>2</sup> (A.D. 267) τὰ βούδια ὅσα ἔχεις . . . ἦτε δαμάλια ἦτε μέλιστα. Δάμαλις is found as a proper name for Athenian women: see Pape *Wört. d. gr. Eigennamen s.v.*, Renan *Saint Paul*, p. 209 n<sup>3</sup>.

## Δάμαρις.

Renan (*Saint Paul*, p. 209 n<sup>3</sup>) suggests that this otherwise unknown proper name in Ac 17<sup>34</sup> may really stand for Δάμαλις: see above.

## δανείζω.

A few examples will suffice of this very common verb—P Fay 11<sup>6</sup> (c. B.C. 115) ἐδάνεισα [Θεοτ]ίμῳ . . . πυρῶν ἀρ(τάβας) [ξ] (ἡμισυ)], "I lent to Theotimus 7 1/2 artabae of wheat, P Cairo Preis 43<sup>10</sup> (A.D. 59) δρ[α]χμὰς . . . [ἀς] ἐδάνεισεν α[ὐτ]ῷ, P Oxy III. 485<sup>12</sup> (A.D. 178) ἐδάνεισα κατὰ δημόσιον χρηματισμόν, "I lent in accordance with a public deed," *ib.* 510<sup>6</sup> (A.D. 101) ἀς ἐδάνεισεν αὐτοῖς κατὰ δανείου συγγραφῆν, "which he lent to them in accordance with a contract of loan." For the middle, see P Oxy IV. 836 (i/B.C.) ἀποδότωσαν δὲ οἱ δεδανεισμένοι Θ. τὰς τριάκοντα δύο ἀρτάβας τῶν πυρῶν, "but let the borrowers restore to T. the thirty-two artabae of wheat," *ib.* X. 1281<sup>5</sup> (A.D. 21) δεδάνισμαι τὴν τιμὴν, "I have borrowed the price," *ib.* III. 471<sup>91</sup> (ii/A.D.) ὥστε καὶ ἐπίδειξις ἦν αὐτῷ πρὸς τοὺς δανειζομένους ἃ ἔπραττεν, "showed off to the borrowers what he had been doing (Edd.). P Flor I. 1<sup>3</sup> (A.D. 153) combines them—δραχμὰς διακοσίας ἀς ἀνέριπται ἢ δεδανισμένη παρὰ τῆς δεδανικυῖης.

Wackernagel *17LZ* 1908, Sp. 637, observes that the new future δανιῶ in LXX proves that itacism goes back to the translators and not merely the scribes. Δανείζω could not make an "Attic future" δανιῶ until the last vestige of difference between εἰ and ι had gone.

## δάνειον.

P Hib. I. 89<sup>16</sup> (loan of money—B.C. 239) Ζηνίων Θεοδότῃ τὸ δάνειον τὰς φ̄ (δραχμὰς) [διπλοῦν, "Zenion shall forfeit to Theodote twice the amount of the loan of 500 drachmae" (Edd.), P Grenf II. 24<sup>10</sup> (B.C. 105) τὸ δὲ δάνειον τοῦτο ἀποδότω Ψεμμενχῆς Πετεαρσεμβεί, BGU IV. 1095<sup>12</sup> (A.D. 57) τὰ δένηα (δ. δάνεια) ἐν χειρὶ γέγοναι (δ. γέγονε), P Fay 119<sup>18</sup> (c. A.D. 100) τῇν διαγραφῆν τοῦ χόρτου ποῦ τέθηκες καὶ τὸ δάνιον αὐτοῦ τῆς μνάς ἢ ἐστὶ γραφῆ; "where did you put the notice of payment for the hay, and the contract for his loan of a mina?" (Edd.), P. Oxy I. 68<sup>12</sup> (A.D. 131) τοῦ δανείου ἀσφάλ[ε]ιαν, "the security for the loan, *ib.* X. 1262<sup>16</sup> (A.D. 197) σπέρματα δάνεια, "a loan of seed." For P Petr II. 11 (1)<sup>6</sup> (iii/B.C.) (= *Selections*, p. 8) τὸ δὲ λοιπὸν εἰς τὸ δάνειον κατέβαλον, Wyse proposes, and Mahaffy adopts (App. p. 4), the rendering "I have paid as an instalment of interest" instead of "I have put out to interest."



## δανειστής.

P Petr III. 53 (i)<sup>9</sup> (iii/B.C.) φυγαδεύοντας τοὺς δανειστάς, BGU IV. 1079<sup>18</sup> (A.D. 41) (= *Selections*; p. 40) πολλοὺς δανιστάς ἔχομεν, P Oxy I. 68<sup>28</sup> (A.D. 131) τοὺς τοῦ Σαραπίωνος δανισταῖς, "Serapion's creditors," P. Ryl II. 117<sup>20</sup> (A.D. 269) φάσκων εἶναι αὐτὸν δ[α]νιστὴν ἐκείνου, "professing to be a creditor of his" (Edd.).

## δαπανᾶω.

P Giss I. 21<sup>9</sup> (early ii/A.D.) διὰ δαπανᾶς (*sic leg.*) λίτραν μίαν καὶ ὀκτὴς στατήρα, P. Oxy VIII. 1143<sup>5</sup> (c. A.D. I) ἐδαπανή(θησαν) εἰς τὸ ἱερὸν ἄλδς (ἀρτάβα) β, P Fay 125<sup>9</sup> (ii/A.D.) τὸ δαπανηθ[έν] παραδέξομαι, "I will make an allowance for the expense" (Edd.), P Flor III. 334<sup>9</sup> (ii/A.D.) καὶ πάλι τῇ σῇ σφραγίδι ἀσφαλῶς κλείσας σφράγισον τὸ δαπανηθὲν ἀνάλωμα εἰς τοὺς θησαυρούς, εἰς ἣ (for ἦν?) δσιὸν ἐστίν. In *OGIS* 59<sup>18</sup> (c. B.C. 188) Ptolemy V announces a yearly grant of 111 Ptolemaic drachmae to the garrison on the island of Thera—ὅπως ἔχωσιν εἰς τε τὰς θυσίας καὶ τὸ ἀλειμμα· δαπανᾶν. With ἐν, as in Jas 4<sup>8</sup>, BGU I. 149<sup>5</sup> (ii/iii A.D.) καὶ ἐν πυρὶ κατ' ἔτος δαπανᾶται τὰ ὑπογε- γρη(αμμένα). Other things than money may be the subject: thus an undated ostrakon in *Archiv* v. p. 179, no. 34 τοὺς ἡλούς, οὓς ἡγόρασας, ἐπιμελῶς τήρησον, ὅπως Τύραννος ὁ κυβερνήτης μαρτυρήσῃ μοι, ὅτι διὰ αὐτοῦ ὁμοῦ ἐδαπανήθησαν.

## δαπάνη

is very common. Thus P Fay 101 *verso*<sup>5</sup> (c. B.C. 18) δαπάνης (δραχμαί) δ, P Oxy II. 294<sup>27</sup> (A.D. 22) (= *Selections*, p. 36) εἰς δαπάνην οὐ ἔχι μου, "with reference to the expense of what he has belonging to me," *ib.* VIII. 1125<sup>18</sup> (ii/A.D.) ἰδίαις αὐτοῦ δαπάναις. In P Lond 356<sup>18</sup> (i/A.D.) (= II. p. 252, *Selections* p. 59) the writer warns his correspondent that if he sells him stale drugs—γελῶσκε σαυτὸν ἔχοντα πρὸς ἐμὲ περὶ τῶν δαπανῶν, "understand that you will have to settle with me with regard to the expenses." P Lond III. 1171<sup>24</sup> (accounts—B.C. 8) (= III. p. 178) shows the new word ὑπερδαπάνη, i.e. "debit balance" or "deficit": ὑπερδάπανον(?) and ὑπερδαπάνημα are also found in this sense in the same papyrus. The simple δαπάνημα, which belongs to later Greek, is common, e.g. BGU III. 1001<sup>13</sup> (B.C. 56) τῷ τε βλάβῃ καὶ δαπανήματα.

## Δανεῖδ.

On the spelling of this name see J. H. Moulton *Grammar of NT Greek* II. § 45, and cf. below *s.v.* Σιλουανός.

## δέσεις.

With δέσεις, "supplication," as in Phil 1<sup>4</sup>, may be compared P Par 69<sup>E.11</sup> (A.D. 232) ἐνθα σπονδάς καὶ δέσεις ποιησάμενος; and the Ptolemaic P Petr II. 19 (1a)<sup>2</sup> where a prisoner supplicates μετὰ δέσεως καὶ ἱκετείας οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, "in the name of God and of fair play" (Ed.). In one of the Serapeum documents regarding the Twins, P Lond 21<sup>20</sup> (B.C. 162) (= I. p. 13), Ptolemy petitions Serapion on their behalf, ἀξιώσων σε μετὰ δέσεως νομίσαντα ταῖς διδύμαις ἰδίαι (= ἰδίαι) σε ταῦτα διδόναι; cf. the δέσεις addressed by a woman to Abinnaeus, P Lond 306 (c. A.D. 346) (= II. p. 281), and P Giss I. 41<sup>11.10</sup> (time of Hadrian) ἐπινεύσαντος ο[ὗ]ν τῇ[ν]

δέσει μου, of a petition to the Praefect Apollonius. For petitions addressed to the Emperor cf. CP Herm 6<sup>4</sup> ὑπὲρ τοιούτων ὅποια προ[σην]έγκαμεν τὴν δέσιν ποιούμεθα: the statement follows, with θειότατε αὐτοκράτωρ in the next line. So *ib.* 119 *verso*<sup>11.11</sup>, where Gallienus replies κα[λε]ῖ δὲ καὶ ἡ τοῦ δι[κ]αίου τάξις ὡς καὶ τὰ ἐκ τῆς παρὰ σοῦ δέσεως ἐτοίμως [δ]ιδ[ό]ναι τὴν χάριν. It is clear that the word is a strong one, even if the language of exaggeration will sometimes employ it where "request" would express the sense: thus BGU I. 180<sup>17</sup> (A.D. 172) δικαίαν δέ[η]σιν ποιούμενος, P Gen I. 16<sup>10</sup> (A.D. 207) δ[έ]ησιν σοι προσφέρομεν, κύριε. The noun and its original verb δέομαι retain connexion with the idea of "need"; and δέσεις was thus ready for its special NT use of "entreaty" towards God—we recall Trench's epigram defining prayer as "the mighty utterance of a mighty need."

## δεῖ.

For the conjunctive, as in Mt 26<sup>36</sup>, cf. P Fay 109<sup>5</sup> (early i/A.D.) ἐάν σε δῇ (for δέη) τὸ εἰματίον σου θείναι ἐνέχυρον, "even if you have to pawn your cloak" (Edd.). In P Tebt I. 58<sup>58</sup> (B.C. 111) we have ἐάν followed by the indicative—ἐάν δεῖ σε συνπεσεῖν τῷ Ἀνικήτῳ, σύνπεσαι, "if you must meet Anicetus, meet him" (Edd.): cf. Mayser *Gr.* p. 325. Other examples of the verb are P Par 46<sup>15</sup> (B.C. 153) διὰ καὶ ἡγούμενος δεῖν ἐπ' ἄλλου μὲν μηθενὸς αὐτῷ διακριθῆναι, P Lille I. 26<sup>7</sup> (iii.B.C.) περὶ (corr. from πεερὶ) δὲ τούτου τοῦ μέρους δεῖσει ἐπισχεῖν, P Tebt II. 341<sup>4</sup> (A.D. 140–I) δεῖσει ἐπισταλῆναι εἰς δάνει[α] σπέρματα κατασπ[ο]ράς κτλ., "it will be necessary to send on account of loans of seed-corn for the sowing," etc., *Michel* 1001<sup>VIII.5</sup> (Theran Doric—c. B.C. 200) no one may bring forward a proposal ὡς δεῖσῃ διαλύσαι τὸ κοινὸν εἰ τὰς θυσίας, P Flor II. 133<sup>2</sup> (A.D. 257) ἔδει μὲν ὑμᾶς μηδὲ ὑπομνήσεως χρῆζειν, "you oughtn't even to have needed a reminder," P Oxy X. 1293<sup>10.2</sup> (A.D. 117–38) ἔδει αὐτῷ διδόναι οσι (? l. ὅτι) οὐκ ἔστ' αὐτὸς Σαρᾶς, ἀλλὰ ἄλλος ξένος ἐστίν οὗ δεῖ με πισθῆναι ὡς ἐσχέκατε, "you ought to have given him a letter, because it is not S. but another stranger whose word I have to take that you have received it" (Edd.). See also *s.v.* δέον.

## δειγμα

is found = "Plan," "Planskizze" in P Giss I. 15<sup>8</sup> κόμει τῆς Ἰβιών[ος] τὸ δεῖγμα: cf. the fragmentary P Petr II. 8 (2a)<sup>8</sup> (B.C. 246). The word is used of a "sample" in P Hib I. 39<sup>15</sup> (B.C. 265) δεῖγμα σφραγισάσ[θ]ω, "let him seal a sample" of corn, so *ib.* 98<sup>17</sup> (B.C. 251), P Lond 256 *recto*<sup>3</sup> (A.D. 11–5) (= II. p. 97) ἐπεσφραγισμέ[ν]οις δέγμασι, P Oxy IV. 708<sup>8</sup> (A.D. 188) ἐν τῇ] τ[ῶ]ν δειγμάτων ἄρσει, "at the weighing of the samples" (Edd.): cf. P Oxy I. 113<sup>5</sup> (ii.A.D.) συνήλλιξα ἐκείνῃ τῇ ἐπιστολῇ δεῖγμα λευκίονα, "I enclosed in the former packet a pattern of white-violet colour" (Edd.). In P Oxy I. 63<sup>8</sup> (ii/iii A.D.) we have τοὺς δειγματοάρτας, "the inspectors," and in *ib.* X. 1254<sup>5</sup> (A.D. 260) εἰς δειγματοκαταγωγίαν, "for the conveyance of samples" of wheat. MGr δεῖγμα = "proof."

## δειγματίζω.

This very rare verb may now be illustrated from P Tebt II. 576 (B.C. 14–3), where a list of lands cultivated by δημόσιοι γεωργοί begins εἰς (ἐτους) σπόρος διγματισ(θεις?)

δη(οσίων) γεωργ(ών). It is also found along with the subst. in the Greek fragment of the Ascension of Isaiah P Amh I. 1<sup>viii.21</sup> ἀπὸ τοῦ δειγματισμοῦ ὅτι [ἐ]δειγματίσεν τὸν [Σ]αμαήλ. The subst. occurs in BGU I. 246<sup>6</sup> (ii/iii A.D.) κινδυνεύω κα[ὶ] ταῦτα(?) ἀπολέσθαι μετὰ καὶ διγματισμοῦ καλῶς ἐτήρηκατε (? ἢ εἰρήκατε) καὶ μονέμωσ (ἢ μονίμωσ), and in P Gizeh 10271<sup>12</sup> (in *Archiv* ii. p. 81) ἕως τοῦ δειγματισμοῦ, an l on the Rosetta Stone, *OGIS* 90<sup>30</sup> (B.C. 196) τὰ πρὸς τὸν δειγματισμὸν διάφορα, "the cost of having them verified." The verb takes an infin. in P Ryl I. 283<sup>2</sup> (iv/A.D.), where if the ὑπόταυρος "quivers," δειγματισθῆσεται ὁ τοιοῦτος ἀπολέσθαι τι κρυφίμαϊον: in<sup>70</sup> διγματ[ι]σμοὺς καὶ λοιδορίας καὶ κρυφίμαϊων πραγμάτων ἐπιφάνιαν seems to mean "exposures."

Since δειγματίζω does not begin to appear till long after παραδειγματίζω, it is quite conceivable that παραδείγμα produced the latter verb, and δειγματίζω was shortened from it by the help of the noun δείγμα. The early appearance of δειγματισμός (B.C. 196) is the main difficulty, since that is coeval with παραδειγματίζω.

### δείκνυμι.

The verb is not so common as we might have expected, but for the ordinary meaning we may cite P Oxy III. 471<sup>75</sup> (ii/A.D.) σύνβολα δεικνύντα, "showing signs," and for the metaphorical, as Jas 2<sup>18</sup>, 3<sup>13</sup>, *ib.* II. 237<sup>vi.21</sup> (A.D. 186) οὐδεμίαν μὲν οὔτε ὕβριν οὔτε ἄλλο ἀδίκημα εἰς αὐτὸν ἀπλῶς ἐφ' ᾧ μέμφεται δεῖξαι ἔχων, "he could not indeed cite a single insult or any other act of injustice against himself with which he charged me" (Edd.): cf. *ib.* I. 671<sup>9</sup> (A.D. 338) ἐν' οὕτως διχθῇ [αὐ]τῶν ἢ καθ' ἡμῶν [πλεο]νεία, "in this way their aggression against me will be made clear" (Edd.). A ii/A.D. calculation of the naubion-tax upon catoeci, printed in P Tebt II. p. 339 f., is followed by δέδικται, "proved," written "in a cursive but probably not different hand" (Edd.). *OGIS* 267<sup>16</sup> (iii/B.C.) οἱ μετὰ ταῦτα δεικνύμενοι (στρατηγοί), where the *simplex* takes the place of the commoner ἀποδείκνυμι (see *s.v.*) in this sense. With the use of the verb in Jn 14<sup>8</sup>, etc., we may compare the Christian prayer, P Oxy VIII. 1150<sup>5</sup> (vi/A.D.) δεῖξον τὴν δύναμιν σου. On the Christian sepulchral inscription, P Hamb I. 223<sup>ff.</sup> (iv/A.D.) υἱᾷ θεοῦ μεγάλῳ τὸν οὐδέποτε δράκεν ἀνὴρ (cf. Jn 1<sup>18</sup>), ὃς τυφλοῖσιν ἔδωκεν ἰδεῖν φῶς ἡλεῖοιο, δεῖξον ἐν ἀνθρώποισι κτλ., the editor remarks that we may either supply φῶς after δεῖξον, cf. Isai 53<sup>11</sup>, or possibly take δεῖξον absolutely as in Numb 16<sup>30</sup>, Ps 58(59)<sup>10</sup> ὁ θεὸς μου δεῖξει μοι ἐν τοῖς ἐχθροῖς μου. For the ordinary meaning "exhibit" we may cite the rescript of Caracalla, P Giss I. 40<sup>ii.28</sup> (A.D. 215), where the Emperor, from his record an excellent judge of *Kultur*, lays it down that ἔτι τε καὶ [ω] δεικνύει ἐναντία κτλ. ἀπὸ ἀναστροφῆς [πο]λεμικῆς εἶναι ἀγροίκους Α[γ]ρυπτίους. MGr is δειχνῶ or δειχτω, with meaning unchanged.

### δειλία.

For this NT ἄπ. εἰρ. (2 Tim 1<sup>7</sup>) cf. BGU II. 3721<sup>28</sup> (A.D. 154) δειλίαν with a gap both before and after, and P Giss I. 40<sup>ii.11</sup> (A.D. 215) δειλίας αἰτία.

### δειλιάω.

In P Par 68<sup>C.4</sup> a person condemned to death writes to the Emperor—ἐπὶ τοῦτον δὲ πορευόμενος οὐ δειλιάσω σοι

τὴν ἀλήθειαν εἰπεῖν. The form δειλαίνω, found in Aristotle, occurs in P Tebt I. 582<sup>7</sup> (B.C. 111) οὗτος οὖν θεωρήσας με ὡς προσεδρεύοντα καθ' ἡμέραν ὥσπερ δεδιανται, "seeing me in daily attendance he has as it were turned coward" (Edd.).

### δειλός.

For the neut. plur. used adverbially, see P Iand 11<sup>4</sup> (iii/A.D.) ὄχλει μοι δῖλα ὁ Τρωῖλος. MGr δειλός = "timid," "shy."

### δεῖνα, ὁ, ἡ, τό.

To the examples of τὸ δεῖνα = "by the way," "by the bye," we may add an instance from the recently recovered Mimes of Herodas, I. 43 τὸ δεῖνα δὲ ἄγριος χειμῶν ἔξ ἐλύδης ἐνέπ[ε]σε. Ὁ δεῖνα in the ordinary sense, = "Mr X.," may be seen in the magic papyri where a formula is given into which any given name may be fitted: thus BGU IV. 1026<sup>xxiii.20</sup> δός μοι χάριν στ[.] . . . ὄν πρὸς πᾶσαν ἀνθρωπίνην γε[ν]ε[α]ν καὶ πᾶσας γυναῖκας, μάλιστα πρὸς τὴν (δεῖνα). It is generally represented by a sign, as here. Cf. P Leid W<sup>xxv.20</sup> (ii/iii A.D.) γυναικόνορφε (ἢ ε. -μορφε) θεά, δεσπότι (σελήνη), ποιήσον τὸ δ(εῖνα) πρᾶγμα. MGr has ὁ δεῖνα(s), ἡ, τὸ δεῖνα (gen. τοῦ, τῆς δεῖνος) = "So-and-so," unchanged: see Thumb *Handb.* p. 98.

### δεινῶς.

With the use in Mt 8<sup>8</sup> cf. BGU II. 595<sup>14</sup> (c. A.D. 70-80) ὅτι ὁ υἱὸς μου ἀσθενῇ δινῶς, P Oxy VIII. 1161<sup>8</sup> (iv/A.D.—Christian) ταῦτα δὲ σοι ἔγραψα νοσοῦσα, δ[ιν]ῶς ἔχουσα, πᾶν μὴ δυναμένη ἀναστήναι ἐκ τῆς κοίτης μου, ὅτι πᾶν δινῶς ἔχω, *Syll* 802<sup>114</sup> (Epidauros—iii/B.C.) οὗτος τὸ[ν] τοῦ ποδὸς δάκτυλον ὑπὸ τοῦ (Ed. ὑπὸ του) ἀγρίου ἔλκεος δεινῶς διακέμ[εν]ος. For adj. cf. BGU I. 163<sup>9</sup> (A.D. 108) οὐδὲν δεινὸν ἐγέν[ε]το, and from the inscriptions *Syll* 567<sup>7</sup> (ii/A.D.) μηδὲν αὐτοῖς δεινὸν συνειδότας. *Preisigke* 4282, a dedication in Latin and Greek of an altar in honour of Hadrian, by a general named Serenus, who had annihilated "Agriophagos nequissimos," renders this last word by δει[νοτάτους].

### δειπνέω.

Interesting examples of the word occur in invitations to dinner or to a wedding-feast, e.g. P Oxy I. 110 (ii/A.D.) ἐρωτᾷ σε Χαιρήμων δειπνήσαι εἰς κλείνην τοῦ κυρίου Σαράπιδος ἐν τῷ Σαραπίῳ αὐρίον, ἥτις ἐστὶν ἡ, ἀπὸ ὥρας θ, "Chaeremon requests your company at dinner at the table of the lord Sarapis in the Serapeum to-morrow, the 15th, at 9 o'clock": similarly *ib.* 111 (iii/A.D.), III. 523 (ii/A.D.), VI. 926 (iii/A.D.), P Fay 132 (iii/A.D.). The hour, which corresponds to our 3 p.m., illustrates the elasticity of a term which will answer to our "lunch" or "supper" on occasion: it relieves some of the difficulty in Lk 14<sup>16ff.</sup>, where an ἄριστον seems demanded by the details. In P Oxy VI. 927 (iii/A.D.) we have the same formula and the same hour, but εἰς γάμους stands in the place of δειπνήσαι. It is curious to find our phrase "to dine out" paralleled—BGU IV. 1141<sup>36</sup> (c. B.C. 14) οὐδὲ ἔξω δεδειπνηκέναι. Ζῴστον δὲ ἐπιγνοὺς δεδειπνηκέναι ἔσω ἐν τῇ οἰκῇ παρὰ Ἐρωτα δις προσελαβόμεν αὐτὸν εἰς οἶκον παρ' ἐμέ: it is not clear that the parallel is more than verbal. MGr δειπνῶ = "lunch," "dine."



δεῖπνον.

In a lengthy account of private expenses, P Oxy IV. 736<sup>86</sup> (c. A.D. 1), we find the entry ἀσπαράγ(ν) [δ]ῆπνον Ἀντ(ἄτος) εἰς τὸ περ[δ]ῖπνον(ν) Ἀθη( ) γναφέω(ς) (ἡμωβέλιον), "asparagus for the dinner of Antas when (he went) to the funeral feast of Athe . . . the fuller ½ ob." (Edd.): cf. *ib.* 738<sup>1</sup> (c. A.D. 1) δῖπνωι ἐ Κανωπικὸν ἡπαρ, "for dinner on the 5th a Canopic liver. For δειπνητήριον = "a civic banqueting-hall" see the inscription of the time of Vespasian (A.D. 69-79) in P Fay p. 33. Another compound, δειπνοκλήτωρ, occurs in the remarkable alternative version of the parable of Lk 14<sup>7 ff.</sup>, found in D Φ α<sup>1</sup> after Mt 20<sup>28</sup>. Nestle, *Text. Criticism*, p. 257, remarks that Artemidorus (*ap.* Athenaeus) called the ἐλέατρος by this name—"a manager of the table, taster" (LS). He equates it to a Syriac phrase = "master of the feast," and claims it as belonging to the later popular language. It may accordingly represent not the entertainer but the *nomenclator*—the slave who acted as marshal at a dinner-party. Δεῖπνον is not frequent in our documents, but it survives in MGr. We might add P Lond 219(a) recto<sup>1, 2</sup> (ii/B.C.) (= II. p. 2), where in accounts concerning a dinner (περὶ δεῖπνον) the beer (ζῆτον) costs 40 dr. a *chous* (nearly 6 pints), which the editor observes was a high price.

δαισινδαιμονία.

In *OGIS* 455<sup>11</sup> (B.C. 39) a temple-enclosure of the goddess Aphrodite is declared ἀσὺλον—ταύτῳ δικαίῳ ταύτῃ τε δαισινδαιμονία, "eodem jure eademque religione" as the temple of Artemis at Ephesus. It is in this general sense of "religion," without any pronouncement as to whether it was right or wrong, that the word is to be understood in Ac 25<sup>19</sup>.

δαισινδαίμων.

Beyond the neutral sense attached to the subst. in the passage cited *s.v.* δαισινδαιμονία, we have no light to throw upon the exact force of the phrase κατὰ πάντα δαισινδαίμονεστέρους in Ac 17<sup>28</sup>. A convenient summary of the translations given to it with their varying shades of condemnation and commendation will be found in *ExpT* xviii. p. 485 ff. See also A. W. Verrall's comments, *ib.* xix. p. 43: he renders "exceedingly god-fearing," but accepts the view that it is meant to be a neutral term. L. R. Farnell *Greece and Babylon*, p. 193n, remarks on the prevailing bad sense of the word (as in the *Characters* of Theophrastus) in connexion with the exclusion of fear and humility from religious virtues. We find the adj. meaning "reverent" in the epitaph of a *mimus*, *Kaibel* 607<sup>3</sup> (iii/A.D.) πᾶσι φίλος θνητοῖς εἰς τ' ἀθανάτους δαισινδαίμων.

The adverb occurs *bis* in Aristaeas 129 with reference to unclean foods—δαισινδαίμωνος γὰρ τὰ πλείστα τὴν νομοθεσίαν ἔχειν, ἐν δὲ τοῦτοις παντελῶς δαισινδαίμωνος, "for the law is scrupulous in most things, but in these matters it is excessively scrupulous" (Thackeray). There is a good list of occurrences in D. B. Durham *Menander*, p. 53.

δέκα.

The indeterminate use of δέκα to denote simply a period of time, which is found in Biblical Greek (Gen 24<sup>55</sup>, Numb

11<sup>19</sup>, Dan 1<sup>14</sup>, Rev 2<sup>10</sup>), may be illustrated from P Petr III. 36 *verso*<sup>8</sup> where a prisoner complains that he has been harshly treated in prison—λιμῶι παραπολλόμενος μῆνες εἰσιν δέκα, "perishing from hunger for the last ten months"; and from a more literary source in the *Mimes* of Herodas I. 24—δέκ' εἰσὶ μῆνες, during which a husband, who has gone on a journey to Egypt, does not write to his wife. See further Lumbroso in *Archiv* iv. p. 319f., where some parallels are quoted from literary Κοινή. Of course there is no proof that the above is not to be taken literally.

δεκαδύο.

In the Ptolemaic papyri this is the regular form, e.g. P Petr II. 27(1)<sup>8</sup> (B.C. 236) ἐκ μετρητῶν δεκαδύο, and so <sup>6, 8</sup>, P Amh II. 47<sup>6</sup> (B.C. 113) πυροῦ ἀρτάβας δέκα δύο ἄτοκα. The only exception which Mayser (*Gr.* p. 316) has noted is P Vat F<sup>81</sup> (B.C. 157). Similarly in inscriptions from about i/B.C. we find δεκαδύο, as well as δώδεκα, e.g. *CIA* II. 476<sup>31</sup> (iii/B.C.) δραχμὰς δέκα δύο: see Meisterhans *Gr.* p. 159. In ostraca δώδεκα greatly predominates over δέκα δύο. In *Proleg.* p. 96 n.<sup>3</sup> there is an unfortunate mistake, due to trusting Wellhausen: the mistake is copied in Thackeray *Gr.* i. p. 188 n<sup>1</sup>. Wellhausen says (*Einleitung in die drei ersten Evangelien*<sup>1</sup>, p. 11), "Zwölf in D an den beiden Stellen, wo die Zahl ausgeschrieben ist (Mt 19<sup>28</sup>, Lk 9<sup>17</sup>), δεκαδύο und nicht δώδεκα heisst." (So far as one can tell, in the absence of an index, he has dropped the statement in ed.<sup>2</sup>) As a matter of fact, D has δώδεκα in Mt 9<sup>20</sup>, 11<sup>1</sup>, Lk 9<sup>12</sup>, Jn 6<sup>13, 67, 71</sup>, 11<sup>9</sup>, Ac 19<sup>7</sup>. Not only D but W shows δέκα δύο (*ter*, according to Sanders, p. 24). P Flor II. 141 (A.D. 264) has instructive differences between three scribes. The first writer mentions οἶνον δέχωρα δώδεκα—γίνεταί οἶ(νου) δέχω(ρα) ἱβ; the second, who endorses it, writes δώδεκα; the third writes a receipt for δέχωρα [δε]καδύο. The last is a φροντιστής or "superintendent of inland revenue," and unless a big hand is evidence (see under γράμμα) no less educated than Alypius or his correspondent Heroninus. In P Lond 1171<sup>7</sup> (B.C. 8) (= III. p. 177) we find τῆς ἱβμήνου, "the 12month": cf. for gender τὰν δευτέραν ἑξάμηνον, *Syll* 718<sup>9</sup> (i/B.C.). Thackeray remarks (*loc.*) that δεκαδύο was a shortlived attempt to displace δώδεκα, much in vogue in the Ptolemaic age, but in LXX only predominant in Chron and Judith. Δώδεκα stands alone in MGr.

δεκαῆξ

stands in Rev 13<sup>18</sup> C, and is probably original, in view of Deissmann's convincing exposition in *LAE*, p. 275 ff. (καίσαρ θεός = 616). It is universal in papyri and other Κοινή monuments: the old forms with καί and the unit first disappeared early from all the 'teens—see J. H. Moulton *Gram.* II. § 71 (1). MGr. δεκάξι and δεκαῆξι preserve the original wavering between δεκαῆξ and δέκα ἕξ. It may be noticed that here and elsewhere Greek business documents, like our own, often repeat the numeral in letters after writing it in full: hence e.g. Preisigke 1930 (A.D. 68) ἀργ. δραχ. δέκα ἕξ γ(ίνονται) (δραχμὰς) ιε.

δεκαοκτώ

occurs in Lk 13<sup>11</sup>: see J. H. Moulton *Gram. loc.* under δεκαῆξ. No illustration need be given. MGr has both



δεκοχτώ and δέκα ὀχτώ, which seems evidence that 18 (like 19) could be two words, unlike 13-15. Δέκα καὶ ὀκτώ in Lk 13<sup>16</sup> is abnormal: cf. Thackeray *Gr. i.* p. 188.

### δεκανός,

whence ultimately our *dean*, is an "eccl." if not a "bibl." word; and it may be interesting to note its earliest appearance. This is apparently in P Tebt I. 27<sup>31</sup> (B.C. 113) δεκανῶν τῶν φ[υ]λακιδῶν. So also *ib.* 251 (early i/B.C.) δεκανῶν, and P Oxy II. 387 *verso* (i/A.D.) where among persons receiving (or paying?) certain payments in kind are δεκανοί, and a προφήτης. The editors remark that the date of the first two passages settles the question whether δεκανός is derived from δέκα or from *decem*. Δεκανικός is read by the editors in P Hib I. 30<sup>13</sup> (B.C. 300-271), where see their note. An astronomical use is described by Mahaffy on P Petr III. 134 (p. 323). "The Egyptian year, excluding the intercalary days, was divided into thirty-six parts of ten days each, which were presided over by thirty-six decans; these decans were deities represented by constellations." Cf. Cumont, *Astrology and Religion among the Greeks and Romans*, p. 33. Wilcken, *Ostr. i.* p. 353, remarks that δεκανός, which answers to *decurio*, has the most various meanings. It may be added that the quantity assigned to *decānus* in *Thes. Ling. Lat.* (s. v.) shows that the word is to that extent independent of the older Greek, which can only be δεκάνός. The use of the singular is parallel to the Latin *decemvir*, as one of *decem viri*.

### δεκάπεντε

for the earlier πεντεκαίδεκα is common—P Tebt I. 111<sup>6</sup> (B.C. 116) πυρὼν ἀρτάβας δέκα πέντε, P Grenf I. 41<sup>4</sup> (ii/B.C.) τάλαντα δεκάπεντε, *ib.* II. 38<sup>8</sup> (B.C. 81) καὶ λάμων γραφικῶν δεκάπεντε, P Oxy IV. 742<sup>11</sup> (B.C. 2) τὴν χιλίαν δέσμη (δραχμῶν) δεκάπεντε. See under δεκάξ.

### Δεκάπολις.

Cagnat III. 1057<sup>6</sup> (A.D. 134) Ἀγαθάγγελος Ἀβιληνὸς τῆς Δεκαπόλεως: the editor distinguishes this Abila from A. Iysaniae, near Damascus. See also G. A. Smith (*EBi* 1051). For the formation of the name cf. Τρικωμία (as in P Par 47<sup>24</sup>—c. B.C. 153), Δικωμία (BGU IV. 1208<sup>21</sup>—B.C. 27), and πενταφυλία (*Chrest. I.* 77<sup>9</sup>—A.D. 149).

### δεκατέσσαρες.

*Ostr* 724<sup>7</sup> (Ptol.) (ἀρτάβας) δεκατέσσαρας, *ib.* 735<sup>6</sup> (B.C. 150 or 139) δέκα τέσσ(α)ρας, etc.: see above.

### δεκάτη.

The original ἀπόμοιρα paid to the temples on the produce of vineyards, palm-groves, etc. would seem to have been  $\frac{1}{4}$ th, but this was reduced by the Government to  $\frac{1}{10}$ th in the case of certain favoured classes: see P Rev L 24<sup>4-10</sup> with the editors' notes. An odd inversion of the Jewish conception of tithes comes in P Hib I. 115<sup>1</sup> (c. B.C. 250) where, according to the editors, the μόσχων δεκάτης refers to a 10 per cent. duty levied upon the profits obtained by the priests from calves offered for sacrifice at the temple: see also the introduction to P Tebt II. 307 (A.D. 208) and Wilcken *Ostr. i.* p. 384 f.

For ἐπιδέκατον = an "extra tenth" in connexion with fines, see P Hib I. 32<sup>9</sup> (B.C. 246) note. In *Theb Ostr* 30<sup>6</sup> (? B.C. 87) the word is probably used for a "tithe" simply.

### δέκατος.

For the adj. in connexion with time, see P Magd 7<sup>11</sup> (B.C. 217) ἀπόστι(λον) πρὸς ἡμᾶς ἐγ τῆς δεκάτης [τοῦ Χοιάχ. Like other ordinals, it is very frequently represented by the numeral letter: for a rather unusual combination cf. Preisigke 1929 (ostrakon, A.D. 64) ὑπ(ἐρ) λαογραφ(ίας) δεκάτου (ἔτους) Νέρωνος τοῦ κυρίου.

### δεκατόω

cannot be paralleled except in LXX, as far as we can find. Since δεκάτη had become a conspicuous *term. techn.* in Judaism, the coining of a new verb, to express a procedure without any real parallel in profane Greek, was wholly natural in any literature. The coinage was the more encouraged, as δεκατεύω was getting new senses, in addition to "tithe": it was for instance used in astrology = τετραγωνίζω, PSI III. 158<sup>4</sup> note.

### δεκτός.

With θυσίαν δεκτὴν in Phil 4<sup>18</sup> Nägeli (p. 61) compares the sacred inscription of the Lycian Xanthos in ii/A.D. = *Syll* 633<sup>8</sup> ἐὰν δέ τις βιάσῃται, ἀπρόσδεκτος ἢ θυσία παρὰ τοῦ θεοῦ. The adj. is very common in the LXX in a sacrificial sense. Grimm can quote nothing outside LXX till c. A.D. 300 (Jamblichus); but such a verbal could hardly be branded as coined, even if there were no parallels. It came into LXX vocabulary just because it was taken to represent a Hebrew term successfully.

### δένδρον.

The heteroclitc pl. δένδρη occurs in P Hal I. 1<sup>99</sup> (c. B.C. 250), where it is laid down that one who plants an olive or a fig-tree must do it 9 ft. from his neighbour's boundary, τὰ δ' ἄλλα δένδρη πέντε [πό]δας. So in *Syll* 802<sup>121</sup> (iii/B.C.) where a blind man "incubating" in the Asclepieum dreamed that the god pulled his eyes open with his fingers, καὶ ἰδεῖν τὰ δένδρη πρᾶτον τὰ ἐν τῷ ἱερῷ: the resemblance in language to Mk 8<sup>24</sup> may be noted. The same inscr. tells of a man who fell ἀπὸ τοῦ δένδρεος (l.<sup>91</sup>—he had climbed ἐπὶ δένδρεόν τι in l.<sup>90</sup>): Attic preserved the dat. pl. δένδρεσι. Perhaps by fusion of δένδρεον and δένδρος (neut.) the regular δένδρον arose, which is normal in Hellenistic. Thus *Syll* 535<sup>16</sup> (Boeotian—late iv/B.C.) τὰ δένδρα δσ' ἂν εἴ ἐν τῷ χωρίῳ, *ib.* 532<sup>13</sup> (Ionic—early iv/B.C.) δένδρα ἔμερα μὴ κόπτεν—"tame" trees are the opposite of "wild"—, *ib.* 790<sup>78</sup> (i/B.C.), etc. It is needless to quote papyri for the word. MGr δέντρο, also δεντρί (i. e. δενδρίον) and diminutive δεντράκι.

### δεξιολάβος.

We have been no more fortunate than our predecessors in tracing earlier appearances of this ἀπ. εἶρ. of Ac 23<sup>23</sup>. It may be a coinage to translate some title used in the Roman army; but obviously it was coined before Luke's time, as its meaning could not be deduced from its form. Preuschen

(*HZNT in loc.*) quotes from Matthaevi a scholion which is not in Grimm: δεξιολάβοι λέγονται οἱ παραφύλακες.

## δεξιός.

P Magd 24<sup>6</sup> (B.C. 217) Ψενοβάστις τῇ αὐτῇ δεξιᾷ χειρὶ ἐπισπασμένη τῆς ἀναβολῆς τοῦ ἱματίου—as completed by Wilcken *Archiv* vi. p. 274, P Tebt I. 39<sup>32</sup> (B.C. 114) ἐτραυματίσαν τὴν γυναῖκά μου εἰς τὴν δεξιάν χεῖρα, P Oxy X. 1252 verso<sup>11.19</sup> (A.D. 288-95) ἐγὼ . . . χειροτονή[θε]ς διὰ τῆς εὐτυχούς σου δεξιᾶς, “I having been appointed by your propitious right hand” (Edd.). For δεξιᾶ = “pledge” see P Fay 124<sup>13</sup> (ii/A.D.) πάνν γάρ μοι δοκεῖς ἄφρων τις εἶναι . . . μὴ φυλάσσ[ειν] σου τὴν δεξιάν, “indeed you appear to me to be quite mad in not keeping your pledge” (Edd.). Cf. P Leid Z<sup>4</sup> (A.D. 391-2) εἰωθεν ἡ ὑμετέρα φ[ι]λ[ανθρωπία] πᾶσιν τοῖς δεομένοις χεῖρ[α] δεξιάν [ὀρέ]γειν. So P Oxy III. 533<sup>18</sup> (ii/iii A.D.) ἵνα τηρήσωσι αὐτῶν τὴν δεξιάν. For the phrase of Mt 20<sup>31</sup> etc. cf. P Ryl II. 154<sup>35</sup> (A.D. 66) οὐλ(ή) μετώπῳ ἐγ δεξιῶν, P Tebt II. 373<sup>3</sup> (A.D. 110-1) οὐλ(ή) στέρ[ν]φι ἐγ δεξιῶν. A curious astrological dialogue in P Ryl II. 63<sup>4</sup> (iii/A.D.) assigns the parts of the body to the planets and zodiac, and begins “Ἡλιός [ἐστ]ιν δεξιὸς ὀφθαλμός, Σελήνη οὐ εὐώνυμος. MGR δεξις is declined like βαθύς. It has a derived meaning, “prosperous, happy,” as in the greeting ὁ θεὸς νὰ σοῦ φέρη (φέρη) δεξιᾶ.

## δέομαι.

Like some others of its class, δέομαι tends in the Κοινή to let its uncontracted forms set the model of its flexion: hence δέεται and the like. See *Proleg.* p. 54 f., Thackeray *Gr.* i. p. 243. Δέομαι is very common both in original and derived meanings, to have a need and to express it. (Cf. on δέησις above). For the former cf. P Giss I. 7<sup>18</sup> (Hadrian) τοιούτου ὄντος τοῦ βάρους καὶ τῆς σῆς χρηστότητος δεομένου, P Flor I. 61<sup>6</sup> (A.D. 210) δ[ε]όμεθα πλείονος χρόνου εἰς τὴν συντέλειαν, *ib.* II. 154<sup>9</sup> (A.D. 268) καὶ εἴ τι δέονται ἔχειν ὑμῶν, καὶ τοῦτο δῆλωσον, *Michel* 206<sup>3</sup> (mid. ii/B.C.) τοῖς ἀεὶ δεομένοις χρεῖας, “those in need,” P Oxy VI. 896<sup>8</sup> (A.D. 316) τὴν σίνουφιν τῶν δεομένων τόπων [ἡ] γραφίας, “an inspection of the places requiring painting” (Edd.). Some of these passages show the verb already half way towards the expression of need. For this cf. P Petr II. 45<sup>1.16</sup> (B.C. 246) δε[σ]θέντων μηθέν, BGU I. 361<sup>11.20</sup> (A.D. 184) ἐδεήθη αὐτοῦ ταύτην [ἡ] διαθήκη] ἔχειν παρ’ ἐαυτῷ: as in earlier Greek, there is no passive sense attached to any of the forms. The verb has a regular use in petitions addressed to ruling sovereigns, as distinguished from those addressed to magistrates, to whom ἀξιώ “claim” (see *s.v.*) was used as appropriately as δέομαι “entreat” to the former. Thus P Par 26<sup>38</sup> (B.C. 163-2) (= *Selections*, p. 17) δέομεθα οὖν ὑμῶν . . . ἀποστέλλαι ἡμῶν τὴν ἐντευξιν ἐπὶ Διονύσιον, P Lond 45<sup>36</sup> (B.C. 160-59) (= I. p. 36) δέομαι ὑμῶν ἀποστέλλαι μου τὴν ἐντευξιν ἐπὶ Κυδῖαν—both petitions addressed to King Ptolemy and Queen Cleopatra. See further Laqueur *Quaestiones*, p. 3 ff. In P Tebt II. 315<sup>4</sup> (ii/A.D.) ἔτερα γράμ[ματα] δι’ ὧν σου ἐδεόμην περὶ τῶν Πύρρον [ἡ]ματίων 5: . . . ὅπως μοι [π]έμψης ὅσον [ἐ]ὰν ᾖ, “telling you to send them to me at any cost” (Edd.), entreaty has developed into demand—a still stronger “expression of need.” In Wünsch *AF* 5<sup>22</sup> (iii/A.D.) (= *Deissmann* BS, p. 276) ἀγαγεῖν καὶ ζεύξαι σύμβιον τὸν Οὐρβανὸν

PART II.

. . . πρὸς τὴν Δομιτιανὴν . . . ἐρώντα καὶ δεόμενον αὐτῆς, we may fairly render “wooing.”

## δέον, τό.

P Petr II. 11(1)<sup>6</sup> (iii/B.C.) (= *Selections*, p. 8) ἀπὸ τούτου τὸ μὲν ἡμῖν εἰς τὰ δέοντα ὑπέλιπόμην, “half of this I have kept by me for necessities,” P Par 38<sup>27</sup> (B.C. 162) ὅπως . . . ἔχω τὰ δέοντα, καὶ μὴ διαλύμαι τῷ λιμῷ, BGU I. 251<sup>5</sup> (A.D. 81) τὰ δέοντα πάντα, *ib.* IV. 1141<sup>4</sup> (B.C. 14), where τὰ ἐπείγοντα πράγματα is cancelled and δέοντα substituted for the last two words. Note P Petr II. 25(c)<sup>2</sup> εἰς δέοντα ἄρμασι εἰ, and so with τοῖς ἡνίοχοις lower, but in (d)<sup>8</sup> δέοντα ὑποζυγίων. For other parts of the participle, cf. P Fay 107<sup>12</sup> (A.D. 133) πρὸς τὴν δέουσαν ἐπέξοδο[ν], “for fitting punishment,” P Tebt II. 332<sup>20</sup> (A.D. 176) ἀξιώ τὴν δέουσαν ἐξέτασιν [γ]ενέσθαι ἐξ ὧν δέον ἐστίν, “I beg that due inquiry should be made of the proper persons” (Edd.). For δέον ἐστίν, see also P Oxy VII. 1061<sup>13</sup> (B.C. 22) κἀν δέον ἦν Πτολεμαῖω . . . συντυχεῖν, BGU III. 981<sup>11.6</sup> (A.D. 79) ὡς δέον ἐστὶ σε ἐπιστεῖλαι τῷ μελλήσοντί με γραμματεῖν, PSI III. 235<sup>14</sup> (c. A.D. 175). ] θῆναι περὶ ὧν δέον ἐστίν—the context is fragmentary. Cf. i Petr 1<sup>6</sup> ΝῶΑΚ αἰ. Δεόντως is found P Oxy IX. 1203<sup>7</sup> (late i/A.D.) περὶ τοῦ μὴ δεόντως ἡγορακεῖν, “concerning his improper purchase” (Ed.), P Tebt II. 287<sup>17</sup> (A.D. 161-9) περὶ ὧν ο[ὐ]δὲ δ[ε]όντως ἀπα[ι]τοῦνται, CPHerm 521<sup>18</sup> (iii/A.D.) τὰ μ[η]δὲ δεόντως ἀπητημένα. See also *s.v.* δεῖ.

## δέος.

P Lond 405<sup>14</sup> (c. A.D. 346) (= II. p. 295)—we fail to make sense of the line, which ends with a hiatus. An adverb formed from the verb δέιδω occurs in Vettius Valens p. 238<sup>32</sup> βραδέως μὲν καὶ δεδιότως φθέγγεται. As far as we can see, both δέος and δέιδω belong to a rather higher literary stratum, and a solitary appearance in Heb is quite what might be expected. A pathetic letter from a wife, PSI III. 177<sup>6</sup> (ii/iii A.D.), says of their child δ[ε]δία μὴ ἀποθάνῃ σου μὴ δν[τος] ἐν[θ]άδε: of course δ[ε]ιδω is equally possible—or something else.

## δέρμα.

This NT ἄπ. εἰρ. (Heb 11<sup>37</sup>) may be illustrated from P Lond 1171<sup>27</sup> (B.C. 8) (= III. p. 178), farm accounts, with προβά(των) δέρματα as an item. So in the dream of a visitor who had sought guidance and assistance in the Serapeum, P Par 50<sup>15</sup> (B.C. 160) οἶστο ἄνθρωπον λέγειν μοι· Φέρε τὸ δέσμα τοῦ ποδός σου καὶ ἐγὼ δώσω σοι τὸ δέσμα τοῦ ποδός μου. See also P Fay 107<sup>2</sup> (A.D. 133) ὑφέλαντο δέρματα αἰγεία (corr. from αἰγείαν) τέσσαρα, “they carried off four goatskins,” *ib.* 121<sup>12</sup> (c. A.D. 100) τὸ δ[ε]ρ[μ]α τοῦ μόσχου οὐ ἐθ[ρ]αμεν, “the hide of the calf that we sacrificed,” P Grenf II. 51<sup>15</sup> (A.D. 143) ἀ[π]τέ[χ]ειν αὐτοὺς τιμὴν δερμάτων αἰγικῶν τεσσάρων. From the inscr., e.g. *Syll* 592<sup>14</sup> (end of ii/B.C.) λαμβάνειν δὲ καὶ γέρα τῶν θυομένων ἱερῶν ἐν τῷ ἱερῷ πάντων, σκέλος δεξιὸν καὶ τὰ δέρματα κτλ., and *Cagnat* IV. 1000<sup>68</sup> (ii/B.C., end), where at an annual memorial feast in Amorgos it is ordained παρατιθέωσαν (δὲ) τὰλλα μὲν θυθέντα, [τὰ] (δὲ) δέρματα ἀποδόμενοι παραχρήμα καταναλισκέωσαν παραχρήμα καὶ ταῦτα ἐν τόπῳ.



δερμάτινος.

BGU III. 814<sup>10</sup> (iii/A.D.) πέμψις μοι ἀβόλλην . . . καὶ ζεύγος ἱματίω[ν δερμ]ατίνων. In the great Mysteries Inscription of Andania, *Syll* 653<sup>23</sup> (B.C. 91), it is laid down regarding the ἱερὰ γυναικες—μὴ ἐχέτω δὲ μηδεμίαν χρυσίδα . . . μηδὲ ὑποδήματα εἰ μὴ πλινθα ἢ δερμάτινα ἱερόθυστα. For the form δερματικός, see *Ostr* 1611<sup>6</sup> (Rom.) δερματικ(ά) β:—or is this for δελματικ(ά)? (See s.v. Δαλματία.)

δέρις.

For this word, which has been transferred from Zech 13<sup>4</sup> into the “Western” text of Mk 1<sup>6</sup>, see the Andanian inscription *Syll* 653<sup>35</sup> (B.C. 91) μηδὲ περιτιθέμεν ταῖς σκαναῖς μήτε δέρρεις μήτε αὐλείας, where Dittenberger in his note refers to Hesych. δέρρεις· τὸ παχὺ ὑφάσμα, ᾧ εἰς παραπέτασμα ἐχρῶντο.

δέρω.

P Oxy III. 653 (b) (before A.D. 161) shows us this word in its colloquial sense—first found in Aristophanes—of “beat,” “thrash” instead of “flay.” In the account of a trial regarding a mortgage upon the property of Vollimus which had been seized by the creditor, Sempronius Orestinus, the Praefect informs the latter that unless he makes restitution—οὐ μόνον κατακριθῆσθαι ἀλλὰ καὶ δαρήσθαι. So in *Syll* 737<sup>91</sup> (c. A.D. 175) ἔστω δὲ τὰ αὐτὰ ἐπιτεῖμα καὶ τῷ δαρέντι καὶ μὴ ἐπεξελθόντι παρὰ τῷ ἱερῇ ἢ τῷ ἀρχιβάκκῳ, ἀλλὰ δημοσίᾳ ἐνκαλίσαντι: the δαρείς here has been called ὁ πληγείς a little earlier. It may be noted that for the ordinary rendering of 2 Cor 11<sup>20</sup> εἰ τις εἰς πρόσωπον ὑμᾶς δέρει, “if any one smiteth you on the face,” Paspatis suggests (see *Exp* III. i. p. 238) “if he upbraideth you to your face,” in view of the MGr προσωποδέρει. The ordinary MGr verb δέρνω (aor. ἔδειρα) = “whip,” “beat.”

δεσμεύω.

For δεσμεύω, “bind together,” as in Mt 23<sup>4</sup>, cf. P Lond 131 *recto* 426, 437 (farm accounts—A.D. 78–9) (= I. p. 182 f.) ἐργάτην δεσμεύοντι ἀγκάλας . . . δεσμεύων ἀγκάλας ἐν τῷ χωρίῳ ἐργάτης ᾧ, P Oxy VII. 1049<sup>7</sup> (late ii/A.D.) ἀλ(λοῖς) β ἐργ(άταις) δεσμ(εύουσι) μανδ(άκας) (δραχμαὶ) ὅ (τριώ-βολον), so 12, 17, 22, and P Flor III. 322<sup>31</sup> (? A.D. 258) δεσμεύοντες τὸν αὐτὸν χόρτον δέσμες (i. e. -ais) βῦ (also 22, 36). In this meaning the verb is linked with δέσμη: for that which looks towards δεσμός, as in Lk 8<sup>29</sup>, cf. the incantation in the great Paris magical papyrus, P Par 574<sup>1246</sup> (iii/A.D.) (= *Selections*, p. 114) ἔξελθε δαίμων, ἐπεὶ σε δεσμεύω δεσμοῖς ἀδαμαντίνους ἀλύτους. Cf. P Lond 46<sup>20</sup> (iv/A.D.) (= I. p. 75) δεσμεύων λέγε καταδεσμεύω τὸν (δεῖνα) κτλ.

δέσμη

is differently accented in our authorities. Mayser *Gr.* pp. 285, 435, cites Herodian (ii/A.D.) in favour of δεσμή, but there are testimonies for δέσμη (see Lobeck *Par.* p. 396), and the oxytone might be a confusion with δεσμός. Δέσμη = *bundle* is common in Hellenistic. Thus P Petr II. 25 (c)<sup>4</sup> (B.C. 226), *ib.* 39 (d)<sup>12</sup> (iii/B.C.) τούτων χόρτου δεσμών φη, P Tebt I. 122<sup>8</sup> (B.C. 96 or 63) χόρτον δέσμας 5, P Oxy IV. 742<sup>4</sup> (B.C. 2) ἀπόσσετέλόν μοι πώσας δέσμας παρελήφες, “send me word how many bundles you have received” (Edd.), *ib.* 13 τὴν χιλίαν δέσμη, “the 1000 bundles”

(Edd.), and *ib.* IX. 1212<sup>4</sup> (ii/A.D.) ἀσπαράγον δέσμ(αι) ἰθ, *al.* It is curious that the misspelling δύσμη should be found more than once: so the farmer Gemellus in P Fay 119<sup>4, 5</sup> (c. A.D. 100), and an equally literate gentleman in P Ryl II. 135<sup>11</sup> (A.D. 34) quoted under δῖα. Cf. further under δεσμεύω. A diminutive δεσμιδίων is also found, e.g. P Oxy X. 1288<sup>9, 15</sup> (iv/A.D.) For the idiomatic and possibly genuine δήσατε αὐτὰ δέσμας δέσμας, Mt 13<sup>30</sup>, see *Proleg.* p. 97. Epiphanius, who gives us this, has also ζυγὴ ζυγῇ.

δέσμιος

in its NT sense of “prisoner” may be illustrated from P Tebt I. 22<sup>18</sup> (B.C. 112) δέσμ[ι]ον αὐτὸν ἐξαπόστειλον πρὸς ἡμᾶς, P Oxy III. 580 (ii/A.D.) εἰς ἐπιτή[ρ]ησιν τῶν κατὰ (corr. from παρὰ) φυλακὴν δεσμιῶν δίδωμι τὸν ὑπογεγραμμένο(ν) ὄντα εὐπορον καὶ [ἐπιτήρ]ειον . . .

δεσμός.

For the full force of ὁ δεσμός τῆς γλώσσης, “the bond or the tongue,” in Mk 7<sup>35</sup>, reference may be made to Deissmann *LAE*, p. 306 ff., where it is shown that the expression has a “technical” meaning derived from the old belief that a man was “bound” by daemonic influences. The man was not merely made to speak, but daemonic fetters were broken, and Satan’s work undone. The plur. τὰ δεσμά, which in the NT is characteristic of the Lucan writings, would seem to be more literary than οἱ δεσμοί, the general LXX form: see Thackeray *Gr.* i. p. 154. According to Mayser *Gr.* p. 285 the neuter plur. is never found in the Ptolemaic papyri, nor can we supply any instance from a later period. In the Attic inscriptions both forms are found (see Meisterhans *Gr.* p. 143) with apparently no distinction of meaning, so that Cobet’s distinction (*Mnemosyne*, 1858, p. 74 ff.) that the neuter refers to actual bonds, the masculine to the imprisonment, cannot be maintained: cf. Kennedy on Phil 1<sup>18</sup> in *EGT*. By origin, δεσμά should be collective and δεσμοί individualizing, which would be the very opposite of Cobet’s dictum; but usage may well have introduced a new differentia. A spell for loosing bonds (δυσμολύτον, *sic*) may be cited from P Leid W<sup>11</sup>. 30 (ii/iii A.D.) λυθήτω πᾶς δεσμός, πᾶσα βία, ῥαγήτω πᾶς σίτηρος (i. e. σίδηρος) κτλ. A curiously close parallel for Heb 11<sup>36</sup> (. . . πείραν ἔλαβον, ἔτι δὲ δεσμών καὶ φυλακῆς) occurs in Vettius Valens p. 68<sup>17</sup> δεσμών πείραν ἐπὶ χρόνον ἱκανὸν λαμβάνοντας, ἕως συμπληρώσωσι τοὺς χρόνους τοῦ ἀστέρος.

δεσμοφύλαξ.

P Petr III. 28 (e) *verso* (b)<sup>5</sup> (iii/B.C.) παρεδόθη δὲ Παῶτι δεσμοφύλακι, “but he was handed over to Paos the gaoler,” P Lille I. 7<sup>14</sup> (iii/B.C.) οὗτος δὲ ἀπήγαγέν με εἰς τὸ αὐθι δεσμοκτήριον, εἶπεν τῷ δεσμοφύ(λακι) δὲ ἦν αἰτίαν συνέσχημαι. BGU IV. 1138<sup>12 f.</sup> (B.C. 19–8) (= *Chrest.* II. p. 123) ἐφάνη τῷ Κασίῳ ὄντ(ι) ἐν γαῖθρα, τὸν τ(ῆς) Σάειως δεσμοφύλακα(α) Χαϊρήμονα καλεῖσαι, καὶ ἔλεγχον(ένου) αὐτο(ῦ) πρὸς ἔλεγχον(ν) τοῦ Ἰσχυρίω(νος), ὃ ἠδίκησεν, ἐμαρτύρησεν(ν) ὃ δεσμοφύλαξ Χαϊρήμων(ν) περὶ το(ῦ) παραδεδοσθαι αὐτῷ τὸν Παπία(ν) κτλ. Cf. P Flor I. 27<sup>5</sup> (A.D. 265) where a certain person is nominated εἰς δεσμο[φυλακίαν τῆς ἐν τῇ] μητροπόλει εἰρκτής: on δεσμοφυλακία as a tax for the support of public prisons, see the editors’ introduction to P Fay 53.



## δεσμοτήριον.

See the citation from P Lille 7 s.v. δεσμοφύλαξ, and cf. P Hib I. 73<sup>8</sup> (B.C. 243-2) εἰς τὸ ἐν Σινάρῳ δεσμο[τ]ήριον, P Tebt II. 567 (A.D. 53-4) ὑπ' ἐμοῦ εἰς δεσμευτήριον βληθήσεται, BGU IV. 1024 vi. 10 (iv/v A.D.) κλεῖναι τὸν Διδόνημον ἀναλημφθῆναι τῷ δεσμοτηρίῳ, *ib.* 29 δεσμοτερίῳ.

## δεσμώντης.

P Petr II. 13 (3)<sup>9</sup> (B.C. 258-3) εὐθέως γὰρ ἔξομεν ἔξαγαγόντες καὶ πλέονι τόπ[ω]ι ἀποχρήσασθαι πρὸς τοὺς παραδεδομένους νῦν δεσμώντας (corrected from δια—) [ὑ]π' Ἀπολλωνίου τοῦ διοικητοῦ, "for forthwith, by bringing out these prisoners, we shall have more room at our disposal for the prisoners now being delivered to us by Apollonios the administrator" (Ed.).

## δεσπότης.

BGU IV. 1125<sup>7</sup> (B.C. 13) τὰς μελέτας καὶ τὰς ἐπιδίδεις ἐγὼ αὐτὸς ὁ δεσπότης χορη[γ]ήσω αὐτῷ Ναρκίτσωι [ . . . : N. is the writer's slave. P Giss I. 27<sup>12</sup> (c. A.D. 117) πα[ι]δάριον δύο ἀ[π]ὸ Ἀψάσεως (= Ὁάσεως) ἡνέχθη τῷ δεσπότη, ὦν τὸ μ[έ]ν ἐστιν τετραετής, τὸ δὲ τριετής. A derived noun occurs BGU IV. 1187<sup>32</sup> (c. B.C. 1) μενούσης μοι [τῆς] κυριείας καὶ δεσποτίας [τῶ]ν δηλουμένων τόπων [κ]αθότι καὶ ἐστίν (i.e. εἰσιν) ἡμέτεροι. In the same petition, l. 9, we find the kindred verb: καὶ ἐφ' ὃν περιῇ χρό[ν]ον κρατῶν (for -οῦσα !) δεσπόζουσα ἀνεμφ[οδ]ίστω[ς] μηδενὸς ἀπλ[ῶ]ς διακωλύοντος διετέλει—referring to the same estate as held by the writer's mother. So P Tbr I. 1 viii. 26 (B.C. 116) (= *Chrest.* II. p. 38) ἕκαστον δ' αὐτῶν δεσπόζοντα τῆς ἰδίας κτήσεως. *Preisigke* 4127<sup>1</sup> ἀκτινοβόλε δεσποτα opens a hymn to the sun. In MGr δεσπότης is a bishop or priest: the voc. δεσποτα survives in eccl. language, "reverend sir." But the fem. δέσποινα (also eccl.) is a title of Mary, descended of course from the classical use of the term in addressing goddesses.

## δεῦρο.

For the temporal use of δεῦρο, as in Rom 1<sup>13</sup>, cf. P Lond 358<sup>16</sup> (c. A.D. 150) (= II. p. 172) μέχρι τοῦ δεῦρο πέρας οὐδέπω ἐπετέθη τῷ πράγματι, BGU I. 180<sup>8</sup> (ii/iii A.D.) μέχρι τοῦ δευρε[ί], P Strass I. 56<sup>12</sup> (ii/iii A.D.), and *ib.* 73<sup>18</sup> (iii/A.D.) μέχρι δεῦρο, P Gen I. 47<sup>8</sup> (A.D. 346) μέχρι δεῦρον. In P Lond 409<sup>26</sup> (c. A.D. 346) (= II. p. 289) ἄχρεις δεῦρο we have a close approach to the Pauline phrase. A form δεῦρε is found in the Attic inscriptions of B.C. 500-450 (see Meisterhans *Gr.* p. 146): it belongs to the same impulse that produced the plural δεῦτε, through the common imperative use. In P Oxy X. 1297<sup>18</sup> (iv/A.D.) δεῦ μετ' αὐτοῦ καὶ ἐνεγκεν τοὺς ἄμηντας, "come here with him and bring the milk cakes," we have an instance of the imperative δεῦρο, in an apocopated form. See *Proleg.* p. 172.

## δευτερεύω.

This LXX verb (Esth 4<sup>8</sup> Ἀμὼν ὁ δευτερεύων τῷ βασιλεῖ) is found in P Passalacqua<sup>13</sup> (Ptol.) (= Witkowski<sup>2</sup>, p. 54) Πτενοῦρην τὸν δευτερεύοντα.

## Δευτερονόμιον.

In *Exr T* xxvi. p. 170 Ramsay publishes the text of an epitaph from a Phrygian gravestone of date equivalent to A.D. 248-9 which ends with the words that if any one desecrates the tomb—ἔσται αὐτῷ αἱ ἀραὶ ἡ γεγραμμέναι ἐν τῷ δευτερονόμῳ, "there shall be on him the curses which are written in Deuteronomy." "This," he adds, "is perhaps the earliest writing that has come down to us stating the name of a book in the Old Testament."

## δευτερόπρωτος.

It is almost superfluous to say that we have found no support for this famous *vox nihili* (Lk 6<sup>4</sup>), the only interest of which to-day is the curious problem of its early entrance into the text. (Note that W is now added to the MSS rejecting it.) Grimm's superficially parallel δευτέρσχατος "second last, last but one," is no help: "first but one" is δεύτερος simply. Δεκάπρωτος, "one of ten πρώτοι," is clearly not parallel. One of the most ingenious explanations is that of F. C. Burkitt (*Gosp. Hist.* p. 81n.), that the βα of σαββάτῳ was repeated at the beginning of a new liné, and then βατῶ expanded as δευτερο-πρώτῳ—cf. *ιβμήνου* cited above under δεκαδύο.

## δεύτερος.

For δεύτερον = "in the second place," as in 1 Cor 12<sup>28</sup>, cf. P Tebt I. 56<sup>10</sup> (late ii/B.C.) καλῶς οὖν ποιήσης εὐχαριστήσαι πρῶτον μὲν τοῖς θεοῖς δεύτερον δὲ σώσαι ψυχὰς πολλὰς κτλ., "please therefore in the first place to give thanks [?—see s. v. εὐχαριστέω] to the gods and secondly to save many lives, etc." (Edd.) In P Tebt II. 297<sup>19</sup> (c. A.D. 123) we find ἐγ δευτέρου = "a second time," as in Mk 14<sup>72</sup> *al.* *OGIS* 299<sup>17</sup> (c. B.C. 170) τῇ δευτέρῳ ἡμέρᾳ is defended by Kaibel *ap.* Dittenberger *in loc.*, appealing to *IMae* I. 155<sup>28</sup> τῇ δευτέρῳ ἀμέρᾳ μετὰ τὰ ἱερά, and the analogy of τῷ ὑστερον ἔτει and ἡ σήμερον ἡμέρα. In MGr δευτέρα is "Monday" (ἡ δευτέρα = 2nd, fem. of δεύτερος and sharing its accent).

## δέχομαι.

This common verb hardly needs illustration, but we may note P Hib I. 70 (a)<sup>2</sup> (B.C. 229-8) δέξαι παρὰ Ζωίλου . . . (δραχμὰς) δέκα, P Tebt II. 281<sup>21</sup> (B.C. 125) δέδεγμαι παρὰ σοῦ ἐκ πλήρους ἀνευ παντὸς λοιπήματος, "I have received from you the sum in full without any arrears" (Edd.), *ib.* 422<sup>11</sup> (iii/A.D.) δέξε παρ' αὐτοῦ τὰς (δραχμὰς) ᾤ, and from the early Christian letter P Heid 6<sup>20</sup> (iv/A.D.) (= *Selections*, p. 127) καταξίωσον δέξασθαι τὸ μικρὸν ἐλέου διὰ τοῦ ἀδελφοῦ ἡμῶν Μαγαρίου. It is often used of receiving letters, as P Flor II. 154<sup>2</sup> (A.D. 268) ἄμα τῷ δέξασθαι μου τὰ [γρὰμ]ματα δήλωσόν μοι κτλ., BGU IV. 1208<sup>24</sup> (B.C. 27) αὐτὸ (sc. τὸ πιττάκιον) ἐδέξάμην, where it seems to imply "I accepted it." Abbott (*Joh. Voc.* p. 220, *Fourfold Gospel* 1900) has drawn attention to the fact that δέχομαι occurs only once in the Fourth Gospel, 4<sup>48</sup>, where it is used of the Galilaeans' [hospitable] reception of Jesus in His native place. When Jn (13<sup>20</sup>) gives a version of the Logion of Mt 10<sup>40</sup>, he substitutes ὁ λαμβάνων for ὁ δεχόμενος, the inferiority of which as Greek is sufficient evidence of its independence. Δέχομαι with a personal object may be quoted

from P Leid M<sup>ii.7</sup> (ii/B.C.). "Ὁρος ὁ ἀποδόμενος, δν ἐδέξατο Ὁσορό(η)ρις) καὶ οἱ ἀδελφοὶ οἱ πριάμενοι. MGr has the verb unaltered, = "receive," "accept."

## δέω.

With Lk 13<sup>16</sup> where demoniac power "binds" the sufferer from curvature of the spine, cf. the use of the verb to describe the "binding" power of curses: *Syll* 809<sup>14</sup> (iv/iii B.C.) ἐδησα τὰς [χε]ῖρας καὶ τοὺς πόδας καὶ [τῇ]ν γλῶσσαν καὶ τὴν ψυχ[ή]ν κτλ. Dittenberger remarks that καταδέω (*ib.*<sup>2</sup>) is commoner in this cursing formula: he cites another *defixio* in almost the same phrases. Other examples of the verb are P Fay 108<sup>12</sup> (c. A.D. 171) ἐδησαν ἡμᾶς σὺν καὶ τῷ μαγδωλοφύλακι, "bound us along with the guard of the watch-tower," said of thieves, P Oxy X. 1294<sup>7</sup> (ii/iii A.D.) ἱμάντα δεδεμένον εἰς τὸ πανάριον καλόν, "a good strap tied to the basket" (Edd.).

## δή.

P Oxy IV. 705<sup>61</sup> (A.D. 200-2) τ[ὸ] ὅμοιον δὴ καὶ ἐ[π]ὶ τούτου φυλαχθήσεται, "the same rule shall be observed in this case also" (Edd.), *ib.* VI. 899<sup>14</sup> (A.D. 200) οὐ δὴ χάριν, "for which reason," *ib.* 907<sup>16</sup> (A.D. 276) λέγω δὴ τῇ Διδύμῃ, "to wit Didyme," P Tebt II. 424<sup>7</sup> (late iii/A.D.) ὡς ἐὰν (L. εἰάν) μὴ ἀποκαταστασίας [δ]ὴ πέμψης [ο]ἰδίας σου τὸ[ν] κίνδυνον, "so unless you now send discharges you know your danger" (Edd.), BGU IV. 1208<sup>49</sup> (B.C. 27-6) τοῦ σώμα(τος) ἐπιμελόμενος ἦν ὑγιένης, ὃ δὴ μέγιστον ἡγοῦμαι, P Ryl II. 77<sup>46</sup> (A.D. 192) Ὀλυμπιόδωρος εἶπεν, ἔχομεν δὴ φωνὴν τοῦ Ἀσπιδᾶ ὅτι ἰδίῳ κινδύνῳ αὐτὸν στέφει, "we now have the declaration of Aspidas" (Edd.).

## δηλαυῶς,

the reading of N<sup>c</sup>C(L) Δ in Mk 8<sup>26</sup>, is found in the *Mithras-liturgie*, p. 18<sup>8</sup>, acc. to the Paris papyrus: ἐὰν δέ ἄλλω θεῷ δεικνύειν, ἔχε τῆς καλουμένης βοτάνης κεντριδῖδος χυλὸν περιχρίων τὴν ὄψιν οὐ βοῦλει μετὰ ῥοδίνου, καὶ δῆται δηλαυῶς ὥστε σε θαυμάζειν. The τηλαυῶς in Dieterich's text is only an emendation—as it is very probably in N<sup>c</sup>. ABDNW in Mk 14., since τηλ. is the commoner word. (Hesychius and Democritus in Grimm should have sufficed to prevent Lagrange from denying the existence of δηλ.)

## δηλος.

CP Herm 6<sup>5</sup>, a petition addressed to an Emperor, has in a fragmentary context ]τ[ω]μένοι καθ' ἑκαστον τῷ[ν] λο[γ]ισμ[ῶ]ν δηλός ἐστιν ἀριθμός καὶ λειτουργ[γ]ιών. P Oxy VIII. 1101<sup>12</sup> (A.D. 367-70) ὅτι δὲ κεκώλυται παρὰ τοῖς νόμοις τοῦτο, δηλον, "that this is forbidden by the law is clear" (Ed.). *ib.* X. 1264<sup>17</sup> (A.D. 272) πρὸς τὸ πᾶσι δῆλα εἶναι τὰ ὑπόντα μοι . . . δίκαια. P Thead 19<sup>10</sup> (iv/A.D.) ἔρμαιον δηλονότι ἡ[γ]η[σ]αμένῃ (*i. e.* -η) τὸν θάνατον τοῦ πατρός μου. P Flor I. 36<sup>28</sup> (iv/A.D., beginning) ἡ δὴ δλον ὅτι κιν[δ]υνεύει εἰς τὸ[ν] σὸν ἀχραντον δικαστ[ή]ριον. *ib.* III. 367<sup>11</sup> (iii/A.D.) ἀλλὰ δηλονότι πλοῦτῳ γαυρωθείς κτλ. BGU III. 893<sup>39</sup> (ii/iii A.D.) ἐγένετο δὲ δῆλον τότε[ι] . . . , *ib.* 902<sup>15</sup> (A.D. 168-9) ἐξ ὧν δῆλ(ον) γ(ινεται) ὀφείλιν κτλ. The word is by no means common: we have quoted almost all the instances we can find in papyri. The adverb appears in P Oxy III. 474<sup>20</sup>

(? A.D. 184) εἰ δὲ μὴ δῆλως [καὶ ἐμ]προθέσμως τὰ δέοντα . . . MGr has δηλονότι "that is to say, viz.": the combination grows steadily commoner during the Byzantine age.

## δηλώω,

unlike δῆλος, is exceedingly common, and needs very few quotations. P Oxy II. 237<sup>vi.11</sup> (A.D. 186) ψειλῶς σοι διὰ τῆς ἐπιστολῆς δεδήλωκεν τάδε, "he merely wrote you a letter to the following effect" (Edd.), *ib.* X. 1293<sup>7</sup> (A.D. 117-38) κομισαμένη οὖν δῆλωσόν μοι, "when you have received it, let me know." These are typical of a great many occurrences. P Leid W<sup>xiv.17</sup> (ii/iii A.D.) ἀπάλιψόν μου τὰ τῆς ἱμαρμένης κακὰ: μὴ ὑπόσπελλε σεαυτὸν, κ(αὶ) δῆλου μοι πάντα—addressed to an angel. P Flor I. 86<sup>26</sup> (i/A.D., end) ἀκολουθ[ω]ς ταῖς διὰ τῶν [συν]γραφῶν δηλωθείσαις διαστολαῖς will serve as another type: cf. such papers as P Ryl II. 248<sup>2</sup> (B.C. 162) ἧς αἱ γειννῖαι δεδήλονται διὰ τῆς προκειμένης συγγραφῆς, P Tor I. 1<sup>ii.12</sup> (B.C. 116) (= *Chrest.* II. p. 32) συνεσέδωκέ μοι συνχώρησιν, καθ' ἣν ἐδηλοῦτο μήτε πρότερον μήτε νῦν ἀντιποιεῖσθαι τῆς οἰκίας. A legal or quasi-legal tone predominates, but it is also largely used non-technically to denote "informing."

## Δημᾶς.

For this proper name, see P Lond 929<sup>38</sup> (ii/iii A.D.) (= III. p. 42), BGU I. 10<sup>12</sup> (A.D. 192). The earliest occurrence is P Petr III. 49<sup>7</sup>, where Δημάδι follows Φιλίππει and Τιμοθέω, but the context has less Biblical suggestion: BGU III. 715<sup>ii.13</sup> (A.D. 101-2) shows Demas in the company of several Jews, as Ἰωσήs ὁ καὶ Τεύφιλο(s), Ἀβράμιοs?, . . . ]s Ἰσάκεος, Σαμβαθ(άων) Ἰακούβου: the paper is a γραφή σιτολ(όγων).

## Δημήτριος.

The name is common in the inscriptions—*Michel* 833<sup>57</sup>, 867<sup>iv.9</sup>, 1319<sup>4</sup> etc.

## δημιουργός.

In BGU III. 937<sup>9</sup> (A.D. 250) we hear of the δημιουργοῦ θεᾶς Ῥώμης—one of the few references in the Egyptian papyri to the Roman cultus (see Otto *Priester* i. p. 9). For a Christian use, see the prayer of v/vi A.D., P Oxy VI. 925<sup>3</sup> (= *Selections*, p. 131) which begins ὁ θε(ὸ)s ὁ παντοκράτωρ ὁ ἅγιος ὁ ἀληθινὸς φιλόανθρωπος καὶ δημιουργὸς κτλ. The description of Tarsus in *OGIS* 578<sup>12</sup> (A.D. 222-35) as μόνη τετελεμένη δημ[ι]ουργαῖς τε καὶ κυλικαρχ[αῖς] ἐπαρχικῶν shows that in Tarsus the public magistrates were known as δημιουργοί, as in several towns in Greece during classical times. In Demetrius *Style* § 215 (ed. W. Rhys Roberts, p. 168) Ctesias is said to be ἐναργείας δημιουργός, "an artist in vividness" (Ed.). MGr δημιουργῶ = "create."

## δήμος.

E. L. Hicks, in *CR* i. p. 42, draws the moral of the disuse of δήμος in days when Greek freedom was extinct: where it does occur in NT (Ac 12<sup>22</sup>, 17<sup>5</sup>, 19<sup>30,33</sup>) it suggests merely a rabble. Of course it occurs abundantly in Hellenistic inscr. which record how the people passed complimentary resolutions or voted statues, by way of insisting that their local assembly was still in being. [For a defence of



the interpretation of *δήμος* in Acts as a technical term denoting a political body, see Ferguson, *Legal Terms common to the Macedonian Inscriptions and the NT*, Chicago, p. 38 ff.] But except in the technical sense of "commune," "parish" (still in LXX and MGr), the word was not wanted for practical purposes. Its appearances in the papyri support this account. P Oxy I. 41 bis (iii/iv A.D.) gives the acclamations of *ὁ δήμος* at Oxyrhynchus, in honour of their *prytanis*. *Ib.* III. 473<sup>2</sup> (A.D. 138–60) *ἔδοξε τοῖς τῆς λαμπροτάτης πόλεως τῶν Ὁξυρυνχίων ἀρχουσὶ καὶ τῷ δήμῳ [καὶ Ῥωμαίων καὶ Ἀλεξανδρέων τοῖς παρεπιδημοῦσι]* to set up a statue of a gymnasiarch whose "unstinted provision of unguents," contribution to the fund for theatrical displays, and his restoration of the baths and the "greater *thermae*" had earned the popular gratitude: this will serve as a normal specimen of honorific decrees. In P Hib I. 28<sup>13, 15, 17</sup> (c. B.C. 265) *δήμος* is the twelfth part of a *φυλή*, and contains twelve *φράτραι*, so that the (unnamed) Egyptian town contains sixty of these "demes" or wards. So in P Amh II. 36<sup>4</sup> (c. B.C. 135) *παρὰ Δ[ρ]ύτωνος τοῦ Παμ[φ]ίλου Κρητὸς δήμου Φιλωτ[ε]ρ[ε]ῖου*. These, which are the only occurrences of *δήμος* in the whole series of papyri edited by Dr Grenfell or Dr Hunt up to date, will suffice to illustrate its position, unless we add the "poetry" of P Giss I. 3<sup>2</sup> in which Phœbus acclaims the accession of Hadrian—*ἀρματι λευκρῶλοι "Αρει Τραϊαν[ῶ]ι συνανατέλας ἦκα σοι, ὦ δήμ[ε]*.

### δημόσιος

is exceedingly common as an epithet for "public" officials or property of all kinds. *Δημόσιοι* are officials: as P Ryl II. 232<sup>8</sup> (ii/A.D.) *καὶ οἱ δημόσιοι προσεφώνησαν αὐτῷ ὅτι μένεις ἐν τῇ κώμῃ*, PSI III. 229<sup>16</sup> (ii/A.D.) *τοῖς τῆς κώμης δημοσίοις καὶ πρεσβυτέροις*. *Δημόσια* are public taxes: as P Lond 951<sup>4</sup> (A.D. 249) (= III. p. 221) *τελεῖ τὰ καθήκοντα*. *Ib.* 1164<sup>6, 10</sup> (A.D. 212) (= III. p. 160) has *ρύμη δημοσία*, which like *ὁδὸς δ.* is very common. *Δημόσιοι γεωργοὶ* in Egypt are constantly mentioned: see *s.v.* *γεωργεῖν*. A Leipzig papyrus of Hadrian's reign (Inv 266<sup>7</sup>) has *τὴν βασιλικὴν καὶ τὴν δημοσίαν καὶ οὐσιακὴν γῆν*: Wilcken (*Archiv* v. p. 245) would drop the second *τὴν* or add a third. P Flor I. 6<sup>8</sup> (A.D. 210) *βουλομένου μου κατη[γ]ορεῖν οὔτε ὄντος* (corr. from *-ως*) *δημοσίου κατηγόρου*. P Strass I. 14<sup>21</sup> (A.D. 211) *καθαρόν ἀπὸ παντὸς] ὀφ[ειλ]ήματος δ[ημο]σίου τε καὶ ιδιωτικ[οῦ]* illustrates the most normal antithesis. For Ac 5<sup>18</sup> cf. P Lips Inv 244<sup>5</sup> (A.D. 462) (= *Chrest.* II. p. 80) *ἐκλείσθην εἰς [τ]ὴν δ[ημο]σ[ίαν] εἰ[ρη]κτ[ή]ν*.

For the adverb *δημοσίᾳ* cf. *Syll* 807 (after A.D. 138), where three times persons miraculously healed return public thanks—thus<sup>9</sup> *καὶ ἐσώθη καὶ δημοσίᾳ ἡνυχάριστησεν τῷ θεῷ καὶ ὁ δήμος συνεχάρη αὐτῷ*. Dittenberger observes that this meaning, "coram populo," is foreign to antiquity. Vettius Valens p. 71<sup>22</sup> *ἐὰν δὲ τὰ λοιπὰ συντήχῃ, αἰχμάλωτοι γίνονται καὶ δημοσίᾳ τελευτῶσιν*, of public execution. In MGr it makes e. g. the compound *δημοσιογραφικός*, "journalistic." Among its derivatives may be noticed *δημοσιεύω* "practise" (of a doctor), as in classical Greek. So P Oxy I. 40<sup>9</sup> (ii/iii A.D.) *εἰ ἱατρὸς εἰ δημοσ[ιεύ]ων ἐπὶ ταρχ[ι]εῖα*, "if you are a doctor officially practising mummification" (Edd.).

### δηνάριον.

*Ostr* 1265<sup>5</sup> (A.D. 187) *ἔλαβον παρὰ σοῦ ἀπὸ τιμῆς οἴνου [Κο]λοφονίου δηνάρια δύο ὀβολοὶ (ἰ. ὀβολοὺς) ὀκτώ*. In *Syll* 869<sup>14</sup> (Imperial) *θρέψει δὲ καὶ τοῖς υἱοῖς αὐτοῦ Ἀσφ[αλ]ῆ καὶ Νουμηνίῳ ἐκάστῳ θρέμμα ἄρρεν, ἢ ἐκάστῳ αὐτῶν ἀνὰ δην[άρια] ὄν*: cf. Mt 20<sup>10</sup> *ἔλαβον [τὸ] ἀνὰ δηνάριον καὶ αὐτοί*. In his note on P Lond 248<sup>21</sup> (c. A.D. 346) (= II. p. 306) the editor remarks "that the term *denarius* replaces that of *drachma*, which was regularly in use before the time of Diocletian; the Neronian denarius reintroduced by Diocletian being reckoned as equivalent to the drachma, and as π[ο]τ of the talent." In P Gen I. 11<sup>14</sup> (A.D. 350), according to the emended reading (Preisigke *Berichtigungsliste* i. p. 158), we have *ἐπελευ[σόμενος ἐκτίσ]ι τῷ ἐτέρῳ ὑπὲρ στροφῆς καὶ ἐπ[ι]ρίας λόγου ἀργυρίου δ[η]ναρ[ί]ων μυριάδας κτλ.*

### δήποτε.

For *δήποτε*, as in [Jn] 5<sup>4</sup> (whether we read *οἷ* *δηποτοῦν* with A or *ὧ* *δήποτε* with *ω*) cf. P Lond 904<sup>22</sup> (A.D. 104) (= III. p. 125) *καθ' ἣ[ν]τινα] δήποτε αἰτ[αι]α, P Tebt II. 381<sup>14</sup> (A.D. 123) καθ' ὃν δήποτε οὖν τρόπον*. See also the decree of Ptolemy Philometor found at Delos, published in *Archiv* vi. p. 9—<sup>21</sup> *κατὰ πρεσβείαν ἢ κατ' ἄλλην δηποτοῦν χρεῖ[αν] τιμῶν καὶ πολυωρῶν*, and Aristas 164 *δ τι ἂν δηποτοῦν ἐπιβόληται κακοποιεῖν*.

### διά.

See Thumb's account of the MGr *γιά* (pron. *γα*—*δ* has fallen out before *γ*, as is normal), *Handbook* p. 104 f. He shows that the old preposition survives unchanged as far as its use c. acc. is concerned. "The local meaning of *διά* with gen. has entirely disappeared." But *γιά τοῦτο* "therefore," *γιά ὄνομα τοῦ θεοῦ* "for God's sake," are entirely in the succession of old use. *Γιά* also = *for* in other senses which had not emerged in our period—Thumb notes it "has acquired the function partly of the old dative and partly those of *ἐπὶ*, *περὶ*, *ὑπέρ*, *ἀντί*." *Αὐτὸ εἶναι καλὸ γιά σένα*, "that is good for you," recalls Phil 1<sup>24</sup>, Heb 1<sup>14</sup>; and *ὅτι γιά μένα δὲν ζητῶ*, "what I do not seek for myself," has many parallels in NT. The disappearance of *διά* c. gen. in MGr is not prepared for in the time of the papyri. According to Rossberg's calculation, out of 714 occurrences of *διά* in papyri 508 are with genitive, which is a more marked predominance than the NT 382:279 (*Proleg.* p. 105).

*Διά* c. gen. in the papyri is freely illustrated by Rossberg, p. 37 f.: his citations need not be repeated. Deissmann's reference in *BS*, p. 289, brings up the "Hebraising periphrases" of which *διά* takes its share. Wünsch *AF* 5<sup>24</sup> (iii/A.D. = *BS*, p. 276) *ὀρκίζω σε τὸν φωστῆρα καὶ ἄστρα ἐν οὐρανῷ ποιήσαντα διὰ φωνῆς προστάγ[μ]ατος*, "by the voice of his command," is based on LXX language, and admitted by Deissmann to be a phrase "which a Greek might feel to be a pleonasm, but which is not altogether un-Greek." The commonest of these locutions is *διά χειρός* c. gen., with meaning indistinguishable from *διά* c. gen. alone. This is of course based on *לְיָד*, but it is not a literal translation like *ἐν χειρὶ*. It is obviously modelled upon the vernacular phrase *διά χειρός*, of money paid "by hand," "directly," ubiquitous in commercial documents: e. g. P Oxy II. 268<sup>7</sup>



(A.D. 58) ἀπεσχηγκύει [παρὰ τοῦ Ἀντ]ιφάνους διὰ χειρὸς [ἐ]ξ οἴκου δ καὶ ἐπε[ίσθη]σαν κεφάλαιον, "have received from Antiphanes from hand to hand in cash the sum which they severally consented to accept" (Edd.). Among other stereotyped phrases may be mentioned διὰ παντός, common in papyri as in Bibl. Greek in place of the obsolescent ἀέ: thus P Lond 42<sup>8</sup> (B.C. 168) (= I. p. 30, *Selections* p. 9) σοῦ διὰ παντός μνείαν ποιούμενοι, BGU IV. 1078<sup>2</sup> (A.D. 39) Σαραπίων Σαραπίαδι τῇ ἀδελφῇ πλείστα χαίρειν καὶ διὰ παντός ὑγιαίνειν. A rather different temporal use appears in διὰ νυκτός, "by night" (Ac 5<sup>19</sup> etc.), as P Ryl II. 138<sup>15</sup> (A.D. 34) κατέλαβα τοῦτον διὰ νυκτός ἡλμένον ἐξ ὑπερβατών εἰς τὰὶ τῆς οὐσίας ἐποίκιον Δρομήως λεγόμενον (*i.e.* -όμενον), "I detected him when under cover of night he had sprung into the farmstead" (Edd.): it is hard to imagine Fritzsche (see Grimm) arguing that here διὰ νυκτός must mean "all night long"! Equally unmistakable is the spell in P Lond 121<sup>407</sup> (iii/A.D.) (= I. p. 97) ἐάν τι νιν ἐθελήσης φανῆναι διὰ νυκτός ἐν ονείροις. Διὰ βίου however = "for life," as P Lond 1178<sup>50</sup> (A.D. 194) (= III. p. 217) ξυστάρχων διὰ βίου, *Preisigke* 1269<sup>8</sup> (B.C. 104) ἱερεὺς διὰ βίου, and δι' ἐνιαυτοῦ = "for a year"—P Strass I. 22<sup>32</sup> (iii/A.D. *init.*) παρ' ἡμῖν δ[ε] ἵδου ἡ [δ]ι' ἐνιαυτοῦ νομὴ αὐτάρκης ἐστίν, "der einjährige Besitz" (Edd.). For διὰ as in Mk 2<sup>1</sup>, Ac 24<sup>17</sup>, cf. *OGIS* 56<sup>38</sup> (B.C. 239–8) ἐάν δὲ καὶ συμβαίνει τὴν ἐπιτολὴν τοῦ ἀστρου μεταβαίνειν εἰς ἑτέραν ἡμέραν διὰ τεσσάρων ἐτῶν, "after four years" (see note). Instrumental διὰ appears in διὰ γένους, as *Cagnat* IV. 293<sup>46</sup> (Pergamum, c. B.C. 127) τὸν ἀρχιερέα καὶ διὰ γένους ἱερέα τοῦ [Διός "hereditary priest," *JHS* xxxiv. p. 5 (no. 10<sup>3</sup> of Lycian inscr.) λαβὼν τὸ χωρίον διὰ γένους. So διὰ προγόνων, *Cagnat* IV. 293<sup>47</sup> (see above) καὶ διὰ προγόνων ὑπάρχοντα τῆς πατρίδος εὐεργέτην. P Ryl II. 135<sup>11</sup> (A.D. 34) ἦραν διὰ ὄνον χόρτον δύσματος τριάκοαν, "carried off on donkeys thirty bundles of hay" (Edd.). The common use of Ac 15<sup>27</sup>, 2 Cor 10<sup>11</sup>, may be freely illustrated: thus P Oxy VII. 1066<sup>9</sup> (iii/A.D.) ἔγραψάς μοι διὰ τῆς [ἐ]πιστολῆς, "you write to me in the letter" (Edd.), *ib.* 1070<sup>15</sup> (iii/A.D.) πολλὰί σοι γράφας διὰ ἐπιστολῶν πολλῶν, P Grenf I. 30<sup>5</sup> (B.C. 103) (= Witkowski<sup>2</sup>, p. 107) διὰ γραμμάτων ἐκρίναμεν σημῆναι. It can hardly be said that there is always insistence on mediate authorship when διὰ has a personal gen. attached. Thus P Grenf II. 41<sup>17</sup> (A.D. 46) (= *Chrest.* II. p. 197) πάντος (i. -as) τοῦ (i. τοῦς) δι' ἐμοῦ οἰκονομηθεσμένους χρηματισμούς: the writer is a principal. P Lond 276<sup>7</sup> (A.D. 15) (= II. p. 149) ἵν' [εἰδ]ὼς κατακλουθῆσας (i. κατακλουθῆς) τοῖς δι' αὐτοῦ σημαιο[μέν]οις, P Amh II. 68<sup>8</sup> (late i/A.D.) τὰς δηλουμένας δι' αὐτοῦ (ἀρούρας) i. But this distinction between διὰ and ὑπό is normally observed. Thus P Amh II. 111<sup>17</sup> (A.D. 132) καθ' ὁμολογίαν τελιωθῆσαν διὰ τοῦ ἐν κώμῃ Σκοκνοπαίου Νήσου γραφείου, "executed through the record-office of S.N." (Edd.). BGU I. 136<sup>4</sup> (A.D. 135) Ταποντῶς δι' ἐκδίκου, his counsel. Note δι' αὐτοῦ = *ipse*, as P Oxy II. 273<sup>21</sup> (A.D. 95) ἀπὸ τῆσδε [τῆς ὁμ]ολογίας δι' αὐτῆς μετεπιγράφεσθαι, "to transfer by herself to another" (Edd.). See other instances in Kuhring p. 39 f., also of other uses c. gen. The elliptical locution διὰ κενῆς, P Hib I. 66<sup>5</sup> (B.C. 228–7) ὥστε σε μὴ διὰ κενῆς εὐχαριστήσῃ ἡμ[ῖν], "so that you shall not oblige me to no purpose" (Edd.), presumably arises from the local meaning of διὰ.

With acc. διὰ has a recognized use in petitions where the subtle but important difference from gen. may be overlooked—see *Proleg.* p. 105. P Magd 16<sup>7</sup> (B.C. 222) ἵνα διὰ σέ, βασιλεῦ, τοῦ δικαίου τῷ[χω], "grâce à toi" (Edd.), is a good example: διὰ σοῦ would be avoided in addressing a king, and διὰ σέ is more delicate than παρὰ σοῦ. Other instances in Kuhring p. 41, and Rossberg p. 39, whose heading "quo auctore quid fiat" is fairly established. The acc. rei sometimes brings the meaning rather near that of διὰ c. gen. P Fay 119<sup>34</sup> (c. A.D. 100), ἐπὶ κράξει Πάσις εἶνα μὴ εἰς ψωμὶν γένηται διὰ τῷ ὕδωρ, "for Pasis is crying out that we must not allow it [the manure] to be dissolved by the water" (Edd.), BGU I. 350<sup>4</sup> (ii/A.D.) πεπρακ[ε]ναι τὸν ὁμολογούντα διὰ τῇδε τὴν ὁμολογίαν, P Par 17<sup>11</sup> (A.D. 154) πριαμένης διὰ χειρογράφον (Kuhring p. 41). Late and illiterate documents were only anticipating the general development of Greek syntax. Rossberg p. 39 f. has instances of διὰ c. acc. classified. With Heb 2<sup>10</sup>, Rev 4<sup>11</sup>, cf. P Leid Wxiii. 33 (ii/iii A.D.), addressing a deity, σοῦ γὰρ φανέντος κ(αὶ) κόσμος ἐγένετο, κ(αὶ) φῶς ἐφάνη· κ(αὶ) διοικονομήθη τὰ πάντα διὰ σέ. P Oxy I. 41<sup>8</sup> (c. A.D. 300), where a crowd acclaims a magistrate, πολλῶν ἀγαθῶν ἀπολαύομεν διὰ σαί, πρίτανι: the date makes it reasonable to compare this directly with διὰ σοῦ in Ac 24<sup>2</sup>, rather than putting it into the category described above. For διὰ in composition it will suffice to refer to Moulton *Gr.* II. § 116.

### διαβαίνω.

P Eleph 29<sup>7</sup> ἐάν δὲ μὴ εὐκαιρῆς τ[ο]ῦ διαβῆναι—the river Nile. The verb is construed with εἰς, as Ac 16<sup>9</sup>, in P Lille I. 6<sup>3</sup> (iii/B.C.) διαβάντος μου ἐκ Τεβέντου εἰς Κορφότου ἐπισκέψασθαι τὴν ἀδελφῇ[ν], P Fay 110<sup>15</sup> (A.D. 94) διάβα εἰς Διον[υσ]σιά[δα] καὶ γνῶθι κτλ., "go over to Dionysias and find out." The special force of δια- seems diluted in some occurrences. Thus cf. the noun in P Tor I. 1<sup>viii.20</sup> (B.C. 116) (= *Chrest.* II. p. 38) ἐν ταῖς κατ' ἐνιαυτὸν γινομέναις τοῦ Ἀμμῶνος διαβάσεσιν εἰς τὰ Μεμνονεῖα, of a solemn procession: there δια- only acts as perfective, implying that a goal is reached, without dwelling on the nature of the intervening country. In P Leid W vii. 20 (ii/iii A.D.) a spell is given ἐάν θέλῃς ἐπάνω κορκοδεῖλου διαβαίνειν, where the editor renders "sin velis supra crocodilum incedere": if we press the δια-, we must assume that the desire is to "cross" the Nile on top of a crocodile (as distinguished from inside). In P Par 42<sup>13</sup> (B.C. 156) περὶ ἰδίου πράγματος διαβαίνων, we find a more general sense "occupying himself with his own affair": cf. BGU III. 816<sup>9</sup> (iii/A.D.) ἀξιός ἐστιν πολλῶν, καὶ ἂν διαβῇ τὰ ἐκεῖ πολλά. The verb is apparently "decide," "adjudicate" in *Syll* 216<sup>7</sup> (B.C. 262) δς ἀφικόμενος τῶν δικῶν τὰς μὲν διέλυσεν τὰς δὲ διέβαιναν: so *IG* XII. 5. 125<sup>11</sup> (after B.C. 218) (see Schlageter, p. 60).

### διαβάλλω.

P Tebt. I. 23<sup>4</sup> (c. B.C. 119 or 114) ἀπέβαιναν ἡδικῆσθαι ὑπὸ σοῦ καὶ Δημητρίω ἡναγκάσθαι διαβαλεῖν, "had been compelled to complain to D.", shows that malice need not be assumed in Lk 16<sup>4</sup> any more than falsehood. For the stronger meaning see P Oxy VI. 1158<sup>22</sup> (iii/A.D.) ἐάν οὖν μάθῃς ὅτι μέλλει ξεμβαλεῖν (i. διαβαλεῖν) σε Ἀρητίων περὶ τῶν χαλκείων, "if you learn that A. is going to accuse

you about the copper" (Ed.): cf. *ib.* VI. 900<sup>13</sup> (A.D. 322) ἄλλ' ἐπιδή μανθάνω τούτους βουλομένους ἐνεδρεύειν . . . τισὶ μὲν ἀπι[ο]ῦσι, ἐνίοις δὲ διαβάλλοντας, "but whereas I learn that these persons are desirous of acting fraudulently, some by absenting themselves, and others by deception" (Edd.). Other examples are P Par 63<sup>xi.70</sup> (B.C. 165) ὡς διαβάλλεται, the Jewish *apologia* in answer to an Imperial rescript, *ib.* 68<sup>86</sup> ἃ σοι ἀ[ν]ήλως δια[βεβλη]μένοι προτοῦ, and BGU IV. 1040<sup>22</sup> (ii/A.D.) καθαρ[ά]ν γὰρ ἔχων τὴν ψυχὴν οὐδενὸς ἐπιστ[.] . . .]ν τῶν διαβαλόντων. In *ib.* 1105<sup>14</sup> (B.C. 11) Tryphaena pleading for a divorce calls her husband ὁ διαβαλλόμενος, "wohl nur ein ungeschickter Ausdruck für der genannte" (Ed.) = "the complained-of person."

### διαβεβαίωμα.

CPR 18<sup>89</sup> (a process for inheritance—A.D. 224) τοῦ δὲ Ἀφροδισίου διαβεβαιωσάμενου, "Aphrodisios having confirmed," BGU I. 19<sup>7</sup> (A.D. 135) ἐπεὶ δὲ οἱ περὶ τὸν Πετε-σ[ο]ῦχον διεβεβαίωσαντο ἐκεῖνο[ν]ς προτετελευτηκέναι τῆς μητρὸς κτλ., *ib.* II. 412<sup>8</sup> (iv/A.D.) διεβεβαίωσα τότε ὡς τρίτας αὐτὴν ἀπαίτισθαι τῆς ποσότητος, and the late P Lond 113. 1<sup>21</sup> (vi/A.D.) (= I. p. 201) διεβεβαίωσατο ἐαυτὸν τὸ τῆνικαῦτα τέλειον εἶναι. See also Aristeas 99 διαβε-βαιούμαι πάντα ἄνθρωπον προσελθόντα τῇ θεωρίᾳ τῶν προεξημένων εἰς ἐκπληξιν ἤξειν.

### διαβλέπω.

The word is found in an obscure context in P Lond 418<sup>19</sup> (c. A.D. 346) (= II. p. 303).

### διαγίνομαι.

P Strass I. 41<sup>42</sup> (A.D. 250) πολὺς χρόνος διαγέγονεν.

### διαγινώσκω.

The verb is found = "decide" in P Tebt I. 17<sup>2</sup> (B.C. 114) ἐπεὶ διέγνωσται, and *ib.* 55<sup>2</sup> (private letter—late ii/B.C.) ἐπεὶ διέγνωκα ἐξοδεύειν εἰς Τεβτύνιν τῇ ἡ ἔκρινα γράψαι, "since I have decided to travel to T. on the 8th, I have determined to write to you" (Edd.). The phrase ὁ βασι-λεὺς διαγνώσεται occurs several times in the long papyrus regarding the affairs of Theodorus, the architect, P Petr III. 43 (B.C. 245): the editors render "the king shall take cognisance." The same formula occurs in P Amh II. 29<sup>16</sup>, a contemporary document. It is to be classed with other instances of the technical legal use of διαγινώσκω, which appears in Ac 24<sup>28</sup>. Cf. CPR 18<sup>26</sup> (A.D. 124) ὑ[π]ογράφουσεν ἀπὸ [ν]όμου [ν] δι[ε]γνώσθαι κατὰ λέξιν, "dictirte . . . folgendes Erkenntniss nach dem Wortlaut des Gesetzes" (Ed.), P Hal I. 1<sup>285</sup> (mid. iii/B.C.) ἐὰν δὲ [τ]ι[ν]ων φασκόν-των (I. τινες φάσκωσιν) εἴν[αι] τῆς ἀ[π]οσκευῆς, οἱ δικασταὶ π[ε]ρὶ τούτου δι[ε]γινώσκ[ε]τωσαν, P Oxy VII. 1032<sup>53</sup> (A.D. 162) ἐντυχὲ οὖν τῷ κρατίστ[ῳ] ἐπισ[τ]ρα[τ]ήγῳ, δς παρόντος αὐτοῦ π[ε]ρὶ τ[ῶ]ν πράγματος δια[γ]νώσ[ε]ται, *ib.* VIII. 1117<sup>3</sup> (c. A.D. 178) ἐναγχος, ἡγεμὼν κύριε, ἐπι-δημή[σας] ἐν τῇ ἡμετέρᾳ πόλει διέγνωσ μεταξὺ ἡμῶν καὶ ἀρχόντων.

### διάγνωσις.

For the technical use of this word (= *cognitio*) in Wisd 3<sup>18</sup>, Ac 25<sup>21</sup>, see P Hib I. 93<sup>10</sup> (c. B.C. 250) ἡ διάγνωσις περὶ

αὐτοῦ ἔσ[τ]ω πρὸς βασιλικά, "decision about his case shall be made with reference to the royal decrees" (Edd.). This early instance disposes of Deissmann's statement (*LAE*, p. 346 n<sup>2</sup>) that the word is not found in this sense until the end of ii/A.D., IG XIV. 1072 ἐπὶ . . . διαγνώσεων τοῦ Σεβαστοῦ, "a . . . *cognitionibus Augusti*." P Lond 358<sup>17</sup> (c. A.D. 150) (= II. p. 172) τῆς τοῦ λαμπροτάτου ἡ[γ]εμόνος Μουννατίου Φήλικος διαγνώσεως is a little earlier. To the same period belongs PSI I. 103<sup>18</sup> αἱ δηλωθ[έ]σαι ἐπ[ισ]χέ-σθ[αι] ἀχρι τῆς τοῦ κ[ρα]τιστοῦ ἡ[γ]εμόνος διαγνώσεως, which resembles Ac 1. especially.

### διαγορεύω.

This LXX word (1 Esdr 5<sup>49</sup>, Dan LXX Sus 61) may be illustrated from P Magd 3<sup>4</sup> (B.C. 221) τῆς συγγραφῆς τῆς μισθώσεως διαγορευούσης, P Tebt I. 105<sup>30</sup> (B.C. 103) ἐπὶ τοῖς διαγορευμένοις, BGU II. 473<sup>16</sup> (A.D. 200) τῶν θέλων διατάξω[ν] σαφῶς διαγορευουσά[ν].

### διαγράφω.

This again is not a NT word, but in view of its occurrence = "pay" in Esther 3<sup>9</sup>, 2 Macc 4<sup>9</sup>, it may be well to note that this usage is common in the papyri and ostraca, especially in receipts: see Wilcken *Ostr.* i. p. 89 ff., and for the change from the perfect to the aorist in this connexion towards the end of i/A.D. cf. *Proleg.* p. 247 f. An interesting example of the verb occurs in BGU II. 530<sup>24</sup> (i/A.D.) (= *Selections*, p. 61) where a small farmer points out to his dilatory son the ruin that was falling on their allotment of land owing to his lack of assistance, and adds μόνον διαγράφω τὰ δημόσια μηδὲν συνκοιζόμενος, "only I continue paying the public taxes without getting back anything in return."

### διάγω.

A physical use of the verb occurs in the inscr. from the Asclepieum, *Syll* 802<sup>121</sup> (iii/B.C.), where in a blind man's dream ἐδόκει οἱ ὁ θεὸς ποτελθῶν τοῖς δ[α]κτύλοις διάγειν τὰ ὄμματα, to "draw apart" the closed lids. The normal sense "continue" appears in P Tebt I. 22<sup>18</sup> (B.C. 112) περὶ δὲ τοῦ φυλκίτου (I. φυλακίτου) ἐάν γε διάξησθῃ (I. διάξῃ) . . . ἀντ[ι]ποιούμενος περὶ τῶν σπερμάτων δέσμ[ω]ν αὐτὸν ἐξαπόστειλον πρὸς ἡμᾶς, "as for the inspector, if he still continues to oppose the payment of the seed, send him to us under arrest" (Edd.). For the derived sense with reference to life, conduct, as 1 Tim 2<sup>3</sup>, Tit 3<sup>3</sup>, cf. *Michel* 352<sup>15</sup> (ii/B.C.) τὰ τε πρὸς τοὺς θεοὺς εὐσεβῶς δια[γ]όμενος, P Oxy IX. 1217<sup>6</sup> (iii/A.D.) ὑγιαίνον[τά] σε καὶ εὖ διάγοντα, "in health and prosperity" (Ed.), P Ryl II. 235<sup>9f</sup> (ii/A.D.) οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου καὶ πῶς διάγεις ἔν[α] καὶ ἡμεῖς περὶ σου ἀμειβόμενος διάγωμεν. For a similar use of the subst. cf. *OGIS* 308<sup>12</sup> (ii/B.C.) καλὴν καὶ πρέπουσαν πεποίθησιν τὴν διαγωγ[ήν] τοῦ βίου.

### διαδέχομαι.

On a special sense of this verb and its correlative διάδοχος (see *s.v.*) in LXX, see Deissmann *BS*, p. 115. The only occurrences of either word in NT are in the normal sense, which can be freely illustrated. On P Ryl II. 84<sup>7</sup> (A.D. 146) ταῦτα γράφω διαδεχόμενος τὴν Πρόκλου τοῦ κρατίστου εἰς Αἴγυπτον ἀποδημίαν, the editors remark



that the combination is new, "but there can be little doubt that διαδέχσθαι here has its usual sense and that the writer's meaning is that he had been deputed to visit the upper country on the praefect's behalf:" they translate "as the deputy of . . . Proculus in his visit to Egypt." This is more like Deissmann's "*proximus a rege*" than the ordinary sense "succeed to." This last may be presumed in P Flor III. 308<sup>1</sup> (A.D. 203) βασιλ(ικῶ) γρα(μματεῖ) διαδεχομ(ένω) καὶ τὰ κατὰ τὴν [στρα(τηγ)αν] τοῦ Ἑρμο-πι(ο)λίτου νομοῦ]: cf. *ib.* 382<sup>60</sup> (A.D. 222-3) So *OGIS* 210<sup>2</sup> (A.D. 247-8) τοῦ κρατ(ίστου) Μύρωνος διαδεχομ(ένου) τὴν ἀρχιερωσύνην, *Preisigke* 1555<sup>6</sup> (iii/A.D.) διαδεξάμενος τὴν αὐτοῦ τοῦ ἀγιοτάτου Σαράπιδος γυμνασιάρχ(αν).

### διαδίδωμι.

P Oxy IX. 1194<sup>17</sup> (c. A.D. 265) ἀφ' ὧν διεδόθησαν διὰ τῶν ἐπιμελητῶν, "of which there were distributed through the superintendents": similarly *ib.* VIII. 1115<sup>6</sup> (A.D. 284) οὗ ἀνηνέγκαμεν καὶ δι(α)δεδώ(καμεν) ἄρτου, "for the bread which we have delivered and distributed" (Edd.). This last papyrus shows also the subst. διάδοσις —<sup>9</sup> Μίκαλος ἐπὶ διαδόσεως ἀνώνων, "M. superintendent of the distribution of the annona": so *ib.* I. 43<sup>iv.9</sup> (A.D. 295) εἰς διάδοσιν τῶν στρατιωτῶν. For διαδότης, see Wilcken *Archiv.* iv. p. 557 and P Giss II. p. 88 f.

### διάδοχος.

The sense required for LXX, supported by Deissmann (see above *s.v.* διαδέχομαι) from P Tor I. 1<sup>i.6,15</sup> (B.C. 116) (= *Chrest.* II. p. 30), can be explained from history, as Peyron showed in a note on P Lond 20<sup>1</sup> (B.C. 162) (= I. p. 9) Σαραπίωνι τῶν διαδόχων: see Kenyon's summary *ad loc.* Applied originally to Alexander's "reinforcements," διάδοχοι came to denote a certain rank or privilege in the army of Alexander and his successors, the original meaning having disappeared. The noun not infrequently = deputy, that is a temporary "successor." So P Tebt II. 293<sup>2</sup> (c. A.D. 187) διαδόχου προφήτεας, "deputy prophet" (Edd.), *ib.* 313<sup>4</sup> (A.D. 210-1) ἱερέως καὶ στολ(ιστε)ας διαδόχου, "priest and deputy stolistes," and *OGIS* 86<sup>7</sup> (B.C. 221-05) with Dittenberger's note. In Ac 24<sup>27</sup> it has its original meaning: cf. the abstract διαδοχή, "succession," as in P Petr II. 40 (a)<sup>15</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 41) ἐτοιμάζεται γὰρ ἡ διαδοχή, "the relief is being equipped," P Tebt II. 302<sup>23</sup> (A.D. 71-2) τὴν γῆν τὴν ἀντὶ συ(ν)τάξεως ἡμεῖν ἐκ διαδοχῆς γονέων τετηρημένην, "by inheritance from our ancestors" (Edd.).

### διαζωννύω.

For this word, which is found *ter* in John's Gospel (13<sup>4,5</sup>, 21<sup>7</sup>), cf. *IG* II. 736 B<sup>16</sup> (B.C. 307). See also *BCH* x. (1886) p. 465<sup>103</sup> (B.C. 364) κλιμάκιον ξύλινον περιεκεχυρσ-μένον ὄψεσιν ἀργυροῖς διεζωμένον, and *ib.* xiv. (1890) p. 405<sup>35</sup> (B.C. 279). For the subst. διάζωμα cf. BGU IV. 1188<sup>7</sup> (B.C. 15-4) τοῦ κατὰ τὴν κώμην ἀγομένου δημοσίου[ν] διαζώματος, where however the editor notes that the reading is not quite certain.

### διαθήκη.

In papyri and inscr. the word means *testament, will*, with absolute unanimity, and such frequency that illustration is

superfluous. P Petr III. 6 (δ)<sup>12</sup> (c. B.C. 236) τὴν διαθήκην καταλεῖπω will be about the earliest example: P Grenf I. 17<sup>7</sup> (c. B.C. 147 or 136) and *ib.* 21<sup>4</sup> (B.C. 126) also fall within the LXX period. So do such inscr. as *OGIS* 338<sup>7</sup> (B.C. 133), of the instrument by which King Attalus of Pergamum devised his country to Rome, *Michel* 1001<sup>iv.8</sup> (c. B.C. 200) κατὰ διαθήκην (the testament of Epicteta, in Theran Doric), and one of iii/B.C. in 'Αθηνά xx. p. 167 κατὰ τὰς διαθήκας. *Syll* 827<sup>9</sup> (i/B.C.) might also be cited—houses and gardens bequeathed by a woman to Aphrodite Urania, κατὰ τὰς διαθήκας τὰς κειμένας ἐν τῷ ἱερῷ τῆς Ἀφροδίτης καὶ παρ' Εὐνομίδει τῷ ἄρχοντι καὶ παρὰ τῷ θεομοθέτῃ Κτησιφῶντι. We may also mention BGU IV. 1151<sup>7</sup> (B.C. 14) καθ' ἣν ἐθετο διαθήκ(ην) διὰ τοῦ τῶν Ἰουδαίων ἀρχεῖου, if illustration is needed to show that the Jews used the word in this sense. *Cagnat* IV. 804 (= C. and B. ii. p. 475, no. 339), a bilingual inscr. from Apamea, has *heredes ex testamento* rendered by κληρονόμοι κατὰ διαθήκην. On the verb διατίθεμαι see *s.v.*; we may mention here that ἀδιάθετος = *intestate*, as in BGU IV. 1185<sup>17</sup> (end of i/B.C.) ἐὰν δέ τις ἐξ αὐτῶν τελευτήσῃ ἀδιάθετος, P Oxy IX. 1201<sup>8</sup> (A.D. 258) τῶν κατὰ διαδοχὴν κληρονομηθέντων ὑπ' αὐτοῦ ἀδιαθέτου τετελευτηκότος.

Against this word stands συνθήκη (not in NT), which Aquila substituted in 4 Kings 23<sup>21</sup> for LXX διαθήκη. It is to the last the word for *compact*, just as διαθήκη is always and only the word for *will*. The index to *Syll* will sufficiently prove this for συνθήκη, for which we may add the ostrakon in *Chrest.* I. 110A<sup>10</sup> (B.C. 110) (p. 141) εἰ μὴν ἅτε διενεκθέντες πρὸς ἑαυτοὺς ἐπὶ τοῦ δρόμου τοῦ Ἀπολλωνίου τῇ β' τοῦ αὐτοῦ μηνὸς τὰς συνθήκας ἐδώκαμεν Περιγῆν τῷ γραμματεῖ. Any thought of some special "Hebraic" flavour about the use of διαθήκη for *covenant* is excluded by the isolated but absolutely clear passage in Aristophanes (*Birds* 439), where *compact* is the unmistakable meaning. This passage is enough to prove that διαθήκη is properly *dispositio*, an "arrangement" made by one party with plenary power, which the other party may accept or reject, but cannot alter. A will is simply the most conspicuous example of such an instrument, which ultimately monopolized the word just because it suited its differentia so completely. But it is entirely natural to assume that in the period of the LXX this monopoly was not established, and the translators were free to apply the general meaning as a rendering of Πῶν. For this course there was an obvious motive. A covenant offered by God to man was no "compact" between two parties coming together on equal terms. Διαθήκη in its primary sense, as described above, was exactly the needed word.

Passing thus to the NT, we ask whether we are bound to keep to one rendering throughout: Westcott and W. F. Moulton in their commentaries on Heb 9<sup>16f.</sup>, and formerly G. Milligan (*Theology of the Epistle to the Hebrews*, p. 166 ff.) held that *covenant* must stand everywhere. Deissmann (*St Paul*, p. 152) insists on *testament* everywhere, if we may judge from an express reference to Lk 22<sup>29</sup> compared with <sup>20</sup>, and Gal 3<sup>15ff.</sup>, 4<sup>24</sup>, 1 Cor 11<sup>25</sup>, 2 Cor 3<sup>6</sup>, together with "very frequent" appearance in LXX. Now we may fairly put aside the idea that in LXX "testament" is the invariable meaning: it takes some courage to find it there at all. But on the other hand, a Hellenist like the



*auctor ad Hebraeos*, or even a Jew like Paul, with Greek language in the very fibre of his thought, could never have used *δ.* for *covenant* without the slightest consciousness of its ordinary and invariable contemporary meaning. He would use the "Biblical" word—"Biblical" in this case being synonymous with "archaic"—but always with the possibility of a play on the later meaning of the word. This is what comes in Heb 9<sup>15</sup> ff. (probably also in Gal 3<sup>15</sup>), according to the usual view, which is responsible for the RV text in the former: see Milligan *Documents*, p. 75. Deissmann, among other difficulties, would have to prove that in iii/B.C. the older general meaning, established by Aristophanes, was extinct. The view to which we have capitulated, after strongly supporting the Westcott doctrine, is less heroic than consistent holding to one English word, but it can claim to account for its inconsistency. Among recent monographs may be mentioned an article by E. Riggensbach in *Theolog. Studien Th. Zahn* . . . *dargebracht*, and lexical studies by F. O. Norton (1908), J. Behm (1912) and E. Lohmeyer (1913). See also Ferguson *Legal Terms Common to the Macedonian Inscr. and the NT* (Chicago, 1913), p. 42 ff.

### διαίρεσις.

In the long land-survey P Tebt I. 61 (δ)<sup>51</sup>,<sup>58</sup> (B.C. 118-7) we find *ἐξ διαίρεσεως* *bis* of the "division" of wheat among several cultivators: cf. *ib.* 72 (B.C. 114-3) *quater*. For the same meaning see P Tebt. II. 382<sup>4</sup> (division of land—B.C. 30-A.D. 1) *ἐκ κλήρου διαίρεσεως*, "in consequence of the division by lot," P Flor I. 5<sup>5</sup> (A.D. 244-5), *ib.* 50<sup>12</sup> (A.D. 268), P Strass I. 29<sup>43</sup>,<sup>45</sup> (A.D. 289), P Gen I. 11<sup>4</sup> (A.D. 350) *al.* In P Hib I. 116<sup>3</sup> (c. B.C. 245) *διαίρεσις* *Μεχίρ* *ἔως* *Ἐπέφ*, the word is used of a "period" of time. From the inscriptions we may cite *Syll* 510<sup>24</sup> (ii/B.C.) *καὶ κοινὴ μὲν διαίρεσιν ταύτην εἶναι, — ἂν δὲ πῶς ἄλλως πρὸς αὐτοὺς ὁμολογήσωσιν ὑπὲρ τῆς διαίρεσεως κτλ.* with reference to certain *μερισμοὺς τῶν ἐγγαλίων*.

### διαίρεώ.

Division between two or more parties, as in Lk 15<sup>12</sup>, is the ordinary force of the word. Thus in a iii/B.C. inscr. in Ἀθηνᾶ xx. p. 167 ἀγρὸς . . . *δν* *ἔλαβεν διαιρούμενος πρὸς τὸν ἀδελφόν*, P Magd 29<sup>4</sup> (B.C. 218) *διαίρεσεως γενομένης καὶ συγγρ[α]φῆς τεθείσης διειρήσθαι ἴσως καὶ ὁμοίως, οὐ διείρηται μοι δικαίως*—of a division of land that had not been carried through justly: cf. BGU IV. 1123<sup>8</sup> (time of Augustus) *διαιρεθήσεται εἰς μέρη* *ἴσα καὶ ὅμοια τρία, καὶ λήμψεται ἕκαστος τῶν ἡμῶν μέρος ἓν*, P Oxy X. 127<sup>10</sup> (A.D. 214) *διειρήσθαι π[ρὸς] ἑαυτοὺς τὴν καρπεῖαν*, "have divided among themselves the usufruct," and *OGIS* 573<sup>24</sup> (i/A.D.) *διαίρεται δὲ ὁ ἱερεὺς τὰ (εἰ)σφερόμενα τῷ θεῷ εἰς κατασκευὴν τοῦ τόπου*, where the editor remarks that "verbum notionem distribuendae pecuniae in diversas expensas quibus opus sit habere videtur." With the dat. as in Lk *l. c.* cf. P Lond 880<sup>11</sup> (B.C. 113) (= III. p. 9) *ὁμολογεῖ . . . διειρήσθαι τὰ ὑπάρχοντα [αὐ]τῷ ἐγγαία τοῖς ἑαυτοῦ υἱοῖς*. The construction with *πρὸς* is commoner. The more general sense of "distribute," as in I. Cor 12<sup>11</sup>, may be seen in the Will of Epicteta, *Michel* 1001<sup>1</sup>,<sup>18</sup> (c. B.C. 200) *οἱ (sc. δ) δὲ ἀρτυτῆρ διελεῖ τὰ ἱερὰ τοῖς παρούσι*. For the middle in the same sense cf. *Syll* 229<sup>19</sup> (iii/B.C.) *διελοντο τὸ ἀργύριον*

—the meaning is practically = *διεῖλον πρὸς ἀλλήλους*. In *ib.* 831<sup>7</sup> *πάντα ἃ ἔχε[ν] διελόμενος Νικήρατος πρὸς τὸν ἀδελφόν* this will not apply.

### διακαθαίρω.

For this late form, which WH read in Mt 3<sup>12</sup>, Lk 3<sup>17</sup>, cf. *BCH* xxvii. (1903) p. 73<sup>79</sup> (B.C. 250) *ᾠφελῶνι τοὺς κρουνοὺς διακαθάραντι τοὺς ἐν τῇ σκηνῇ*.

### διακονέω.

In P Oxy II. 275<sup>10</sup> (A.D. 66) (= *Selections*, p. 55) a lad is apprenticed by his father—*διακονοῦ(ν)τα καὶ ποιο[ῦ]ντα πάντα τὰ ἐπιτασσόμενα αὐτῷ*, "to serve and to do everything commanded him." For the construction with the dat., see BGU I. 261<sup>26</sup> (? ii/iii A.D.) *ἐγραψες Ἡράτι . . . ἵνα διακονέσσι (l. διακονήσῃ) ἡμῖν (l. ἡμῖν)*. The pass. is found *OGIS* 383<sup>119</sup> (middle of i/B.C.) *τοῖς τε ἐκπώμασιν οἷς ἐγὼ καθεύρωσα διακονείσθωσαν*.

### διακονία.

The very interesting parallel in Plutarch for Lk 10<sup>40</sup>, given by Field, *Notes*, p. 63, should not be missed. We are unable to quote the word from papyri before vi/A.D.: like *διάκονος* itself and the verb, it seems to have been somewhat literary except in an almost technical use, which brought it into common speech.

### διάκονος.

For the word in its general sense cf. P Flor II. 121<sup>2</sup> (c. A.D. 253) *ἐπεὶ ἔδοξεν τοῖς [δεκαπρώτοις] τὸν διάκονον Εὐ[ερ]νηαῖον ? ἐπ[ὶ] ἐνιαυτὸν χρησι[μ]εῖν ἡμῖν ?*. There is now abundant evidence that the way had been prepared for the Christian usage of this word by its technical application to the holders of various offices, as in the i/B.C. *Magn* 217, where the dedicators of a statue to Hermes are described as *κομάκτορες, κήρυκες* and *διάκονοι*. A definitely religious connotation belongs to the word in *ib.* 109 (c. B.C. 100) where the remains of a list of temple officials concludes with *μάγειρος . . . διάκονος*. For a similar combination the editor refers to *IG* IX. 1, 486 (ii/B.C.) and IV. 774<sup>11</sup> (iii/B.C.), and to these examples Thieme (p. 17 f.), from whom the above citations are taken, adds *CIG* II. 1800, where we hear of a "college" of *διάκονοι*, presided over by a *ἱερεὺς*, in the service of Serapis, Isis etc., and *ib.* 3037 where two *διάκονοι* and a female *διάκονος* (cf. Rom 16<sup>1</sup>) are associated with a *ἱερεὺς* and a *ἱέρεια τῶν δώδεκα θεῶν*.

For the Christian use of the word, see P Oxy VIII. 1162<sup>3</sup> (iv/A.D.) *πρεσβυτ[έ]ροις καὶ διακόνους*, P Flor III. 323<sup>22</sup> (A.D. 525), P Giss I. 55<sup>12</sup> (vi/A.D.) etc.

On the form *διάκων*, see Deissmann *LAE* p. 91, and add BGU IV. 1046<sup>11</sup>,<sup>24</sup> (A.D. 158). Prof. W. M. Calder tells us it is common in Anatolian inscr. It is on the same footing as *κατήγωρ* (see *s.v.* *κατήγορος*), which Thumb *Hellen.* p. 126, shows to be a natural Greek development: Radermacher *Gr.* p. 15, gives a number of parallels. It is fairly certain that *διάκονος* must be associated with *ἐγκονέω*, *ἀκονιτῆς*, and the simplex preserved in the Anthology, also in glosses such as *κόνει, σπεύδει, τρέχει* (Hesychius). The difficult *ā* (Ionic *διήκονος*) is explained by Brugmann (see Boisacq *Lex. s.v.*) by analogy of *διηνεκής* etc.





which from "Redeweise" came to be "Sprache" in general (as Ac 22<sup>2</sup>), and was finally specialized to "lokale Sprach-eigentümlichkeit": see his quotations.

### διαλιμπάνω

(as in Ac 8<sup>24</sup> D\* and syr<sup>h1</sup> mg) can be well supported from vernacular sources for other compounds. See Mayser *Gr.* pp. 402, 465, Blass-Debrunner, *Gr.* p. 59, also Thackeray *Gr.* i. p. 227, and below under ὑπολιμπάνω.

### διαλλάσσω.

With Mt 5<sup>24</sup> may be compared BGU III. 846<sup>10</sup> (ii/A.D.) (= *Selections*, p. 94) παρακα[λ]ῶσαι, μήτηρ, δ [υ]αλλάγητι μοι, and P Giss I. 17<sup>13</sup> (time of Hadrian) ὥστε διαλλάγητι ἡμῖν. Belonging perhaps to the same period as this last is the fragmentary letter in P Par p. 422, <sup>4</sup> ἥως ὁ θεός (?) σοὶ διαλλάγη. For the subst. = "reconciliation," see BGU II. 665<sup>11</sup> (ii/A.D.). The verb is found = "change," "exchange," *OGIS* 484<sup>10</sup> (ii/A.D.) τοῖς τὸ δηνάριον διαλλάσσειν βου[λ]ομένοις. Note also the middle in *Michel* 1001<sup>14</sup> (Thera, c. B.C. 200), where it is forbidden to sell the μουσεῖον or its precinct or appurtenances, μήτε καταθέμεν, μήτε διαλλάσθαι, μήτε ἐξαλλοτριῶσαι τρόπωι μηθενί.

### διαλογίζομαι.

The verb and its derivative noun are conspicuous in Egyptian documents to describe the *conventus*, the judicial "circuit" of the Praefect. The subject has been exhaustively treated by Wilcken, *Archiv* iv. p. 368 ff. His researches are now supplemented and in one important respect modified by a new document, P Ryl II. 74 (A.D. 133-5), the introduction to which gives a sufficient account of the matter. Hunt shows there that the main object of the Praefect's proposed journey south "was judicial, i.e. that he had meant to hold a *conventus* somewhere in southern Egypt." Thebes becomes thus, according to the new evidence, a probable assize town, visited not annually, but as business demanded. For the verb in this sense cf. P Ryl I. c. 8 νυνεὶ δὲ διαλογίζομαι τὴν Θηβαῖδα καὶ τοὺς ἑπτὰ νομούς κατὰ τὴν [συνήθειαν, P Oxy. III. 484<sup>24</sup> (A.D. 138) ὅπου ἐὰν ὁ κράτιστος ἡγεμὼν Αὐτίδιος Ἡλιδωροσὲ π' ἀγαθὸν τὸν νομὸν διαλογίζηται ἢ δικαιοδοτῇ, "wherever his highness the praefect Avidius Heliodorus holds his auspicious court for the nome or administers justice" (Edd.). (Cf. ὅπου ἐὰν τὸν τοῦ νομοῦ διαλογισμὸν [ἢ] δικαιοδοσίαν ποιή[σῃ, P Lond 358<sup>19</sup> (c. A.D. 150) (= II. p. 172).) Similarly P Oxy IV. 709<sup>4</sup> (c. A.D. 50), where again the verb takes names of districts judicially visited in the accus. In Vettius Valens p. 245<sup>26</sup> ἐκ τοῦτων δεῖ διαλογίζεσθαι τὰς δὲ (omit) αἰρέσεις the verb is apparently transitive, with the meaning "discuss," which is not far from the legal sense described. No instance of the verb in this sense can be quoted from the NT, where the reference is always to "inward deliberation or questioning," but see s.v. διαλογισμός.

### διαλογισμός.

The *judicial* reference of this word (see s.v. διαλογίζομαι) might perhaps be directly recognized in Jas 2<sup>4</sup>, "judges who give corrupt decisions." It adds point to such NT passages as Phil 2<sup>14</sup> χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 1 Tim 2<sup>8</sup>

χωρὶς ὀργῆς καὶ διαλογισμῶν, where the thought of outward disputing and discussion is uppermost. So BGU I. 101<sup>13</sup> (ii/A.D.) τῷ διεληλυθότι διαλογισμῷ ἐδικάσατο, *ib.* 226<sup>22</sup> (A.D. 99) ὅταν ὁ κράτιστος ἡγεμὼν Πομπήιος Πλάντας τὸν τοῦ νομοῦ διαλογισμὸν ποιῆται πρὸς τὸ τυχὴν με τῆς ἐπὶ σοῦ βοηθείας, P Tebt I. 27<sup>35</sup> (B.C. 113) ἐπὶ τοῦ συσταθέντος πρὸς σὲ διαλογισμοῦ, "at the inquiry instituted against you." Add the heading ὁ διαλογισμὸς of P Oxy II. 294 (A.D. 22) (= *Selections*, p. 34) with reference to the hearing of a particular case, and P Fay 66<sup>2</sup>, <sup>4</sup> (A.D. 185 or 217), where we read of fines imposed as the result of an official inquiry —ὑπὲρ ἐπιτι(μου) διαλογισμοῦ: also P Oxy IV. 726<sup>12</sup> (A.D. 135), *ib.* VII. 1032<sup>21</sup> (A.D. 162), P Tebt II. 407<sup>12</sup> (? A.D. 199), etc. In P Leid B<sup>1</sup>. 13 (B.C. 164) the Twins at the Serapeum in Memphis make petition to Philometor for maintenance ὡς γ[ρ]απτὸν ἐστὶν ἐν τοῖς ἀρχαίοις διαλογισμοῖς, where the noun presumably represents the "original decisions" or "agreements" made when they took office. In P Par 62<sup>14</sup>. 13 (ii/B.C.) ὁ δὲ διαλογισμὸς τῆς ἐγλήψεως συσταθῆσεται πρὸς αὐτοὺς κατὰ μῆνα, ἐκ τῶν πιπτόντων ἐπὶ τὴν τράπεζαν, the word = "rationum relatio, depositio": see Witkowski's note, *Expp.* 2. p. 52. Similarly in P Rev L 17<sup>17</sup> τῶν δὲ διαλογισμῶν οὓς ἄν ποιή[σῃ]ται ὁ οἰκονόμος πρὸς τ[ο]ύς τὺς ὧνδ' ἔχοντας πάντων ἀντίγραφα ἐκάστω[ι] τῶν κοινων[ῶ]ν παραχρῆμα δότω σφραγισάμενος αὐτόν: see Mayser's list of reff., *Gr.* p. 437. We have no citations for the meaning "thought," "cogitation," common in LXX and NT, nor for "dispute," though this lies near to the idea of argument in court. But the former is not "peculiar to Biblical Greek," as is implied by Hatch *Essays*, p. 7f.: cf. φροντίδες καὶ διαλογισμοί in [Plato] *Axiochus* (p. 367A) and other citations in LS.

### διαλύω.

Nearest to its one appearance in NT—Ac 5<sup>38</sup>, of the dispersal of a horde of rebels—is the use in BGU III. 1012<sup>12</sup> (? B.C. 170) ἵνα οὖν μὴ συμβῇ διαλυθῆναι αὐτά (sc. τὰ πρόβατα). Cf. also *Michel* 1001<sup>14</sup>. 6 (c. B.C. 200) where it is forbidden to make any proposal ὡς δεήσει διαλύσαι τὸ κοινὸν εἰ τὰς θυσίας τὰς προγεγραμμένας, "to break up the society or (intermit) the aforementioned sacrifices"—there is a slight zeugma. Still parallel to *dissolvere* is the frequent use in the Paris papyri in connexion with λιμός—12<sup>23</sup> (B.C. 157) ὅπως μὴ ὑπὸ τῆς λιμοῦ δι[αλύ]ω: here note the intransitive use, as in P Leid E<sup>13</sup> (ii/B.C.) ἡμεῖς δ' ἐν τῷ ἱερῷ μεταξὺ διαλύωμεν καὶ τῷ λειμῷ κινδυνεύομεν τὸ ἱερὸν ἐγλιπεῖν—see *Proleg.* p. 159. So P Par 22<sup>21</sup> (ii/B.C.) ὥστ' ἂν κινδυνεύειν τῷ λιμῷ διαλυθῆναι, 26<sup>9</sup> (petition of the Serapeum Twins—B.C. 163-2) (= *Select'ons*, p. 14) ὡς ἂν ὑπὸ τῆς λιμοῦ διαλυόμεναι, and 38<sup>28</sup> (B.C. 162) καὶ μὴ διαλύωμαι τῷ λιμῷ. Another kindred use is that in P Strass I. 20<sup>10</sup> (iii/A.D.) ἔδοξεν ἡμῶς δίκας μηκέτι λέγειν, ἀλλὰ φίλῃ μᾶλλον τὰς . . . 15 letters . . . ] στάσεις διαλύσασθαι. Not far away is P Hib I. 96<sup>5</sup> (B.C. 259) ὁμολογοῦσιν διαλεῖσθαι πρὸς ἀλλήλους πάν[τα] τὰ ἐγκλήματα, "settled all the claims" (Edd.). Διάλυσις is similarly used with reference to debts, P Oxy I. 104<sup>20</sup> (A.D. 96), *ib.* VII. 1034 introd. (ii/A.D.). In P Hamb I. 25<sup>6</sup> (B.C. 238) αὐτοὺς διαλύσαι, δ. = "reconcile." So P Magd 42<sup>12</sup> (B.C. 222) μά(λιστα) διάλυσον αὐτούς: εἰ δὲ μ[ή], ἀπό(στεilon) ὅπως ἐπὶ τῶν λα(οκριτῶν) δι(ακριθῶσιν)—it is the endorsement of the king upon a



petition. In P Leid W<sup>xxii.27</sup> (ii/iii A.D.) *ὡς δὲ ἐν τῷ Νόμῳ διαλύεται Ἀβραϊστί*, “*uti vērō in Lege (Moïsis) (sic!) solvitur (nomen) Hebraice*” (Ed.), it is used apparently to denote the resolution of the patriarchs’ names into magical combinations of letters.

### διαμαρτύρομαι.

Nägeli, p. 24, gives this among Ionic words in the Κοινή, on the strength of its meaning *besorgen, versichern*, in Attic, but *ermahnen* in the Hellenistic of Paul. But “solemn and emphatic utterance” seems to be the note of NT use throughout; and this is not far from the sufficiently Attic Demosthenes, as *Callicles* 4 (p. 1273) οὐδ’ ἀπηγόρευσεν οὐδὲ διαμαρτύρατο, “he neither forbade it nor formally protested” (Sandys & Paley—see their note). The verb occurs in P Petr II. 2 (1)<sup>12</sup> (B.C. 260–59) ἡμῶν διαμαρτυρομένων αὐτόν, *ib.* 37 right col.<sup>6</sup> (iii/B.C.) with fragmentary context: note that in the former it seems to have *acc. pers.* See Milligan’s note, *Thess.* p. 51. From a much later period we may quote BGU III. 836<sup>7</sup> (time of Justinian) διαμαρτύραντο δὲ ἡμᾶς ἐγγράφως διὰ τοῦ λογιστάτου ἐκδίκου κτλ. For the subst. διαμαρτυρία, see P Lond 483<sup>72</sup> (A.D. 616) (= II. p. 328), BGU II. 669 *verso*<sup>1</sup> (Byz.).

### διαμένω.

P Tebt I. 27<sup>40</sup> (B.C. 113) ἐν τῇ αὐτῇ ταλαιπωρίᾳ διαμένεις οὐδαμῶς τὰ κατὰ τὸ δέον (pap. διον) κεχειρισμένα διαρωθώμενος, “you still continue in the same miserable course with no improvement whatever in your improper procedure” (Edd.), P Oxy II. 237<sup>viii.40</sup> (A.D. 186) ἵνα δ’ [ο]ὖν β[ε]β[η]αία τε καὶ εἰς ἅπαν διαμένη τῶν διαστρωμάτων ἡ χρήσεις, “in order that the use of the abstracts may become secure and permanent” (Edd.), P Fay 135<sup>10</sup> (iv/A.D.) σπουδάσων πληρῶσαι ἵνα ἡ φιλία διαμένη μετ’ ἀλλήλων, “make haste to pay, in order that we may remain on good terms with each other” (Edd.), and from the inscr. *Syll* 194<sup>31</sup> (B.C. 286–5) διὰ τοῦ ἔμπροσθεν χρόνου διαμεμενηκότας αὐ[τῶι, *ib.* 520<sup>8</sup> (B.C. 281–0) διέμειναν πάντες εὐτακτοῦντες καὶ πεπιθόμενοι τοῖς τε νόμοις καὶ τῷ πᾶσι κοσμητέϊ. For the subst. we may cite the common formula of a vow for the Emperor’s salvation, as BGU II. 362<sup>iv.12</sup> (A.D. 215) ὑπὲρ σωτηριῶν καὶ αἰώνου διαμονῆς τοῦ κυρίου ἡμῶν Αὐτοκράτορος Σεουή[ρου] Ἀντωνίνου, and a corresponding inscr. from Saghir, the religious centre of the Imperial estates near Pisidian Antioch—ὑπὲρ τῆς Κυρίων τύχης καὶ [ν]ίκης καὶ αἰωνίου διαμονῆς καὶ τοῦ σύνπαντος αὐτοῦ οἴκου σωτηρίας ἀνέστησαν Ξένοι Τεκμορεῖοι Τύχην χάλκεον, “for the fortune and victory and eternal continuance of our Lords and the salvation of his whole household the (association of coloni called) ‘Guest-friends of the Symbol’ dedicated a bronze (statue of) Fortune” (Ramsay *Studies in the Eastern Roman Provinces*, p. 333 f., and *Recent Discovery*, p. 193 f.).

### διαμερίζω.

For διαμερίζω εἰς, as Lk 22<sup>27</sup>, cf. P Lond 982<sup>4</sup> (iv/A.D.) (= III. p. 242) διαμερίσασμεν εἰς ξαντούς.

### διανέμω.

*OGIS* 383<sup>155</sup> (middle of i/B.C.) τοῖς δὲ λοιποῖς χάριν ἐμὴν εἰς ἐλευθέραν ἡδονὴν διανέμων, *ib.* 493<sup>31</sup> (ii/A.D.) διανέμειν τοῖς πολέταις . . . ἐκ τῶν δημοσίων τ[ῶν] εἰς θυσίας

κτλ., and for the subst. *ib.* 335<sup>137</sup> (ii/i B.C.). The verb is restored in CP Herm 8<sup>ii.9</sup> καὶ ταῦτα πάν[τα] ποιήσαντες διενε[μ]αντο τὸ ἀργύριον.

### διάνοια.

P Petr II. 13 (19)<sup>12</sup> (B.C. 258–3) τοῦτο εἴχε (I. τοῦτο δὲ ἔχε) τῇ δια[νο]ίᾳ, ὅτι οὐθέν σοι μὴ γενηθῇ λυπηρόν “keep this in mind, that you will never be allowed to have anything to distress you.” *Syll* 300<sup>43</sup> (B.C. 170) γράμματα ἀποστέλλαι ἔδοξεν, ὅπως περὶ τούτου τῇ δι[αν]οίᾳ προσέ-  
χῃ: Viereck (*SG* p. 15) re-translates this *litteras dari censuerunt ut de ea re animadverteret*. Διάνοια is accordingly a fair equivalent to the Latin *animus*. The word is found on the Rosetta Stone, *OGIS* 90<sup>35</sup> (B.C. 196) βωμοὺς ἰδρύσατο τὰ τε προσδεόμενα ἐπισκευῆς προσδιορθώσατο ἔχων θεοῦ εὐεργετικὸν ἐν τοῖς ἀνέκου[σιν] εἰς τὸ θεῖον διάνοιαν. Another interesting inscription shows a curious contact with the LXX. *Syll* 891 (ii/A.D.) mostly consists of curses on any one who may disturb the grave on which they are inscribed. Opening hopefully with ἐπικατάρατος ἔστω, they go on with a quotation of Deut 28<sup>22</sup> πατάξαι τοὺς ἀνέμοφθορίᾳ, followed by ver. 28 παραπληξίᾳ τοὺς διανοίας. The inscr. proves to have been ordered for a pagan, but composed by a proselyte to Judaism. The noun figures in other imprecatory literature. So Wünsch *AF* 1<sup>10</sup> (i/ii A.D.) ἀναθεματίζομεν σῶμα, πνεῦμα, ψ[υ]χὴν, [δι]άνοιαν, φρόνησιν, αἴσθησιν, ζῆλον, [καρδ]ίαν λόγους Ἐκατικίους ὀρκισμ[ασ] τε Ἀβραϊκοῖς (i. e. “Hebrew”), *ib.* 4<sup>23</sup> (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν [τ]ὴν δι[ά]νοιαν παντὶ ἀνθρώπῳ χαρισάμενον, *ib.* 35 βασάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν ἵνα μὴ νοώσιν τί π[ο]ιώσιν.

For the neutral sense of διάνοια (as Col 1<sup>21</sup>) we may cite Epict. iii. 22. 20 νῦν ἐμοὶ ὕλη ἐστὶν ἡ ἐμὴ διάνοια, ὡς τῷ τέκτονι τὰ ξύλα, ὡς τῷ σκυτεῖ τὰ δέρματα. The subst. is very common in Aristaeas, and the verb occurs *ter*, e. g. 56 σεμνῶς ἅπαντα διανοοῦμενος.

### διανυνκτερεύω.

A new literary reference for this NT ἄπ. εἰρ. (Lk 6<sup>12</sup>) may be cited from the Greek original of the history of the Trojan War assigned to Dictys Cretensis, P Tebt II. 268<sup>73</sup> (early iii/A.D.) διανυνκτερεύσ[α]ς after a lacuna, followed by τὰς πᾶσας ἡμέρας again with a lacuna.

### διανύω.

For δ. with the accus., as in Ac 21<sup>7</sup>, cf. Vettius Valens pp. 81<sup>27</sup>, 109<sup>4</sup>, 330<sup>9</sup> πόνους διήνυσσα. In *ib.* p. 58<sup>17</sup> the verb is intransitive = *vivere*. The simplex appears in CP Herm 119 *verso*<sup>iii.4</sup> (A.D. 260–8) πάντα ἡμῖν κατ’ εὐχὴν ἡνυσται: the passage does not strongly taste of vernacular.

### διαπεράω.

P Flor II. 247<sup>8</sup> (A.D. 256) ἔστ’ ἂν διαπεράσῃ τὸ Χθώ. P Leid W<sup>vii.24</sup> (ii/iii A.D.) διαπεράσεις τὸ πέρα.

### διαπλέω.

Montgomery (*Exb* VIII. ix. p. 357) translates διαπλεύσαντες in Ac 27<sup>5</sup> “having run across the gulf” between Cilicia and Pamphylia, and notes that the verb “probably implies that at this point a favourable shift of wind enabled

them to make a straight course across a stretch of open water (πέλαγος) instead of hugging the shores of the bight." The verb occurs with the same object in *Kaibel* 642<sup>13</sup> (iii/iv A.D.) καὶ πέλαγος διέπλε[υ]σε: see also LS.

### διαπύνεω.

For δ., as in Ac 4<sup>2</sup>, 16<sup>18</sup>, cf. P Oxy IV. 743<sup>22</sup> (B.C. 2) ἐγὼ ὅλος διαπον[ο]ῦμαι, "I am quite upset" (Edd.). For the verb in its more ordinary sense of "work laboriously," see Arist. 92 πάντες γὰρ αὐτοκελεύσως διαπονοῦσι πολλῆς γινομένης κακοπαθείας.

### διαπορεύομαι.

Aristeas 322 concludes his letter by assuring Polycrates that if he discovers anything else worthy of narration he will set it forth—ἵνα διαπορευόμενος αὐτὰ κομίζῃ τοῦ βουλήματος τὸ κάλλιστον ἔπαθλον, "in order that in the perusal thereof thou mayst win the fairest reward for thy zealous desire" (Thackeray). BGU IV. 1116<sup>11</sup> (B.C. 13) τοῦ δι[α]πορευομένου μηνός, and so 1136<sup>5</sup> (c. B.C. 11), "the month now current." P Leid W<sup>viii</sup>. 19 (ii/iii A.D.) αὐτὸς γὰρ ὁ Αἰὼν Αἰῶνος, ὁ μόνος κ.α.λ. ὑπερέχων, ἀθώρητος διαπορεύεται τὸν τόπον.

### διαπραγματεύομαι.

With the perfective compound διαπραγματεύσαντο in Lk 19<sup>15</sup> = "gained by trading" (see *Proleg.* p. 118) cf. the use of συμπραγματεύομαι in *Syll* 241<sup>17</sup> (ii/B.C.) ἔδωκε δὲ καὶ ἐπιστολὰς τοῖς πρεσβυταῖς εἰς Πολύρην πρὸς τοὺς φίλους, ὅπως συνεπραγματεύωνται μετ' αὐτῶν περὶ τῶν συμφερόντων, *ib.* 245<sup>9</sup> (second half iii/B.C.) τοῖς ἀποσταλῆσι σιτώναις ὑπὸ τῆς πόλεως εἰς Δῆλον συνεπραγματεύθη πάντα προθύμως.

### διαπρίω.

The literal sense of this word is seen in *Syll* 587<sup>160, 304</sup> (B.C. 329–8), *Michel* 594<sup>107</sup> (B.C. 279) ξύλον διαπρίσαντι Θεοδήμῳ. For the subst. cf. the Delphic inscr. in *BCH* xxvi. p. 92<sup>8</sup> ξύλον [Μ]ακεδον[ικῶν με]σόδμῶν διαπρίσω[ι]ος: Herwerden compares διαπρίωτος in Hippocrates.

### διαρπάζω.

P Lond 35<sup>21</sup> (B.C. 161) (= I. p. 25) ὁ δὲ βασιλεὺς ἀποδέδο[κε τ]ὴν σὺνταξιν διαρπάζεται δὲ ὑπὸ τῶν προ[ε]στι-κότων τῶν ἱερῶν. *Cagnat* IV. 1029<sup>18</sup> (c. B.C. 85) διαρπασάν[των] δὲ καὶ τὰ [σ]κεύη τῶν σ[ω]μάτων (= slaves) κα[ὶ] τῶν ἐν τῷ χωρίῳ [καὶ] τοῖς περι[κ]ειμέν[οι]ς τόποις. For the subst., *Syll* 259<sup>10</sup> (B.C. 279) ἐπὶ διαρπαγαῖ τῶν τοῦ [θ]εοῦ χρημάτων.

### διαρρηγγνυμι.

P Lips I. 37<sup>19</sup> (A.D. 389) τὴν ἐπικιμένην α[ν]τοῦ ἐ[σ]θῆτα διαρ[ή]ξαντες ἀφ[ε]λ[αν]τ[ο]ν.

### διασαφέω.

For this verb, common in the earlier papyri, we may cite P Eleph 18<sup>3</sup> (B.C. 223–22) κ[α]λῶς ποιήσεις διασαφῆσας ἡμῖν, ὅπως ἐπιτελέσωμεν κτλ., P Lond 42<sup>8</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 9) ἐπιστολὴν . . . ἐν ᾗ διεσάφεις εἶναι ἐν κατοχῇ ἐν τῷ Σαραπίῳ, P Par 42<sup>10</sup> (B.C. 156)

διασάφισόν μοι, *ib.* 45<sup>3</sup> (B.C. 153) ἃ σ[ο]ι οὐ δεδύνηται διασαφῆσαι διὰ τοῦ ἐπιστολίου, P Grenf II. 33<sup>11</sup> (B.C. 100) περὶ τοῦ διασαφουμένου μέρους γῆς, and from the inscriptions *Syll* 790<sup>87</sup> (i/B.C.) ἐν τῷ ψηφίσματι διασαφείται τῷ κεκ[υ]ρωμένῳ περὶ τοῦ [μαν]τείου ἐφ' ἱερέως Κρίνωνος. If we may judge from the contrast between papyri B.C. and A.D., the verb went out of common vernacular use during the NT period, which would account for the curious fact that only one NT writer (Mt) uses it at all. It occurs however five times in Vettius Valens.

### διασεῖω.

P Tebt I. 41<sup>10</sup> (c. B.C. 119) ἐτέρων γυναικῶν διασεῖω gives us an early example of the Hellenistic use = "extort." It takes the (ablative) genitive here, if the cases of a very muddled scribe are to be regarded as deliberate: in Lk 3<sup>14</sup> and many other places it has the accusative, e.g. P Par 15<sup>37</sup> (B.C. 120) χάριν τοῦ διασεῖσαι αὐτοὺς καὶ εἰς βλάβας περιστῆσαι. With the Lukan passage, cf. P Oxy II. 240<sup>6</sup> (A.D. 37) where we have an oath by a κωμογραμματεὺς that he knows of no villager διασεσσεῖσθ[εν] . . . ὑπὸ . . . στρατιώτου. This unknown soldier might have come almost fresh from the Baptist's exhortation! For the same combination of verbs as in Lk 1. c., see P Tebt I. 43<sup>28</sup> (B.C. 118) συκοφαντηθῶμεν διασεῖσθ[εν] (i. διασεσσεῖσθ[εν]), "be subject to false accusations and extortions." Other examples of the verb are P Oxy II. 284<sup>5</sup> (c. A.D. 50) διασεῖσθ[εν] ὑπὸ Ἀπολλοφάνους, *ib.* 285<sup>13</sup> (c. A.D. 50) διέσισέν με ἄλλας δραχμὰς τέσσαρας, both referring to extortions by the same tax-collector: cf. also the editor's note to P Giss I. 61<sup>10</sup> (A.D. 119), where a number of references are collected, and P Leid G<sup>15</sup> σκυλλόμενος δὲ καὶ [δια]σεῖόμενος παρ' ἑκαστον, where the editor regards σκύλλω as the wider term—"de omni vexatione universe," while those are said διασεῖω "qui minis, aliave ratione illicite alicui pecuniam vel simile quid extorquent." A rather more general meaning is suggested by P Tor. I. 1<sup>viii</sup>. 13 (B.C. 116) (= *Chrest.* II. p. 38) ὑπολαμβάνοντα εὐχερῶς διασεῖωσιν τοὺς ἀντιδικούς, "confisum se facile concussurum adversarios," as Peyron renders; but "browbeat, intimidate" seems more appropriate than "blackmail." The combination of Lk 3<sup>14</sup> is repeated with nouns in P Tor I. 1<sup>v</sup>. 1 (B.C. 116) ἐπὶ τῇ πάσῃ συκοφαντίᾳ καὶ διασεῖσθ[εν], P Tebt I. 43<sup>38</sup> (B.C. 118) συκοφαντίας τε καὶ διασεῖσθ[εν] χάριν, "for the sake of calumny and extortion" (Edd.). A form διάσεσις occurs in *ib.* 41<sup>30</sup> (c. B.C. 119) πρὸς τῇ[ν] διασεῖσει.

### διασκορπίζω.

BGU IV. 1049<sup>7</sup> (a deed of sale—iv/A.D.) ἐν ᾧ φύν[ι]κες (i. φοίνικες) διεσκορπισμένοι κτλ. The verb is found with reference to the broken bread of the Eucharist in Didache 9<sup>4</sup>: ὥσπερ ἦν τοῦτο κλάσμα διεσκορπισμένοι ἐπάνω τῶν ὀρέων καὶ συναχθὲν ἐγένετο ἐν, οὕτω συναχθῆτω σου ἡ ἐκκλησία κτλ. The subst. is found P Tebt I. 24<sup>55</sup> (B.C. 117) ὑπὸ διασκορπισμὸν τὰ τῆς φορολογίας ἀγάγων, "they might produce the dispersal of this revenue" (Edd.).

### διασπάω.

*Syll* 510<sup>11</sup> (ii/B.C.) οἱ δὲ λαχόντες διαιρέτωσαν καθ' οὓς ἀν' ἑκαστοὶ τόπους λάχωσιν μὴ διασπῶντες μήτε τὰ τοῦ

τοκιστοῦ μέρη μήτε τὰ τοῦ γεωργοῦ, ἀλλὰ τὰ μέρη τέμνοντες συνεχῇ ἀλλήλους.

### διασπείρω.

The verb is found in a list of persons subject to the poll-tax, P Lond 259<sup>73</sup> (Roman) (= II. p. 38) διασπαρμένα διὰ τῶν τοῦ ἑγ (ἔτους) ἐγκεφαλαιω(μάτων). We have no citations for the noun διασπορά, but it occurs in Plutarch.

### διαστέλλω.

The verb is common = "enjoin, give instructions to," e.g. P Hal I. 7<sup>6</sup> (B.C. 232) Π[τολεμαίω] δὲ διὰ[σ]τελλαι, εἴπερ μὴ τὸν βυβλιαφόρον καὶ τὸν ἔφοδον ἐκπέπει[κα]ς, "give instructions to Ptolemaeus, in case you have not persuaded the letter-carrier and the post-controller," P Par 26<sup>23</sup> (B.C. 163-2) (= *Selections*, p. 16) ἡμῶν δὲ τοῖς δέουσι θλιβομένων καὶ Ἀχομαρρῇ μὲν τῷ ἐπιστάτῃ τοῦ ἱεροῦ πλεονάκι διεστάλμεθα ἀποδιδόναι ἡμῖν, "when we were being crushed by our wants, we often made representations even to Achomarres the supervisor of the temple to give us (our rights)," *ib.* 63<sup>vii.19</sup> (B.C. 165) διεστάλμεθα τοῖς ἄλλοις ἐπιμεληταῖς καὶ ὑποδιοικηταῖς ταῦτά, etc. In P Rein 7<sup>20</sup> (P.B.C. 141) διασταλέντος, "it having been ordered" in the contract (συμβολαίω), is followed by the acc. and the infin.: in the NT we have the equivalent ἵνα construction. P Lond 44<sup>17</sup> (B.C. 161) (= I. p. 34) καὶ τὴν μὲν θύραν τοῦ ἱεροῦ προφθάσαντός μου καὶ κλείσαντος, μετὰ κραυγῆς τε διαστελλομένου μεθ' ἡσυχίας ἀναλύειν οὐδ' ὡς ἀπεχώρουν, "I shouted to them to go away quietly." The same petitioner uses the active in *ib.* 45<sup>29</sup> (p. 36) a year later, ὅπως ἀνακαλεσάμενος τοὺς προειρημένους διαστελῇ ταῦτοις μηκέτι εἰσδιζέσθαι εἰς κτλ. We might further quote P Ryl II. 113<sup>14</sup> (A.D. 133), where δίστειλαντό μοι is rendered "served a summons upon me" (Edd.). Quite distinct is the meaning in P Amh II. 40<sup>5</sup> (ii/B.C.), showing how the best land in a glebe had been "separated" by a Greek for the use of some compatriots—διεσταλμένος ἀπὸ τῆς γῆς τὰς κρατίστας (ἀρούρας) καὶ καὶ μεμισθωμένος τοῖς τῶν Ἑλλήνων: this agrees with the use of the noun διαστολή in the NT, see *s.v.* Cf. also Aristes 152 ἡμεῖς δ' ἀπὸ τούτων διεστάλμεθα, where Thackeray (*Transl.* p. 32) remarks that διαστᾶν "seems here to combine the two senses of 'to distinguish' and 'to command,' with a reference to Lev 10<sup>10</sup>, 11<sup>47</sup>." Finally we find διαστᾶν almost a *term. tech.* in orders for payment in kind, P Oxy I. 88<sup>5</sup> (A.D. 179) διαστελλαιτε ἀφ' ὧν ἔχετε τῶν γυμνασιάρχων ἐνθέμα[τι] πυροῦ γενήματος τ[ο]ῦ δ[ι]ε[λ]θόν[τ]ος ἰθ' ἔτους ἀρτάβας ἐξήκοντα, "pay from the past 19<sup>th</sup> year's store of wheat belonging to the gymnasiarchs and deposited with you sixty artabae" (Edd.), so *ib.* III. 516<sup>8</sup> (A.D. 160), P Lips I. 112<sup>2</sup> (A.D. 123), 113<sup>3</sup> (A.D. 127 or 128) etc. *Ostr.* 1164 (ii/iii A.D.) shows it in the formula of a cheque, διαστᾶν ἐκ τοῦ ἐμοῦ θέματος εἰς ὄνομα Δουκιλλάτος.

### διάστημα.

The word is found in the astronomical papyrus P Par 1<sup>381</sup> (ii/B.C.) ὁ τῶν ἐπιτολῶν καὶ δυσμῶν χρόνος ἔνεστιν ἐν τῷ τῆς ἡμέρας καὶ νυκτὸς διαστήματι, cf. 433, 491. See also P Oxy VI. 918<sup>v.15</sup> (a land survey—ii/A.D.) ἀνὰ μέσον

οὔσης διώρυχο(ς) καὶ ἱκανοῦ διαστήμα(ος), P Giss I. 40<sup>ii.15</sup> (edict of Caracalla) μετὰ τ[ὸ] π[α]ληφθῆναι τὸ τοῦ χρεῖνου διάστημα, P Ryl II. 207 (a) 27, 31 (ii/A.D.) μετὰ διάστημα, of space: on the shortening of η to ε, irrespective of etymology (which would have produced α) see *Proleg.* p. 46.

### διαστολή.

We are unable to illustrate the NT use of this word (cf. also Exod 8<sup>23</sup>) = "distinction," "difference" (see under διαστᾶν), but the subst., like the verb, can be freely quoted in the sense of "injunction," "notification," "memorandum." P Tebt I. 24<sup>45</sup> (B.C. 117) ἀκούσθως ταῖς δεδομέναις (L.—ais) δι' αἱ[τῶν] διαστολῶν (L.—ais), "in accordance with the memoranda given by them" (Edd.), *ib.* 34<sup>13</sup> (c. B.C. 100) γράφω σοι δὲ διαστολῶν αὐτοῖς δοῦναι, "I am therefore writing to you to give their instructions" (Edd.), P Oxy IV. 743<sup>28</sup> (B.C. 2) διαστολῶν δεδομένων, "*praecepta*" (Witkowski<sup>2</sup>, p. 130), *ib.* I. 68<sup>33</sup> (A.D. 131) ἀρκουμένου μου τῇδε τῇ διαστολῇ ὡς καθήκει, "since I am ready to abide by the present memorandum, as is right (?)" (Edd.). Cf. also the corresponding use of τὸ διαστολικόν of an official "notification" or "writ," in this last papyrus<sup>33</sup>, *et saepe*. The noun, like διαστᾶν, is also frequent with reference to payments, e.g. P Tebt II. 363<sup>1</sup> (early ii/A.D.) διαστολῆς μετρήματος Τεβτύνως, "statement of a payment in kind at Tebtunis," *ib.* 395<sup>20</sup> (A.D. 150) ἀγγέλλω[μεν] διαστολῆς (ἡς?), with reference to the copy of a banker's receipt: cf. the use of the rare word διαστολεύς in P Rein 53<sup>6</sup> (iii/iv A.D.). See also Wilcken *Ostr.* i. p. 638.

### διαστρέφω.

For the use of δ. in Phil 2<sup>15</sup> Lightfoot cites Epict. iii. 6, 8 οἱ μὴ παντάπασι διεστραμμένοι τῶν ἀνθρώπων (cf. i. 29. 3). Kennedy (*EGT ad. l.*) aptly compares the Scotch expression "thrawn," "having a twist" in the inner nature. The subst. occurs in the vi/A.D. P Oxy VIII. 1165<sup>5</sup> where one advocate writes to another exposing—διὰ τοὺς γεωργούς μου τοὺς ἐν τῷ Ἀμούλῃ ἐν τοιαύτῃ διαστροφῇ γενέσθαι, "because my cultivators at Amoules have been put to such straits" (Ed.).

### διασώζω.

P Lille I. 17<sup>18</sup> (iii/B.C.) ἀπόστολον. αὐτῷ τινά, ἵνα διασωθῇ ὁ σίτος ὁ παρ' ὑμᾶς, P Vat A<sup>6</sup> (B.C. 168) (= Witkowski<sup>2</sup>, p. 65) κομισάμενος τὴν παρὰ σοῦ ἐπιστολήν, ἐν ᾗ διεσάφεις διασεσῶσθαι ἐγὼ μεγάλων κινδύνων, P Par 29<sup>4</sup> (B.C. 161-0) διασωθεὶς κατὰ τὸ δίκαιον ἐκ τῶν ἔξωθεν τόπων, BGU I. 332<sup>7</sup> (ii/iii A.D.) ἐχάρην κομισαμένη γράμματα, ὅτι καλῶς διεσώθητε, *ib.* 341<sup>13</sup> (ii/A.D.) (as restored in Preisigke p. 40) ὅσοι μὲν τελῶς δ[ι]εσπασθῶσιν πρὸς τοὺς ἰδι[ο]ύς κατέφυγον. See also the iv/A.D. Christian letter, P Oxy VI. 939<sup>8</sup> ἡμῖν ἵλεως ἐγένετο [καὶ] ταῖς εὐ[χαῖς] ἡμῶν ἐπένευσεν διασώσας ἡμῖν [τὴν] ἡμῶν κυρίαν, "He was gracious to us and inclined His ear to our prayers by preserving for us our mistress." Add from inscr. *Syll.* 490<sup>15</sup> (iii/B.C.) ἀλλ' ὁμοίως περὶ πάντα[ς] τὸς [τ]ας [σπουδ]άζων διέσωσε πολλούς. In connexion with 1 Pet 3<sup>20</sup>, where it describes Noah's being "safely brought into" the Ark, it is worth noting that Josephus uses the verb about Noah, in *c. Apion.* i. 130 περὶ τῆς λάρνακος, ἐν ᾗ Νῶχος . . . διεσώθη.



διαταγή.

Deismann (*LAE*, p. 86 ff.) has shown how completely the new evidence sets aside the statement by Grimm (but cf. Thayer, p. 694) that this is "purely" a biblical and ecclesiastical word used for the Greek *διάταξις*. Thus P Oxy I. 92<sup>3</sup> (an order for a payment of wine—? A.D. 335) Ἀμεσούτω ἱπποιάτρῳ ἐκ διαταγ(ῆς) οἴνου κεράμιον ἐν γέρον, *ib.* 93<sup>2</sup> (A.D. 362), and P Fay I 33<sup>4</sup> (iv/A.D.) ἀπέστειλα τὸν οἰκ[ον]όμον . . . ἵνα τὴν διαταγὴν τῆς τρύγης ποιήσῃται, "I have sent to you the steward to make arrangements about the vintage" (Edd.). From inscr. we may quote *Cagnat* IV. 661<sup>17</sup> (A.D. 85), where the διαταγή of T. Praxias of Acmonia appears in his will; *ib.* 734<sup>12</sup>, providing that no one shall be buried in the tomb παρὰ γνώμην τοῦ Ρούφου ἢ διαταγῇ, and similarly *ib.* 840<sup>3</sup> εἰ τις παρὰ τὴν διαταγὴν τὴν ἐμὴν ποιήσῃ, which the editor glosses as "excerptum testamenti, relati in tabularium civitatis." For this specialized meaning of "testamentary disposition," Deismann, *LAE*, p. 87, cites this last inscr. (from Hierapolis), and refers to the Pauline use of ἐπιδιατάσσεσθαι in Gal 3<sup>15</sup>.

For the difficult εἰς διαταγὰς ἀγγέλων in Ac 7<sup>53</sup> Nestle (*Exp T* xx. p. 93) cites the Heb. יְהוָה or יְהוָה, "through the hand" or "hands" (*i. e.* the mediation) of angels, and compares the LXX διὰ χειρὸς Δαυὶδ = Heb. יְהוָה יְהוָה in 2 Chron. 23<sup>18</sup> (Vg. "juxta dispositionem David")—a view confirmed, he adds, by the Syriac version which has יְהוָה with the addition of כְּמַלְאכָא, "the command."

διάταγμα

was in Imperial times the technical term for an "edict," see e. g. P Giss I. 40<sup>ii.8</sup> (A.D. 212) where Caracalla refers to the words προτέρου διατάγματος, in which his χάρις had been displayed: cf. also P Oxy VIII. 1100<sup>21</sup> (A.D. 206), 1101<sup>1</sup> (A.D. 367–70) of the edicts of Praefects, and numerous *exx.* in *OGIS*, as 458<sup>21</sup> (c. B.C. 9) κατὰ τε τὸ Παύλου Φαβίου Μαξίμου τοῦ ἀνθυπάτου διάταγμα. The word is used of a "testamentary disposition" in P Oxy X. 1282<sup>27</sup> (A.D. 83) καὶ δ' ἐθετο ὁ Παποντῶς ὅποτε περιῇν διάταγμα, "in accordance with the disposition made by Papontos in his lifetime" (Edd.)—the constr. is mixed. Cf. BGU I. 140<sup>25</sup> (A.D. 119—so *Mitteis Chrest.* II. p. 424) ἐξ ἐκείνου τοῦ μέ[ρ]ους τοῦ διατάγματος, and see above under διαταγή.

For διάταξις, which is not found in the NT but ten times in the LXX, we may cite BGU I. 180<sup>6</sup> (ii/A.D.) παρὰ δὴ ταύτην τὴν [δι]άτ[α]ξιν ἐ[γ]ώ ἐπηρέασθην μ[ε]τὰ διελάν τῆς [ἀπο]λύσεως κτλ., P Par 69<sup>C.18</sup> (acts of Alexander Severus—A.D. 233) αἱ γὰρ θεαὶ διατάξεις, and similarly of Imperial decrees in BGU IV. 1022<sup>9</sup> (Hadrian), P Flor III. 382<sup>7,30</sup> *at* (A.D. 222–3), P Strass I. 22<sup>18</sup> (iii/A.D.), etc.

διατάσσω.

The technical use of the verb in connexion with wills (see above under διαταγή, διάταγμα) is seen in P Fay 97<sup>13</sup> (A.D. 78) ἀργυρίου δραχμὰς εἴκοσι . . . αὐ εἰσιν δ[ι]αταγίσαι ἀ[πὸ] τοῦ τετελευτηκότος αἱ[το]ῦ π[α]τρός, "twenty drachmae of silver, being the sum bequeathed by his deceased father" (Edd.), so<sup>32</sup>, P Oxy I. 75<sup>30</sup> (A.D. 129) δηλῶ δὲ τὴν ἀδελφὴν μου Διογενίδαν διαταγίσαν διὰ τῆς διαθήκης προικὸς δραχμὰς χεῖλίας κτλ.; *ib.* 105<sup>7</sup> (A.D. 117–37) μὴ ἐξέσ[τ]ω ἐνχείρην τοῖς ὑπ' ἐμοῦ διατεταγμένοις,

*at*. For the more general sense, cf. P Oxy IV. 718<sup>25</sup> (A.D. 180–92) κατὰ τὰ διατεταγμένα, "in accordance with the decrees," *ib.* VI. 899<sup>22</sup> (A.D. 200) διετάσσετο γῆν βασιλικὴν τε καὶ δη[μοσ]ίαν, "was appointed (to cultivate) Crown and public land" (Edd.), P Tebt II. 423<sup>5</sup> (early iii/A.D.) ἤδη οὖν ὥς δι[ε]τάγγῃ χωρησάτω, "so now as was ordered let it go" (Edd.), P Flor II. 127<sup>10</sup> (A.D. 256) ἐπεὶ καὶ τὰ ὑπόλοιπα χω[ρ]ίδια ἐπιθεωρεῖν μέλλομεν καὶ τὰ παρὰ σοὶ διατ[ά]ξαι. In the curious Pergamene inscr., *Cagnat* IV. 504<sup>8</sup> διαταγίσαι ἰδίῃ γνώμῃ, indicating "infra expressam esse sententiam Nicodemi," the subject is conditioned in its phraseology by the necessity of making the letters of each line add up to 1461 (Ed.).

διατελέω.

P Hib I. 35<sup>5</sup> (c. B.C. 250) διατελο[ῦ]μεν τοὺς φόρους εὐτακτοῦντες εἰς τὸ ἱερὸν διὰ τὴν παρ' ὑμῶν σκε[π]τῇ, "we have long administered with regularity the revenues of the temple on account of your protection" (Edd.), P Lond 42<sup>4</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 9) εἴη ἂν τοῖς θεοῖς εὐχομένη διατελῶ, "it would be as I am continually praying to the gods," BGU I. 287<sup>7</sup> (a libellus—A.D. 250) (= *Selections*, p. 115) καὶ αἱ θύων τοῖς θεοῖς διετέλεσα, P Oxy IX. 1204<sup>16</sup> (A.D. 299) διετέλεσεν γοῦν ὑπηρέτουμένος τῇ σῇ τοῦ ἐμοῦ κυρίου τάξει. In P Oxy I. 120 *verso*<sup>10</sup> (iv/A.D.) we have μὴ ἄρα αἱ ἡμέραι τὰ πάντα διατελοῦσι; "Can time accomplish everything after all?" (Edd.). From the inscr. it is sufficient to quote *Syll* 393<sup>4</sup> (Roman) which also shows the adj.—διατελοῦς ἀρετῆς ἕνεκεν [ῆς ἔχων] διατελεῖ . . . The standing intransitive use with participle, recognisable in all but one of the instances quoted above, can be illustrated to any extent.

διατηρέω.

P Petr II. 29 (2)<sup>2</sup> (Ptol.) διατῆρει ἐπιμελῶς καὶ ἐπιμέλου αὐτ[ῶ]ν, P Grenf II. 14 (a)<sup>16</sup> (B.C. 270 or 233) δ[ι]ὰ τὸ διατηρηθῆναι ἐμαυτὸν μηδένα τρόπον ἐνοχλεῖν, *Syll* 246<sup>7</sup> (B.C. 220–16) ὅπως ἂν παρ' ἑκατέρων τῶν [δ]ήμῳ ἢ τε φιλ[ί]α κ[αὶ] ἡ εἰρήνη διατηρήται, *ib.* 521<sup>78</sup> (B.C. 100) διετήρησεν δὲ αὐτῶν καὶ τὴν πρὸς ἀλλ[ή]λους ὁμόνοιαν καὶ φιλίαν δι' ὅλου τοῦ ἐνια[υ]τοῦ. In the magic papyrus P Lond 46<sup>44</sup> (iv/A.D.) (= I. p. 66) we have διατήρησόν με καὶ τὸν παῖδα τοῦτον ἀπημάντους ἐν ὀνόματι τοῦ ὑψίστου θεοῦ: cf. *ib.* 121<sup>463</sup> (iii/A.D.) (= I. p. 99). On the "perfective" force in the compound see P Leid U<sup>ii.21</sup> (ii/B.C.) the dream of Nectonebus, the last Egyptian King of the old dynasties, where we have a striking parallel to 2 Tim 4<sup>7</sup>—διατηρήκα τὴν χώραν ἀμέμπτως. "The perfective in the King's words emphasises the fact that the watchful care has been successful; the simplex in Paul lays the stress on the speaker's own action, 'I have guarded my trust'" (*Proleg.* p. 237, cf. p. 116).

διατίθημι.

As noted under διαθήκη, the regular formula in a will is τάδε διέθετο (νοῶν καὶ φρονῶν κτλ.): see e. g. P Eleph 2<sup>3</sup> (B.C. 285–4) τάδε διέθετο Διονύσιος κτλ., P Lips I. 29<sup>8</sup> (A.D. 295) νοῦσα καὶ φρονούσα διεθέμην τότε μου τὸ βούλημα, P Lond 171<sup>13</sup> (iii/A.D.) (= II. p. 176) διέθετό μοι διαθήκην αὐ[το]ῦ ἐσφραγισμένην. The use of the verb accords more closely with LXX and NT than that of the noun.

Thus *Syll* 342<sup>38,39</sup> (c. B.C. 48), of an envoy from a king to Pompey, οὐ μόνον τοὺς ὑπὲρ τοῦ βασιλέως χρηματισμοὺς διέθετο τὴν εὐνοίαν τὴν Ῥωμαίων πα[ρ]αγόμενος τῷ βασιλεῖ, ἀ[λ]λὰ καὶ περὶ τῆς πατρίδος τοὺς καλλίστου[ς] δ[ι]έθετο χρηματισμούς, "he not only negotiated terms on behalf of the King, winning the King the Romans' good will, but also negotiated the most honourable terms for his country." The selection of διαθήκη in the LXX for "covenant" may well have followed this still current use of the verb, perhaps with the feeling that the δια- compound was more suitable than the συν- for a covenant with God—συνθ. might suggest an agreement on equal terms. As showing, however, how closely the usage of the two verbs approached, see Polyb. xxxii. 8. 13 ὁ γὰρ πατὴρ συνέθετο μὲν ἐκάτερά τῶν θυγατέρων πεντήκοντα τάλαντα δώσειν. In P Ryl II. 116<sup>9</sup> (A.D. 194) ἀκολούθως ἢ ἔθετο διαθήκη, we have a sporadic appearance of the simplex. In P Par 63<sup>viii.6</sup> (B.C. 164) we have πρὸς δὲ τοὺς ὁπωσδηποιοῦν (pap. ὁμωσ-) ἡγνωμονηκέναι φάσκοντας, εἰδιαιύ[τ]ως καὶ πραέως διατίθεσθαι, and in P Lille I. 3<sup>58</sup> (after B.C. 241) the verb is used of the vendors of oil—ἐδ[ι]ν τινας καταλαμβάνει διατιθεμένους [π]λειόνων τιμ[ῶ]ν τῶν συντεταγμένων, "if he detect any disposing of it for larger sums than those agreed upon," P Oxy I. 99<sup>9</sup> (A.D. 55) οἰκία τῆς τοῦ διατιθεμένου Πνεφερώτος ἀδελφῆς, "sister of P. the seller": Wilcken (*Archiv* i. p. 128) quotes Herodotus i. 1. In BGU IV. 1202<sup>10</sup> (B.C. 18) ἐφ' ᾧ διαθή[σ]οι κ[α]τὰ νομηνίαν ἐκάστην τῷ τοπογραμματεῖ . . . κύλληστιν εἰς τὸν αἰε χρόνον, "on condition that (the temple) supplies *cyllestis* (a kind of fancy bread)," we have—if the reading is sound—another development from the central idea of "making a disposition." The passive in BGU IV. 1109<sup>11</sup> (B.C. 5) τῆς Καλλιτύχης ἐν ὁσθενείᾳ διατεθέ[σ]ης shows yet another natural development.

### διατρίβω

is common = "live," "sojourn," e.g. P Ilal I. 1<sup>182</sup> (middle iii/B.C.) ἀλλὰ καὶ ἐν Ἀπόλλωνος π[ό]λει διατρίβωσιν, P Lille I. 7<sup>4</sup> (iii/B.C.) διατρίβοντος γὰρ μου μετὰ Ἀπολλωνίου ἐμοῦ οἰκέου, BGU I. 267<sup>11</sup> (A.D. 199) πρὸς μὲν τοὺς ἐν ἀλλοτρίᾳ πόλει διατρίβοντας ἐτῶν ἑκοσι ἀριθμῷ βεβαιῶνται (cf. P Strass I. 22<sup>9</sup>), *ib.* IV. 1140<sup>4</sup> (B.C. 5) διατρίψας ἐνταῦθα (in Alexandria) τὸν πάντα χρόνον—the complaint of a Jew named Helenus, son of Tryphon an Alexandrian, *Preisigke* 1002<sup>9</sup> (? iii/A.D.) ἐν τῇ βασιλ[ευ]-ο[ύ]σῃ Ῥώμῃ χρόνῳ πολλῷ διατρίψας, P Oxy III. 486<sup>81</sup> (A.D. 131) ἐνθάδ[ε] μοι διατριβούση ἀπηγγέλλει τὰ ἐμὰ πάν[τα] . . . ἀπολωλένα[ι], *ib.* IX. 1204<sup>18</sup> (A.D. 299) ἐπειδὴ κατὰ τὴν Ὀασιν τὴν Μεικράν διέτριβεν, etc. So from the inscr. *Michel* 332<sup>4</sup> (ii/B.C.) διατρίβων παρὰ βασιλεῖ Σκυθῶν, "living at the court of the King of the Scythians." These exx. make against the constr. suggested by Field (*Notes* p. 121) for Ac 14<sup>3</sup>, by which χρόνον is the object of διέτριβαν instead of the acc. of time. For the subst. see *OGIS* 505<sup>7</sup> (A.D. 156) ὡς ἐν πατρίδι ταῖς Ἀθήναις τὴν διατριβὴν ποιησάμενος (= ἐν ταῖς Ἀ. ὡς ἐν π., as Dittenberger notes).

In connexion with the frequent use of this verb in Ac, Hobart (p. 221 f.) adduces exx. of its varied employment in medical writings. Διατριβή in MGr = "dissertation," as in technical phraseology of ancient times, from which it apparently descends.

### διατροφή

is found, as in 1 Tim 6<sup>8</sup>, in P Oxy II. 275<sup>19</sup> (a contract of apprenticeship—A.D. 66) εἰς λόγον διατροφῆς δραχμὰς πέντε, "on account of his keep five drachmas," III. 494<sup>16</sup> (a will = A.D. 156) ἡ δ' αὕτη γυνὴ μου χορηγήσει τῷ υἱῷ μου Δεῖφ εἰς δ[ι]α[τρο]φήν αὐτοῦ καὶ τὴν ἄλλην δαπάνην κτλ., "my said wife shall supply to my son Dios for his sustenance and other expenses" etc. (Edd.), *ib.* 497<sup>8</sup> (a marriage contract—early ii/A.D.) χορηγέτω ὁ αὐτὸς Θέων τοῖς τέκνοις τὰ πρὸς τὴν διατροφήν, BGU I. 321<sup>7</sup> (A.D. 216) τὰ εἰς διατροφήν ἀποκεῖμενα σειτάρια, etc. For the verb, as in Judith 5<sup>10</sup>, cf. P Oxy III. 638 (A.D. 112) ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον ἐφ' ὃν καὶ διατρέφειν ἡμᾶς αὐτήν.

### διανυγάζω.

P Lond 130<sup>70</sup> (a horoscope—i/ii A.D.) (= I. p. 135) οὐ τὸ δωδεκατημόριον διηγάζεν σκορπίου περὶ τὸν πρῶτον σὸνδυλον. P Leid W IV. 59 (ii/iii A.D.) καχάσαντος (i. e. καγχ—) πρῶτον πρῶτον (om.) αὐτοῦ ἐφάνη φῶς αὐτῇ, κ(αὶ) διηγάσεν τὰ πάντα. In BGU IV. 1143<sup>15f.</sup> [ν] κεκωπημ[έν]α καὶ διεγασ[μέν]α καὶ ἐπίδιεγασμ[έν]α καὶ κ[ε]καυμ[έν]α τῇ καθηκούσῃ ὀπτήσῃ, of pottery. The editor, W. Schubart, after glossing the first participle as "mit Griffen versehen," confesses that the next word is unintelligible to him—it might begin with διευτ. A perf. partic. from διανυγάζω is possible: could it mean "(semi) transparent," like διανυγής?

### διαφανής,

found in the Receptus at Rev 21<sup>21</sup> for διανυγής, on no known authority, survives in the MGr διάφανος.

### διαφέρω.

It may be well to illustrate at length the varying shades of meaning which this common verb exhibits. In P Lond 45<sup>9</sup> (B.C. 160–59) (= I. p. 36) a certain Ptolemy addresses a petition to King Ptolemy Philometor stating that his house had been sacked, and goods valued at twenty talents had been "carried off"—τῶν ἀπ' αὐτῆς φορτίων διεννεγμένων. For δ, = "differ" cf. P Tor I. 1<sup>viii.15</sup> (B.C. 116) μηδὲ τὴν αὐτὴν ἐργασίαν ἐπιτελεῖν, διαφέρειν δὲ τὴν τούτων λειτουργίαν. From this is naturally developed the meaning "surpass, excel," common in NT. For this see P Tebt I. 27<sup>6</sup> (B.C. 113) τῶν οὖν ἐν τοῖς καθ' ἡ[μᾶ]ς (/. ὑ[μᾶ]ς) τόποις πῶστει καὶ ἀσφαλεῖαι δι[α]φ[ε]ρ[όν]των . . . τὰς κατ' ἄνδρα γραφάς, "the lists of individuals in your district who are conspicuous for honesty and steadiness" (Edd.), so again<sup>81</sup>, P Oxy VII. 1061<sup>12</sup> (B.C. 22) διαφέρετε γὰρ τοῦ Πτολεμαίου ἐμπειρία, "for you are superior to Ptolemaeus in experience" (Edd.), *Syll* 365<sup>9</sup> (A.D. 37) θεῶν δὲ χάριτες τούτῳ διαφέρουσιν ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος κτλ. Out of "differing" comes also the meaning "be at variance." So P Lille I. 16<sup>8</sup> (iii/B.C.) σοὶ τε οὐ βούλεσθαι διαφέρεσθαι περὶ τούτου, "qu'il ne voulait pas entrer en désaccord là-dessus avec toi" (Ed.), P Oxy III. 496<sup>8</sup> (a marriage contract—A.D. 127) ἐ[ὰ]ν δέ τι διαφέρωντα[ι] πρὸς ἀλλήλους, of a husband and wife, P Par 69B. 10 (A.D. 233) ὁ στρατηγὸς πρὸς τῷ λογιστ[ῇ] τοῖς διαφέρουσι ἐσχόλασεν, of granting an audience to "litigants," P Lond 232<sup>7</sup> (c. A.D. 346) (= II. p. 296) διαφέρει μοι διαφέρει δὲ καὶ . . . Παύλῳ, "has a difference with me and has a



difference also with Paul," and from the inscr. *Syll* 929<sup>29</sup> (? B.C. 139) *δηκούσαμεν τῶν διαφερομένων*. For the subst. in the same sense, cf. the marriage-contract BGU I. 251<sup>5</sup> (A.D. 81) where certain provisions are made—*ἐάν δὲ διαφορὰς [γνομένης χωρίζονται ἀπ' ἀλλήλων]*, so *ib.* 252<sup>7</sup> (A.D. 98), and P Ryl II. 154<sup>24</sup> (A.D. 66). There remains the well attested meaning "belongs to," as of property, for which LS quote only Philo—P Lond 940<sup>23</sup> (A.D. 226) (= III. p. 118) *ἀδύλου ὄντος εἰ ὑμῖν διαφέρει ἡ κληρονομία αὐτοῦ*, P Strass I. 22<sup>22</sup> (iii/A.D.) *τοῦ νομίζοντος αὐτῷ διαφέρειν*, "since he thinks that it belongs to himself," *ib.* 26<sup>6</sup> (iv/A.D.) *σπούδαςον παρασχεῖν Ἑρμῇτι τῷ ἐμοὶ διαφέροντι τὰ δύο νομίσματα, ἃ χρεωστῆς μοι*, "pay as soon as possible to Hermes, who belongs to my household, the two coins, which you are owing to me." With this may be compared P Tebt II. 288<sup>11</sup> (A.D. 226) *ὡς τοῦ κινδύνου καὶ ὑμῖν [αὐτοῖς] ἅμα ἐκείνους διοίσοντος ἐάν τι φανῇ [κ]εκαουρηγμένον ἢ οὐ δεόντως πεπρ[α]γμένον*, "since you not less than they will incur the risk if any misdemeanour or irregularity be proved to have occurred" (Edd.). So P Thead 8<sup>24</sup> (A.D. 306), P Gen I. 62<sup>6</sup> (iii/A.D.), *Chrest.* II. 881<sup>30</sup> (ii/A.D.), BGU IV. 1062<sup>21</sup> (A.D. 237), etc. See also *CR* xxiv. p. 12. The editor's rendering of P Oxy IX. 1204<sup>11</sup> (A.D. 299) *ὧν τὸ διαφέρειν μέρος καὶ τῶν ἀποφάσεων οὕτως ἔχει*, "the essential part of the proceedings and the judgement being as follows," with reference to certain legal proceedings, may be taken as supporting Moffatt's translation of Rom 2<sup>18</sup> *καὶ δοκιμάζεις τὰ διαφέροντα*, "and with a sense of what is vital in religion" (cf. Phil 1<sup>10</sup>): *τὰ διαφέροντα* would thus offer a positive counterpart in popular usage to the negative *τὰ ἀδιάφορα*. We set with this passages where *διαφέρει* = Lat. *interest*, as P Thead 15<sup>17</sup> (A.D. 280-1) *τὰ ἀναγκαϊότερα τὰ τῷ ταμιεῖ διαφέροντα*, "most vital interests of the Treasury."

### διαφεύγω.

The "perfective" sense in *διαφυγεῖν* "escape through fleeing" (see *Proleg.* p. 112) comes out well in P Tebt I. 44<sup>28</sup> (B.C. 114) *μή ποτε ἐξ ὑστέρου παθόντος τί μου ἀθάσιος διαφύγη*, "so that if anything happens to me subsequently he may not escape unpunished" (Edd.): cf. P Amh II. 131<sup>6</sup> (early ii/A.D.) *ἐλπίζω δὲ θεῶν θελόντων ἐκ τῶν λαλουμένων διαφεύεσθαι καὶ μετὰ τὴν πεντεκαιδεκάτην ἀναπλεύσειν*, "but I hope, if the gods will, to yet escape from the talking and after the fifteenth to return home" (Edd.).

### διαφημίζω

occurs thrice in Vettius Valens, as p. 250<sup>5</sup> *ἀλλ' ὅμως ἐπὶ ταῖς καλοκαγαθίαις διαφημίζονται*. The simplex (*q.v.*) occurs in P Giss I. 19<sup>4</sup> (ii/A.D.).

### διαφθείρω,

as befits a perfective compound, denotes usually a completed process of damage. It is used for the death of animals, as P Strass I. 24<sup>51</sup> (A.D. 118) *καὶ διεφ[θ]άρη(αν) μετὰ Φαῶ(φι) αἰγ(ες) ᾧ*, P Oxy I. 74<sup>14</sup> (A.D. 116—registration of sheep) *ἐξ ὧν διεφθάρη πρ[ό]βατα* ἕξ, ἄρνas δύο, and so P Amh II. 73<sup>6</sup> (A.D. 129-130); P Lond 309<sup>8</sup> (A.D. 146) (= II. p. 73) *διεφθάρη μετὰ τὴν ἑξαρίθ(μην)ιν κάμηλος [ᾧ]*, P Oxy VI. 938<sup>4</sup> (iii/iv A.D.) *ὡς ἐκ τούτου κινδυνεύειν τὰ κτήνη διαφθάρηναι*, "with the result that the oxen are in

danger of destruction" (Edd.). BGU IV. 1109<sup>11</sup> (B.C. 5), a contract with a wet-nurse, is made *διὰ τὸ τῆς Καλλιτύχης ἐν ἀσθενείᾳ διαθέσις διεφθάρηαι τὸ ταύτης γάλα*. Vettius Valens uses it thrice of abortion. Passing to inanimate things, we find the verb used in a British Museum papyrus, P Lond Inv No. 1885<sup>11</sup> (A.D. 114-5), with reference to public records, and strikingly illustrating the carelessness with which these were sometimes kept—*συνέβη . . . ἃ μὲν [ν] (i.e. τῶν βιβλίων) μὴ σῶ[ξ]εσθαι π[ο]λλῷ χρόνῳ διαφθαρέντα, ἃ [δὲ] καὶ ἐπ[ὶ] μέρους διεφθάρη[α]ι*, ἔνια δὲ κεφαλόβροτα γεγονέναι διὰ τὸ τοὺς τ[ῶ]πους καυσώδεις εἶναι: see H. I. Bell in *Archiv* vi. p. 101. In P Oxy I. 95<sup>25</sup> (A.D. 129) it is used in connexion with the failure of a contract, *ἣν ἐὰν συμβῇ παραπεσῖν ἢ ἄλλως πῶς διαφθάρη[η] γῆ*, "if the terms of it should be broken or it in any other way be rendered invalid" (Edd.). *Syll* 540<sup>33</sup> (B.C. 175-1), the "breaking" of a stone—*ἐάν τινα ὑγιή λιθὸν διαφθείρη κατὰ τὴν ἐργασίαν ὃ τῆς θέσεως ἐργωνης*.

### διάφορος.

For its simplest sense, as in Rom 12<sup>6</sup>, Heb 9<sup>10</sup>, cf. P Oxy VII. 1033<sup>88</sup> (A.D. 392) *ἀναγκαζόμεθα δὲ συνεχῶς ἐνεκεν τῆς παραστάσεως διαφόρων προσώπων*, "we are often called upon for the production of various persons" (Edd.), P Grenf II. 92<sup>8</sup> (vi/vii A.D.) *σπέρματα λαχάνων διαφόρων*. Hence, as in the verb, the derived sense of "superiority," as *Preisigke* 1005 *διαφόρους πράξεις . . . ἱστορήσας ἐθαύμασα*: this in Heb 1<sup>4</sup>, 8<sup>6</sup> is expressed by the comparative *διαφορώτερος*. NT use is now completely described, but in inscr. and papyri the development goes much further. First *τὸ διάφορον* = "difference," as P Tebt I. 61(δ)<sup>333</sup> (a land survey—B.C. 118-7) *δι(ά)φορον σχοι(νισμοῦ)*, (see the editors' note), and P Petr II. 20<sup>ii.13</sup> (B.C. 252) *διάφορον ἂν ἔισσεσθαι* *παρὰ τὰς ῥ ἄρτ(άβας) ἑ δραχμᾶς*, which is translated (III. p. 77), "the difference will amount to five drachmae for every hundred artabae." Out of this develops an exceedingly common meaning, "payment, money," which survives in MGr *διάφορο(s)* (neut.) = "interest, gain." It figures in Polybius (Kälker, p. 301): inscriptional exx. may be seen in the indices to *Syll* and *OGIS*. Thus in the great "Mysteries Inscr." from Andania, *Syll* 653 (B.C. 91) there is a section headed *περὶ τῶν διαφόρων* dealing with finance. From papyri may be selected P Oxy VIII. 1118<sup>7</sup> (i/ii A.D.) *ἔπ[ω]ς ἔτι καὶ νῦν ἀποδῶ μοι τὰ ὀφειλόμενα καὶ τοὺς προσοφειλομένους τόκους καὶ τὰ [διά]φορα*, "in order that he may yet pay to me the debt and the interest due in addition and extras:" so Hunt, who compares for *[διά]φορα* P Flor I. 86<sup>22</sup> (i/A.D.) *τόκους καὶ τὰ τέλη καὶ δαπάνas*, and notes that *διάφορον* is sometimes practically synonymous with *τόκος*, e.g. P Oxy VII. 1040<sup>8</sup> (A.D. 225), an acknowledgement of a loan of four artabae of wheat to be repaid *ἐπὶ διαφόρῳ ἡμιολίας*, "at the interest of one-half" (Ed.).

The subst. *διαφορά* may be illustrated by P Par 63<sup>96</sup> (B.C. 165) (= P Petr III. p. 26) *τίς γὰρ οὕτως ἐστὶν ἀνέλκτος ἐν τῷ λογίζεσθαι κ[αὶ] πράγματος διαφορὰν ἐνδὲν δs οὐδ' αὐτὸ τοῦτό γε δυνήσεται συννοεῖν κτλ*, which Mahaffy renders, "for who is so utterly wanting in reason and the capacity for making distinctions, that he cannot understand this" etc., P Magd 11<sup>10</sup> (B.C. 221) where the word has the unusual sense of "delay"—*δπως ἂν μὴ . . .*



διαφορά τῇ καταγωγῇ τοῦ σίτου γίνηται, “qu’il ne se produise pas de retard dans la descente des transports de blé” (Ed.), and *ib.* 26 verso<sup>4</sup> (B.C. 217) *περὶ διαφόρου οἴνου*, “au sujet de vin livré en moins” (Ed.), cf. *ib.* recto<sup>22</sup> τὸ διάφορον τῶν ἐλαττοούντων ἰδὲ κεραμίων.

### διαφυλάσσω.

Winer (*ap.* Grimm s.v.) remarks that the LXX used this word specially of God’s providential care, as in the passage quoted in Lk 4<sup>10</sup>, its one NT occurrence (= Ps 90 (91)<sup>11</sup>). It is interesting to compare P Giss I. 17<sup>7</sup> (time of Hadrian) *χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσσουσι ἀπρόσκοπον*, BGU IV. 1081<sup>4</sup> (ii/iii A.D.) *εὐχομαι τοῖς θεοῖς ὑπὲρ [ρ] σου, ἵνα σὲ διαφυλάξ[ε]ωσι*, *ib.* III. 984<sup>27</sup> (as emended—iv/A.D.) *ἐρρωμένον σε [ὁ θεὸς κ]αθ’ ὑπόνοια (ἡ ὑπόνοια) διαφυλάξει ἐν ἀφθο[ν]ητ[ε] κτλ.*, and the late *ib.* II. 547<sup>8</sup> (Byz.) *ὁ κύριος τῶν αἰώνων διαφυλάξει τὴν ὑμῶν περίβλε[πτον] μεγαλοπρέ[πειαν]*. Two letters addressed by Apamius to Abinnaeus, P Lond 243, 413 (c. A.D. 346) (= II. pp. 301, 302) end—*ὁ θεὸς δὲ διαφυλάξει σε*. The verb is also found in the magical P Lond 121<sup>497</sup> (iii/A.D.) (= I. p. 100) *διαφυλάξατέ με τὰ μεγάλα καὶ θαναστὰ (ὀνόματα) τοῦ θεοῦ*, P Leid W<sup>xiv</sup>. 36 (ii/iii A.D.) addressed to a god, *διαφυλάξόν με ἀπὸ πάσης τῆς ἰδίας μου ἀστρικής*, “guard me from all stellar malignity personal to myself(?)” (*i.e.* due to my own horoscope), *ib.* xxv. 4 *διαφυλάξόν με ἀπὸ παντὸς φόβου κτλ.* It seems fair to claim that quite outside Biblical language the verb was already specialized for divine guardianship. It was capable however of a general meaning. A Doric inscr. from Carpathos in CR iii. p. 333 has *κ]αὶ τὰ φρούρια ἀ[κέραια π]άντα διαφυλάξας τῷ [δάμω]*. Add *OGIS* 117<sup>5</sup> (ii/B.C.) *ἐπαγγέλλ[ε]ται δὲ καὶ εἰς τὸ λουπὸν [τῇ]ν αὐτὴν αἵρεσιν διαφυλάξειν*, also *Michel* 477<sup>33</sup> (middle ii/B.C.) *εἰδότας ὅτι καὶ Στρατονικεῖς τὴν πρὸς Ἀσσίους εὐνοία[ν] διαφυλάσσουσιν*, *ib.* 508<sup>19</sup> (beginning ii/B.C.) *προαιρούμενος διαφυλάσσειν τὴν πρὸς τὸ πλῆθος ἡμῶν εὐνοίαν*, *Syll* 461<sup>25</sup> (iv/iii B.C.), 641<sup>10</sup> (end iii/B.C.), 918<sup>5</sup> (iv/iii B.C.), 529<sup>34</sup> (i/B.C.) *διεφύλαξαν τ[ὴν πόλιν] under arms*, and so <sup>44</sup> *φιλοτιμότεροι . . . εἰς τὸ διαφυλάσσειν τὴν πατρίδα*.

### διαφωνέω.

The curious meaning “fail, perish,” appearing in LXX, supported by LS with citations from Diodorus and Agatharchides, appears in P Petr II. 13 (3)<sup>4</sup> (middle iii/B.C.): a pri-on wall has partly fallen, and the rest is going, *ὥστε κινδυνεύει πεσόντος αὐτοῦ διαφωνήσαί τι τῶν σωμάτων*, “so that there is a risk, if it comes down, of killing some of the people” (Ed.). It might also mean “escaping.” Mahaffy’s note is very instructive:—“But *διαφωνήσαι*, for *to die*, would be a complete puzzle did it not occur in Agatharchides, a writer of this very century, as well as in Diodoros, in the sense of *to perish*.” Some day, perhaps, doctors of divinity may discover the LXX, and classical experts purchase E. A. Sophocles’ Lexicon!

### διαχειρίζω.

For this word in its original sense of “have in hand,” “administer,” see P Tebt I. 112 introd. (B.C. 112) *ἀφ’ ὧν* (sc. 4885 dr.) *προφέρεται Ἑρμίας διαχειρίσθαι (ἡ διαχειρίσθαι) ἐπὶ τῇ τρα[πέζῃ] X*, and from the inscr. *OGIS*

2187<sup>4</sup> (iii/B.C.) *δσ’ ἂν διαχειρίσῃ χ[ρή]ματα*, *Michel* 976<sup>13</sup> (B.C. 300) *δσοι τι τῶν κοινῶν διεχειρίσαν*, *ib.* 977<sup>8</sup> (B.C. 298–7) *τὰ κοινὰ καλῶς καὶ δικαίως διεχειρίσεν*. For the derived sense of “kill,” “slay” in Ac 5<sup>30</sup>, 26<sup>21</sup>, cf. the medical usage with reference to surgical operations, in Hobart, p. 202.

### διαχωρίζω

can be quoted from the literary “LXX Memorial” from Adrumetum (iii/A.D.)—<sup>11</sup> *ὀρκίζω σε τὸν διαχωρίζοντα τοὺς εὐσεβεῖς*, “I adjure thee by him who separates the devout ones from the godless”: see Deissmann *BS*, p. 275. Add from the iv/A.D. Leyden magic papyrus (ed. Dieterich, p. 817)—<sup>xv</sup>. 26 *ποίησον τὸν (δεῖνα) διαχωρισθῆναι ἀπὸ τοῦ (δείνους)*.

### διδασκικός.

Grimm’s citation from Philo is the more welcome in that even Vettius Valens (p. 150<sup>29</sup>—adverb pp. 158<sup>4</sup>, 304<sup>24</sup>) still uses *διδασκαλικός*, which Grimm notes as the classical form: see under *διδάσκαλος*. MGR keeps *δασκαλικός*, “of a school-master.”

### διδασκός.

To the classical reff. for this not very common word we may add Pss. Sol. 17<sup>35</sup> in the description of Israel’s King, *καὶ αὐτὸς βασιλεὺς δίκαιος καὶ διδάκτορς ὑπὸ θεοῦ ἐπ’ αὐτοῦς* (cf. LXX Isai 54<sup>13</sup>).

### διδασκαλία.

In P Oxy VIII 1101<sup>4</sup> (A.D. 367–70) a Praefect states that certain orders he was issuing were based not on information gained from a few first-comers (*π[α]ρ’ ὀλίγων τῶν πρώτων [πυθόμενων]*), ἀλλὰ πρὸς διδασκαλίαν τρόπον τινὰ λαμβάνον (*ἡ —ων*) [*ἐκ τῶν εἰς ἐκάστ[ῃ]ν πόλιν τε καὶ ἐνορίαν γιγνομένων*], “but on instruction in a way derived from what occurs in every city and district” (Ed.). Cf. from the inscr. *Syll* 306<sup>9</sup> (ii/B.C.) *ὑπὲρ τὰς τῶν παιδῶν διδασκαλίας*, *ib.* 423<sup>16</sup>, 663<sup>10</sup>. A new literary citation may be given from P Ryl II. 62<sup>23</sup> (iii/A.D.—translated from an unknown Latin writer by one Isidorianus) *καὶ τὴν τῶν φαρμάκων δι[δ]ασκαλίαν ποιεῖ*: the edd. are not satisfied with the reading, but see no alternative. An interesting Christian example of δ. occurs in the prayer of the end of iv/A.D. published by C. Schmidt in *Neutestamentliche Studien für G. Heinrici* (1914) p. 71<sup>26</sup> *φώτισον ἐν τῇ [σῇ] πα[ρ]ακλήσει· ὅπως καταξιωθῶμεν . . . τῆς μεγαλοφυοῦς διδασκαλίας τῶν εὐαγγελίων τοῦ σ[ωτῆ]ρ(ο)ς ἡμῶν Ἰ[ησοῦ] Χ[ριστοῦ]*.

### διδάσκαλος

occurs *ter* in the contract of apprenticeship P Oxy IV. 725 (A.D. 183); cf. BGU IV. 1021<sup>12 al.</sup> (iii/A.D.). *OGIS* 149<sup>5</sup> (ii/B.C.) *διδάσ[καλος μαθημάτων] τακτικῶν*. For *διδασκαλεῖον* cf. the dream from the Serapeum P Par 51<sup>9</sup> (B.C. 160) (= *Selections*, p. 19) *ἐξα[φνης] ἀνύγω τοὺς ὀφθαλμούς μου, καὶ ὁρῶ [τὰς] Διδύμας ἐν τῷ διδασκαλῇ τοῦ Τοθῆ[τος], “in the school of Tothes,” and the adj. διδασκαλικός in P Par 63<sup>51</sup> (B.C. 165) (P Petr III. p. 22) *τρόπον τινὰ διδασκα[λι]κῆ[ν] ἡμῶν πεπονημένων τὴν [ὑ]φήγησιν*, “we made our explanation such as almost to teach .*

you, like schoolboys" (Mahaffy): cf. P Oxy II. 275<sup>54</sup> (A.D. 66) κυρία ἡ διδασκαλική, "the contract of apprenticeship is valid." MGr δάσκαλος, "teacher, schoolmaster," with derivative δασκαλεῖω "censure, teach one his lesson," keeps the old word without its reduplication.

### διδάσκω.

Like διδάσκαλος, διδάσκω is by no means so common as we might have expected; but from the instances we have noted we may select the following—P Lond 43<sup>6</sup> (ii/B.C.) (= I. p. 48), where a mother congratulates her son on having finished his education and being now in a position to earn his livelihood as a teacher—νῦν γε παραγενόμενος εἰς τὴν πόλιν διδάξεις . . . τὰ παιδάρια καὶ ἔξεις ἐφόδιον εἰς τὸ γῆρας, P Oxy I. 40<sup>8</sup> (ii/iii A.D.), where a doctor practising mummification is asked—δίδαξον τ[ὸ] κατα]τῆκον, "tell me what is the solvent" (Edd.), P Strass I. 41<sup>8</sup> (A.D. 250) περὶ δὲ οὐ δικάζομαι, διὰ βραχέων σε διδάξω, CP Herm 23<sup>ii.5</sup> (a law report) ἡμεῖς ἂ ἐδεῖδά[χ]θ[η]μεν ὑπὸ τῆς λα[μ]πρ[ος] . . . ταῦτά σοι παρεθέμεθα, and *ib.* 25<sup>ii.5</sup> ἴνα πάλιν σε διδάξωμεν· εἰ οὖν σοι δοκ[εῖ] ἀκοῦσαι τ[ . . .

### διδασκῆ.

The word is used of military instruction or training in an Imperial letter, which Wilcken (cf. *Archiv* ii. p. 170) dates in the time of Hadrian—BGU I. 140<sup>16</sup> (A.D. 119) καὶ τ[οῦ]το οὐκ ἔδοκει σκληρὸν [εἶ]ναι [τοῦν]αντίον αὐτῶν τῆ[s] στρατιω[τ]ικῆ[s] διδ[ασ]κῆς πεποικηκότων. An interesting parallel to Mk 1<sup>27</sup> occurs in the new uncanonical gospel, P Oxy X. 1224 Fr. 2 *verso*<sup>3</sup> π[ο]λὺν σέ [φασιν] διδ[ασ]κῆν καὶν[ῆν] διδ[ασ]κεῖν, ἢ τί β[ε]β[η]π[ι]σμ[α] καὶνὸν [κηρύσσειν]; "what is the new doctrine that they say thou teachest, or what the new baptism that thou dost preach?" (Edd.)

### διδραχμον.

With the Jewish Temple tax of τὸ διδραχμον (Mt 17<sup>24</sup>) may be compared a tax for a similar amount for the temple of Suchus: cf. e.g. the receipt for this tax in P Tebt II. 281 (B.C. 125) and BGU III. 748<sup>iii.5</sup> (A.D. 48) where it is paid upon a sale of house property—διαγέγραφε(ας) τὴν διδραχμα(ν) τοῦ Σούχου θεοῦ μεγάλο(ν) μεγάλο(ν) ἥς ἐώνησαι οἰκί(ας) κτλ. See further Wilcken *Ostr.* i. p. 360, Otto *Priester* i. p. 356f., ii. p. 334. Can we recognize it in P Tebt II. 404<sup>12</sup> (late iii/A.D.) λόγος τῶν διδράχμων στατήρες ἕξ, "on account of the didrachms 67 staters" (Edd.)? If so, it is a very close parallel to τὰ διδραχμα in Mt *Lc.*, with the same use of the article and absence of further definition. In P Amh II. 50<sup>20</sup> (B.C. 106—a loan of money) provision is made for τοῦ ὑπερπεσόντος χρόνου τόκους διδράχμους τῆς μνᾶς τὸν μήνα ἕκαστον, "the over-time interest at the rate of two drachmae on the mina each month" (Edd., who remark that this is 24% a year, "the ordinary rate required upon loans not paid back at the specified date"). For διδραχμον in late MSS. of the LXX, see Thackeray *Gr.* i. p. 103.

### δίδνμος.

This word has become very familiar to students of the papyri owing to the lengthy correspondence regarding the grievances of the Serapeum Twins, Thauas and Thaus' or Taous, that has come to light. Their story has been recon-

structed by Kenyon, P Lond I. p. 2ff. For a specimen of their petitions see P Par 26 (B.C. 163–2), reproduced in *Selections*, p. 12ff. It opens—Βασιλεῖ Πτολεμαίω καὶ Βασιλίσσῃ Κλεοπάτρῃ τῇ ἀδελφῇ, θεοῖς Φιλομήτορι, χαίρειν. Θανῆς καὶ Ταοῦς δίδνμαι, αἱ λειτουργοῦσαι ἐν τῷ πρὸς Μέμφει μεγάλῳ Σαραπίῳ κτλ. From *ib.* 12<sup>f</sup>. καὶ ἐκ τούτων καὶ τῶν προτοῦ γενηθεισῶν δ[ι]δύμων κομισαμένων τὰ ἐαντῶν καθ' ἡμέραν δέοντα, we learn that the Twins were there *ex officio* as twins, in connexion with some Dioscuric cultus: see Rendel Harris *Boanerges*, p. 272. From later documents it will be enough to quote P Oxy III. 533<sup>18</sup> (ii/iii A.D.) εἴπατε καὶ τοῖς διδύμοις ὅτι προνοήσ[α]τε τοῦ κερατίου, "tell the twins also to be careful about the small change" (Edd.). The frequency of Didymus as a proper name is curious: we compare the Latin Geminus and Gemellus (cf. for the latter the farmer whose correspondence at end of i/A.D. is preserved in P Fay), but it is much less prominent than Δίδνμος becomes in Hellenistic Egypt—after iii/B.C., if we may judge from the almost complete absence of Dioscuric names from the indices of P Petr and P Hib. There is a diminutive Διδυμάριον in P Lond 901<sup>16</sup> (i/ii A.D.) (= III. p. 24), the name of a woman. In P Lond 604 B<sup>37</sup> (c. A.D. 47) (= III. p. 86) we find two brothers named Castor and Didymus, which suggests that Didymus is a surrogate for Polydeuces. The index of proper names in this volume is suggestive as to the prevalence of Dioscuric worship in Egypt. There are 28 Castors, 9 (or 11) with the name Polydeuces, 28 with Didymus (Didyme and Didymarion once each), 49 with Dioscorus or Dioscurides. It is also noteworthy that names of this class tend to recur in families, and that six of them are linked with an Isidotus, Isidorus or Ision. One Didymus is the son of Amphon, which takes us into another Greek twin-cultus. Since Ἀμφίων is short for ἀμφιγενής, as Dr Harris points out, the classical pair Zethus and Amphon are named exactly on the same principle as our Castor and Didymus above. One of a pair had a name of his own, and his brother was nothing but "Twin." The Apostle Thomas no doubt was "Judas the Twin;" but if the well attested "Judas" were rejected, the name by which we always know him was entirely capable of standing alone. Whether every Didymus really was a twin may be questioned. Like Dioscorus and the rest, it might often only imply a cult relation; Pollux was the "patron saint"—to describe the practice in terms of its mediaeval derivative.

In BGU I. 115<sup>12</sup> (A.D. 189) (= *Chrest.* I. p. 238) Wilcken conjectures a hitherto unknown compound δ[ι]δυμαγεν[ε]ις, which is confirmed by *ib.* II. 447<sup>10</sup> (A.D. 173–4) (= I. 2.).

### δίδωμι.

P Oxy X. 1292<sup>9</sup> (c. A.D. 30) ἔδωκα Ἐρμάτι δοῦναί σοι (δραχμάς) ἰβ, *ib.* VII. 1062<sup>15</sup> (ii/A.D.) τὸ ἀργύριον δὲς Ζωιλῶι τῷ φίλῳ, *ib.* 1068<sup>24</sup> (iii/A.D.) εἶνα δῶς αὐτοῖς γράμματα should serve as exx. of the ordinary usage of this common verb. For δίδοναι λόγον cf. P Oxy X. 1281<sup>9</sup> (a loan—A.D. 21) ἐφ' ᾧ κομίζομενον [τοῦ] Ἰωσήπου ταῦτα πρότερον δώσει λόγ[ον] τούτων, "on condition that when Joseph receives it he shall first render an account of it" (Edd.), P Strass I. 32<sup>9</sup> (A.D. 261) δότω λόγον, τί αὐτῷ ἀφείλ[ε]ται καὶ ποῦ παρέσχεν, ἵνα οὕτως αὐτῷ ἐνλογηθῇ. Lest Ac 13<sup>20</sup> should be supposed a Hebraism, after (e.g.)



Numb 14<sup>4</sup>, we may quote P Lille I. 28<sup>11</sup> (iii/B.C.) αὐτοῖς ἐδῶκαμεν μεσότην Δωρ[ί]ων[α], "nous leur avons donné pour arbitre Dorion" (Edd.), P Flor I. 2<sup>52</sup> (A.D. 265) διδομεν καὶ προσαγγέλλομεν τὸν ὑπογεγραμμένον εἰς δεσμοφυλακείαν: cf. *ib.* 91<sup>3</sup> (ii/A.D.) ἐδόθη εἰς ἑτέραν αὐτῶν λιτουργίαν, and P Oxy IX. 1195<sup>1</sup> (A.D. 135) Ἀπολλωνίω κριτῇ δοθέντι ὑπὸ Περωνίου Μαμερτείου τοῦ κρατίστου ἡγεμόνος. Similarly Deissmann (*LAE*, p. 117) disposes of the "Latinism" in Lk 12<sup>58</sup> by reference to a letter of B.C. 2 written in vulgar Greek, P Oxy IV. 742<sup>1</sup>, δὸς ἐργασίαν, "give your attention to it," and to the occurrence of the same phrase in the unpublished P Bremen 18 (c. A.D. 118). He also cites *OGIS* 441<sup>109</sup> (B.C. 81) φροντίζουσιν διδῶσιν τε ἐργασίαν, "may they take heed and give diligence" (but see Dittenberger's note). Herwerden (*Lex. s. v.*) illustrates the elliptical use (e.g. Rev 2<sup>23</sup>) from Rev. pap. Lips. 13<sup>iii.3</sup> ὁ ἄλλος λίθῳ δέδωκεν τῷ υἱῷ μου, sc. πληγὴν: cf. our "he gave it him with a stick." For δίδωμι ἐμάντον τινι or ὑπέρ τινος (as 2 Cor 8<sup>5</sup>, Tit 2<sup>14</sup>) cf. P Par 47<sup>28</sup> (c. B.C. 153) (= Witkowski<sup>2</sup>, p. 90) ἰ καὶ αὐτοὺς δεδῶκαμεν καὶ ἀποπεπτώκαμεν ὑπὸ τῶν θεῶν καὶ πιστεύοντες τὰ ἐνύπνια, and see Nägeli, p. 56. There is a suggestive use of δ. in the question addressed to an oracle, P Oxy IX. 1213<sup>4</sup> (ii/A.D.) ἀξιοὶ Μέναιδρος [εἰ] δέδοται μοι γαμήσαι; [τοῦ]τό μοι δός ("M. asks, is it granted me to marry? Answer me this" (Ed.), so Wessely *Spec. gr.* 12, 26 εἰ οὐ [δὲ]δοται μοι συμβιβῶσαι Ταπεθεῖ[τι]; (cf. *Archiv* v. p. 232). There is the same collocation of verbs in Mt 19<sup>11</sup>, where it is implied that there are those οἷς οὐ δέδοται. For δός at the end of the first oracle cf. P Oxy VIII. 1149<sup>9</sup> (ii/A.D.): it answers to τοῦτο μοι σύμφωνον ἔνεγκε in *ib.* 1148<sup>9</sup>, and κύρωσ[όν] μοι τοῦτο τὸ γραπτόν in Wessely's oracle. Δὸς πείν (as in Jn 4<sup>7</sup>) may be cited from P Leid W<sup>viii.9</sup> (ii/iii A.D.).

On the forms of this verb, which was rapidly coming over into the -ω class, like other -μι verbs in the Hellenistic age—cf. MGr δίδω, δίνω or δώνω—see *BS*, p. 192, *CR* xv. pp. 37 f., 436, xviii. pp. 111 f., and the editor's note on P Oxy VII. 1053<sup>13</sup>. On *ib.* 1066<sup>12</sup> (iii/A.D.) ἔλεγεν μοι Ἀπόλλων δτι οὐδέν μοι ἔδωκεν, attention is drawn to ἔδωκεν as "a rather early instance of the sigmatic form which is occasionally found in writers of the decadence."

### διεγείρω.

P Leid W<sup>vii.16</sup> (ii/iii A.D.) ὀρκίζω σε, πνεῦμα ἐν αἱρί φοιτῶμενον, εἰσελθε, ἐνπνευμάτωσον, δυνάμωσον, διαέγειρον τῇ δυνάμει τοῦ αἰωνίου θεοῦς (om. -ς) ὅδε (l. τόδε) τὸ σῶμα—a spell for the ἑγερσις σώματος νεκροῦ.

### διεξέρχομαι.

For this compound, which is used by *NABC* 61 in Ac 28<sup>3</sup>, cf. *Syll* 849<sup>4</sup> (B.C. 177–6) διεξέλθοντι τὰ ἐξ ἑτη, P Oxy VII. 1069<sup>31</sup> (illiterate—iii/A.D.) ἀγόρασον τῷ Νεικῇτῃ θνον εἶνα δυνασθῇ σου τὰ πράγματα διεξερτεῖν (= διεξελεθεῖν), "that he may be able to accomplish your business," P Lond 977<sup>15</sup> (A.D. 330) (= III. p. 232) διεξελευθούσης τὸν βίον. See also Aristas 168 ὅσον ἐπὶ βραχὺ διεξελεθεῖν.

### δ ἐξοδος.

In P Magd 12<sup>11</sup> (B.C. 217) διεξοδος is used for the "conclusion" of a trial: it is prayed that men who have wrongfully taken possession of land should not be allowed

to get in the harvest ἕως δὲ τοῦ διεξοδον λαβεῖν τὴν κρίσιν μὴ θέρξιν αὐτοῦς. This rather supports Grimm's view of Mt 22<sup>9</sup>, "the issues of the streets," i.e. where they lead out from the city into the country. Cf. Aristas 105, where, as Thackeray (Trans. p. 23 n.<sup>3</sup>) points out, the διεξοδοι, the main streets leading out of the city, and the δίοδοι, cross-streets, seem to be distinguished. In Vettius Valens, p. 334<sup>16</sup>, we have ἐγὼ δὲ τούτου φρουρίου ἐκκόψας τινὰ μέρη πυλῶν τοῖς βουλομένοις τὴν διεξοδον ἐμήνυσσα πλέον. There is a curious derivative in P Brem 73<sup>4</sup> (*ap. Chrest.* I. p. 277) (c. A.D. 117) περισσὸν ἡγοῦμαι διεξωδέσμερον ὑμῶν γράφειν, which Wilcken notes = διεξοδικώτερον, "ausführlicher."

### διερμηνεύης.

According to Nägeli (p. 50) this word, which in NT occurs in 1 Cor 14<sup>28</sup> only (with the significant dissent of B and DFG), reappears first in the Byzantine grammarians, e.g. Eust. *ad Il.* p. 106, 14.

### διερμηνεύω.

With this verb, which is found six times in the NT practically = the simplex, we may compare P Tor I. 1 v.<sup>4</sup> (B.C. 116) (= *Chrest.* II. p. 35) καθ' ὃ παρέκειτο ἀντίγραφα συγγραφῶν Αἰγυπτίων διερμηνευμένων δ' Ἑλληνιστί. See Aristas 15 ἦν (sc. νομοθεσίαν) ἡμεῖς οὐ μόνον μεταγράψαι ἐπινοοῦμεν ἀλλὰ καὶ διερμηνεύσαι: also 308, 310. A phrase almost identical with that cited from P Tor may be seen in P Tebt I. 164<sup>1.2</sup>—see s.v. μερμηνεύω.

### διέρχομαι.

*OGIS* 665<sup>28</sup> (A.D. 49) καὶ τούτους δὲ στέγηι μόνον δέχεσθαι τοὺς διερχομένους. Field (*Notes*, p. 88) points out that the preposition must not be pressed, as in Jn 4<sup>15</sup> RV; all that it implies is merely that a certain distance is to be traversed, whether long or short, cf. Lk 2<sup>15</sup>, Ac 9<sup>32</sup>. But this does not involve ignoring the difference between the compound and the AV simplex: the RV exaggeration is slight, and very effective. Ramsay *Exp* V. i. p. 385 ff. argues that δ. in Ac implies missionary travel. The verb is very common in connexion with past time, e.g. Rev L 18<sup>10</sup> (iii/B.C.) ὅταν δ[ὲ] ὁ πεπραμένος χρόνος ἅπας διελθῇ, P Oxy II. 238<sup>5</sup> (A.D. 72) ἐν τῷ διελθόντι τετάρτῳ ἔτει, *ib.* IX. 1198<sup>12</sup> (A.D. 150) τῷ διελθόντι δωδεκάτῳ ἔτει, *ib.* III. 475<sup>16</sup> (A.D. 182) ὁψ[ί]ας τῆς διελθούσης, etc. •

### διετής.

P Amh II. 87<sup>28</sup> (lease of land—A.D. 125) ἀμεθέστατον σε φυλάξω [εἰ]ς τὸν διετῆ χρόνον, "I will guarantee your tenancy for the period of two years (Edd.): cf. P Lond 856<sup>7</sup> (late i/A.D.) (= III. p. 92) διετο[ύ]ς and *OGIS* 513<sup>13</sup> (iii/A.D.) Αὐρηλίαν . . . ἱερασαμένην ἐνδόξως καὶ μεγαλοπρεπῶς διετεί χρόνῳ, *JHS* xxxiv. p. 1 ff., inscr. no. 13<sup>10</sup> (Lycia) θύσει δ[ὲ] κ[α]τήτωρ τῆς ο[ἰ]κίας [κα]τ' ἐνιαυτὸν ἐν τῇ ἡμέρᾳ τοῦ Ξανδικοῦ ἑριφον [δ]ι[ε]τή[ς] (l. διετῆ), P Cairo Preis 31<sup>20</sup> (A.D. 139–40) ἐπ[ὶ] διετῆ χρόνον ἀπὸ τοῦ εἰσιόντος μηνός.

### διετία.

This subst., for which Grimm cites only Philo, can now be freely authenticated—e.g. P Oxy IV. 707<sup>24</sup> (c. A.D. 136)



τῇ δὲ λοιπῇ διετία τελῆσαι τὰ διὰ τῆς μισθώσεως ὑπὲρ φόρου ἀνελημμένα, "that for the remaining two years he should pay the rent set forth in the lease" (Edd.), *ib.* VI. 910<sup>51</sup> (A.D. 197) τῆς μὲν ἐν π[υ]ρῷ διετίας, BGU I. 180<sup>7</sup> (ii/iii A.D.) μ[ε]τὰ διετίαν τῆς [ἀπο]λύσεως, P Strass I. 210 (A.D. 217) τῇ ν[υ]κτὶ δι[ε]τίαν, and from the inscr. *Syll* 805<sup>4</sup> (? i/A.D.) ἐκ διετίας βήσσοντά με ἀδ[ιαλεί]πτως, *OGIS* 485<sup>12</sup> (Roman) γενόμενον δὲ καὶ ἐπὶ τῶν ἐπιτηγῶν διετίαν. The word δεκαετία is found P Strass I. 22<sup>33</sup> (iii/A.D.).

### διηγέομαι.

A good ex. of this word is found in the prodigal's letter, BGU III. 846<sup>14</sup> (ii/A.D.) ἤκουσα παρὰ τοῦ Ποστ[ο]ύμου τὸν εὐρόντα σοὶ ἐν τῇ Ἀρσαιοσίῃ καὶ ἀκαίρως πάντα σοὶ διήγηται, "and unseasonably related all to you." Cf. P Rein 48<sup>5</sup> (ii/A.D.) φθάσας ἀπίστευτα πρὸς σε τὸν ἀγοφύλακα διηγησάμενός σοι ("pour te raconter") τὴν οὖσαν διάθεσιν ἐνθάδε, P Lond 479<sup>7</sup> (? iii/A.D.) (= II. p. 256) διηγέσσομαι τὰ συνβάντη μοι περὶ τῶν καμήλων. MGr δι(η)γοῦμαι = "relate," "narrate," as of old.

### διήγησις

is used *ter* in the letter of Aristaeus to Polycrates (I, 8, 322) to describe the "narrative" he has to unfold—one thinks of the first and last lines of *Sordello*. The noun occurs twice in PSI I. 85 (iii/A.D.), from a rhetorical treatise, defining what was technically known as ἡ χρεία: see above *s.v.* ἀπομνημόνευμα. The χρεία is to be "concise":—<sup>8</sup> Διὰ τί σύντομον; ὅτι πολλάκις ἐκπαθεῖν ἡ διήγησις γίνεται ἢ ἄλλο τι. Δ. therefore implies some fullness of narrative, which suits the use of the word in the Preface of Lk. MGr keeps the -μα noun—διήγημα "narrative" with dimin. διηγηματάκι.

### διηνεκής.

In NT peculiar to Heb, and there only in the locution εἰς τὸ διηνεκές = *in perpetuum*. This occurs twice in P Ryl II. 427 (end of ii/A.D.), once without context and once following μισθώσασθαι. Deissmann (*BS*, p. 251) cites *IMae* 786<sup>18</sup> (Imperial) τετελειμημένος ἐς τὸ διηνεκές. The adj. was in use, as may be seen from BGU II. 646<sup>22</sup> (A.D. 193) εὐχομένους ὑπὲρ τε τοῦ διηνεκοῦς αὐτοκρατοῦς, *Syll* 540<sup>108</sup> (B.C. 175-1) ποιῶν ὁρὰ πάντα πρὸς κανόνα διηνεκῇ μὴ ἐλάττω τοῦ ἐνεργουμένου λίθου, *OGIS* 669<sup>65</sup> (i/A.D.) οὐ [sc. τοῦ Σεβαστοῦ] [καὶ περὶ τῆς πάντων [ἡμ]ῶν [ν] σωτηρίας ἡ [ἡ] δ[ι]η[ν]εκής [εὐ]εργεσία [ἡ]—[α] καὶ πρόνοι[α] ἔστιν. In P. Lips I. 26<sup>5</sup> (beginning of iv/A.D.) we have ἐπὶ τὸ διηνε[κ]ές. For the adv. διηνεκῶς see *OGIS* 194<sup>12</sup> (B.C. 42) ἀνεληλπίε[ι]ς μὲν διηνεκῶς [παρὰ τοῦτον τὸν χρόν]ον πάντας πάντων ἐτήρησεν. The η, where *a purum* would be expected in Attic, suggests that the word generally came into Attic literature from Ionic poetry—it is found in Homer. See Mayser *Gr.* p. 13.

### διόσθημι.

P Tebt I. 22<sup>4</sup> (B.C. 112) περὶ ὧν σοὶ διεστάμην, "about the matters on which we had a dispute" (Edd.). So BGU IV. 1099<sup>5</sup> (Augustus) περὶ ὧν διεστάμεθα συνχωροῦμεν—a marriage contract, which is apparently the happy ending to a difference. *ib.* 1100<sup>6</sup>, of same period, shows the parents

drawing up the contract. In *ib.* 1115<sup>4</sup> (B.C. 13) περὶ τῶν διεστα[μένων] συγχωρεῖ, and 1166<sup>4</sup> (same date and form), we have loans negotiated. Schubart has an elaborate paper on these συγχωρήσεις in *Archiv* v., esp. p. 48f. Is it possible to take δ. in a weaker sense, "discuss", rather than "dispute"? That would reconcile these formulae with the one in P Rein 18<sup>13</sup> (B.C. 108) ὁ ἐγκαλούμενος ἐγκρατῆς γενόμενος τῶν συναλλαξ[έ]ων οὐθέν τῶν διασταθέντων μοι πρὸς αὐτ[ὸν] ἐπὶ τέλος ἤγαγεν, "mon adversaire, une fois en possession desdits actes, n'a exécuté aucun des engagements convenus entre nous" (Ed.), and so *ib.* 19<sup>11</sup>. It would be literally "the things I discussed with him." See also *OGIS* 315<sup>15</sup> (B.C. 164-3) ὁρθῶς οὖν καθ' ὑπερβολὴν διόσω, a difficult passage where Dittenberger's note balances two very different renderings. In the NT δ. is confined to the Lucan writings: Hobart (p. 170) characteristically adduces a number of medical parallels. There is a parallel for the weak aorist active (Ac 27<sup>28</sup>) in P Leid Wx1. <sup>35</sup> (ii/iii A.D.) διόστησεν τὰ πάντα, "separavit omnia" (Ed.). The verb is similarly transitive in Ac I. c., βραχὺ being the object—Blass (*Comm. ad loc.*) paraphrases βραχὺ διάστημα ποιήσαντες.

### δικάζω.

This verb, which is read *bis* by B in Lk 6<sup>37</sup>, may be illustrated. P Hib I. 30<sup>19</sup> (B.C. 300-271) διὸ δικάζομαι σοὶ τοῦ ἀρχαίου [καὶ τόκο]ν, "I therefore am taking legal proceedings against you for principal and interest" (Edd.), P Oxy II. 237<sup>vii.32</sup> (A.D. 186) δεδικάσθαι ὑπογύως πρὸς αὐτόν, "had recently brought an action against him" (Edd.), P Lond 973<sup>6</sup> (iii/A.D.) (= III. p. 213) δικάζομαι χάριν τῶν τοῦ ἀδελφοῦ μου καὶ οὐ δύναμαι ἄρτι ἐλθεῖν πρὸς σ[ε], P Strass I. 41<sup>8</sup> (A.D. 250) περὶ δὲ οὐ δικάζομαι, διὰ βραχέων σε διδάξω, and CPHerm I. 25<sup>ii.3</sup> σύνδικος εἰ(πε)· σήμερον μόγις ἐδύνθης καὶ σὺ δικάσαι.

### δικαιοκρισία.

The emphasis which this compound lays on the character of the Judge rather than on the character of the judgement in Rom 2<sup>5</sup> (see SH *ad l.*), receives support from two passages in the Oxyrhynchus papyri—the first in I. 71<sup>i.4</sup> (A.D. 303) where a petitioner appeals confidently to the Praefect εὐέλπεις ὧν τῆς ἀπὸ τοῦ σοῦ μεγέθους δικαιοκρισίας τυχεῖν, "being of good hope to obtain righteous judgement from thy Magnificence" (cf. Nägeli, p. 48, *LAE*, p. 89f.). The second is in VI. 904<sup>3</sup> (v/A.D.) where a certain Flavius, who has been subjected to indignity in the discharge of certain official duties, addresses the Praeses—ἡ τῆς ὑμετέρας δικαιοκρι[σ]ίας καθαρότης πάντως καμὲ ἐλεήσει τὸν γενηρακότα καὶ ἀσυνθηκῇ διαπεπονθότα καὶ χλεῖν παρὰ Φιλοξένου, "the purity of your righteous judgement will surely pity me, an old man who has suffered a breach of covenant and mockery at the hands of Philoxenus" (Edd.). The word occurs again in the very fragmentary P Flor I. 88<sup>28</sup> (? A.D. 215) σου δικαιοκρι[σ]ίας τυχεῖν?

### δικαιολογία.

For δ., as in 2 Macc 4<sup>4</sup>, we may cite P Hawara 69 verso<sup>ii.8</sup> (i/ii A.D.) (= *Archiv* v. p. 383) ἐπὶ ταύτης εἰμὶ τῆς δικαιολογ[ί]ας π[ρ]ο[ς] . . . P Flor I. 61<sup>8</sup> (A.D. 210) πρὸς δὲ τοῖς μ[ε]λ[ε]τοῖς δικαιολογίαν παρατίθεμαι, P Lips I. 38<sup>ii.4</sup>

(A.D. 390) αἱ ἐκ νόμων ἀρμό[ξ]ουσαι δικαιο[λ]ογίαι καὶ π[α]ραγραφὰι κτλ. The verb occurs P Tor I. 1<sup>iii</sup>. 18 (B.C. 117) καὶ δικαιολογηθέντων τῶν συνκαταστάντων αὐτοῖς: see Peyron's note, p. 106.

### δίκαιος.

Our sources have naturally little light to throw upon the deeper Christian significance of this important word, but we may give a few examples showing its general usage. The adjective is applied to a "just measure" (μετρήσει δ.) P Tebt I. 11<sup>23</sup> (B.C. 119), 105<sup>41</sup> (B.C. 103) etc., and a "just rule" (σικυτάλη δ.) P Rein 20<sup>24</sup> (B.C. 108). Then it would seem to have become a *vox propria* in connexion with the rise of the Nile, e.g. OGIS 666<sup>11</sup> (i/A.D.) νῦν μᾶλλον ἀπέλαυσε (sc. ἡ Αἴγυπτος) τῆς δικαίας ἀναβάσεως τοῦ θεοῦ: see Dittenberger's note and cf. Deissmann *BS*, p. 116. In P Petr II. 28<sup>viii.6</sup> (taxing account—iii/B.C.) we hear of a δικαίου νήσου. The neuter is very largely used substantially, for "duty," "rights" or "claims." Thus in P Petr II. 10<sup>27</sup> the royal gooseherds make petition that certain grievances be set right, ἵνα δυνάμεθα τὰ δίκαια ποιεῖν τῷ βασιλεῖ, "in order that we may be able to do our duty to the king": cf. the neuter plural of the "duties" of marriage, e.g. P Oxy VI. 905<sup>9</sup> (marriage contract—A.D. 170) συμβιούτωσαν [οὖν ἀλλήλοις οἱ γ]αμοῦντες φυλάσσοντες τὰ τοῦ γάμου δίκαια, *ib.* X. 1273<sup>23</sup> (A.D. 260), BGU IV. 1098<sup>24</sup> (c. B.C. 18) τηρεῖν τὰ πρὸς τὴν ἀνδρα καὶ τὸν κοινὸν βίον δίκαια.

The meaning of "right," "justice," to which this leads, figures in the concluding formula of numerous petitions: cf. also Col 4<sup>1</sup>. Thus P Magd 2<sup>9</sup> (iii/B.C.) where a widow petitions Ptolemy III—ἵνα ἐπ[ὶ] σὲ καταφυγούσα, βασιλεῦ, τοῦ δικαίου τῶχος, and P Oxy III. 486<sup>35</sup> (A.D. 131) ἵνα τὰ ἐμ[α]ντῆς δικ[α]ία λάβω. Cf. P Oxy IV. 746<sup>9</sup> (a letter of recommendation—A.D. 16) τοῦτο οὖν ἐάν σοι φα[ν]ηται σπουδάσεις κατὰ τὸ δίκαιον, "please therefore further him in this matter, as is just" (Edd.). So with the negative in a complaint, as BGU IV. 1187<sup>20</sup> (c. B.C. 1) μη[δ]ενὸς δικα[ί]ου ἀντεχόμενοι. "Claim" or the like will render it in P Ryl II. 68<sup>27</sup> (B.C. 89) ἢ' . . . ἐάν δὲ περιγένημαι, λάβω παρ' αὐτῆς τὸ δίκαιον ὡς καθήκει, "if I survive, I may obtain satisfaction from her as is 'right' (Edd.), P Tor 1<sup>vii.27</sup> (B.C. 116) καὶ ταύτην μηδ' ὀλοσχερῶς πᾶσιν, ἀλλὰ τοῖς ἔχουσιν τι δίκαιον, P Tebt II. 320<sup>10</sup> (A.D. 181) ὑπετάξαμεν [τῇ] μὴν τὰ δίκαια, "we append our claims" (Edd.). Δ. often answers to the Latin *ius*, as P Lond 1164(e)<sup>6</sup> (A.D. 212) (= III. p. 160) τὰ ὑπάρχοντα αὐτῷ μέρη οἰκίων δύο οὓων ἐν τῇ Ἀντινοουπόλει ἐλθόντα εἰς αὐτὸν ἀπὸ [δ]ικαίου [π]αραχωρήσεως γενομένης κτλ, and often for the *ius liberorum*, which qualified a woman to appear in legal transactions without a guardian. Thus so in the same formula P Thead 1<sup>5</sup> (A.D. 306), P Oxy IX. 1199<sup>7</sup> (iii/A.D.), *ib.* X. 1276<sup>3</sup> (A.D. 249) ἡ δὲ Μεῖθους χωρὶς κυρίου χρηματίζουσα κατὰ τὰ Ρωμαίων ἐθῶν τέκνων δικαίω, so <sup>24</sup>, and *ib.* 1277<sup>3</sup> (A.D. 255), and cf. *Archiv* i. p. 310 f. The difficult phrase ὑπέχειν καὶ λαμβάνειν τὸ δίκαιον ἐπὶ τῶν χρηματιστῶν, P Tebt I. 5<sup>214</sup> (B.C. 118), is translated "they shall give and receive satisfaction before the chrematistae" by the editors, who note that it is "apparently another way of saying διδόναι καὶ δέχεσθαι δίκην, according as the verdict was against or for them"; but see Wenger in *Archiv* ii. p. 493, who renders

"Recht zu geben und zu nehmen, d. i. sich beklagen zu lassen und zu klagen." Δικαία appears as a fem. subst. in OGIS 8<sup>20</sup> (iv/B.C.) βαθόνει τὰ πόλει[ε] καὶ τὰ δικάια, "helping the state and justice." In the late P Lond 483<sup>6</sup> (A.D. 616) (= II. p. 325) τὸ δίκαιον is applied to a monastery, evidently with reference to its "corporate unity as distinct from the individual who happens at any given time to represent it as prior" (see the editor's note).

For the adverb, cf. P Magd 29<sup>5</sup> (B.C. 218) οὐ διεῖρηται μοι δικαίως—a complaint that the division of a piece of land has not been made "fairly." For the combination ὁσῶς καὶ δικαίως, as in 1 Thess 2<sup>10</sup>, see P Par 63<sup>viii.12ff.</sup> where a letter-writer claims that he has acted "in a holy and just way" before the gods—ἐγὼ γὰρ πιστεύσας σοὶ τε καὶ τοῖς θεοῖς, πρὸς οὓς ὁσῶς καὶ δίκ[α] . . . δικαίως [πολι]τευσάμενος κτλ. MGr is δίκιος: the phrase ἔχω δίκιο, "I am right," recalls the old substantival use. It should be added that Δίκαιος appears as a proper name: cf. the Latin *Iustus*, as in Ac 1<sup>23</sup>, 18<sup>7</sup>, Col 4<sup>11</sup>.

### δικαιοσύνη.

So far as we have noticed, this word is rare in the papyri, though it occurs very frequently in the inscriptions. From the papyri we can quote P Rein 10<sup>9</sup> (B.C. 111), where it is used as a name or title of Cleopatra: cf. *Syll* 763 Ἰσιδι Δικαιοσύνη with the editor's note, BGU IV. 1138<sup>4</sup> (B.C. 19), in a cancelled line, ἐπὶ τὸ(ν) τῆς δικαιοσύνης(ς) σφου[ρ] [χ]ρηματισ(μόν), in a petition to an epistrategus. P Leid W<sup>vii.39</sup> (ii/iii A.D.) is addressed to a deity οὐ ἡ δικ(αι)οσύνη οὐκ ἀποκινῆται, οὐ αἱ μοῦσαι ὑμνοῦσι τὸ ἐνδοξον (δνομα). In the magic P Lond 46<sup>403</sup> (iv/A.D.) (= I. p. 78) it is found in a hymn addressed to Hermes. In P Thead 23<sup>9</sup> (A.D. 342) a man petitions Flavius Abinnaeus with reference to his neighbour who has attacked his sheep ληστρικῶς τρόπ[ω] . . . παρὰ τὴν [δικα]ισύνην, "after the manner of a brigand, contrary to justice." From the inscr. it is sufficient to add OGIS 339<sup>43</sup> (c. B.C. 120) διὰ τὴν τῶν ἀνδρῶν δικαιοσύνην τε καὶ φιλοτιμίαν, *ib.* 438<sup>3</sup> (i/B.C.) ἀνδρα ἀγαθὸν γενόμενον καὶ διενέγκαντα πίστει καὶ ἀρετῇ καὶ δ[ικ]αιοσύνη καὶ εὐσεβείᾳ (cf. 2 Pet 1<sup>5ff.</sup>), *Cagnat* IV. 247<sup>6</sup> (c. B.C. 150), where the Demos of Assos, having been asked by that of Stratonicea to appoint an arbitrator for them, gives itself a testimonial as διὰ παντὸς πρόνοιαν ποιούμενος περὶ δικαιοσύνης. The Index in *Syll* III. contains about thirty references for the word.

### δικαίω

is used in a general sense "think or deem right" in P Giss I. 47<sup>16</sup> (time of Hadrian) with reference to a girdle (παράζωνιον) of which a man reports—ἀλλ' οὐδὲ ἐδικαίωσα ἀγοράσαι ἀποδοκιμασθῆναι δυνάμενον, "I did not think it right to purchase it, seeing that it is liable to be rejected." In P Ryl II. 119<sup>14</sup> (A.D. 54–67) the reference is to awarding a verdict in the courts: ἐδικαίωσεν ἀποδοῦναι ἡμᾶς τὸ κεφάλαιον καὶ ἀνακομίσασθαι τὴν ὑποθήκην, "he decided that we should repay the capital sum and recover the mortgage," etc. The case was before a δικαιοδότης, and the verb gives an interesting contemporary illustration of Paul's usage. From the same century comes P Tebt II. 444 τὰ δ[ικ]αίως τῆς συνγραφῆς δετακιομένα κεφάλαια (i. δεδικαιωμένα κεφάλαια), "the sums fixed [declared just] by the contract." The



spelling may be taken as evidence that the word was good vernacular! Add the fragmentary P Oxy III. 653 (A.D. 162-3), where the Praefect refers to a trial before the Chiliarch—δν μεταπέμπειν δικαιοῦμεν. For the force of *δικαιώθη* in 1 Tim 3<sup>18</sup> Dibelius (*HZNT ad L.*) compares the use of the verb in the mystery-religions, e.g. Reitzenstein *Poimandres* 13<sup>9</sup> (p. 343) ὁ βαθμὸς οὗτος, ᾧ τέκνον, δικαιοσύνης ἐστὶν ἔδρασμα. χωρὶς γὰρ κρίσεως ἰδὲ πῶς τὴν ἀδικίαν ἐξήλασεν. ἐδικαιώθημεν, ᾧ τέκνον, ἀδικίας ἀπούσης, where δικαιοῦσθαι refers to “die Wesensänderung, die im Mysterium mit dem Mysten vergeht (nahezu = ἐθεώθημεν).” So “Christus ward der Sphäre der ἀδικία entrückt, in die Himmelswelt emporgehoben, erhöht und vergottet.”

### δικαίωμα.

In P Tor I. 1<sup>iii</sup>. 21 (B.C. 117) δικαίωμα means apparently “arguments of counsel”—παράγινωσκομένων αὐτοῖς ἐξ ὧν παρέκτεινον δικαιομάτων ὧν ἑκάτερος ἤρειτο: so 23 and v. 25 ἐπελθὼν δὲ καὶ ἐπὶ τὰ τοῦ ἀντιδίκου δικαίωματα. Similarly in *OGIS* 13<sup>14</sup> (early iii/B.C.) when the people of Priene proved their immemorial possession of certain territory ἐκ τε τῶν ἱστοριῶν καὶ ἐκ τῶν ἄλλων μαρτυριῶν καὶ δικαιομάτων [με]τὰ τῶν ἐξετῶν [σπονδῶν, the meaning “awards” would seem to be possible, but “arguments” suits μαρτυριῶν better. Bishop Hicks’s notes (*Historical Inscr.* 1 p. 260) will show the stages in this centuries-old dispute. P Lille I. 29<sup>25</sup> (from a code—iii/B.C.) prescribes examination of slaves by torture ἐὰν μὴ ἐκ τῶν θεέντων δικαιομάτων δύνωνται κρίναι, “si les pièces du procès ne leur permettent pas de juger” (Ed.). Cf. P Petr II. 38 (c)<sup>52</sup> (iii/B.C.) (= III. p. 55), where a man is sent to Alexandria ἔχοντα καὶ τὰ πρὸς[ε] τὴν κατάστασιν δικαίωματα, “having with him the papers justifying his case,” the *pièces justificatives* as the editors describe them. The same phrase occurs in Preisigke 392<sup>5</sup> (B.C. 149-8 or 137-6). There is also P Petr III. 21 (g)<sup>43</sup> (iii/B.C.) δ καὶ παρέδοτο ἐν τοῖς δικαιομασί, which follows ἅμα τε γραπτὸν λόγον [καὶ δικαίω]ματα θεμένης with the same meaning. In BGU I. 113<sup>10</sup> (A.D. 143) ὁ δὲ παρέθεντο δικαίω(α)τα the word = “credentials”: so *ib.* 265<sup>17</sup> (A.D. 148), and IV. 1033<sup>7</sup>,<sup>19</sup> (Trajan). Cf. the combination here with that in P Tor I above (*ad init.*). In P Lond 360<sup>8</sup> (? ii/A.D.) (= II. p. 216) a certain Stotoëtis surrenders to his sisters his “claim” on a slave-girl belonging to their mother—οὐ ἔχει δικαίωματος τῆς ὑπ[αρχ]ούσης τῇ μητρὶ αὐτῶν παιδίσκης δούλης. Similarly P Oxy VIII. 1119<sup>16</sup> (A.D. 254) τῶν ἐξαιρέτων τῆς ἡμετέρας πατρίδος δικαιομάτων, “the exceptional rights claimed by our native city” (Ed.). MGr δικαίωμα = “justice.”

### δικαστής.

The word is found *quater* in P Petr I. 27, 28, fragmentary legal records of iii/B.C. In P Oxy III. 653 (time of Antoninus Pius), the account of a trial, the Praefect declares—εἴτε οὖν πάρεσιν οἱ ἀντιδίκου[ι] εἴτε μὴ πάρεσι, δικαστὴν λήμψονται δς παρακολουθῶν τῇ Ὀνοράτου κρίσει τὴν Κανωπίτιν ἐξετάσει κτλ.: cf. *ib.* I. 67<sup>17</sup> (A.D. 338) καταλαβάνοντες τὴν σὴν ἀρετὴν διέκομεθα συγχωρηθῆναι δικαστὴν ἡμεῖν εἶναι Ἀέτιον τὸν προπολιτευόμενον, “knowing your goodness, I beg you to allow Aëtius, ex-magistrate, to be judge in this matter” (Ed.), P Lond 971<sup>19</sup> (iii/iv A.D.) (= III. p. 129). The importance of the office

comes out in *OGIS* 499<sup>3</sup> (ii/A.D.) τῶν ἐκλέκτων ἐν Ῥώμῃ δικαστῶν, 528<sup>7</sup> δικαστὴν ἐν Ῥώμῃ. On the ἀρχιδικαστής, who seems to have occupied the position of a permanent judge at Alexandria, before whom parties in civil cases could elect to have their disputes tried, see Milne, *Roman Egypt*, p. 196 ff. P Lond 908<sup>17</sup> (A.D. 139) (= III. p. 132) mentions an ἀ., and also (l.<sup>18</sup>) Ἐὐδα[ρ]μονος δι[έ]ποντος τὰ κατὰ τὴν ἀρχιδικαστείαν. The abstract figures without ἀρχι- in *Michel* 477<sup>10</sup> (mid. ii/B.C.) ἀπολυθεῖς τε ἀπὸ τῆς δικαστείας ἐπεδήμησεν κτλ. For the δικαστήριον, as the Praefect’s tribunal or court, see P Strass I. 5<sup>17</sup>,<sup>19</sup> (A.D. 262), P Oxy I. 59<sup>11</sup> (A.D. 292), P Amh II. 824<sup>19</sup> (iii/iv A.D.), etc. MGr δικαστής survives unchanged.

### δίκη.

This word in Homer may = “custom,” “usage”: hence “right” as established usage, extended further to a “process of law” or “judicial hearing,” e.g. P Hib I. 30<sup>24</sup> (B.C. 300-271) ἡ δίκη σοι ἀναγραφῆσεται ἐν [τῷ ἐν Ἡρ]ακλεῶν πόλει δικαστηρίῳ, “the case will be drawn up against you in the court at Heracleopolis” (Edd.), P Rein 15<sup>21</sup> (B.C. 109) ἀνευ δίκης καὶ κρίσεως καὶ πάσης εὐρεσιλογίας, “sans procès, contestation ni chicane d’aucune sorte” (Ed.), similarly P Lond 298<sup>16</sup> (A.D. 124) (= II. p. 206), P Oxy III. 486<sup>28</sup> (A.D. 131) τὴν μὲν μητέρα μου συνέβη ἀποθανεῖν πρὸ τῆς δίκης, “it happened that my mother died before the trial” (Edd.), etc. From this it is a natural transition to the result or the lawsuit, “execution of a sentence,” “penalty,” as P Fay 21<sup>24</sup> (A.D. 134) ὅπως τῆς ἀποθείας (= ἀπειθ.) ἐκίνοιο τὴν προσήκουσαν δίκη[ν] ὑπόσχωσι, “in order that they may pay the fitting penalty for their disobedience”: cf. 2 Thess 1<sup>9</sup>, Jude 7, Wisd 18<sup>11</sup>, 2 Macc 8<sup>11</sup>. From P Eleph 1<sup>12</sup> (B.C. 311-10) (= *Selections*, p. 3) onwards, the phrase καθάπερ ἐγ δίκης is very common = “as if a formal decree of the court had been obtained.” In partial illustration of the personification of Δίκη in Ac 28<sup>4</sup> we may quote in addition to the exx. in Wetstein and Field (*Notes*, p. 148 f.) *Syll* 810 εἰ δέ τι ἐκὼν ἐξαμαρτήσῃ, οὐκ ἐμὸν ἐπαράσασθαι, δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσεως.

A fairly early Christian inscr. from Attica, *Kaibel* 173<sup>17</sup>, has δίκης μετὰ λοίσθιον ἡμα[ρ], of the Day of Judgement.

### δίκτυον.

A Christian epitaph from Aegina, *Kaibel* 421 (? v/A.D.) makes the departed rejoice because

δίκτυα λυγρὰ

καὶ γοερὰς παγίδας προῦφυγον ἀμπλακίης.

This is of course purely literary, but between Epictetus and the Gospels we may be sure of vernacular warranty. Moreover it survives in MGr δίχτυ.

### διλογία.

must be recorded as one of the small class that cannot be illustrated. *Διλογία* “repetition” and *διλογεῖν* “repeat” are quoted from Xenophon and later writers, *διλογος* itself in the same sense from Pollux. But the Pauline sense is still unsupported: see Nägeli, p. 52.

### διό.

P Oxy III. 483<sup>34</sup> (A.D. 108) διὸ ἐπιτελεῖτε ὡς καθήκει, “execute the deed therefore, as is fitting” (Edd.), *ib.* IX.



1198<sup>15</sup> (notification of death—A.D. 150), διδ' ἀξιώ τούτους ἀναγραφῆναι τῇ τῶν τετελευτηκότων τάξει. For διδ' καὶ see P Par 46<sup>14</sup> (B.C. 153) διδ' καὶ ἡγούμενος δειν' ἐπ' ἄλλου μὲν μηθενὸς αὐτῷ διακριθῆναι.

### διοδεύω.

In P Amh II. 36<sup>13</sup> (c. B.C. 135) a cavalry officer petitions the Strategus concerning some danger which he experienced in "passing through" certain districts on his way to Thebes—λείπω τε τὴν ὑπερβολὴν, διοδεύων κινδυν[εύω] π[α]ρ' ἑκαστον· διδ' ἀξιώ . . . Cf. *OGIS* 613<sup>3</sup> (A.D. 392) τοὺς διοδεύοντας καὶ τὸ ἔθνος διὰ παντὸς εἰρηνεύεσθαι ἡσθαλίσατο, 665<sup>12</sup> (A.D. 49) τοὺς διοδεύοντας διὰ τῶν νομῶν στρατιώτας. See *Anz Subsidia*, p. 344.

### Διονύσιος.

The extreme frequency of this name in the Hellenistic period is seen at a glance in the *indices personarum*. It is to be taken into account in estimates of the religion of the world in which Paul worked. On survivals of the Dionysus cult, evidenced by the posthumous importance of Dionysius the Areopagite, see Rendel Harris *Annotators of Codex Bezae*, p. 77 ff.

### διόπερ.

P Flor III. 382<sup>18</sup> (A.D. 222–3) διόπερ θαυμάσας αὐτοῦ τὴν ἀνυπερβλήτον τόλμ[αν καὶ] ἐπήρειαν καὶ ἀνομίαν, οὐκ ἡσύχασα κτλ, P Fay 20<sup>10</sup> (imperial edict—iii/iv A.D.) διόπερ ἴστωσαν ἅπαντες ἐν ταῖς πόλεσιν ἀπάσαις κτλ.

### διοπετής.

The marginal rendering of the word in the RV "fallen from heaven" rather than "from Jupiter" is supported by Field (*Notes*, p. 130), who cites Dion. Hal. *Ant.* ii. 71 ἐν δὲ ταῖς πέλταις ἃς οἱ Σάλιοι φοροῦσι, πολλαὶς πάνυ οὖσαι, μίαν εἶναι λεγουσι διοπετή (afterwards explained by θεόπεμπτον). Of course the two amount to the same thing, since Zeus is the primeval sky-god: see A. B. Cook's great monograph, *Zeus*.

### διόρθωμα.

Rev L 57<sup>1</sup> (iii/B.C.) δ[ι]όρθωμα τοῦ νόμου ἐπὶ τῇ [ἐλ]αίῃ, "revision of the law concerning the oil-contract": cf. P Par 62<sup>1</sup> (ii/B.C.) κατὰ τοὺς νόμους καὶ τὰ δια[γράμματα] καὶ τὰ προστάγματα καὶ τὰ διορθώματα (i. διορθώματα), *Michel* 469<sup>17</sup> (ii/B.C.) κατὰ τὸ Θαλιεύκτου διορθωμα.

The verb is common, e.g. P Tebt I. 23<sup>12</sup> (c. B.C. 119 or 114) διδ' καὶ ἔτι καὶ νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθεὶς ἵνα τὰ πρὸς αὐτὸν [ . . . ] διορθώσῃ, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him" (Edd.), *ib.* 27<sup>11</sup> (B.C. 113) οὐδαμῶς τὰ παρὰ τὸ δέον (pap. δειον) κεχειρισμένα διορθωμένοις, "with no improvement whatever in your improper procedure" (Edd.), P Petr III. 53(8)<sup>4</sup> . . . αἴτην ἀποστείλον πρὸς με ὅπως διορθωθῇ, P Giss I. 41<sup>11</sup> (time of Hadrian) μετὰ τοῦ (i. τὸ) διορθώ[αι] κατὰ τὸ δυνατόν τὰ ἡμέτερα. It is used in connexion with "payments" in P Oxy III. 483<sup>16</sup> (A.D. 108) τόκου . . . δν καὶ διορθώσω ἐπ[ὶ] συνκλ[εισ]μῷ ἐκάστης δωδεκάμηνου, BGU III. 920<sup>18</sup> (A.D. 180–1) ὑνπερ φόρον διορθώσομαι

σοι ἐνέναντα κατ' ἔτος. It acquired a technical sense in book-production, where the διορθωτής was what we call a printer's reader. Vettius Valens (p. 276) tells a story of an audacious youth who offered Euripides to "correct" his poems, observing γράφειν ποιήματα οὐκ ἐπίσταμαι, τὰ δὲ κακῶς γραφέντα διορθοῦσθαι. The poet replied: τοιγαροῦν κακῶς γράψας . . . τὰ σαυτοῦ καλῶς διορθώσον. (Note the juxtaposition of middle and active.)

### διόρθωσις.

Like the verb (see above), διορθωσις is used of "payments," as P Tebt I. 61(a)<sup>33</sup> (B.C. 118–7) διὰ τὸ μὴ εὐσυνθετικῆναι ἐν τῇ διορθώσ[ει] τοῦ ἐπιβληθέντ[ος α]ὐτῷ στεφάνου, *ib.* 64(a)<sup>114</sup> (B.C. 116–5). A better parallel to the NT usage (Heb 9<sup>10</sup>) is P Leid W<sup>xvi</sup>. 12 (ii/iii A.D.) ἀλλὰ κατηξιώθης τῶν πρὸς διάρθρωσιν (i. διόρ—) βίου μελλόντων.

### διορύσσω.

The exact phrase of Mt 24<sup>43</sup>, Lk 12<sup>39</sup>, is found in P Petr III. 28 *verso* (δ)<sup>2</sup> (B.C. 260) ὅτι διώρυξεν οἰκίαν, "because he broke into a house." Cf. *OGIS* 483<sup>118</sup> (ii/B.C.) μὴ ἐξουσία δὲ ἔστω ἐπὶ τοὺς κοινούς τοίχους μὴ ἐποικοδομεῖν μήτε διορύσσειν μήτε ἄλλο καταβλάπτειν μηθέν, and an interesting inscription from a tomb published in *ZNTW* i. p. 100, where mention is made of certain persons βουλομένο(υ)ς διορύττιν.

### Διόσκουροι.

On the form see Mayser *Gr.* p. 10 f., where it is shown that the divine name was regularly Διόσκοροι, the Attic form: Διοσκούριον occurs once, in P Petr III. 117(d)<sup>24</sup> (iii/B.C.) τοῦ [περὶ] τὸ Διοσκούριον. The Ionic form with ου appears in Ac 28<sup>11</sup> practically without variant. It is noteworthy that the extremely common personal names derived from the Dioscuri—see above, s.v. Δίδυμος—take the forms Διόσκορος and Διοσκουρίδης, and the latter figures even in Attica (Meisterhans *Gr.* p. 27). Schweizer, *Perg.* p. 67, discusses the relation of the forms, which may be confidently assigned to dialect mixture. The suggestion is that Dioscorus and Dioscurides as personal names came in by different channels. See also Pauly-Wissowa v. col. 1141.

### δίτι.

For δίτι with its full causal force, see P Tebt I. 24<sup>34</sup> (B.C. 117) καὶ δίτι δι' ἄλλων προσανεηνόχαμεν, "owing to my giving information through the officials" (Edd.), P Giss I. 82<sup>28</sup> (A.D. 117), P Lond 243<sup>14</sup> (c. A.D. 346) (= II. p. 300) ἵνα . . . ἀπολύσης αὐτοὺς δίτι οἶδας καὶ αὐ[τὸς] δ[ι] ἐωρτή ἐστι(ν), etc. In the papyri, however, as in the LXX and late Grk generally, the word is often used practically = ὅτι, "that," e.g. P Petr II. 4(9)<sup>8</sup> (B.C. 255–4) οἶδας δὲ δίτι [δ] τόπος ἐρήμὸς ἐστίν, P Tebt I. 12<sup>20</sup> (B.C. 118) ἐπὶ οὐ καὶ σὺ οὐκ ἄγνοεῖς ἐν ἡμῖν ἐσμέν ἀσχολί (i. -ται) καὶ δίτι ἐν τῇ τ[ο]ῦ στρα(τηγοῦ) ἐσμέν φ[υ]λακῇ?, "for you know how busy I am, and that I am in attendance upon the strategus" (Edd.), and from the inscr. *OGIS* 90<sup>38</sup> (Rosetta Stone—B.C. 196) ὅπως γνώριμον ἡμῖν δίτι οἱ ἐν Αἰγύπτῳ αἰξουσιν καὶ τιμῶσιν τὸν θεόν Ἐπιφανή Εὐχάριστον βασιλέα, *Syll* 654 *ter* (i/B.C.—in Messenian Doric). For the corresponding NT usage, see Blass *Gr.* p. 274, where,

Rom 1<sup>19,21</sup>, 3<sup>20</sup>, 8<sup>7</sup>, are quoted for **διότι** = "for," and add 1 Pet 1<sup>16,24</sup>, 2<sup>8</sup>, as compared with 3<sup>10</sup>. 1 Th 2<sup>8</sup> and Gal 2<sup>16</sup> may be quoted as illustrating the ease of the colloquial transition: see Jebb in Vincent and Dickson *Mod. Greek*<sup>2</sup> App. p. 338. Mayser *Gr.* p. 161 has shown that the use of **διότι** for **ὅτι** is by no means confined to occurrences after vowels: cf. Thackeray *Gr.* i. p. 138 f. and Kaelker *Quaest.* pp. 243 f., 300. It may be added that, according to Meisterhans *Gr.* p. 252 f., **διότι** is never used with a causal force in the Attic inscr. from iii/B.C. onwards.

## Διοτρεφής.

For this proper name, as 3 Jn<sup>9</sup>, cf. *OGIS* 219<sup>1</sup> (iii/B.C.) **ἐπιμηνιεύοντος Νυμφίου τοῦ Διοτρεφεύς**.

## διπλοῦς.

For this common word we may quote P Amh II. 33 (c. B.C. 157), where reference is made to the severe penalties incurred by advocates who had assisted persons charged with defrauding the Treasury. No longer were they allowed to practise, and had to pay to the Crown (**εἰς τὸ βασιλικόν**) "twice the sum (of the damage) increased by one tenth"—**διπλοῦν τὸ ἐπιδέκατον**. Other exx. are P Tebt I. 11<sup>18</sup> (B.C. 119) **τὰ προκειμένα διπλᾶ**, "twice the aforesaid amount," P Oxy VIII. 1124<sup>15</sup> (A.D. 26) **ἐκφόρ[ι]ον διπλοῦν**, "double the rent," P Fay 110<sup>30</sup> (A.D. 94) **τὰς δὲ ὠλένας τοῦ ἐλαιουργίου δι[ι]πλᾶς ποιήσον**, "make the hinges (?) of the oil-press double" (Edd.), P Oxy IV. 741<sup>3</sup> (ii/A.D.) **σφύρις διπλῆ καρῶν** **ᾧ**, "I double basket of nuts" (Edd.), P Hamb I. 21<sup>10</sup> (A.D. 314-5) **ἐκτίσιν σοι τοῦ ὑπερπεσόντος χρόνου τὴν ἐπὶ τοῦ τότε καιροῦ ἐσομένην τιμὴν διπλὴν ὡς ἔσταιται**, etc. In *Ostr.* 1291<sup>3</sup> (A.D. 148) **ἔσχη(μεν) ὑπ(ὲρ) διπλῶν** so much, **διπλοῦν** seems to be a tax. Wilcken (*Archiv* i. p. 126) refers to P Oxy I. 141 of date A.D. 503 as the earliest ex. of **διπλοῦν** as a wine measure known to him. In P Petr II. 13(17)<sup>4</sup> (B.C. 258-3) we find a form **δίπλειον** = **δίπλεον**—**καὶ δίπλειον εἰληφέναι τοῦ διαγεγραμμένου ὀψωνίου ἐν τῷ κῶ (ἔτει)**, "and that I received double the allowance of provision money in the 29th year" (Ed.). In BGU I. 213<sup>4</sup> (A.D. 112) **διπλώματος ὄνων** may = a "licence" to own donkeys: cf. P Tebt II. 360<sup>3</sup> (A.D. 146) **διπ(λώματος) ? λαχα(νοπώλου) ?** with the editors' note.

## δῖς.

BGU III. 913<sup>2</sup> (A.D. 206) **δῖς μηνός**: the document is of special interest as having been written in Myra in Lycia, and hence being one of the very few known papyri from Asia Minor, see *Archiv* ii. p. 138. For the phrase **εἰς δῖς**, cf. P Flor II. 181<sup>9</sup> (iii/A.D.) **ἐπεμψα οὖν εἰς δῖς πρὸς σε τὸν ὀνηλάτην**. With **δῖς ἀποθανόντα** in Jude<sup>12</sup> we may compare P Oxy I. 33<sup>14</sup>,<sup>4</sup> where a man condemned to death salutes the Emperor (? Marcus Aurelius), **τίς ἤδη τὸν δευτέρον μου ἔβην προσκυνούντα . . . μετεκαλέσατο**; "who has recalled me when I was now saluting my second death?" (Edd.).

## διστάζω.

P Par 63<sup>il</sup>,<sup>57</sup> (B.C. 165) **τὸν πάντων ἐπειρότατον . . . τὰ τῆς χρίας σ[υ]νπληροῦν, ἐπαν[ά]γοντα τὸ διστ[α]ζόμενον ἐπὶ τὸν ἐνκεῖμενον κανόνα**, "that even the most inexperienced

person in the world might be able to accomplish what was required, if he applied the doubtful cases to the rule provided for him" (Mahaffy), and for the corresponding substantive see *ib.* iii. 83 **παραχρήμα προσαναφέρειν ὑπὲρ τῶν δοκούντων τινὰ διστασ[μ]όν**, "to refer to us at once concerning any points which seemed to be open to doubt" (*id.*). P Giss I. 18<sup>9</sup> (time of Hadrian) **δηλῶ οὖν σοι, ἵνα μὴ διστάξης· ἐπο[ρ]εύθη γὰρ εἰς Ἑρμοῦ πόλιν**.

## δίστομος

is found in a fragmentary context in an inscr. from Delos, c. B.C. 230, published in *BCH* xxix (1905), p. 508, no. 167 B<sup>85</sup>. See also P Leid W<sup>iii</sup>,<sup>6</sup> (ii/iii A.D.) **ἔχε . . . μαχαίριν ὀλοσίδηρον δίστομον**.

## διχάζω.

We are unable to cite any vernacular instances of this verb (found in Plato); but **δίχα** is common, e.g. P Oxy II. 237<sup>iii</sup>,<sup>37</sup> (A.D. 186) **δίχα ἐπιστάλματος τοῦ βιβλιοφυλακ[ι]ου**, "without an order from the record-office," P Giss I. 66<sup>3</sup> (early ii/A.D.) **δίχα τῆς ἡμετέρας ἐπιστολῆς**, BGU III. 908<sup>22</sup> (time of Trajan) **δίχα πάσης ἐξουσίας ἐπελθόντες** etc.

## διχοστασία.

*Michel* 448<sup>19</sup> (end ii/B.C.) **τὰν τε κτησίων καὶ τῶν ποτ' ἀλλήλους συναλλαγμάτων πάντων ἐν ταραχαῖ τε καὶ διχοστασίαι τῇ μεγίσται κειμένων**. To Wetstein's examples of this word (*ad Rom* 16<sup>17</sup>) Field (*Notes*, p. 166) adds two from Dionysius of Halicarnassus and one in Ionic from the *Florilegium* of Stobaeus.

## διχοτομέω.

The word is found in a very touching sepulchral inscription from Lycaonia (iii/iv A.D.), published in *JHS* xxii. (1902), p. 369 f., which on account of its simplicity and pathos may be given entire, as freshly read by Prof. W. M. Calder:—**Γορδιανὸς τῇ γλυκυτάτῃ μου συμβίῳ Γαεάνῃ, ὑπὲρ τοῦ μέλιτος γλυκυτάτῃ, τῇ συνζησάσῃ μοι χρόνους ὀλίγους ἐπι[τ]ίμως, κὲ τῷ νεῖῳ μου τῷ πρωτοτόκῳ [φ] Ἀμβροσίῳ τῷ διχοτομήσαντί με τοῦ πολοῦτον ζῆν. εὐθὺς γὰρ πεντήκοντα ἡμέρας πληρώσας ἐξηκολούθησεν τῇ μητρὶ τῇ πανμακαρίτῃ. ἐλεύσμε δὲ κάτω πρὸς ὑμᾶς πληρώσας τὸ χρέος τ[ο]ῦ βίου, "Gordianus to my sweetest wife Gaiana, sweetest beyond honey, who lived with me honorably for a little time, and to my firstborn son Ambrosius, who cut me off from living through many years. For as soon as he had fulfilled fifty days he followed his sainted mother. But I shall come down to you when I have fulfilled my appointed portion of life." The verb may be quoted from 3 Baruch 16 (*Texts and Studies* v. i. p. 94) **διχοτομήσατε αὐτοὺς ἐν μαχαίρᾳ καὶ ἐν θανάτῳ καὶ τὰ τέκνα αὐτῶν ἐν δαιμονίοις**.**

## διψάω.

The verb is found in no. 3 of the first discovered collection of **Λόγια Ἰησοῦ**, P Oxy I. p. 3,—**λέγει Ἰ(ησοῦ)ς "Ἐ[σ]την ἐν μέσῳ τοῦ κόσμου καὶ ἐν σάρκει ὥφθην αὐτοῖς καὶ εἶρον πάντας μεθύοντας καὶ οὐδένα εἶρον δειψῶντα ἐν αὐτοῖς κτλ.** See also the late metrical epitaph from Rome, *Cagnat* I. 317<sup>11</sup> (= *IGSI* 1890) **ψυχὴ διψώση ψυχρὸν ὕδωρ μετὰδες (l. -δος)**.



διψος.

Nägeli (p. 14) draws attention to the act that the word *δίψος*, which is praised by the Schol. on *Il.* 19<sup>186</sup> as Attic, in contrast to the Ionic *δίψα*, is found also in the LXX and Epictetus. In the LXX the two words are used interchangeably, e.g. *Wisd* 11<sup>4</sup> *δίψης*, <sup>8</sup> *δίψους*: *Am* 8<sup>11</sup> *δίψαν*, <sup>13</sup> *δίψει*: see Thackeray *Gr.* i. p. 157. In a medical fragment, *P Tebt* II. 272<sup>17</sup> (late ii/A.D.), we have, *κριθήσεται δὲ [ο]ύτως ἔχον ἐὰν τοῦ κατὰ τὸν [π]υρετὸν μεγέθους μᾶλλον [π]αραύξηται τὸ δίψος*, "such will be judged to be the case if the increase of thirst is out of proportion to the height of the fever" (Edd.), cf. <sup>20</sup> (cited above under *ἀνεξίκακος*) *μὴ ὑπομένοι τὸ δίψ[ος]*. In *P Flor* II. 176<sup>12</sup> (iii/A.D.) *δίψα* is used in connexion with the "dryness" of figs—*ἐκ τῆς τῶν σύκων κακίας καὶ ξηρότητος καὶ δίψης*. MGr has *δίψα*.

δίψυχος

is first found apparently in *Jas* 1<sup>8</sup>, 4<sup>8</sup>, and may be regarded as a parallel case: to *διακρίνεσθαι* = "waver," see *s.v.* *διακρίνω ad finem*. The verb is found in *Didache* 4<sup>4</sup> *οὐ διψυχῆσεις, πότερον ἔσται ἡ οὐ*. J. B. Mayor's note (*Comm.* on *Jas* 1<sup>8</sup>) shows how rapidly the word "caught on" with the sub-apostolic writers—Clement of Rome, "Barnabas" and especially Hermas. If James really coined it—and the manner of its appearance in both passages is quite in keeping with such a supposition—its occurrence in i/A.D. writers reinforces many arguments for the early date of *Jas*. Analogous words are well provided by Mayor. Among them is *διχόνους* in Philo, in the fragment from the heading of which Philo himself cites *δίψυχος* itself. But can we be assured that Philo himself entitled the paragraph *περὶ Δειλῶν καὶ Διψύχων*? Mayor's silence suggests that he thinks otherwise. Cf. the MGr *δίγνωμος*, "fickle."

διώκτης.

The LXX compound *ἐργοδιώκτης* (*Exod* 3<sup>8</sup> *al*) is found in the same sense in the correspondence of the "architect" Kleon, *P Petr* II. 4(1)<sup>2</sup> (B.C. 255-4), where certain quarrymen complain that they are being ill-treated by the "ganger" Apollonius, by being kept at work at quarries of hard stone—*ἀδικούμεθα ὑπὸ Ἀπολλωνίου τοῦ ἐργοδιώκτου ἐμβάλων ἡμᾶς εἰς τὴν στερεὰν πέτραν*.

διώκω.

*P Fay* II 1<sup>20</sup> (A.D. 95-6) (= *Selections*, p. 67) *τὸν λ[ι]μνα-σμήν] δι[ο]ξὸν τῶν [ἐ]λα[ι]ώνων τ[ῶν] πάντων*, "hasten with the flooding of all the olive-yards" (Edd.), *ib.* 112<sup>2</sup> (A.D. 99) *εὖ πυήσις διώξαι τοὺς σκαφήτρους τῶν ελαιῶνων*, "please carry forward the digging of the olive-yards" (Edd.). For *διώκω* = "pursue," cf. *OGIS* 532<sup>25</sup> (B.C. 3) *ἔπλο[ις] τε καὶ σιδήρῳ διώξεν*, and the moral tale in *P Grenf* II. 84<sup>7</sup> (v/vi A.D.) where a patricide, fleeing into the desert, *ἐδιόκαιτο* (*l. ἐδιώκετο*) *ὑπὸ λέωντος*, "was pursued by a lion." The phrase *διώκει τὸν λόγον* = "pursue the recital of the formula" is common in the magic papyri: see the editor's note on *P Lond* 46<sup>394</sup> (iv/A.D.) (= I. p. 78). We may add two exx. of the verb from Christian amulets. The first, *P Oxy* VIII. 1151 (? v/A.D.) opens, *Φεῦγε πν[εύ]μα μεμ[ι]σμένον, Χ[ρι]στός σε διώκει*, "Fly, hateful spirit! Christ pursues thee." In the second, *BGU* III. 954<sup>7</sup> (vi/A.D.)

(= *Selections*, p. 133), the Lord God is invoked—*ὅπως διώξῃς ἀπ' ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας*, "that Thou mayst drive from me Thy servant the demon of witchcraft." MGr. *διώχνω, διώχτω*, "hunt."

δόγμα.

Bishop Hicks (*CR* i. p. 44 f.) has shown that *δόγμα* was not the regular word in republican Greece for a decree of the *βουλή* and the *δήμος*, but was specially used for a decree of the Roman Senate. So, e.g., *Syll* 930<sup>60</sup> (B.C. 112) *ἐξυγκλήτου δόγματος* = *e senatusconsulto*. See the index *s.v.* in *Cagnat* I. p. 947. It came also to be applied to the *placita philosophorum*, and in general conveyed the idea of "a positive ordinance, emanating from a distant and unquestionable authority." With its use by Luke for the decrees of the Emperor (*Lk* 2<sup>1</sup>, *Ac* 17<sup>7</sup>) we may compare *P Fay* 20<sup>22</sup> (iii/iv A.D.), an important Edict, apparently of Severus Alexander, regarding the *Aurum Coronarium*, which ends—*τούτου τοῦ ἐμοῦ δόγματος ἀντίγραφα τοῖς καθ' ἐκάστην πόλιν ἄρχουσιν γενέσθω ἐπιμελὲς εἰς τὸ δημόσιον μάλιστα ἐστάν[αι] σύνοπτα τοῖς ἀναγιγνώσκουσιν*, "let the rulers of the several cities see that copies of this my edict are set up in the most public places in full view of those who wish to read" (Edd.). As showing the different uses to which the word came to be put, it must be sufficient to add *Syll* III. Index p. 173, where references are given to 150<sup>13</sup> (B.C. 333) *κατὰ τὸ δόγμα τῶν Ἑλλήνων*, 412<sup>2</sup> (Roman period) *δόγματι τῆς Ὀλυμπικῆς βουλῆς*, 557<sup>21</sup> *παρὰ τὸ δόγμα τῶν Ἀμφικτυόνων*, etc. An interesting example of the later ecclesiastical use of the word is found in the Christian prayer (end of (iv/A.D.) published by Schmidt in *Nilliche Studien für G. Heinrich*, p. 71<sup>24</sup> *ὅπως καταξιωθῶμεν τῶ[v] εὐαγγελιζομένων δογμάτων τῶν ἁγίων σου ἀποστόλων*.

δογματίζω.

In the art. by Bishop Hicks cited *s.v.* *δόγμα*, three instances of this verb are cited from the inscr.—*CIG* 2485<sup>47</sup> (B.C. 105) *τὰ] περὶ τῶν συνθηκῶν?] δογματισθέντα* of *Senatus consulta*, *CIG* 3524<sup>54</sup> (time of Augustus) *παρ ταῖς δεδογματισμέναις αὐτῷ τιμαῖς*, and *CIG* 5785<sup>13</sup> *ἐὰν δόξῃ τῇ ἀγάρρῃ [σῴτως]*, *καθὼς καὶ ὑπὲρ φρητάρχου καὶ χαλκολόγων δογματίζ[ε]ται*. In the LXX *δογματίζω* is used several times of issuing a decree, and twice at least (2 *Macc* 10<sup>8</sup>, 15<sup>36</sup>) of religious enactments. As against AV and RV, the verb may possibly be passive in *Col* 2<sup>20</sup>—"Why do you allow yourselves to be overridden by Jewish enactments?" The Polybian compound *δοματοποιέω* (i. 81. 4) is found *Syll* 653<sup>67</sup> (B.C. 91) *οἱ ἄρχοντες καὶ οἱ σύμβουλοι δοματοποιεῖσθαι ὅτι κτλ.*

δοκέω.

The verb is naturally common, e.g. *P Par* 49<sup>16</sup> (B.C. 164-58) *εἶπα αὐτῷ μὴ ἐμὲ ἀξιῶν, ἀλλὰ, δόξαντα ἀδελφὸν αὐτοῦ ἐν τῇ αὐλῇ εἶναι, παραγίνεσθαι*, *P Oxy* VII. 1027<sup>9</sup> (i/A.D.) *ὑπόμνημα ἀφ' οὗ ἐδοξεν δυνήσασθαι ἐμποδισθῆναι μου τὴν πράξιν*, "a memorandum by means of which he hoped that my execution might be prevented" (Ed.), *ib.* 1032<sup>18</sup> (A.D. 162) *ἐάν σου τῇ τύχῃ δόξῃ*, "if your fortune sees fit." For other exx. of this last phrase we may cite *P Petr* I. 26<sup>7</sup> (B.C. 241) *ἐάν σοι δοκῇ*, *P Oxy* IV. 718<sup>24</sup> (A.D. 180-92) *ἐάν σοι δόξῃ*, and *ib.* IX. 1220<sup>6</sup> (iii/A.D.) *ἡ δοκί σοι, κύριέ μου, πέμψε μοι*.



κέρμα; "would you be pleased, sir, to send me some money?" (Ed.). In P Oxy IX. 1218<sup>7</sup> (iii/A.D.) δοκῶ is used absolutely, as in 1 Cor 4<sup>8</sup>—ἡ μήτηρ μου Θαΐσις εἰς Ἀγνινόου, δοκῶ, ἐπὶ κηδὶαν ἀπῆλθεν, "my mother Thais went, I think, to Antinoöpolis for a funeral" (Ed.); cf. P Amh II. 64<sup>6</sup> (A.D. 108) δοκῶ μοι. For the more official usage of δοκέω = "censeo," see *OGIS* 233<sup>10</sup> (B.C. 226–3) ἔδοξε τῇ ἐκκλησίᾳ πρυτάνεων εἰπάντων κτλ., *Priene* 105<sup>78</sup> (c. B.C. 9) ἔδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἑλλήσιν γνῶμη κτλ.: cf. P Tebt II. 335<sup>15</sup> (a petition to the Praefect (?)—middle of iii/A.D.) εἰ δέ τι τοιοῦτον ἔδοξας κελεύειν, "if you really did vouchsafe to give such orders" (Edd.). For δοκέω followed by the acc. and inf., as in 2 Cor 11<sup>16</sup>, cf. P Tebt II. 413<sup>6</sup> (ii/iii A.D.) μὴ δόξης με, κυρίᾳ, ἡμεληκέναι σου τῶν ἐντολῶν, "do not think, mistress, that I am negligent of your commands" (Edd.). In P Ryl II. 229<sup>15</sup> (A.D. 38) we find it with partic.—δοκῶ γὰρ συναίρομενος πρὸς σὲ λογάριον, "for I expect to make up an account without you" (Edd.). The personal constr. c. inf. predominates: note BGU IV. 1141<sup>9</sup> (c. B.C. 14) οὐδὲ σὲ γὰρ δοκῶ εἰς ἐνθά[ν]ιστοῦ τόπον με ἔχειν, *ib.*<sup>15</sup> ἐγὼ μὲν οὐ δοκῶ ἀξίος εἶναι ὑβρίζεσθαι—*per contra* add P Oxy VI. 937<sup>17</sup> (iii/A.D.) παρατρεῖσθαι αὐτὴν μὴ δόξῃ αὐτῷ τῷ Ἀ. λαβῆ[σ]αι τὴν φιάλην, "to keep a watch on it, lest A. should determine to take the bowl" (Edd.), CP Herm 26<sup>8</sup> (a *proleps verbal*) δ ἔαν αὐτοῦ δόξῃ τῷ μεγέθι, "whatever his highness shall determine."

### δοκιμάζω

is not uncommon in its primary sense of "testing." *Syll* 522<sup>14</sup> (iii/B.C.) δοκιμάζειν δὲ τὰ ἱερεῖα τοὺς προβούλους, with other officials. P Ryl II. 114<sup>35</sup> (c. A.D. 280) . . . κατὰ τὸ δικαιότατον δοκιμάσει ὁ κράτιστος [ἐπιστράτηγος], "his excellency the epistrategus shall sift the matter with the utmost equity." So still in vi/vii A.D., P Oxy I. 128 *verso*<sup>9</sup> ἵνα τὸ παριστάμενον ἐπ' αὐτῷ δοκιμάσῃ, "in order that you may judge of his present condition (Edd.). P Flor II. 119<sup>4</sup> (A.D. 254) ὅπως δοκιμάσας γράψῃς μοι εἰ οὕτως ἔχει, "that after inquiry you may write to me whether it is so." P Gen I. 32<sup>8</sup> (A.D. 148), of an inspector of calves for sacrifice—καὶ δοκιμάσας ἐσφράγισα ὥς ἔστιν καθαρός. From "proving" to "approving" was a step taken long before these documents were written, so that the ambiguity which meets us in Rom 2<sup>18</sup> and Phil 1<sup>10</sup> is based on the normally coexisting uses. So in the earliest known marriage-contract, P Eleph 1<sup>10</sup> (B.C. 311–0) (= *Selections*, p. 3) differences between husband and wife are to be settled by three men—οὓς ἂν δοκιμάζωσιν ἀμφότεροι, "whom both shall approve," and in P Fay 106<sup>23</sup> (c. A.D. 140) a plea for exemption from certain public services is put forward on behalf of physicians, and especially of those who have "passed the examination" like the petitioner—μάλ[ι]στα [δὲ οἱ δε]δοκιμασμένοι ὥσπερ κάγ[ω]: cf. *Syll* 371<sup>9</sup> (time of Nero) ἀνή[ρ] δεδοκιμασμένος τοῖς θεοῖς κριτηρίοις τῶν Σεβαστῶν ἐπὶ τε τῇ τέχνῃ τῆς ἱατρικῆς καὶ τῇ κοσμιότητι τῶν ἡθῶν—a character certificate and an examination, to qualify for M.B. In the inscr. indeed the verb is almost a *term. techn.* for passing as fit for a public office: see Milligan *Thess.* p. 18. So *OGIS* 90<sup>8</sup> (the Rosetta Stone—B.C. 196) δν (sc. Πτολεμαῖον Ἐπιφανή) δ' Ἡφαίστος ἐδοκίμασεν, *i.e.* "examinatum probavit ideoque regem constituit" (Dittenberger): the same phrase meets us in a Munich papyrus, *Chrest.* I. 109<sup>10</sup> (end of iii/B.C.),

of Ptolemy Philopator, δν δ' Ἡφαίστος ἐδοκίμασεν, ὡς δ' Ἡλῖος ἔδωκεν τὸ κράτος. Hence comes a meaning hardly distinguishable from δοκεῖν, as in P Petr III. 41 *verso*<sup>10</sup> ὁποτέρως οὖν καὶ σὺ δοκιμάξεις, οὕτως ἔσ[τ]αι, "whichever way, then, you also approve of, so it shall be" (Edd.). P Oxy VI. 928<sup>7</sup> (ii/iii A.D.) φανερόν σοι ποιῶ ἵνα ἐὰν δοκιμάσῃς ποιήσῃς πρὶν προλημφθῆναι, "I therefore inform you, in order that if you think fit you may act before she is entrapped" (Edd.) with reference to a plot against a girl, P Giss I. 40<sup>11, 10</sup> (A.D. 215) δηλωταῖον (? δηλοποιεῖν) [ἐ]δοκίμασα, P Tebt II. 326<sup>10</sup> (c. A.D. 266) τὸν ἴδιον ἐμαυτῆς ἀδελφόν . . . δοκιμάσασα προ[σ]τήσσεσθαι γνησίως τοῦ παιδίου, "having found that my own brother will honourably protect the child" (Edd.), P Oxy I. 71<sup>1, 18</sup> (A.D. 303) κελεύσαι εἰ σοι δοκοῖ ἢ τῷ στρατηγῷ ἢ ᾧ ἐὰν δοκιμάσῃς, "to instruct, if you will, the strategus or any other magistrate whom you may sanction" (Edd.). For a verb δοκιμάω, unknown to LS, see P Tebt I. 24<sup>78</sup> (B.C. 117) καθότι [ἀ]ν δοκιμήσῃς, P Oxy III. 533<sup>24</sup> (ii/iii A.D.) δν ἐξάν δοκιμῆς, and cf. Mayser *Gr.* p. 459, also below *s.v.* δοκιμή. Note that δοκιμῶ is old, at any rate in its Aeolic form δοκίμωμι, found in Sappho, and in the learned Aeolic of Julia Balbilla, in the suite of Hadrian, *Kaibel* 991<sup>7</sup>.

### δοκιμασία

*Syll* 540<sup>29</sup> (B.C. 175–1) περὶ δὲ τῶν προπεποιημένων οἱ ἐξ ἀρχῆς ἔγγυοι ἔστωσαν ἕως τῆς ἐσχάτης δοκιμασίας (sc. τοῦ ἔργου). In a papyrus containing various chemical formulae, P Leid X vii. 12, 20; ix. 12 (iii/iv A.D.) we hear of χρυσοῦ and ἀσῆμου δοκιμασία. In another papyrus of the same collection, Q<sup>4</sup> (B.C. 56—acc. to Mayer B.C. 260–59) we read of a certain Orsenuphis who occupied the position of δοκιμαστής at Syene, apparently with reference to the inspection of the food returns (see the editor's note), and cf. P Petr II. 4 (8)<sup>6</sup> (a report regarding a quarry—B.C. 255–4) παραδεικνύοντος ἔργα δοκιμαστοῦ, by whom Lumbroso (see p. 28) understands the officer in quarries called *Provans* by the Romans. Note also *Syll* 388<sup>13</sup> (A.D. 129), where Hadrian commends to the archons and senate of Ephesus Lucius Erastus, a sea-captain, who wishes to become a senator: κάγ[ω] τ[ὴν] μὲν [δοκί]μασία[ν] ἐφ' ὅμειν ποιοῦμαι, but if he is approved the Emperor will himself pay the fee.

### δοκιμή

is cited by Grimm from Dioscurides, who flourished under Hadrian (acc. to W. Christ): Paul is accordingly the earliest authority, but certainly not the coiner, unless we are to make the medical writer dependent on him. If δοκιμάω really existed as a by-form of δοκιμάζω, δοκίμησις might produce δοκιμή as ἀγάπησις produced ἀγάπη and ἀπάντησις ἀπάντη. In any case δοκιμή is a new formation of the Hellenistic age.

### δοκίμιος

Since Deissmann (*BS* p. 259 ff.) drew this unsuspected adjective from the papyri to interpret Jas 1<sup>8</sup> and 1 Pet 1<sup>7</sup>—a good example with which to meet those who assert that the papyri have not given us any *new* meanings for NT words—examples have been further accumulating, e.g. BGU IV. 1065<sup>8</sup> (A.D. 97) ἀπέχειν αὐτὸν τιμὴν χρυσίου δοκιμ[ε]οῦ μναίων οκτώι, and so <sup>20</sup>, *ib.* 1045<sup>11, 12</sup> (A.D. 154) τὴν φερνήν

χ[ρ]υσίου δοκιμίου τετάρτα τέσσαρες, *ib.* III. 717<sup>8</sup> (A.D. 149) χρυσίου δοκιμίου σταθμῷ Ἀλεξανδρείῃ, P<sup>1</sup> Tebt II. 392<sup>22</sup> (A.D. 134-5) χρυσίου [δ]οκιμίου, "standard gold" (Edd.). Hort's divination (1 *Pet.* p. 42) detected that the needed meaning in the NT passages was "what is genuine in your faith": the papyri have given a welcome endorsement to the master's instinct, and have at the same time rendered unnecessary his preference for the less well-attested reading τὸ δόκιμον (*Notes on Select Readings*, p. 102, in *The NT in Grk* ii. Appendix). For the noun δοκιμῖον = "crucible," which is found in the LXX, cf. *OGIS* 308<sup>15</sup> (ii/B.C.) καὶ τῆ(ς) πρὸς θεοῦς εὐσεβείας ἐ[ργ]ῶι καλλί[στω]ι οὐ μικρὸν δοκιμῖον ἀπέλιπεν, *Syll* 588<sup>23</sup> (c. B.C. 180) δοκιμεία. The editor in his note on the last passage compares *JGSI* 303<sup>28</sup> ff. ἐγδότην δὲ ἡ ἀρχὴ [καὶ] ἐξ οὗ ἂν παραλάβῃ χρυσίου ἀσήμου καὶ ἐπιστήμου κατασκευάσαι τῷ θεῷ φιάλην χρυσήν, καταλιπομένην δοκιμῖον.

### δόκιμος.

P<sup>1</sup> Hamb I. 2<sup>15</sup> (A.D. 59) ἀργύριον ἐπίσημον δόκιμον ἀρεστὸν ἀνυπόλογον παντὸς ὑπ[ο]λόγου, P<sup>1</sup> Amh II. 89<sup>9</sup> (A.D. 121) τὸ (ἡ) δὲ ἀργυρικὸν φόρον δόκιμον ἀριστον (or ἀριστόν for ἀρεστόν), P<sup>1</sup> Oxy II. 265<sup>25</sup> (A.D. 81-95) τὰ τοῦ χρυσίου δοκίμου μναιαία τέσσαρα, P<sup>1</sup> Flor I. 41<sup>16</sup> (A.D. 140) τὸ μὲν ἀργύριον δόκιμον, τὸν δὲ πυρὸν νέον καθ(αρὸν) ἄδολ(ον), so *ib.* 72<sup>11</sup> (A.D. 128-9), etc. The combination with ἀρεστός in the first (and probably the second) citation may partly illustrate the combination of Rom 14<sup>18</sup> (cf. 12<sup>2</sup>). In another combination we have the adj. in the Will of Epicteta, *Michel* 1001 iv. 33 (Theran Doric—c. B.C. 200) παρεξοῦντι δὲ οἱ δωρεὰν ἐπιμηνιεύοντες οἶνον ξενικὸν ἱκανὸν δόκιμον ἕως τριῶν πινόντων.

### δοκός.

In P<sup>1</sup> Petr II. 33<sup>a.24</sup> (a steward's account) we have mention of δοκοί in a fragmentary context, but following τὰ ξύλα. Cf. P<sup>1</sup> Lond 280<sup>11</sup> (A.D. 55) (= II. p. 194, *Chrest.* I. p. 371) ἐκ τῶν ἐμῶν δαπανῶ[ν] μ[η]χανὴν ἐλαιου[ργικὴν] καὶ τῆς αὐτῆς θύϊαν καὶ τὰ ἀνήκοντα ξυλικά ἀργαλεῖ[α] καὶ δοκὸν τὴν ὑπὲρ τ[ῆ]ν μ[η]χανὴν προσανέλλω, τοῦτο κτλ., *Chrest.* I. 176<sup>15</sup> (middle i/A.D.) ἐπεὶ οὖν καὶ αὐτὸ τὸ ἐλαιουργίον συνεχυτρώθη καὶ ἡναγκάσθη δοκοὺς καὶ ἐρείσματα παρατιθέναι, "props" for the repair of an oil-press, P<sup>1</sup> Flor II. 127<sup>5</sup> (A.D. 256) τὸ βαλανεῖον παντὶ τρόπῳ ποίησον ὑποκαυθῆναι καὶ δοκοὺς εἰς αὐτὸ παρενεχθῆναι ποιήσας, "logs" for the heating of a bath. *Syll* 587<sup>62</sup> (B.C. 329-8) mentions δοκοί and στρωτήρες together in the accounts for the building of a temple τοῖν θεοῖν: Dittenberger shows that the prices indicate the former to be heavy beams on which the latter were laid transversely. It is obvious that the Oriental hyperbole in Mt 7<sup>38</sup> will admit of no tempering from the usage of the word. A new verb δοκῶ, "furnish with beams," occurs in the P<sup>1</sup> Grenf II. 35<sup>8</sup> (B.C. 98), P<sup>1</sup> Amh II. 51<sup>13,23</sup> (B.C. 88), P<sup>1</sup> Ryl II. 249<sup>3</sup> (B.C. 118).

### δόλιος.

We can quote the derived abstract from Vettius Valens, p. 2<sup>3</sup> τυφώδεις, ἀποκρύπτοντας τὴν δολιότητα, αὐστήρους κτλ. The verb δολιῶ (LXX and NT), "not found in prof. writ.," was easily formed when wanted, but whether the translator of Num 25<sup>18</sup> was the first to coin it no one can say.

### δόλος.

For δόλος in the forensic sense, as Deut 27<sup>24</sup>, cf. the Jewish prayer for vengeance from Rheneia, *Syll* 816<sup>3</sup> (ii/B.C.) ἐπὶ τοὺς δόλοι φονεύσαντας: see Deissmann *LAE*, p. 423 ff. Cf. the compound δολοφονέω, BGU II. 388<sup>1,23</sup> (ii/iii A.D.), *Syll* 324<sup>19</sup> (i/B.C.). In BGU I. 326<sup>ii.2</sup> (a will—A.D. 189) we find ταύτῃ τῇ διαθήκῃ δόλος πονηρὸς ἀπέστη (? = ἀπέστω). Mommsen (*Sitzungsberichte der Akad. zu Berlin*, phil.-hist. Klasse, 18 Jan. 1894, p. 50) states that he has not met the phrase elsewhere in this connexion, and compares the common formula on graves, *ab hoc monumento dolus malus abesto*. A much earlier instance of δόλος πονηρὸς is *Syll* 319<sup>9</sup> (ii/B.C.) μήτε ναυσὶν βοηθείωσαν δημοσ[τα]ί βουλή μετὰ δόλου πονηροῦ: cf. *OGIS* 629<sup>112</sup> (A.D. 137) χωρί[ς] δόλου πο[ν]ηροῦ, PSI III. 158<sup>47</sup> (astrological—? iii/A.D.) διὰ μετεωρισμῶν καὶ κακῶν [δόλ]ων. The first of these inscriptions is about contemporaneous with the famous Oscan *Tabula Bantina*, where *perum dolom mallom* recurs (with other parts of the noun), representing *sine dolo malo*. In view of the fixity of the formula in Italy from the beginning of our records, we can hardly doubt that it was transferred to Greek from Italic: it is noteworthy that *Syll* 319 was obviously Latin in phrase before it took Greek form. The meaning "taint," of material things, which gives us ἄδολος as described *sub voce*, appears in the formula for χρυσοῦ δόλος in the chemical papyrus P<sup>1</sup> Leid X<sup>iii.10</sup> (iii/A.D.). So *ib.* ix. 13<sup>1</sup> in a test (δοκιμασία) for unstamped silver (see under ἀσημος): ἀσημον ἐπιγνώων εἰ δόλον ἔχει· κατὰθου εἰς ἄλμην, θέρμν (ἡ θέρμαινε), ἐὰν δόλον ἔχη μέλαν γίνεταί. Add Vettius Valens, p. 73<sup>11</sup> ἐξ ονειδισμῶν καὶ ἐνέδρας καὶ δόλου καὶ ἐπιθέσεως ἀναγομένους. The word is MGr.

### δολῶ.

Like δόλος, the verb is found in P<sup>1</sup> Leid X<sup>v.37</sup> and xii.<sup>2</sup> (iii/iv A.D.)—κασσιτέρον γνώων εἰ δεδολῶται· χωνεύσας αὐτὸν κτλ., and δολοῦται χρυσὸς εἰς αἰξήσιν μιστοῖ καὶ γῇ Σινοπίδι κτλ. See also *Syll* 802<sup>102</sup> (iii/B.C.) δολωθεῖς ὑπὸ ματρυνίας, and Vettius Valens p. 248<sup>2</sup> ὁπόταν δὲ κακωθῇ, δολουμένη ἀδιανόητος γίνεταί. Our first instance reinforces Grimm's quotation from Lucian and Thayer's from Dioscurides to make clear the metaphor of 2 Cor 4<sup>2</sup>.

### δόμα.

P<sup>1</sup> Petr. III. 42 C 1<sup>4</sup> (B.C. 255) οὐδενὶ τρόπῳ ἐργάζονται διὰ τὸ μ[η] ἔχειν τὰ δεῖοντα, τὸ γὰρ προδοθῆναι αὐτοῖς δόμ[α] ἀνεηνόχασιν· ἡμῖν καταβεβρωκῆναι, σχολάζοντες εἰς διατελοῦσι—with reference to the idleness of certain quarrymen, owing to some defective supply. For the preference for the short radical vowel in nouns of this class in Hellen. Grk see Thackeray *Gr.* i. p. 79, Mayser *Gr.* p. 65.

### δόξα.

In the account of a popular demonstration at Oxyrhynchus, P<sup>1</sup> Oxy I. 41<sup>4</sup> (iii/iv A.D.), the prytanis is hailed as δόξα πόλ[ω]ς. Deissmann (*Hellenisierung d. Semitischen Monotheismus*, p. 165 f.) throws out the suggestion that the word may originally have had a "realistic" meaning in the ordinary Grk of the day, and cites as a partial parallel its use as a name for women and ships (cf. F. Bechtel, *Die attischen Frauennamen* (1902), p. 132). The plur. δόξαι occurs in the



astrological papyrus PSI III. 158<sup>24</sup>, 41 (? iii/A.D.). For the Biblical history of the word, see Milligan *Thess.* p. 27 and Kennedy *St Paul's Conceptions of the Last Things*, p. 299 ff. In an early Christian prayer *Ntl. Stud.* (as cited *s.v.* δόγμα) p. 69 we have <sup>21</sup> α[ι]νέσεις καὶ δοξολογίας [ἀνα]φ[έρ]ομέν σοι. A familiar NT phrase is applied to the sun in P Leid Wxi. 7 (ii/iii A.D.) Ἀχεβυχωρμ, δ 8 (om.) μνηύει τοῦ δίσκου τὴν φλόγα κ(αί) τὴν ἀκτίνα, οὐ ἡ δόξα ἰααα, ηηη, ωωω, ὅτι διὰ σ' ἐνεδοξάσθη ἀέρας (? a new nom., anticipating MGr) : see also below *s.v.* δύναμις.

## δοξάζω.

The verb is found in the sepulchral epitaph of a *minius*, already cited *s.v.* δεισιδαίμων, *Kaibel* 607<sup>2</sup> (iii/A.D.) εὐφρανεὶς ἐφ' ὅσον μοῖραι χρόνον ὥρισαν αὐτῷ, εὐσεβίης ἔνεκεν δοξασθεὶς καὶ μετὰ λήθην. As illustrating the NT usage of this word, the following invocation from the magical papyrus P Lond 121<sup>502</sup> ff. (iii/A.D.) (= I. p. 100) is noteworthy—κυρία Ἰσις . . . δόξασόν μοι (for με), ὡς ἐδόξασα τὸ (δνομα) τοῦ υἱοῦ (pap. υἱοῦς) σου Ὡρου : cf. Reitzenstein *Poimandres*, p. 22 n<sup>6</sup>. See Anz *Subsidia*, p. 356. A further magical quotation was given above under δόξα. Grimm's "use not found in prof. writ.," viz. "to make glorious, adorn with lustre" etc., disappears from that category, as we might expect : cf. also *OGIS* 168<sup>56</sup> (B.C. 115) ἐν Ἑλ[εφαντίνῃ] ἱεροῦ δεδοξασμένου ἐξ ἀρχαίων καὶ [ . . . The verb survives in MGr, with partic. δοξασμένος as an adj., "celebrated."

## Δορκάς

is found as a feminine name among both Greeks and Jews (see Knowing *ad Ac* 9<sup>36</sup> in *EGT*). An interesting example is afforded by a Delphic inscription of ii/B.C., *Syll* 854<sup>11</sup>, 12, where a certain Alexon entrusts the care of a manumitted slave of this name to one Thracidas—τρεφ[έ]τω Θρακίδας Δορκάδα, εἰ κα θέλη [ο]ικεῖν ἐν τα[ύ]τῳ . . . εἰ δὲ μή, ἐνβαλλέτω Θρακίδας Δορκάδι τροφὰν τοῦ μηνὸς ἐκάστου πυρῶν τέσσαρα ἡμέκτα κτλ. See also Deissmann *BS*, p. 189, *ZNTW* i. p. 88. The diminutive, which is found in LXX *Isai* 13<sup>14</sup>, occurs in a papyrus letter P Lond 413<sup>14</sup> (c. A.D. 346) (= II. p. 302), complaining of the gazelles which are spoiling the writer's crops—ἐπιδὴ τὰ δορκάδι[α] ἀφανίζουσιν τὸ (l. τὰ) σπόριμα.

## δόσις.

The word is very common in financial transactions. Thus it is = "instalment" in P Petr III. 41<sup>8</sup>, 10 τὴν β δόσιν, "the second instalment," so *ib.* 46(1)<sup>27</sup> τὴν δευτέραν δόσιν, P Oxy IV. 724<sup>7</sup> (A.D. 155) ἐξ ὧν ἔσχες τὴν πρώτην δόσιν ἐν δραχμαῖς τεσσαράκοντα, "of which sum you have received the first instalment amounting to 40 drachmae" (Edd.), *ib.* VIII. 1127<sup>19</sup> (A.D. 183) ἀποδότω τῷ μεμισθωκότῃ τὸ ἐνοίκιον κατ' ἔτος ἐν δόσεσι δυοὶ διὰ ἑξαμήνου τὰς αἰρούσας δραχμὰς τριάκοντα, "shall pay the rent annually in two half-yearly instalments of 30 drachmae" (Ed.). Similarly *ib.* VI. 912<sup>20</sup> (A.D. 235). For δόσις in connexion with the payment of a rate or tax, see P Flor II. 133<sup>5</sup> (A.D. 257) ἔδι μὲν ὑμᾶς μηδὲ ὑπομνήσεως χρήξιν ἰδόντων ὑμῶν τὰς τακτὰς ἡμέρας τῆς δόσεως—a delicately worded reminder with reference to the dyke-tax : cf. *Ostr* 6<sup>1</sup> (ii/A.D.) in Fayûm Papyri p. 322, δόσις βαλ(ανευτικῶν?). In a proposed lease of a vineyard,

P Lond 163<sup>32</sup> (A.D. 88) (= II. p. 183) we find provision εἰς μισθὼν δώσιν, and in BGU II. 473<sup>9</sup> (A.D. 200) ἔνεκεν χρηματικῆς δόσεως. Add P Oxy III. 474<sup>25</sup> (? A.D. 184) ἐπέσχεον ἂν τὴν δόσιν τοῦ φθάσαντος αὐτῷ ὑπὸ σοῦ ἐξοδιασθῆναι ἀργυρίου, and *Syll* 540<sup>14</sup> (B.C. 175-1) ἐργάται δὲ συνεχῶς μετὰ τὸ τὴν δόσιν λαβεῖν ἐντὸς ἡμερῶν δέκα, with the editor's note where δόσις is explained as "pensio pretii qua redemptor opus licitus est." *ib.* 505<sup>12</sup> (early iii/B.C.) περὶ τὴν τοῦ σ[ύ]του δόσιν illustrates the use with other than money objects; while *ib.* 858<sup>14</sup> (ii/B.C.—Delphi) εἰ δὲ τινι ζῶων δόσιν ποίειτο τῶν ἰδίων Σῶσος, shows it as a pure *nomen actionis*. So also BGU IV. 1151<sup>33</sup> (B.C. 13) οὐδεμ[ί]αν δόσιν κοιλ[ή]ν ποιούμενοι, *ib.* 1156<sup>18</sup> (B.C. 15) ἐὰν δὲ τινα τῶν καθ' ἡμέραν δόσεων κοιλάνωσι. The combination with λήμψις, as in Phil 4<sup>15</sup>, is of the same character: with this cf. the astrological fragment, P Tebt II. 277<sup>16</sup> (iii/A.D.) δόσις καὶ λήμψις (plur.). The distinction from δόμα is observed throughout the documents: we have not noticed any instances of the purely concrete use generally recognised in Jas 1<sup>17</sup>. A form δόσιμος (MGr δόσιμο) is found in the long list of royal ordinances, P Tebt I. 51<sup>76</sup> (B.C. 118) τῶν δ' ἄλλων τῶν δοσίμων μὴ πλεῖον ἐπισταθμεύεσθαι τοῦ ἡμίσεως, where the editors render, "and in the case of their other buildings which may be used for quarters, not more than half shall be occupied for that purpose."

## δότης.

For this rare form, which in 2 Cor 9<sup>7</sup> Paul borrows from LXX of Prov 22<sup>8a</sup>, Nägeli (p. 62 n.<sup>1</sup>) compares ἐκδότης ("Verdinger") in *CIG* 2347<sup>c63</sup> (pre-Christian).

## δουλαγωγέω.

For δ. used in a moral sense, as in 1 Cor 9<sup>27</sup>, we may cite Epict. iii. 24. 76 τί λέγεις πρὸς τοῦτον τὸν δουλαγωγούντά σε; "what sayest thou to this man who is treating thee as a slave?" Cf. *ib.* iv. 7. 17 (Sharp *Epictetus and the NT*, p. 71). For the subst. used literally cf. P Oxy I. 381<sup>0</sup> (A.D. 49-50) (= *Selections*, p. 53) τοῦ Σύρου[ς] ἐπιχειρηκτός ἀποσπάσαι εἰς δουλαγωγία[ν] τὸν ἀφῆλικά μου υἱὸν Ἀπίωνα, "Syrus having endeavoured to carry off into slavery my young son Apion," *ib.* IX. 1206<sup>11</sup> (A.D. 335) εἰς δουλαγωγίαν ἀγειν, and the dialect inscription, apparently of Roman times, *Syll* 841<sup>14</sup> εἰ δὲ τις ἐπιλανβάνοιτο αὐτῶν ἢ καταδουλοῖτο, ἃ τε γενηθῆσα δουλαγωγία αὐτῶν ἄκυρος καὶ ἀρεμένα (l. ἀρμένα = ἡρμένη) ἔστω.

## δουλεία.

P Ryl II. 153<sup>32</sup> [ἐ] . . . ἐφ' ὃν αὐτὴ περιέσστιν χρόνον τὴν τῶν αὐτῶν δούλων δουλ[έ]αν, "shall retain for so long as she survives the services of the said slaves" (Edd.). P Grenf II. 75<sup>4</sup> (A.D. 305) ὁμολογῶ τετροφευκέν[αι] σοι τὸ τέταρτον μέρος τῆς δουλίας, where, according to the editors, "the sense seems to require that δουλεία should be taken in its abstract meaning, and τὸ τέταρτον μέρος as an indirect accusative." The document is an acknowledgement by Tapaous, a νεκροτάφη of the city of Month, that she had received payment for food and clothing as one of four nurses in a certain household. In MGr δουλεία is used generally of any work or task, especially of a menial character.



## δουλεύω.

We can cite no example of *δ.* used in a religious sense from pagan literature, but the syncretistic occult P Leid W xiii.<sup>38</sup> (ii/iii A.D.) shows it: *δτι δουλεύω ὑπὸ τὸν σὸν κόσμον τῷ σῷ ἀγγέλῳ*. Note also the mention of the *ιερόδουλοι* in connexion with the Serapeum in P Leid D i.<sup>22</sup> (B.C. 162) *σοὶ δὲ γίνονται, ἀνθ' ὧν πρὸς τὸ θεῖον ὁσῶς διάκ[ε]σαι καὶ τῶν ιεροδούλων καὶ τῶν ἐν τῷ ἱερῷ π[ά]ντων ἀντιλαμβάνη, ἐπαφροδίσια, χάρις κτλ.*, and in P Tebt I. 6<sup>25</sup> (B.C. 140-39) where reference is made to the revenues accruing to the priests from various sources including the *ιερόδουλοι*. The mention immediately afterwards of "the so-called ἀφροδίσια" leads the editors to believe that these *ιερόδουλοι* were *ἐταῖραι*, like the votaries of Aphrodite at Corinth; but cf. Otto (*Priester* i. p. 118), who understands simply a "lower" order of priests in contrast to the tribal priests. See Grenfell-Hunt's note on P Tebt I. c. *Δουλεύω* in MGr = "work," "serve."

## δοῦλος:

In Wilcken *Ostr.* i. p. 681 ff. there is a valuable account of the occupations which in the Graeco-Roman world were monopolized by slave labour. Among those that were not, the following classes, which are represented in the NT, are mentioned—*ἀλιεύς*, *ἀμπελουργός*, *γεωργός*, *γραμματεὺς*, *διδάσκαλος*, *ἐμπορος*, *ἐργάτης*, *ιατρός*, *ναύκληρος*, *ποιμὴν*, *τέκτων*, *τραπέζιτης*, *χαλκεὺς*. For the Pauline *δούλος Χριστοῦ* it is sufficient to refer to Deissmann's well-known discussion (*LAE*, p. 323 ff.), in which the phrase is set in the light of old Greek custom, and especially of the right of manumission as evidenced by the Delphic inscriptions.

A further contrast is drawn later (p. 381) with the familiar title a "slave of the Emperor," as in the Phrygian inscription, *BCH* xkviii. (1904) p. 195, *Ἀγαθόποδι δούλῳ τοῦ κυρίου αὐτοκράτορος*. Reference may also be made to Thackeray *Gr.* i. p. 8, where the growing tendency in the LXX renderings to emphasize the distance between God and man is shown by *θεράπων* giving place to *οἰκέτης*, this to *παῖς*, and this again to *δοῦλος*. The phrase of Mt 25<sup>30</sup> is found in P Par 68<sup>B</sup>.<sup>54</sup> (Imperial) *ἀχρεῖους δούλους*. (See under *ἀχρεῖος*, where however Mt *l.c.* is accidentally overlooked). On *Δοῦλα* as a proper name, see *Proleg.* p. 48 n<sup>1</sup>.

The adj. *δουλικός*, which is not found in the NT, is very common—BGU IV. 1058<sup>12</sup> (B.C. 13) *δουλικὸν παιδίον*, *ib.* I. 193<sup>12</sup> (A.D. 136) *δουλικὸν ἔγγονον*, P Tebt II. 407<sup>5</sup> (? A.D. 199) *δουλικὰ σώμ[ατ]α*, etc. *Δούλος*, fem. *δοῦλα*, remains in MGr.

## δουλόω.

The negative verbal may be quoted from *OGIS* 449<sup>6</sup>, an honorific decree of the Pergamenes to P. Servilius Isauricus, proconsul of Asia B.C. 46, whom they describe as *ἀποδεδωκότα τῇ πόλει τοὺς πατριῶς νόμους καὶ τὴν δημοκρατίαν ἀδούλωντων*.

## δοχή.

This word in its NT sense of "entertainment" is read by Schubart (see *Berichtigungen*, p. 5) in BGU III. 815<sup>7</sup> *ὁ Σωκρ[ά]της ὁ προ[κ]ου[ρά]τορ μου κόπους [τινὰ]ς πα[ρ]έ[χ]η περὶ τῆς [δο]χῆς* (pap. [. . .] λης). The derivative *δοχικῶς* may be quoted as adj. from P Ryl II. 85<sup>14</sup> (A.D. 185) *ἡμέτρῳ*

*δημο]σίῳ δοχικῶς*, "measured by the official standard," and as a neuter noun *ib.* 200<sup>5</sup> ff. (A.D. 111-2) (*πυροῦ*) *δοχικῶς* "by receiving measure" (Edd.). See the long note, P Hib I. p. 228 f., on the ratio of an artaba *ἀνηλωτικῶς*, "by sponding measure," to one *δοχικῶς*, the former being  $\frac{7}{8}$  larger. In *ib.* 87<sup>13</sup> (B.C. 236-5) the same is called *μέτροις παραδ[ο]χικοῖς*. *Δοχή* itself is common in accounts: see e.g. index to P Tebt I.

## δράκων

is common in the magic papyri, e.g. P Leid W ii.<sup>5</sup> (ii/iii A.D.) *δράκοντα δάκνοντα τῇ (τὴν) οὐρανῷ*, so x. 28, *ib.* V iii.<sup>16</sup> (iii/iv A.D.) *δράκων εἰ πτεροειδής*, P Lond 121<sup>586</sup> (iii/A.D.) (= I. p. 102) *ὁ δράκων οὐροβόρος*, *ib.* 78<sup>1</sup>, and PSI I. 28<sup>4</sup> (? iii/iv A.D.), 29<sup>9</sup> (? iv/A.D.). In P Oxy III. 490<sup>12</sup> (A.D. 124) one of the witnesses to a will records that *ἔστιν μου ἡ σφ[ραγίς] δρακόμορφος*: the edd. correct to *δρακοντόμορφος*, but in view of the common MGr *δράκος*, the bogey of many a folk-story, it seems better to assume the short form as genuine. It is one of many anticipations of MGr in a simplified word-formation.

In a Christian amulet, *Kaibel* 1140<sup>b,3</sup>, Satan is addressed as *μ[η]ασμα, δράκων, θη[ρῶν] λ[ό]χε, κτλ.*

## δράσσομαι.

For this verb, which is found in the NT only in 1 Cor 3<sup>19</sup>, where it is substituted for the less vivid *καταλαμβάνων* of the LXX Job 5<sup>13</sup>, cf. P Oxy X. 1298<sup>10</sup> (iv/A.D.) *σὲ γὰρ μόνον ἔχω μάρτυρα πῶς ὁ Γούθος δραξάμενός μου*—"laid hands on me." An otherwise unknown active is doubtfully restored in P Lond 1170 *verso*<sup>113</sup> (A.D. 258-9) (= III. p. 196) *ὁμοί(ως) δ[ρά]ττοντες χόρτον ἐν τῷ ἁ κλήρ(ῳ)*. For the constr. with the acc. in the NT passage see *Proleg.* p. 65. For the subst. *δράγμα* = "handful," then "sheaf," as Gen 37<sup>7</sup>, Ruth 2<sup>7</sup>, cf. P Fay 120<sup>8</sup> (c. A.D. 100) *θέρισον τὸν ὥ[γ]μον τῆς Ἀπιάδος καὶ λύσεις εὐθέως εἰς Ἀ. [. . .] τὰ δράγματα*, "reap the field at Apias and let the sheaves go off immediately to A. ." (Edd.). From a series of farm-accounts, P Fay 102 (c. A.D. 105), it appears that the wages paid to workmen were coupled with accounts of *γῶμοι* and *δράγμ(α)τα* of wheat and barley: see the editors' introduction, and cf. P Cairo Preis 44<sup>8</sup> (ii/iii A.D.), where a payment is made *εἰς δράγμα χόρτον*. The compounds *δραγματηγία* and *δραγματηγέω* are found P Flor II. 185<sup>6,17</sup> (A.D. 254), and in P Petr III. 28 *verso* (δ)<sup>6</sup> (B.C. 260) we have *ἐδραγματοκλέπτει*, "stole sheaves in gleaming"

## δραχμή.

This coin, which is only mentioned in the NT in Lk 15<sup>8</sup> f., was of the same value as the denarius in ordinary calculations or about 9½d.: see Kennedy in Hastings' *D.B.* iii. p. 428. Raphael when he accepted service with Tobit did so for *δραχμὴν τῆς ἡμέρας καὶ τὰ δέοντά σοι* (Tobit 5<sup>16</sup>): cf. Mt 20<sup>2</sup> ff. In BGU I. 183 (a will—A.D. 85) we read of a bequest *Στοτοήτι καὶ Ὀρωι ἐκάστω [ἀ]νὰ ἀργυρίον δραχμὰς ὀκτώ*. The same sum is mentioned in the will of Thaeis, P Tebt II. 381<sup>15</sup> (A.D. 123) (= *Selections*, p. 79) where the editors conjecture that it may have been "a conventional legacy where a serious bequest was not intended": cf. our "cut off with a shilling." According to Thackeray *Gr.* i. p. 103 the form *δραγμή*, which is found in late MSS

of the LXX (2 Macc 4<sup>18</sup>, 10<sup>20</sup> etc.), does not occur in the Ptolemaic papyri. As against the ordinary derivation of δραχμή from δράσσομαι, Lewy (*Fremdwörter*, p. 18) makes it of Eastern origin, connecting it with the Phoenician 𐤔𐤓𐤁𐤏𐤕; see also BDB *Heb. Lex.* under this word, and Boisacq *Etym. Lex. s. v.* δράσσομαι and δραχμή. Δραχμή is of course still in use as the name of a coin, worth about a franc.

### δρέπανον.

P Magd 8<sup>6</sup> (B.C. 218) δρέπανον θειστικὸν οὐ τιμῇ (δραχμαί) β, "a sickle for reaping worth 2 drachmae," P Petr II. 33<sup>A.16</sup> καὶ φέλλον καὶ δρεπάνον. In two (apparently Jewish or Jewish Christian) inscr. from Phrygia we find δρέπανον used in connexion with an imprecation—C. and B. ii. p. 565, no. 466, ἐὰν δέ τις αὐτῶν μὴ φοβηθῇ τούτων τῶν καταρῶν, τὸ ἀρὰς δρέπανον εἰσέλθοιτο εἰς τὰς οἰκίστας αὐτῶν καὶ μηδὲν ἐγκαταλείψεται: cf. *ib.* p. 652, no. 563. MGr δρεπάνν.

### δρόμος

in NT keeps the older sense as *nomen actionis*, = τὸ δραμεῖν. For this cf. Wünsch *AF* 3<sup>13</sup> (Carthage, imperial), where rivals in a race are vigorously cursed—κατάδησον αὐτῶν τὰ σκέλη καὶ τὴν ὀρμὴν καὶ τὸ πῆδημα καὶ τὸν δρόμον. So of the sun and moon, P Leid W<sup>xiii</sup>. 29 (ii/iii A.D.) δρόμους ἔχειν τακτοῦς. In Egypt it had become specialized to denote a place where running might no doubt take place, though the possibility is no more remembered than in some of our modern *-drome* compounds. See Wilcken *Ostr.* i. p. 771, Dittenberger on *OGIS* 178<sup>11</sup>, and Otto *Priester* i. p. 284. It was the area in front of the entrance to a temple, paved with stones—cf. P Flor I. 50<sup>97</sup> (A.D. 268) ἐπὶ τοῦ λιθοστρώτου δρόμου Ἑρμοῦ—and often adorned with Sphinxes: it often became a central point in the business life of the city: see Strabo 17, p. 805, 28 cited *ad* P Hamb I. 5<sup>18</sup>. BGU IV. 1130<sup>10</sup> (B.C. 4) ὦν [γεῖτον]ες νῶται δρόμος τοῦ ἱεροῦ Χ[νο]ύβεως θεοῦ μεγίστου will serve as an example. Hence the μέτρον δρομων came to denote such a measure as was customary on the δρόμοι. In their note on P Fay 16<sup>8</sup> (i/B.C.) GH describe δρό(μ) as "the artaba of the largest capacity": see further the introd. to *ib.* 101 (B.C. 18) where we have in 1.<sup>3</sup> the full formula, (πυροῦ) δρό(μ) (ἀρτάβα) γ (ἡμισυ) ε, "3<sup>70</sup> large artabae of wheat." See also the note on P Tebt I. 61 (δ)<sup>386</sup>, and *Archiv* ii. p. 292 f. In MGr δρόμος = "way," "street," and this is practically what we have in P Par 15<sup>16</sup> (B.C. 120), where we read of a house ἥ ἐστιν ἐκ τοῦ ἀπὸ νότου καὶ λιβὸς τῆς Διοσπόλεως, ἀπὸ βορρᾶ τοῦ δρόμου τοῦ ἀγοντος ἐπὶ ποταμὸν τῆς μεγίστης θεᾶς Ἑρας, and in P Oxy VI. 911<sup>13</sup> (A.D. 233 or 265) of property situated ἐπὶ ἀμφόδου Δρόμου Θοήριδος, "in the quarter of the Square of Thoëris" (Edd.). For δρόμος in connexion with racing contests see Vettius Valens p. 2<sup>21</sup> ὅθεν καὶ δρόμον ταῖς ἀθλήσεσι παρέχεται. In P Oxy VI. 900<sup>7</sup> (A.D. 322) τοῦ ὀξέος δρόμου the editors, following Wilcken, find a reference to the express postal service, and so probably in P Flor I. 39<sup>7</sup> (A.D. 396) etc. For Ps 18(19)<sup>6</sup>, where δρόμος might have been very fitly used, we may compare the portentous "impromptu" (καίριον) which Q. Sulpicius Maximus perpetrated for his tomb, *Kaisel* 618<sup>80</sup>: μούνη σοι πυρόεντος ἐπειγομένου κύκλιοι ἀντολή καὶ πάσα

—καλὸς δρόμος—ἐπλετο δυσμή. The "poet" may well have borrowed his phrase from some predecessor less unworthy of being named with the Hebrew singer.

### δύναμις.

The following exx. of this common verb may be cited—P Par 47<sup>10</sup> (c. B.C. 153) (= *Selections*, p. 22) ἐνβέβληκαν (sc. οἱ θεοὶ) ὑμᾶς εἰς ὕλην μεγάλην καὶ οὐ δυνάμεθα ἀποθανεῖν, "they have cast us into a great forest, where we may possibly die," P Oxy IV. 743<sup>86</sup> (B.C. 2) οὐκ ἡδυνάσθην συντυχεῖν Ἀ., "I was unable to meet A.," *ib.* 744<sup>12</sup> (B.C. 1) (= *Selections*, p. 33) πῶς δύναμαι σε ἐπιλαθεῖν; "how can I forget you?" P Lond 144<sup>11</sup> (i/A.D.) (= II. p. 253) ἵνα δυνηθῇ τὸ παιδάριόν μου ἔλθειν πρό[s μ]ε, P Oxy III. 472<sup>16</sup> (c. A.D. 130) οὐ δύναται γὰρ κεκλέφθαι τὸ μηδ' ἀρχὴν γενόμενον μὴ δυνατὸν δ' εἶναι, "for it is impossible for that to have been stolen which neither ever existed at all nor could exist" (Edd.). It takes an *acc. rei* (as in Lk 12<sup>26</sup>) in P Ryl II. 77<sup>38</sup> (A.D. 192) οὐ γὰρ δύναμαι κοσμητέαν. In P Leid U<sup>iv</sup>. 10 (ii/B.C.) ἔφη δύνασθαι τὰ ἔργα πάντα ἐπιτελέσιν ἐν ἡλι (?—was ὀλίγαις meant?) ἡμέραι (L.—ais) we have δ. construed with the fut. inf. as a substitute for the aor. For the form δύνομαι, which is read by B\* in Mt 10<sup>12</sup>, 26<sup>53</sup> etc., cf. BGU II. 388<sup>11</sup>. 8 (ii/iii A.D.) ἐγώ, ἃ δύνομαι ἐνθάδε εὐρίσκειν, ζητῶ, *ib.* I. 159<sup>5</sup> (A.D. 216) ἀπέστ[η]ν τῆς κόμης οὐ δυνόμενος ὑποστήναι τὸ βάρος τῆς λειτουργίας, P Cat<sup>iii</sup>. 22 (ii/B.C.) (= *Chrest.* II. p. 421): (see further Deissmann *BS*, p. 193). In P Par 45<sup>3</sup> (B.C. 153) we have ἃ σ' οὐ δεδύνησμαι διασαφῆσαι διὰ τοῦ ἐπιστολλοῦ, and in P Oxy VI. 939<sup>15</sup> (iv/A.D.) εἰ πως ἐκ παντὸς τρόπου δυνηθείης [πρὸς ἡμᾶς] ἀφικέσθαι. According to Meisterhans *Gr.* p. 169, δύναμαι first begins to augment with η in the Attic inscr. after B.C. 300. It occurs in some of the earliest papyri, as P Hib I. 27<sup>84</sup> (iii/B.C. *init.*), 34<sup>19</sup> (B.C. 243–2). The future δυνηθήσομαι is found in P Lond 897<sup>13</sup> (A.D. 84) (= III. p. 207), and the aorist ἡδυνάσθην in P Petr III. 42 C (14)<sup>4</sup> (B.C. 255): see Mayser *Gr.* p. 393 for other forms. MGr has δύνομαι.

### δύναμις.

For the more ordinary meanings of δύναμις we may cite such passages as P. Oxy II. 292<sup>5</sup> (c. A.D. 25) (= *Selections*, p. 37) διὸ παρακαλῶ σε μετὰ πάσης δυνάμεως ἔχειν αὐτὸν συνεσταμένον, "wherefore I beg you with all my power to hold him as one recommended to you," *ib.* VI. 899<sup>8</sup> (A.D. 200) ἐς ὅσον μὲν οὖν δυνάμει μοι ὑπῆρχεν, "as long as I had the power," *ib.* 940<sup>4</sup> (v/A.D.) τὴν τῶν ἄλλων μερίδων δύναμιν, "the capacity of the other holdings" (Edd.), and, for a Christian example, *ib.* VIII. 1150<sup>5</sup> (a prayer—vi/A.D.) ὁ θεὸς . . . δέξον τὴν δύναμιν σου. In P Petr II. 3(δ)<sup>2</sup> we have παρὰ δύναμιν, and κατὰ δύναμιν, "according to one's means," as in 2 Cor 8<sup>3</sup>, is very common, especially in marriage contracts, as when in BGU IV. 1050<sup>14</sup> (time of Augustus) a certain Dionysius undertakes τρέφειν καὶ ἱματίζειν τὴν Ἰσιδώραν ὡς γυναῖκα γαμετήν κατὰ δύναμιν. In *ib.* 1051<sup>17</sup> (same date) we have the fuller phrase κατὰ δύναμιν τῶν ὑπαρχόντων, and in *ib.* III. 717<sup>19</sup> (A.D. 149) κατὰ δύναμιν [το]ῦ βί[ου]. P Oxy II. 282<sup>8</sup> (A.D. 30–5) shows the contrasting phrase, again as in 2 Cor 8<sup>3</sup>, when a man makes a complaint against his wife, notwithstanding the fact that he had provided for her in a manner "beyond his



means"—ἐ[γώ] μὲν οὖν ἐπεχορήγησα αὐτῇ τὰ ἐξῆς καὶ ὑπὲρ δυνάμιν. The combination of Mt 6<sup>13</sup> LWω is found in P Leid W<sup>xiii.29</sup> (ii/iii A.D.) σὺ γὰρ ἔδωκας (ἡλίω) τὴν δόξαν καὶ τὴν δυνάμιν ἅπασαν. Ramsay (*Recent Discovery*, p. 118) has drawn pointed attention to the technical use of δυνάμιν "in the language of religion, superstition, and magic," and describes it as "one of the most common and characteristic terms in the language of pagan devotion. 'Power' was what the devotees respected and worshipped; any exhibition of 'power' must have its cause in something that was divine." He quotes by way of illustration from Lydia a dedication to the goddess, ἐ[ὕ]λογῶν σου τὰς δυνάμιν (Buresch, *Aus Lydien*, p. 113), and also (p. 117), in illustration of Ac 8<sup>10</sup>, another Lydian inscription, "There is one God in the heavens, great Mên the Heavenly, the great power of the ever-living God"—μεγάλῃ δυνάμιν τοῦ ἀθανάτου θεοῦ (Keil and Premenstein, II *Reise in Lydien*, p. 110). Another parallel to the same passage in Acts is cited by Deissmann (*BS*, p. 336) from the great Paris magical papyrus, 1275 ff. (Wessely i. 76) ἐπικαλοῦμαι σε τὴν μεγίστην δυνάμιν τὴν ἐν τῷ οὐρανῷ (ἄλλοι: τὴν ἐν τῇ ἄρκτῳ) ὑπὸ κυρίου θεοῦ τεταγμένην. In Vettius Valens δυνάμιν is used as a synonym for ἀγωγή (p. 172<sup>25</sup> etc.). For "forces" i. e. "troops," cf. *OGIS* 139<sup>8</sup> (B.C. 146-16) αἱ ἀκολουθοῦσαι δυνάμεις. MGr has ἡ δύναμι (decl. like nouns in -η).

### δυναμέω.

For this new verb, which is found in a few late LXX books and twice in the NT (Col 1<sup>11</sup>, Heb 11<sup>34</sup>) we may cite the early Christian prayer (referred to s.v. δόγμα) p. 71<sup>21</sup> δυνάμωσον ἡμᾶς [ἐν τῇ σῇ] ἀντιλήμψει καὶ φωτίσῃ ἐν τῇ [σῇ] παρὰ κλήσει, also P Leid W<sup>vii.16</sup> (ii/iii A.D.) ὁρκίζω σε, πνεῦμα ἐν ἀέρι φοιτῶμενον, εἰσελθε, ἐνπνευμάτωσον, δυνάμωσον, διαέγειρον τῇ δυνάμει τοῦ αἰωνίου θεοῦ ο δε (I. θεοῦ τόδε) τὸ σῶμα. MGr has δυνάμω "strengthen," a further corroboration of the hold the verb had in the Koine.

### δυναστής.

In *OGIS* 573<sup>22</sup> (i/A.D.) the title of δυναστής is applied to the son of Archelaus who succeeded his father in the government of Cilicia without the title of King. It describes the chief of a Thracian clan in *Syll* 318<sup>22</sup> (B.C. 118) συνεπελθόντος μετ' αὐτῶν Τίπα τοῦ τῶν Μαίδων δυναστού μετ' ὀχλ[ου π]λείονος. The Commagene rescript, *OGIS* 383<sup>429</sup> (middle of i/B.C.) has ὅστις τε ἂν βασιλεὺς ἢ δυναστής ἐν μακρῷ χρόνῳ ταύτην ἀρχὴν παραλάβῃ, and *ib.* 441<sup>132</sup> (B.C. 81) αἰδε ἀπεδέξαντο τῶν πόλεων καὶ βασιλέων καὶ δυναστῶν τὴν τε ἀσυλίαν τοῦ ἱεροῦ καὶ τῶν ἀγῶνα τὸν τιθέμενον κατὰ πενταετηρίδα Ἐκάτη Σωτεῖραι Ἐπιφανεί κτλ. For δυναστεύω see the Canopic decree, *OGIS* 56<sup>12</sup> (B.C. 237) τὴν τε χώραν ἐν εἰρήνῃ διατετήρηκεν ποπολεμῶν ὑπὲρ αὐτῆς πρὸς πολλὰ ἔθνη καὶ τοὺς ἐν αὐτοῖς δυναστεύοντας, and for δυναστεία, BGU II. 428<sup>7</sup> (ii/A.D.). This last word is applied to the Divine sovereignty in Aristas 194 καὶ γὰρ ὁ θεὸς διδοὺς ἀνοχὰς καὶ ἐνδεικνύμενος τὰ τῆς δυναστείας φόβον ἐγκατασκευάζει πάσῃ διανοίᾳ, "for God also by granting a reprieve and making but a display of His sovereignty instills terror into every breast."

### δυνατός.

For δ. with a "complementary" infinitive, as in 2 Tim 1<sup>12</sup>, cf. P Magd 3<sup>5</sup> (B.C. 221), where in a lease it is laid down with reference to certain land—ἡ δυνατὴ σπαρῆναι ἕως Χοίαχ ι, τὴν δὲ μὴ δυνατὴν σπαρῆναι ἕως ι τοῦ Χοίαχ. For other exx. of the infin. construction cf. P Eleph 8<sup>18</sup> (iii/B.C.) οὗτος δὲ δυνατός ἐστιν εἰσενέγκαι καὶ ἐν[γνο]ν [ἐ]κ[ανό]ν, P Hib I. 78<sup>15</sup> (B.C. 244-3) ἐὰν δὲ μὴ δυνατός ἦσθα ἀπολύσαι, P Giss I. 79<sup>14</sup> (ii/A.D.) εἰ δυνατὸν μ[οι] ἦν διατρ[ε]ῖν πρὸς τὴν οἰκονομίαν τῶν ἡμετέρων, οὐκ ἂν ὠκ[νῆ]κειν, P Leid W<sup>vii.13</sup> (ii/iii A.D.) ὅτι δυνατός εἰ (sc. ποιῆσαι κτλ.), *Syll* 721<sup>18</sup> (iv/B.C.) promising to render help καθ' ὅτι ἂν ᾖ δυνατός, etc. For the neuter δυνατὸν see further P Petr II. 11(1)<sup>3</sup> (c. B.C. 252) εἰ δυνατὸν ἐστὶν καὶ μηθὲν σὲ τῶν ἔργων κωλύει, περὶ αὐτῇ ἐλθεῖν εἰς τὰ Ἀρσινόεια, and cf. *ib.* 39 (g)<sup>16</sup> (middle iii/B.C.) διότι ὑπάρχει ἐν τῇ δωρεῇ χόρτος ἱκανὸς ἀφ' οὗ ἐὰν ἐν δυνατῷ ᾖ εἰς τὰς ἐν τῷ νομῷ ἀβχ, *OGIS* 771<sup>49</sup> (B.C. 172-1) ἐὰν ἐν δυνατῷ εἴ. For κατὰ τὸ δυνατὸν, see P Giss I. 36<sup>8</sup> (B.C. 161), *ib.* 41<sup>11</sup> (ii/A.D.), and for ὅσον δυνατὸν σοι ἐστὶν see P Flor II. 178<sup>3</sup> (A.D. 258). It forms a masc. noun in plur. = "troops" in P Revill Mēl p. 295<sup>9</sup> (= Witkowski<sup>2</sup>, p. 96) (B.C. 131-0), where a man is heard of as coming μετὰ δυνατῶν ἱκανῶν to suppress riotous crowds: perhaps there is an additional suggestion of competence—"mighty men of valour." The adverb occurs in *Michel* 1001<sup>vii.27</sup> (Theran Doric—c. B.C. 200) ὅπως δὲ πάντα διοικεῖται κατὰ τε τὰν διαθήκην καὶ τὸν νόμον καὶ τὰ δόξαντα τῷ κοινῷ δυνατῶς ἐς πάντα τὸν χρόνον. MGr δυνατός = "able," "possible," "strong," "loud" (Thumb).

### δύνω.

P Hib I. 27<sup>52</sup> (calendar—B.C. 301-240) ἀγοσιν κατ' ἐνιαυτ[όν] τῇ αὐτῇ ἡμέρᾳ τ[ὰς] πλείστας οὐθὲν πα[ρα]λ- λάσσοντες ἐπ' ἀστρω[ι] ἢ δύνοντι ἢ ἀνατ[έ]λλοντι, "they (sc. the astronomers and sacred scribes) keep most of the festivals annually on the same day, without alterations owing to the setting or rising of a star" (Edd.), P Oxy II. 235<sup>15</sup> (horoscope—A.D. 20-50) δύνει Σκορπίος οἶκος Ἀρεως. In the Eudoxus papyrus, P Par 1<sup>45</sup> (c. B.C. 165) we have αἱ δὲ φανεροὶ ὁ μηδέποτε δύνων, ὧ εἰσιν αἱ ἄρκτοι, and 173 εἰ μὲν γὰρ ὁ πόλος ἀνανεύσει ἢ κατανεύσει, αἱ ἄρκτοι δύσονται καὶ ἐπιτελοῦσιν. P Hal I. 1<sup>240</sup> (c. B.C. 250) ὧς δὲ ἂν ἥλιος δύῃ, μηδὲ εἰς ἐνεχυραζ[έ]τω μηδὲ πρὶν ἢ ἥλιον ἀνατέλλειν has the strong aorist, as the sense shows. We might also quote an application to the sunset of life, from *Kaibel* 568<sup>4</sup> (Rome, iii/A.D.?): ἥτις ἐνὶ ζωοῖσιν ὅκως ἀντέλλεν Ἐῶς, νῦν δύνει δ' ὑπὸ γῆν Ἑσπερος ἐν φθιμένοις. The daring visifier is adapting Plato's gem, the epitaph of Aster.

### δύο.

The disappearance of the dual flexion of δύο is in line with the whole tendency of Hellenistic: see *Proleg.* p. 77 ff. The gen. and dat. δυοῖν appears occasionally in a document where the writer desires to make broad his Attic phylacteries: thus P Giss I. 99<sup>15</sup> (B.C. 80) ἐ[ν] στή[λαι]ν δυοῖν [ἐ]μπροσθεν ἱδρυμέ[ν]ων τοῦ [ν]εῶς, P Strass I. 52<sup>33</sup> (A.D. 151) ἀρουρῶν δυοῖν ἡμίους τρίτου (or was this δυεῖν?), P Oxy VIII. 1119<sup>20</sup> (A.D. 254) δυοῖν θάτερον. The literary Hellenistic δύνει



(late Attic), which arose phonetically out of *δυοῖν* (Brugmann-Thumb *Gr.* p. 78), appears in several papyri, as P Par 1<sup>393</sup> (the Eudoxus astronomical treatise—c. B.C. 165) *δυεῖν μηνῶν χρόνος*, P Ryl II. 109<sup>6</sup> (A.D. 235) *πατήρ τῶ[ν] δυεῖν*—the document has *νέας* later!, *ib.* 269<sup>6</sup> (ii/A.D.) *ἐκ δυεῖν οἰκ[ῶ]ν*—this document also betrays artificial dialect by the “registering” historic present *τελευτᾷ* (*Proleg.* p. 120), *ib.* 357 (A.D. 201–11) *ἀρουρῶν δυεῖν*, P Oxy VIII. 1117<sup>18</sup> (c. A.D. 178) *ἐκ δυεῖν ταλάντων*—here again there is some fine writing in the context, a petition to a Praefect, who would no doubt be impressed by it. Greek dialects pluralized the flexion in different ways—see Brugmann-Thumb *Gr.* p. 249 f. In Hellenistic we have dat. *δυσίν*, *passim* in all our documents, and to a very limited extent gen. *δυῶν*: see Mayser, *Gr.* p. 314, who can only quote *OGIS* 56<sup>6a</sup> (B.C. 239–8—the Canopus decree) *ἐκ σταχῶν δυῶν* (in copy A), and BGU I. 287<sup>25</sup> (ii/A.D.) *ἀρουρῶν δυῶν*—it is ancient Ionic (Herod. and Hippocrates) and Cretan Doric (Gortyn Inscr.). That in MGr *δυῶν(ε)* occurs occasionally (Thumb *Handb.* p. 81) may show that the form ran underground to emerge in a few places, but it might be independent analogy. *Δυσίν* is Ionic (first in Hippocrates), as we might expect from that dialect’s early sacrifice of the dual. With the indeclinable *δύο* for nom., acc. and gen., it forms the whole of the *Κοινή* flexion. (The pre-classical *δύω*, which lived on in *(δ)ῶδεκα*, is cited by Mayser (p. 313) from P Leid T 1<sup>24</sup> (B.C. 164–0) and P Grenf II. 38<sup>12</sup> (B.C. 81)—but there are other cases of *ω* for *ο* in this last document by sheer miswriting.) Mayser makes *Syll* 177<sup>28</sup> (Teos, B.C. 304) the oldest inscriptional warrant for *δυσί*, which appears in literature before Aristotle. In Attic inscr. (Meisterhans, p. 157) *δυεῖν* supplants *δυοῖν* in Alexander’s time, and lasts a century, *δυσί* beginning in iii/B.C.

On *δύο δύο* see *Proleg.* p. 97: add to illustrate *ἀνὰ δύο δύο* P Oxy VI. 886<sup>19</sup> (magical—iii/A.D.) *ἔρε κατὰ δύο δύο*, “lift them up two by two” (Edd.). It may be noted that *οἱ δύο* supplants *ἀμφω*, as in Mk 1C<sup>8</sup> etc., P Giss I. 2 ii 5, 14 (B.C. 173) *μάρτυρες Φίλιος Μακεδῶν, Δημοκρατίων Θέσσαλος, οἱ δύο τῶν Κινέου*, and *οἱ δύο τῆς ἐπιγονῆς*—the document has also *οἱ τρεῖς*. MGr has *κ’οἱ δύο*, “both,” *οἱ δύο μας*, “both of us.”

## δυσβάστακτος.

See for the guttural under *βαστάζω* above. It would seem that the compound was coined (LXX, Philo and Plutarch) when the guttural forms were coming in, so that the older alternative in *-στος* never took its place.

## δυσεντέριον.

Moeris, p. 129. *δυσεντερία*, θηλυκῶς, Ἀττικῶς. *δυσεντέριον*, Ἑλληνικῶς, settles the form in Ac 28<sup>8</sup>, where all the uncials have the neuter. If Hobart’s long list of citations (p. 52 f.) can be trusted for this detail, Luke’s medical books all presented him with *δυσεντερία* (-ῆ Hippocrates), and his faithfulness to the spoken Hellenistic form is the more noteworthy. We have not noticed the word in the medical documents among the papyri: it would be a fortunate chance if any of these scattered papers dealt with this particular subject.

### PART II.

## δύσεις.

In the Eudoxus papyrus as under *δύω sub finem*, we have 478 *ἀνα[τολὰς τοῦ] ἡλίου τροπικὰς τρεῖς [καὶ δ]ύσεις τρεῖς*. See also P Hib I. 27<sup>45</sup> (B.C. 301–240) *πρὸς τὰς δόσεις (ἢ δύσεις) καὶ ἀ[να]τολὰς τῶν ἀστρῶν*, P Oxy IV. 725<sup>12</sup> (A.D. 183) *ἀπὸ ἀν[ατολῆς] ἡ[λίου] μέχρι δύσεως*, and so BGU IV. 1021<sup>13</sup> (iii/A.D.). In *OGIS* 199<sup>33</sup> (i/A.D.) *ἀπὸ δὲ δύσεως μέχρι τῶν τῆς Αἰθιοπίας καὶ Σάσου τόπων*, the word is used of “the west” as in the “Shorter Conclusion” of Mark. So *Preisigke* 358<sup>2</sup>, as cited under *ἀνατολή*: the same document (l.<sup>21</sup>) has *πλειάδος δύνειν*, “setting of the Pleiad”—the inscr. is on a sundial. In *Syll* 740<sup>13</sup> (after A.D. 212) we find *ἀπὸ δύσεως* correlated with *ἀπὸ ἡοῦς*, *ἀπὸ μεσημβρίας* and *ἀπὸ ἄρκτου*—terms which suggest learning on the part of the *ἱερὰ γερουσία τοῦ Σωτήρος* [Ἀ]σκληπιοῦ who inscribe this tablet. MGr has *δύσι* “sunset,” “west.”

## δύσκολος.

In a letter to a father from his son, P Oxy IX. 1218<sup>6</sup> (iii/A.D.), giving him some domestic news, the phrase occurs *οὐδὲν δύσκολον ἐνὶ ἐπὶ τῆς οἰκίας σου*, which the editors render, “there is nothing unpleasant at your house.” For the ordinary meaning “difficult” we may cite the important Calendar inscription from Priene, *OGIS* 458<sup>18</sup> (c. B.C. 9) *ἐπειδὴ δύσκολον μὲν ἐστὶν τοῖς τοσοῦτοις αὐτοῦ εὐεργετήμασιν κατ’ ἴσον εὐχαριστῆν*. Add *ib.* 339<sup>54</sup> (c. B.C. 120) *ἐν καιροῖς δυσκόλοις*, and *Syll* 213<sup>38</sup> (iii/B.C.) *περιστάντων τῇ πόλει καιρῶν δυσκόλων*, which the editor refers to the war waged between Demetrius and the Aetolians. For the adverb we may cite P Oxy X. 1294<sup>10</sup> (ii/iii A.D.) *ἐὰν δὲ σὺ μὴ δυνηθῇς ἀνοῖξαι τὸ πανάριον, δυσκό[λως] γὰρ ἀνοίγεται, δὸς τῷ κλειδοποιῷ καὶ ἀνοίξει σοι*, “if you cannot open the basket yourself, for it opens with difficulty, give it to the key-maker, and he will open it for you” (Edd.). MGr has *δυσκόλια*, and *δυσκολεύω*, “make difficult.”

## δυσμῆ.

In P Thead 54<sup>16</sup> (A.D. 299) and BGU IV. 1049<sup>8</sup> (A.D. 342) we find *ἀπὸ μὲν ἀνατολῶν* and *ἀπὸ δὲ δυσμῶν* contrasted: cf. Mt 8<sup>11</sup> etc. *Syll* 552<sup>70</sup> (late ii/B.C.) *εἰς τὴν παραστάδα τὴν ἀπὸ δυσμῆς τῆς στοᾶς τῆς βορέ[ας] shows the sing., as does Chrest. I. 341<sup>28</sup> (reign of Hadrian) ἀρχό[μενον] ἀπὸ δυσ[μῆς] τῆς κώμης*, as printed; but Wilcken remarks “oder δύσ(εως),” and presumably *δυσ(μῶν)* is equally possible. For another prepositional combination see P Leid W 1<sup>5</sup> (ii/iii A.D.) *πρὸς δυσμὰς βλέπουσα*, of a door.

## δυσφημία.

*Syll* 366<sup>16</sup> (c. A.D. 38) *ὅπως μὴ τὸ πολυδάπανον αὐτῆς τῶν κατασκευαζομένων ἔργων [αἱ] περὶ τὴν ἀγορὰν ἐνποδίσωσι δυσφημῖαι*.

## δώδεκα.

See under *δεκαδύο*. It is MGr.

## δωδέκατος.

For this word, which in the NT is confined to Rev 21<sup>20</sup>, cf. P Flor I. 20<sup>12</sup> (A.D. 127) *εἰς τὸ εἰσὶν δωδέκατον ἔτος Ἀδριανοῦ Καίσαρος τοῦ κυρίου*, *ib.* 35<sup>14,18</sup> (A.D. 167), and the ostraca PSI III. 255<sup>6</sup> (B.C. 104–3), 256<sup>6</sup> (B.C. 103–2).

δωδεκάφυλον.

To the ref. to this word in Grimm-Thayer we may add (from Hort *James*, p. 2) Joseph. *Hypomnesticum* (Fabricius *Cod. Pseud. V.T.* ii. p. 3) τοὺς δώδεκα φυλάρχους ἐξ ὧν τὸ δωδεκάφυλον τοῦ Ἰσραὴλ συνίσταται. For the formation cf. τὸ δωδεκάμηνον "twelvemonth," common in papyri. We should not expect to find δωδεκάφυλον itself outside Jewish circles.

δῶμα.

In P Oxy III. 475<sup>22</sup> (A.D. 182) βουλευθείς ἀπὸ τοῦ δώματος τῆς αὐτῆς οἰκίας παρακύβηαι καὶ θεάσασθαι τὰς [κρο]ταλίστρινδας—of a young slave who was killed in trying to see a performance of castanet players in the street below—δῶμα is clearly to be understood as "the top of the house," whether a top room or the flat roof as in Mk 13<sup>15</sup> etc. Cf. P Strass I. 14<sup>12</sup> (A.D. 211) ἐν ἀπρ[ά]τῳ δώματι ἐν τῇ λαύρῃ τῶν Ποιμένων, where the editor renders "auf einem unverkäuflchen flachen Dache in der Hirtenstrasse," and the late P Flor I. 13<sup>8</sup> (vi/vii A.D.) τῇ[ς] αὐλῆς καὶ το (ἡ τοῦ) δώματος, "della terrazza sul tetto della casa" (Vitelli). The note on this last passage quotes Babrius 5<sup>5</sup>, of a cock which εἰς τὸ δῶμα πηδήσας ἐπικροτῶν τε τοῖς πτεροῖς ἐκεκράγει. Add P Tebt I. 123<sup>12,14</sup> (early i/B.C.), 241 verso (B.C. 74) ἔχωι ἐπὶ τοῦ δώματος. In P Petr I. 26<sup>10</sup> (B.C. 241) ἐπὶ τῶν δωμάτων, the context is fragmentary, but the editor understands it of difficulties attending the arrangements of new "homesteads" in the Fayûm. We have the word twice in a Petrograd ostrakon, no. 34<sup>6f</sup>, published by Zereteli in *Archiv* v. p. 179, τὸ ξύλον τὸ [μυρ]κινον τὸ ἐν τῇ αὐλῇ, ἂν χρῆξῃς, [εἰς τὰ δ]ώματα λαβὲ καὶ ἐν.υ.λια, ἂν χρῆξῃς. ἐκ τοῦ δώματος[ς] λαβὲ: the editor prints χ[?]ώματα, but Wilcken emends. In P Ryl II 233<sup>3</sup> (ii/A.D.) δταν δὲ ἐπ' ἀγαθῷ ἐκβῶμεν καὶ τὸ δῶμα ἀσφαλισθῆσεται is rendered by the edd. "but when we reach a fortunate issue and the house is established." A rather striking epitaph, *Kaibel* 720, reminding us distantly of the great passage in Lucretius (iii. 894 ff.) which Gray imitated in the *Elegy*, has the lines κούκετι σοι φάος ἡλόιοι, οὐδὲ τὰ κλεινὰ δὲ δώματα Ῥώμης, οὐδ' ἄλοχος (= husband), οὐτὲ φίλη κασιγνήτη. Here again the meaning is house, which has only shrunk into room in MGr.

δωρεά.

For δωρεά="gift," "largess," cf. BGU I. 140<sup>28</sup> (A.D. 119), a copy of an Imperial letter of the time of Hadrian, where reference is made to the Emperor's *beneficium* to the soldiers—ταύτην μου τὴν δωρεάν καὶ τοῖς στρατιώταις ἐμοῦ καὶ τοῖς οὐετρανοῖς εὐγνωστόν σε ποιῆσαι δεήσει: cf. P Oxy IX. 1202<sup>7</sup> (A.D. 217) ἐκ τῆς τῶν [κυρ]ίων Σεουήρου καὶ μεγάλου Αντωνίου [δω]ρεάς, and from the inscr. *OGIS* 333<sup>3</sup> (ii/B.C.) ἐν τῇ . δωρεᾷ ταύτῃ, "per hanc munificentiam" (Ed.), *Syll* 306<sup>14</sup> (mid. ii/B.C.) ὅπως ὑπάρχη ἡ δωρεὰ εἰς πάντα τὸν χρόνον αἰδίου. P Lille I. 19<sup>9</sup> (mid. iii/B.C.) π[α]ρὰ Σαραπίωνος τοῦ προεστηκότος τῆς Καλλιξέ[νους] δωρεάς, "ancien régisseur du bénéfice de K." (Edd.). *Syll* 746<sup>3</sup> ἔδωκε δωρεάν, and P Lond 1171 verso (c)<sup>8</sup> (A.D. 42) (= III. p. 107) μηδὲ ἐφόδια ἢ ἄλλο τι δωρεάν αἰτεῖν ἄτερ ἐμοῦ διπλώματος, afford a link with the special use of the acc.="freely," "gratis" as in Rom 3<sup>24</sup>, 2 Cor 11<sup>7</sup>, 2 Thess 3<sup>8</sup>. This is common, e.g. *Syll* 489<sup>48</sup> (B.C. 304-3) ἐπιδέδω[κε]ν ἑαυτὸν

δημοσιεύειν δωρε[ά]ν, "has offered his services as an honorary physician," *Michel* 1001 iv. 28 (c. B.C. 200) λειτουργῆν ἄπαξ, ἀνὰ πρεσβύτατα, δωρεάν πάντας, with which cf. v. 11 εἰ δὲ καὶ ἔγ δωρεάς ἐπιμήνιοι μηκέτ' ὄντι, making provision for the roll of compulsory free service being exhausted. So *Priene* 4<sup>17</sup> (B.C. 332-26) λελιτούργηκε δ., *Casnat* IV. 783<sup>7</sup> πρεσβεύσαντα πρὸς τοὺς Σεβαστοὺς δωρεά, *ib.* 914<sup>2</sup> (i/A.D.) similarly. From the papyri, e.g. P Tebt I. 5<sup>187</sup> (B.C. 118) μηδὲ συναναγκάζειν ἔργα δωρεάν συντελεῖν παρευρέσει μηδεμιᾷ, "nor oblige them to work without payment on any pretext whatever" (Edd.), 250 δωρεάν μηδὲ μισθῶν ὑφεμένων, "gratis or at reduced wages" (Edd.). For the tax δωρεά, which suggests a "benevolence," and that on γῆ ἐν δωρεᾷ, see the editors' note on P Hib I. 66<sup>1</sup> and P Lille I. 19<sup>9</sup>. In two tablets of B.C. 252, quoted by Wilcken *Ostr.* i. p. 66 f., we find the adj.—τῆς δωρεαίας γῆς. The slightly developed meaning of δωρεάν "for nothing," "in vain," which Grimm notes as unparalleled in Greek writers, seems to be regarded by Nägeli, p. 35 f., as sufficiently accounted for by the instances where it means "gratis": Grimm's own parallel with uses of *gratuius* in Latin shows how easily it would arise. For the form, see Mayser *Gr.* p. 68: the older δωρεά (Meisterhans *Gr.* p. 40) does not occur in our documents.

δωροέμοι.

The active may be neglected, having disappeared after early classical times. The passive sense (as Lev 7<sup>5</sup>) may be quoted from *OGIS* 435<sup>9</sup> (ii/B.C.) δ[σα ἐν Ἀσίοις] ἔως τῆς Ἀττάλου τελευτῆς ὑπὸ τῶν βασιλέων διωρθώθη ἐδωρήθη ἀφ' ἑθῆς ἐξημῶ[θη], *CPHerm* 121<sup>13</sup> (iii/A.D.) τοῦ δωρηθέντος ἡμῖν ὑπὸ τῆς θείας μεγαλοδωρείας of Gallienus. For the ordinary deponent use cf. P Oxy VIII. 1153<sup>15</sup> (i/A.D.) ἂ (sc. καρποδέσμια, "wrist-bands") ἐδωρήσάτο σοι Πανσανίας ὁ ἀδελφός σου, *Preisigke* 4284<sup>7</sup> (A.D. 207) μεθ' ὧν πλείστων (ἡ -στων) ἀγαθῶν ἐδωρήσαντο, "among the multitude of gifts they (the Emperors) bestowed," P Lond 130<sup>131</sup> (i/i/A.D.) (= I. p. 138) ἐν τινεσιν ζυγῶ δωρήσονται ἀγνοίᾳ, P Gen I. 11<sup>12</sup> (A.D. 350) δωροῦμέ σοι. From the inscr. it is sufficient to cite the Rosetta Stone, *OGIS* 90<sup>31</sup> (B.C. 196) τῷ τε Ἀπεί καὶ τῷ Μνεύει πολλὰ ἐδωρήσατο, and the leaden tablet of a *defixio*, *Wünsch AF* 4<sup>30</sup> (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τὴν κόμησίν σοι δεδωρημένον καὶ ἀπολύσαντά σε ἀπὸ δ[ε]σμῶν τοῦ βίου Νεθμομα.

δώρημα.

PSI I. 29<sup>23</sup> (magic—? iv/A.D.) δότε καὶ μοι χάριτα καὶ τιμὴν ἐπροσθεν (ἡ ἐμπ—) πάντῳ[ν] καὶ τάγαθὰ δωρήματα. P Oxy V. 841, p. 37, has a scholion (mid. ii/A.D.) by which Pindar's βιόδωρον ἀμαχανίας ὄκος is glossed as δώρημα τῷ βίῳ. The same use of the dat. appears in the new fragment of the *Oeneus* (?) of Euripides, P Hib. I. 4<sup>5</sup> ἀδ[ελφ]ῶ[ν] Μελ[έ]αργωι δ[ωρ]ήματα. An acrostic oracle, *Kaibel* 1039<sup>13</sup> (Lycia), has the line Νεικηφόρον δώρημα τὸν χρησμὸν τελεῖ, which the ed. explains as telling him who draws this line "ubi largitus eris, quod cupis consequeris."

δῶρον.

In P Lond 429 (c. A.D. 350) (= I. p. 314 f.) we have a long account of δῶρα made on the occasion of various festivals, which the editor thinks are to be regarded as

temple-offerings. If so, we may compare the similar use in the inscr., e. g. *OGIS* 407 βασιλεὺς Ἰούλιος Ἐπιφάνης Φιλόπαππος Δεσποίν[αι] καὶ Σωτίρα[ι] δῶρον . ἐπὶ ἱερέος Σωτηρίχου, *Syll.* 774 σ]τρατῖα ὑπὲρ τῆς ὁράσεως θεᾶ Δήμητρι δῶρον, *ib.* 787 (iv/iii B.C.) Διὶ δῶρον. This illustrates the common Biblical use of δῶρον for a sacrifice, or an offering to the Temple treasury. For the ordinary sense of δῶρον it will suffice to quote BGU IV. 1114<sup>7</sup> (B.C. 8-7) ἀποκαταστήσαι ἐνταῦθα τῷ Ἰμέρῳ δῶρον δούλους (names follow), *ib.* I. 248<sup>8</sup> (ii/A.D.) κατὰ δῶρον, PSI III. 236<sup>38</sup> (iii/iv A.D.) οὐκ ὀκνῶ γὰρ οὐδὲ περὶ δῶρων οὐδὲ περὶ κέρματος, εἰδώς σου τὴν ἀγαθὴν προαίρεσιν, and the boy's letter, P Oxy I. 119<sup>11</sup> (ii/iii A.D.) (= *Selections*, p. 103) καλῶς δὲ ἐποίησες, δῶρά μοι ἔπεμψε[s], μεγάλα, ἀράκια, "it was good of you, you sent me a present, such a beauty—just

husks!" One interesting literary inscr. may be quoted, *Kaibel* 815<sup>4</sup> (ii/A.D.—Crete), where Salvius Menas offers a libation and a sacrifice to Hermes in memory of his wife, ψυχικὰ δῶρα διδοῦς; the ed. explains this as gifts "quae pro defunctae uxoris anima Mercurio animarum duci comitique obferuntur."

#### δωροφορία.

So BD\* G Ambst in Rom 15<sup>31</sup>—witness good enough to bring it into the circle of Biblical words. We may mention it only to note that Alciphron and Pollux (*ap.* Grimm) albeit a good century later, are sufficient warrant that the word, if Paul did use it, came out of ordinary "profane" vocabulary.





# E

## ἐάν—ἐάω

### ἐάν.

The difference between ἐάν and εἰ is considerably lessened in Hellenistic Greek, with the result that the former is found fairly frequently with the ind. (as in Lk 19<sup>40</sup>, Ac 8<sup>31</sup>, 1 Thess 3<sup>8</sup>, 1 Jn 5<sup>15</sup>), e. g. P Par 62<sup>viii.8</sup> (c. B.C. 170) ἐάν δ' ὑπερβόλιον ἐνέστη, *ib.* 18<sup>10</sup> (Imperial period?) ἐάν μάχουσιν (or -οῦσιν) μετ' ἐσοῦ οἱ ἀδελφοί σου, P Tebt I. 58<sup>86</sup> (B.C. 111) ἐάν δεῖ σε συνπεσῖν τῷ Ἀνικήτῳ σύνπεσαι, "if you must meet Anicetus, meet him," P Amh II. 93<sup>24</sup> (A.D. 181) ἐάν φαίνεται μισθῶσαι, and P Oxy VIII. 1157<sup>15</sup> (late iii/A.D.) ἐάν δὲ ᾔσαν. See further Deissmann *BS* p. 201 f. and *Proleg.* p. 168, where attention is also drawn to the ambiguous ἐάν ἦν, which is normally to be read ᾗ, cf. Moulton *CR* xv. pp. 38, 436. The following exx. of conditional ἐάν may be cited from P Ryl II.—153<sup>21</sup> (A.D. 138–61) ὡς ἐάν αὐτοὶ δοκῶσι χορηγοῦντα[s], 154<sup>28</sup> (A.D. 66) οἷα ἐάν . . ἐγβῇ, 155<sup>21</sup> (A.D. 138–61) ὥστε ἐάν αἰρήται, 163<sup>13</sup> (A.D. 139) ὁπνήκα ἐάν αἰρή. See also *s.v.* ἄν.

### ἐάνπερ.

For this intensive particle which in Bibl. Greek is confined to Heb 3<sup>14</sup> (contrast *v.* 6), 6<sup>8</sup>, cf. BGU IV. 1141<sup>30</sup> (B.C. 14) διασαφῆσουσιν οὓς ἀπιστάλκες, ἐάνπερ μὴ θελήσωσιν προσχαρίσασθαι συνδούλῳ, P Fay 124<sup>9</sup> (ii/A.D.) ἐάνπερ μὴ εὐ[γ]νομωνῆς (*l.* εὐγνομωνῆς) τὰ πρὸς τὴν μητέρα, "if so be you are unfair in your conduct towards your mother."

### ἐαυτοῦ.

There is no decisive instance in the NT of ἐαυτοῦ in the sing. for the 1st or 2nd person: in 1 Cor 10<sup>29</sup> ἐαυτοῦ is indef. "one's own," not "thine own," as AV, RV; and in Jn 18<sup>24</sup> σεαυτοῦ, and in Rom 13<sup>9</sup>, Gal 5<sup>14</sup> σεαυτόν, are the better readings. But the usage can be illustrated from the illiterate papyri: 1st pers.—BGU I. 86<sup>5</sup> (A.D. 155) συνχωρῶ μετὰ τὴν ἐαυτοῦ τελευταίῃ τοῖς γεγονόσι αὐτῷ ἐκ τῆς συνούσης αὐτοῦ γυναικός, 2nd pers.—P Tebt I. 18<sup>5</sup> (B.C. 114) φρόντισον ὡς πάντα [τ]ὰ ἐνοφειλόμενα ἐαυτῷ . . ἐμ μέτρῳ ἔσται τῇ αὐτῇ, "see that all the debts due to you are in order on that day" (Edd.), P Oxy II. 295<sup>5</sup> (*c.* A.D. 35) μὴ σκλύλλε (*l.* σκύλλε) ξατὴν ἐνπῆναι (*l.* ἐμφῆναι?), "don't trouble yourself to explain (?)" (Edd.). For the ordinary use with the 3rd pers. there may be cited P Tebt I. 49<sup>7</sup> (B.C. 113) τ[ὰ] ἐν τῇ ἐαυτοῦ γῇ ὕδατα κατακέλευεν, "let out the water on his own land," as distinguished from Crown land cultivated by a neighbour, BGU I. 45<sup>12</sup> (a complaint of violence—A.D. 203) Στοιότης . . ἀνὴρ βίαιος . . ἐπῆλθεν αὐτῷ (*sc.* the complainant's son), ἐπαγαγὼν σὺν αὐτῷ τὸν ἐαυτοῦ υἱόν. Other exx. show a somewhat faded use of the reflexive as in the common phrase in legal papyri, μετὰ κυρίου τοῦ ἐαυτῆς ἀνδρός (ἀδελφοῦ, etc.),

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where a woman is the principal, or in the interchangeable use of ὁ πατήρ, ὁ ἴδιος πατήρ, and ὁ ἐαυτοῦ πατήρ in sepulchral inscr., when a son is speaking of his father: see *Proleg.* p. 87 f., and add the contract where Tryphon arranges to apprentice τὸν ἐαυτοῦ υἱὸν Θεῶνιν to another weaver (P Oxy II. 275<sup>7</sup>—A.D. 66) and the reference in a magical formula to Isis as seeking ἐαυτῆς τὸν ἀδελφὸν κὲ ἀνδρα Ὅσιρειν (*ib.* VI. 886<sup>8</sup>—iii/A.D.).

From ii/B.C. the plural ἐαυτῶν is regularly extended to the 1st and 2nd persons, as frequently in the NT: thus P Par 47<sup>26</sup> (*c.* B.C. 153) (= *Selections*, p. 23) ἰ καὶ αὐτοὺς δεδώκαμεν, P Lond 401<sup>8</sup> (B.C. 116–11) (= II. p. 13) ἡμῖν τε καὶ ταῖς ἐαυτῶν (= "our") ἀδελφαῖς, P Tebt I. 47<sup>80</sup> (B.C. 113) ἡμεῖς μὲν κομισώμεθα τὰ ἐαυτῶν, P Par 63<sup>128</sup> (B.C. 165) (= P Petr III. p. 28) περ[ὶ] ἐαυτῶν κήδεσθε, P Grenf I. 30<sup>9</sup> (B.C. 103) ἐπιμελό[μενοι] δὲ καὶ ἐαυτῶν ἡμῶν ὑγιαίνετε, and the other exx. in Mayser *Gr.* p. 303.

For ἐαυτῶν = ἀλλήλων we may quote P Grenf II. 25<sup>4</sup> (B.C. 103) ὁμολογία ἦν ἐκόντες συνχωρήσαντες ἔθεντο πρὸς ἐαυτοὺς, BGU IV. 1157<sup>14</sup> (B.C. 10) τανὺν συνχωροῦμεν πρὸς ἐαυτοὺς ἐπὶ τοῖσδε, P Oxy II. 260<sup>15</sup> (A.D. 59) μέχρι οὗ ἂ ἔχωμεν πρὸς ἐαυτοὺς ἐγ[β]ιβασθῇ, and *ib.* I. 115<sup>11</sup> (ii/A.D.) (= *Selections*, p. 96) παρηγορεῖτε οὖν ἐαυτοὺς. On the *a fortiori* argument underlying the use of ἐαυτοῖς for ἀλλήλοις in some of its NT occurrences, see Lightfoot on Col 3<sup>13</sup>.

The simple ὑμᾶς is substituted for ὑμᾶς αὐτοὺς (or perhaps rather σεαυτήν) in P Oxy II. 293<sup>16</sup> (A.D. 27) ἐπ[ὶ]σκοπ[οῦ] δ[ὲ] ὑμᾶς καὶ [τὰ]ντας τοῦ[ς] ἐν οἴκῳ; cf. P Amh II. 131<sup>14</sup> (early ii/A.D.) ὡς . . ἐχόντων (*sc.* ἡμῶν) ἐκ τούτου εἰς ἡμᾶς δαπανῆσαι, and see *CR* xv. p. 441. Sharp. (*Epict.* p. 6) cites an interesting parallel to Lk 15<sup>17</sup> from *Epict.* iii. i. 15—ὅταν εἰς σεαυτὸν ἔλθῃς. For the shortened forms σεαυτοῦ (cf. Jas 2<sup>3</sup> B) and αὐτοῦ, see *s.v.* αὐτοῦ, and Moulton *Gr.* ii. § 76.

### ἐάω.

For ἐάω followed by the inf. cf. P Grad 8<sup>18</sup> (B.C. 223–2?) καλῶς ποιήσεις γράψας τοῖς φυλακίταις ἐάν αὐτοῖς κατανέμειν, "to allow them to use the pastures," P Fay 122<sup>8</sup> (*c.* A.D. 100) ἐά[σ]ας αὐτὸν βαστάξει ἀρτάβας ἐκκοῖς ὀκτώ, τὰς δὲ λοιπὰς ὑπὸ τὴν ἀμφοτέρ[ω]ν σφραγιδα ἐάσας, "allowing him to carry off 28 artabae and leaving the rest under the seals of you both" (Edd.): see also *Proleg.* p. 205. In P Tebt II. 289<sup>8</sup> (A.D. 23) we have the participle, οὕτως γὰρ γνώσομαι πότερον ἐπὶ τόπων σε ἐάσω πράττοντά τι, "for I shall thus know whether I shall leave you in employment where you are" (Edd.). In P Oxy X. 1293<sup>19</sup> (A.D. 117–38), as in Ac 16<sup>7</sup>, 19<sup>30</sup>, an inf. has to be supplied—λέγει μοι Σαρὰς Ἔασον τοὺς ἄλλους πέντε μετρητὰς περὶ ὧν γράφεις εἰς τὸ ἄλλο ἀγώγιον ἐάν δὲ μὴ εὗρω τὸν βαστάζοντα,

ἴσω αὐτό, "Saras says to me, 'Let the other five metretae about which you write wait for the other load, and if I cannot find a carrier, I shall do so'" (Edd.): see also P Flor II. 213<sup>7</sup> (A.D. 255) ἴασον παρά σοι, "keep by you" certain memphitica of wine. For ἴω = "leave," as on its second occurrence in P Fay I. c. above, see also P Tebt II. 319<sup>24</sup> (A.D. 248) εἰακέναι δὲ αὐτοὺς κοινὰς τὰς ὑπαρχούσας (ἀρούρας) βούσας περὶ κώμην Τεπτύνιν, "they have left as common property the two arourae belonging to them near the village of Tebtunis." In P Par 63<sup>162</sup> (B.C. 165) (= P Petr III. p. 32) καὶ μηθεὶς ἐαθῆι στρατεύσασθαι, Mahaffy translates, as required by the context, "and if no one be let off to serve in the army."

## ἑβδομήκοντα.

In P Flor III. 382<sup>1,3</sup> (A.D. 222-3) exemption from public services is granted τοῖς ἐβδόμηκοντα ἔτη βεβιωκόσι, an equivalent to our old-age pensions: cf. *ib.* II. 55 ἐγὼ κατὰ τὰς προκειμένας θέας διατάξεις ἥδη ὑπὲρ ἑβδομήκοντα [ἐτ]η βεβιωκώς καὶ αὐτὸς τῆς ἀναπαύσεως διὰ σου τοῦ κυρίου τυχεῖν . . . On the number "seventy" bearing "not infrequently an approximate sense," see König in Hastings' *DB* iii. p. 563. MGr ἑβδομήκοντα.

## ἑβδομηκοντάκις.

If LXX Gen 4<sup>24</sup> is to be taken as determining the meaning of the phrase ἐπτά in Mt 18<sup>22</sup> (see *Proleg.* p. 98 and cf. Moulton *Gr.* ii. § 72 D), the omission of the connecting "and" in the LXX as compared with the Heb. עֶבְרַשׁ נְשִׁי still leaves it uncertain whether we are to understand 70 + 7 or 70 × 7: see McNeile *ad* Mt I. c. The phrase is found with the latter meaning in *Test. xii. patr.* Benj. vii. 4.

## ἑβδομος.

P Tor I. I. 17<sup>17</sup> (B.C. 117) τὸ ἑαυτῆς μέρος ἑβδομον, with reference to the "seventh" share of a house belonging to a certain woman, PSI I. 30<sup>7</sup> (A.D. 82) μεχρὶ ἑβδόμου ἔτους.

## Ἑβραῖος.

While Ἑ. (on the breathing, see WH *Intr.* 2 § 408) came to be applied to a Greek-speaking Jew with little or no knowledge of Hebrew, such as Philo (Eus. *HE* ii. 4. 2) or Aristobulus (*Praep. Evang.* xiii. 11. 2), the word strictly denotes a Hebrew- or Aramaic-speaking Jew, and is used by Paul in Phil 3<sup>6</sup> Ἑ. ἐξ Ἑβραίων to emphasize the purity of his descent: see Kennedy *EGT ad L.*, and as further elucidating the full force of the ἐκ cf. *OGIS* 90<sup>10</sup> (the Rosetta stone—B.C. 196) where Ptolemy V. is described as ὑπάρχων θεὸς ἐκ θεοῦ καὶ θεῶν. As illustrating Ac 18<sup>4</sup> Deissmann (*LAE* p. 13 f.) refers to an interesting inscription found in Corinth—συναγωγῇ Ἑβραίων, and compares a similar Roman inscr.—συναγωγῇ Αἰβρέων (Schürer *Gesch.* 3 iii. p. 46): he does not, however, think that Ἑβραῖοι means Hebrew-speaking Jews. Wünsch (*AF* p. 6) cites an invocation against evil spirits from the great Paris magical papyrus which begins—<sup>3019</sup> ὀρκίζω σε κατὰ τοῦ θεοῦ τῶν Ἑβραίων Ἰησοῦ Ἰαβα Ἰαη Ἀβραωθ, and ends—<sup>3083</sup> ὁ γὰρ λόγος ἐστὶν ἑβραϊκὸς καὶ φυλασσόμενος παρὰ καθαρῶν ἀνδράσιν.

## Ἑβραϊστί.

In P Leid W. 38<sup>38</sup> (ii/iii A.D.) we have an invocation to a god—ἱερογλυφιστί, Λαῖλαμ Ἑβραϊστί, Ἀνοχ, "hieroglyphice Laïlam; Hebraice Anoch": cf. *ib.* IV. 24.

## ἐγγίζω.

This verb is not so common as we might have expected, but see P Oxy IX. 1202<sup>8</sup> (A.D. 217) ἐγγίζοντος τοῦ ἐκάστου ἔτους ἀγώνος, "as the contest of each year approaches," and P Gen I. 74<sup>17</sup> (probably iii/A.D.) εἰπ[εν] αὐτῷ μὴ ἐγ[γ]ίζειν τῷ γρ . . . τει. For the constr. with the gen., as in I Macc 11<sup>4</sup>, 13<sup>23</sup>, cf. P Thead 17<sup>12</sup> (A.D. 322) οὐκ ἐπε[τρε]ψαντο οὔτε τῆς [θύ]ρας τοῦ ἐποικίου ἐγγίσει μεθ' ὕβρεων.

## ἐγγιστα.

This superlative, which is substituted for κύκλω in the Western text of Mk 6<sup>36</sup>, is used of place in BGU III. 759<sup>9</sup> (A.D. 125) ἐγγιστα τῆς κώμης. In *ib.* I. 69<sup>8</sup> (A.D. 120) ἄς (sc. δραχμὰς) καὶ ἀποδώσω σοι τῷ ἐγγιστα δοθησομένῳ ὀψωνίῳ, the word = "next," and the dat. marks *accompaniment* (as in Rev 8<sup>4</sup> ταῖς προσευχαῖς, "with the prayers"). For the class. οἱ ἐγγιστα, "the next of kin," cf. *ib.* IV. 1185<sup>18</sup> (end of Ptol. or beginning of Aug. period) ἐρχεσθαι τοὺς κλήρους τούτων εἰς τοὺς ἐγγιστα γένους. Note further the letter of the Emperor Claudius of A.D. 47, incorporated in the diploma of an Athletic Club, where a certain Διογένης is described as ὁ ἐγγιστά τῆς συνόδου ἀρχιερεὺς γενόμενος—P Lond 1178<sup>29</sup> (A.D. 194) (= III. p. 216), and *Syll* 300<sup>24</sup> (B.C. 170) ὅπως οὗτοι ἔτη δέκα τ[ὰ] ἐγγιστα κυριεύσωιν.

## ἐγγράφω

is used as practically equivalent to the simple γράφω in P Lond 358<sup>15</sup> (c. A.D. 150) (= II. p. 172) ἐνέτυχ[ον] τῷ ἡγεμονεύσαντι Ὀναράτ[ω] δς ἐνέγραψέ μοι ἐντυχ[εῖν] κρατίστῳ τῷ ἐπιστρατ[ηγῇ]σαντι. For the meaning "record" see P Cairo Preis 1<sup>16</sup> (ii/A.D.) ἐὰν γὰρ μηδὲν ἐπερωτήματα ἢ ἐνγεγρα[μμένον] . . . , and for "inscribe" see PSI I. 284<sup>0</sup> (iii/iv A.D. ?) συντέλεσον τὰ [ἐγγ]εγραμμένα τῷ πεδάλῳ τούτου (I. πετάλω τούτῳ). The verbal ἐγγράπτω is common, e.g. P Rein 18<sup>51</sup> (B.C. 108) δοῦναι δέ μοι τὰς πίστεις δι' ἐγγράπτων, "des sûretés écrites" (Ed.), P Tebt II. 434 (A.D. 104) ἔχοντες ἐνγραφτῶν [ἐπι]στολήν, and, in contrast with ἀγραφος, P Oxy II. 268<sup>16</sup> (A.D. 58) περὶ ἄλλου μηδενὸς ἀπλῶς ἐνγράφτου ἢ ἀγράφου πράγματος, and similarly P Ryl II. 174<sup>20,32</sup> (A.D. 112) *al.* A good example of ἐγγράφος is afforded by P Oxy I. 70<sup>4</sup> (iii/A.D.) πᾶσα κυ[ρι]α ἐνγραφος συναλλαγῇ πίστιν καὶ ἀλήθ[ειαν] ἔχει, "every valid written contract is credited and accepted" (Edd.). On the ἐγγράφος as distinguished from the ἀγραφος γάμος see *Chrest.* II. i. p. 209 ff. Ἑγγράφος = "in writing," P Oxy I. 53<sup>8</sup> (A.D. 316), *ib.* III. 475<sup>8</sup> (A.D. 182), *ib.* VI. 902<sup>10,17</sup> (c. A.D. 465) *al.*

Ἑγγράμματος occurs in a woman's petition to a prefect: she claims the right to act without a guardian, in view of the fact, amongst other conditions, that she is ἐνγράμματος δὲ κα[ὶ] ἐ[ἵ]ς τὰ μάλιστα γράφειν εὐκόπως δυναμένη, "literate and able to write with the greatest ease" (P Oxy XII. 1467<sup>13</sup> ff.—A.D. 263).



## ἔγγυος.

This NT ἔγγυος (Heb 7<sup>22</sup>) is common in legal and other documents, e.g. P Petr III. 41 *recto*<sup>3</sup> εἰ οἱ πρότερον ὑπάρχουσιν ἔγγυοι, χρημάτισον Ἀ. κτλ., "if there are the former sureties, pay to A.," etc., P Grenf I. 18<sup>22</sup> (B.C. 132) ἔγγυοι ἀλ[λ]ήλων εἰς ἔκτεισιν τῶν διὰ τοῦ δανείου πάντων οἱ δεδανεισμένοι, and so 20<sup>18</sup> (B.C. 127), P Oxy I. 38<sup>6</sup> (A.D. 49-50) (= *Selections*, p. 52) δι' ἐγγύου ἐμοῦ, "on my security," P Gen I. 24<sup>8</sup> (A.D. 96) ὁμολογοῦσι Πετεσοῦχισ . . . καὶ Σαταβοῦς . . . ἀλλήλων ἔγγυοι [εἰς] ἔκτισιν. An early example of the fem. noun may be seen in P Eleph 27<sup>8</sup> (B.C. 223-2) πρὸς ἐγγύν, ἣν ἐνεγυησάμεθα εἰς ἔκτισιν. For instances of the verb cf. P Oxy II. 259<sup>7</sup> (A.D. 23) δν ἐνεγγυῆμαι . . . ἐκ [τ]ῆς πολιτικῆς φυλακ[κ]ῆς, "whom I bailed out of the common prison" (Edd.), *ib.* VI. 905<sup>17</sup> (A.D. 170) (= *Selections*, p. 87) ὁ πατήρ . . . εὐδοκεῖ τῷ [τε] γάμῳ καὶ ἐγγυᾶται εἰς ἔκτισιν τὴν προκειμένην φερνήν, "the father assents to the marriage, and is surety for the payment of the aforesaid dowry," and for ἐγγυητής such a passage as P Oxy XII. 1483<sup>18</sup> (ii/iii A.D.) τὸν ἐγγυητὴν σου κατέχω ἕως ἂν τ[ε]λῆς μοι τὴν τιμὴν τῶν ζητουμένων, "I hold your surety, until you pay me the value of the claims." On "Pfandrechtliches" in ancient Egypt, see Manigk in *Archiv* vi. p. 114 ff. Ἐγγυος is probably derived from an old word for "hand" (cf. γυάλον, Lat. *vola*, Av. *gasa*), like ἀμφίγυος and ὑπόγυος, so = "what is put in the hand."

## ἐγγύς.

BGU III. 698<sup>17</sup> (ii/A.D.) ἐγγὺς τῆς ἄλως, *ib.* 814<sup>20</sup> (iii/A.D.) ἐγγὺς τοῦ ἀδελφοῦ. For the form see Moulton *Gr.* ii. § 130.

## ἐγγείρω.

OGIS 677<sup>3</sup> (early ii/A.D.) οἱ ἐγγείραντες τὴν οἰκοδομὴν τοῦ πυλῶνος. With the use of the verb in Mk 13<sup>8</sup> and parallels, Boll (*Offenbarung*, p. 131) compares Catal. VII. p. 51 f. 72 ἐγερθίσονται κατὰ τῆς βασιλείας, but notes that it is "von zweiter Hand." An interesting example of the word is found in the much-discussed Logion of Jesus No. 5 (P Oxy I. 1) ἐγείρῃς τὸν λ[θ]ο(ν) κάκεϊ εὐρήσεις με. For possible references to this saying in the Glossaries, see a note by Reitzenstein in *ZNTW* vi. p. 203.

## ἐγερεῖς.

With Mt 27<sup>63</sup>, the only occurrence of this word in the NT, may be compared the heading of a magic spell in P Leid W<sup>vii</sup>. 14 (ii/iii A.D.) ἐγερεῖς σώματος νεκροῦ. Nägeli (p. 49) refers to a use of the word in the same sense in Apollod. II. § 124 Wagn. See also Aristas 160 where τὴν ἐγερεῖς is contrasted with ὅταν εἰς ὕπνον ἔρχωνται.

## ἐγκ.

See also ἐνκ.

## ἐγκαλέω.

For ἐ, which was early specialized in *malam partem*, calling in a man to accuse him, and hence "bring a charge against," cf. P Eleph I<sup>7</sup> (B.C. 311-10) (= *Selections*, p. 3) ἐπιδαξάτω δὲ Ἡρακλείδης ὅ τι ἂν ἐγκαλέῃ Δημητρίαι ἐναντίον ἀνδρῶν τριῶν, "and let Herakleides state whatever charge he makes against Demetria in the presence

of three men," and for the passive see BGU I. 22<sup>28</sup> (A.D. 114) (= *Selections*, p. 76) διὸ ἀξίῳ ἀκθῆναι (ἡ ἀκθῆναι) τοὺς ἐγκαλουμένους ἐπὶ σε πρὸς δέουσ(αν) ἐπέξοδον, "I require therefore that you will cause the accused to be brought before you for fitting punishment," and from the inscr. OGIS 90<sup>14</sup> (Rosetta stone—B.C. 196) τοὺς ἐν αἰτίαις δντας ἐκ πολλοῦ χρόνου ἀπέλυσε τῶν ἐνκεκλ(η)μένων. Another ex. from the papyri is P Hamb I. 25<sup>3</sup> (B.C. 238-7) γράφ[ε]ις μοι ἐπισκεψάμενον περὶ ὧν ἐγκαλεῖ Διομέδων Κάλαι. The verb is very common in the sense of "make a claim." Thus in P Petr III. 61<sup>18</sup>, after a long list of supplies, we have the statement—ὁμολογεῖ Ἀπολλώνιος ἔχειν κατὰ τὰ προγεγραμμένα καὶ μηδὲν ἐγκαλεῖν, "Apollonius admits that he has received the above mentioned supplies and makes no further claim": cf. PSI I. 30<sup>8</sup> (A.D. 82) πλήρης εἰμι καὶ οὐδὲν σοι ἐνκαλῶ περὶ οὐδενὸς ἀπλῶς, P Ryl II. 174 (a)<sup>16</sup> (repayment of a loan—(A.D. 139) καὶ μηδὲν τὸν ὁμολογούντα ἐνκαλεῖν περὶ ὧν ἀπέχῃ καθότι πρόκειται μηδὲ περὶ ἄλλου τινὸς ἀπλῶς πρ[ό]β[ε]γματος, "and that he, the acknowledging party, makes no further claim either concerning this money as received aforesaid or concerning any other matter at all" (Edd.). In P Oxy IX. 1204<sup>5</sup> (A.D. 299) we have ἐκκλητὸν πεποῖήμαι, "I brought an action of appeal" (Ed.): cf. 8 ποιήσας τὰ ἐπὶ τῇ ἐκκλητῷ δέοντα, "having taken the proper steps for the appeal" (*id.*). *Ostr.* II 54 ὅπου θέλεις ἀναβαλεῖν τὰ ἱμάτιά σου, οὐκ ἐνκαλῶ σε shows the acc. constr. See also Anz *Subsidia*, p. 377.

## ἐγκαταλείπω.

P Par 46<sup>8</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 86) ὁ ἀδελφός σου . . . ληστῶν ἐπικειμένων ἐγκατελειοῦμαι με ἀποδημήσας is a good ex. of the prevailing NT sense of this verb—to "leave in the lurch" one who is in straits: cf. P Oxy II. 281<sup>21</sup> (A.D. 20-50) ἐγκατέλιπέ με λειτὴν καθεστῶσαν, "he deserted me, leaving me in a state of destitution" (Edd.). With a place as object, see P Ryl II. 128<sup>11</sup> (c. A.D. 30) ἀλλότρια φρονήσασα ἐγκαταλιποῦσα τὸ ἐλαιούργιον ἀπηλλάγη, "changed her mind, left the mill, and departed" (Edd.). So P Oxy VIII. 1124<sup>15</sup> (A.D. 26) τοῦ δ' ἐγκαταλιπεῖν τῇ[ν] γεωργία[ν] . . . ἐπίτιμον, "the penalty of abandoning the cultivation" (Ed.), *Chrest.* I. 72<sup>8</sup> (A.D. 234) μηδένα δὲ τῶν ἱερέων ἢ ἱερωμένων ἐγκαταλειοῦνται τὰς [θρ]ησκείας: cf. Heb 10<sup>28</sup>. For the subst., which is found in the LXX, see P Petr II. 4 (11)<sup>3</sup> (B.C. 255-4) ἐγκατάλειμμα γέγονεν, "a silting up has taken place" (Ed.).

## ἐγκλημα.

P Tebt I. 5<sup>3</sup> (a royal decree—B.C. 118) proclaims an amnesty ἀγνοημάτων ἀμαρτημάτων [ἐ]ν[κ]λημάτων "for errors, crimes, accusations," (Edd.). Cf. also BGU IV. 1036<sup>21</sup> (A.D. 108) Τεσεῖφιδις ἐπιδέδωκε τὸ ἐγκλημα καθὼς πρόκει(νται), P Oxy II. 237<sup>vii</sup>. 18 (A.D. 186) ἐπὶ προφάσει ἐτέρων ἐνκλημάτων, "on the pretence of counter-accusations," *ib.* viii. 20 οὐκ ἀπέχεται τὰ χρηματικὰ διὰ τούτων τῶν ἐνκλημάτων, P Ryl II. 116<sup>1</sup> (A.D. 194) ἀντίγραφον ἐγκλήματος Σ., "copy of a complaint by S.," P Tebt II. 616 (ii/A.D.) τῶν τεθέντων ἐνκλημάτων. For ἐγκλησις we may cite P Ryl II. 65<sup>15</sup> (B.C. 67?) τοὺς δὲ τ[ῆ]ν ἐγκλησιν πεποιημένους, "those who brought the accusation" (Edd.), and for ἐγκλητος P Tebt I. 27<sup>42</sup> (B.C. 113) πλη[ν] ἑσθι μὲν

ἐγκλητος ὑπάρχων, "but be sure that you are liable to accusation" (Edd.).

## ἐγκομβόμαι.

We have found no instance of this rare verb (1 Pet 5<sup>8</sup>) in our sources. Suidas (*Lex. s.v.*) cites a passage from Apollodorus of Carystus, a comic poet of iv/B.C., where the meaning apparently is "gird something on oneself": cf. MGr κομβόω = "button." For an interesting, though, it seems to us, doubtful interpretation of the Petrine passage, see Bigg *ICC ad l.*

## ἐγκοπή, ἐγκόπτω.

See ἐκκοπή, ἐκκόπτω.

## ἐγκράτεια.

In the important Imperial edict, P Fay 20, which is probably to be assigned to Julian (see *Archiv* ii. p. 169) rather than to Alexander Severus, the Emperor claims to be an example to all governors, in view of the fact that he administers the affairs of the Empire—<sup>21</sup> μετὰ τοσαύτης κοσμιότητος καὶ σωφροσύνης καὶ ἐγκρατείας. See also Vett. Valens p. 355<sup>28</sup> διὰ τῆς ἰδίας ἐγκρατείας ἀκηρύκτως καὶ κοσμίως τὸ τέλος τοῦ βίου ὑποίσει. Ramsay *Luke*, p. 360 ff. cites an interesting iv/A.D. Lycaonian inscription in honour of a presbyter, who is described as <sup>6</sup> ἐν]κρατὴς ὁ διάκονος, "the minister of continence," while his wife is <sup>18</sup> πιστὴν ἐνκρατὴς οἰκονόμον, "a trusty dispenser of continence."

## ἐγκρατεύομαι.

With the Christian inscription cited *s.v.* ἐγκράτεια *sub fin.* may be compared another inscription erected in honour of a certain Orestina "who lived in continence"—ἐνκρατευσάμενη (*Ath. Mittheil.*, 1888, p. 272): see Ramsay *Luke*, p. 399 f. where "no extravagant asceticism" is thought to be implied in any of these terms.

## ἐγκρατής.

For ἐ. in its more literal sense of "having power over" cf. P Tebt I. 39<sup>49</sup> (B.C. 114) where certain assailants are described as ἡμῶν ἐγκρατεῖς γενόμενοι, and so *ib.* 230 (late ii/B.C.). The weaker sense, "possessed of," as in Wisd 8<sup>21</sup>, appears in P Rein 18<sup>12</sup> (B.C. 108) ὁ ἐγκαλούμενος ἐγκρατὴς γενόμενος τῶν συναλλάξ[ε]ων, P Oxy VI. 898<sup>18</sup> (A.D. 123) ταύτης ἐνκρατὴς γενομένη, with reference to a deed, and BGU I. 168<sup>8</sup> (A.D. 169) ἐ[ν]κ[ρ]α[τ]ῆς ἐγένετο π[ρ]ῶτων τῶν [ἀ]νηκόντων τοῖς ἀφ[ή]λιξι. From the new literature we may cite P Oxy III. 413<sup>160</sup> (a mime—ii/A.D.) νῦν τοῦ γέροντος ἐνκρατὴς θέλω γενέσθαι πρὶν τι τοῦτ(ων) ἐπιγνοῖ, *Menandrea* p. 54<sup>228</sup> τοῦ παιδίου ἐγκρατῆ. On the composition of the word see Moulton *Gr. ii.* § 118 (c), where it is shown that since κράτος suggests the possession of strength, as βία the using of it, ἐν κράτει ὢν, = "self-controlled," involves only the specializing reference to *moral* κράτος.

## ἐγχρεῖω,

which in the NT is confined to Rev 3<sup>18</sup>, occurs twice in magical papyri—P Lond 46<sup>64</sup> (iv/A.D.) (= I. p. 67) (ἐν)χρεῖ δε τὸν δεξιὸν ὀφθαλμ(ὸν) μεθ' ὕδατος πλοίου νευαναγκότος, *ib.* 121<sup>318</sup> (iii/A.D.) (= I. p. 95) ἐνχρεῖ τοὺς ὀφθαλμοὺς σου.

## ἐγώ.

Deissmann (*LAE* p. 134 ff.) has drawn attention to the parallels to the solemn use of the first personal pronoun in the Fourth Gospel that may be adduced from inscriptions and magical texts. Thus in an inscr. in honour of Isis from Ios, written in ii/iii A.D., the contents of which are pre-Christian, we find—Εἰσις ἐγώ εἰμι ἡ τ[ύρανν]ος πάσης χώρας . . ἐγὼ νόμους ἀνθρώποις ἐθέμην . . ἐγώ εἰμι Κρόνου θυγάτηρ πρεσβυτάτη *al.* And similarly in the magical papyrus P Lond 46<sup>146</sup> ff. (iv/A.D.) (= I. p. 69) ἐγώ εἰμι ὁ ἀκέφαλος δαίμων . . ἐγώ εἰμι ἡ ἀλήθεια ὁ μεισὼν ἀδικήματα γένεσθαι ἐν τῷ κόσμῳ *al.* With the construction of the phrase τί ἐμοὶ καὶ σοί; in Jn 2<sup>4</sup> we may compare BGU IV. 1141<sup>88</sup> (B.C. 14) ἐδίδουν αὐτῷ διαστολὰς μηδὲν αὐτῷ καὶ ἐκείνῳ εἶναι: for its meaning see F. C. Burkitt in *JTS* xiii. p. 594 f., where it is rendered, "What have I and thou to do with that?"

On the difficult question of the substitution of ἡμεῖς for ἐγώ see *Proleg.* p. 86 f., and the Appended Note on "Did St. Paul use the Epistolary Plural?" in Milligan *Thess.* p. 131 f., where the following passages are cited in support of the view that the two numbers can be used interchangeably—P Hib I. 44<sup>1, 4, 5</sup> (B.C. 253) ἐγράψαμεν . . ὁρῶντες . . ὦμην, P Tebt I. 58<sup>6, 18</sup> (B.C. 111) εὐρήκαμεν . . εὔρον, P Par 43<sup>12</sup> (B.C. 154) (= Witkowski<sup>2</sup>, p. 79) εἰ ἔρρωσθαι, ἔρρωμαι δι' αὐτοί, P Flor I. 34<sup>7</sup> (A.D. 342) ὁμολογῶ δμυνντες.

## ἐδαφίζω.

In support of the RV rendering in Lk 19<sup>44</sup> "and shall dash thee to the ground," see *Field Notes*, p. 74. We have not come across any example of the verb in the papyri or the inscr. though the subst. (see *s.v.*) is common.

## ἐδαφος.

*Ostr* 1262 (Ptol.) ἔχω παρὰ σοῦ τὸ ἐκφόριον καὶ τὸ ἐμβαδικὸν τοῦ ἐδάφους μου ἀμπελῶνος, and similarly P Grenf I. 21<sup>8</sup> (B.C. 126) ἔδα(φος) ἀμπελῶ(νος), P Lond 401<sup>11</sup> (B.C. 116–11) (= II. p. 14) ἀπὸ ἐδάφους ἀμπελῶνος. For the plur. = "lands," see P Tebt II. 302<sup>10</sup> (A.D. 71–2) where certain priests petition against an increase of rent τοῖς προκίμεν[ο]ις ἐδάφεσι ἡμῶν, "on our aforesaid lands," and P Oxy XII. 1409<sup>19</sup> (A.D. 278) πρὸς ἀρδεῖαν τῶν ἐδαφῶν, "for the irrigation of the fields." The derived sense of "buildings" appears in P Oxy II. 286<sup>22</sup> (A.D. 82) σιτικῶν ἐδαφῶν καὶ ἐτέρων, "granaries and other possessions." In *Michel* 594<sup>57</sup> (B.C. 279) τὸ ἔδαφος ὁμαλίσασσι the reference is to levelling the floor, and in the late Preisigke 5114<sup>9</sup> (A.D. 613–40) a house is purchased ἀπὸ ἐδάφο(ν) ἀχρι ἀέρος. Note the gen. in -ου: Boisacq, p. 215, points out that ἐ. was originally a masc. stem in -ο- which became a neut. in -ε(ς) through the influence of ἔδος.

## ἐδραῖος.

In P Strass I. 40<sup>24</sup> (A.D. 569) a certain Colluthus is described as φαμιλιῆριος ἐδραῖος κατάδουλος παῖς, "Hausbediensteter in fester Stellung eines Haussklaven" (Ed.). Cf. Vett. Valens p. 9<sup>15</sup>.

## ἐδραίωμα.

For this word, which is found in the NT only in 1 Tim 3<sup>15</sup>, Hort (*Christian Ecclesia*, p. 174) strongly advocates \*



the translation "stay" or "bulwark," in accordance with the almost universal Latin rendering *firmamentum*. Cf. the use of ἔδρασμα in Reitzenstein *Poimandres*, p. 343<sup>4</sup> ὁ βαθμὸς οὗτος, ὡ τέκνον, δικαιοσύνης ἐστὶν ἔδρασμα.

### ἔρελοθησκεία.

Apparently a Pauline coinage (Col 2<sup>23</sup>) on the analogy of ἔρελοδουλεία: see Nägeli, p. 51 for other examples of new Christian word-formations, and cf. ἔρελοταπεινοφροσύνη, which Hort would restore in Col 2<sup>18</sup> for the almost unintelligible θέλων ἐν ταπεινοφροσύνῃ. See Moulton *Gr.* ii. § 108 B.

### ἔρελω.

See θέλω.

### ἔρεζω.

P Petr III. 104<sup>9</sup> (B.C. 243?) τὸν εἰθισμένον ὄρκον, P Fay 12<sup>9</sup> (c. B.C. 103) τὰς εἰθισμένας προσαγγελίας, *ib.* 124<sup>5</sup> (ii/A.D.) μὴ εἰθισμένον μου τοῖς [γ]ρ[άμ]μασι, Meyer *Ostr* 73<sup>1</sup> (ii/B.C.) φῶς εἰθισμα[ι]. Cf. also the conventional phrase τοῖς ἐξ ἀρχῆς εἰθισμοῖς, "the ancient traditions," as P Tebt I. 40<sup>20</sup> (B.C. 117) (= *Selections*, p. 29), etc., and P Magd 11<sup>6</sup> (B.C. 221) εἰθισμού ὄντος, "habituellement."

### ἔρενάρχης.

For the technical uses of this title, which in 2 Cor 11<sup>22</sup> occurs in the more general sense of a deputy governor or subordinate ruler, see Hohlwein *L'Égypte Romaine*, p. 207; also Lumbroso in *Archiv* i. p. 66 f.

### ἔρενικός.

In the late P Oxy I. 126<sup>18</sup> (A.D. 572) ἔρενικός is used of a "collector" of taxes, a sense not found elsewhere. In MGr the adj. means "national."

### ἔρενος.

Hicks in *CR* i. p. 42 f. has shown that "Hellenic life found its normal type in the πόλις, and barbarians who lived κατὰ κώμας or in some less organised form were ἔρενη," and that similarly in the LXX and NT ἔρενος "describes the pagan world, outside the Jewish Church," but occasionally stands for the λαός itself, as in Ac 10<sup>22</sup>, 24<sup>17</sup> *al.* In an Imperial rescript of A.D. 198–201 we have a good example of the word = "province" — P Oxy VII. 1020<sup>6</sup> ὃ ἡγούμ[ενος] τοῦ ἔρενου τὸν ἀγῶνα τῆς ἀφέσεως ἐκδικ[ήσῃ], "the praefect of the province shall decide the suit for release" (Ed.): cf. P Strass I. 22<sup>19</sup> (iii/A.D.) διατάξεις εἰσὶν τῶν κυρίων περὶ τῶν ἐν τοῖς ἔρενεσιν οἰκούντων, where the editor understands by ἔρενη, "*provinciae populi Romani*," and the exx. from Greek writers of this usage in Magie p. 59, *Archiv* i. p. 66: see also Deissmann *Paul*, p. 100. In the edict regarding the *aurum coronarium*, P Fay 20<sup>11</sup> (iv/A.D.) ἅπαντες ἐν ταῖς πόλεσιν ἀπάσαις ταῖς τε καὶ Ἱταλίαν κα[λ] ταῖς ἐν τοῖς ἄλλοις ἔρενεσιν, we may render "all persons in all the cities throughout Italy and in the provinces besides," cf. 16<sup>20</sup>. In P Petr III. 59 (δ)<sup>4</sup> ἱερὰ ἔρενη are "priestly associations or corporations": cf. P Tebt I. 6<sup>34</sup> (B.C. 140–39) τῶν κατὰ μέρος ἔρενῶν where the reference is to the different classes of priests as contrasted with the πλῆθος of them, P Tor I. 11<sup>24</sup> (B.C. 116) τὸ ἔρενος ("hoc Collegium") μεταγαγεῖν εἰς

τὰ Μεμμονεῖα, and *OGIS* 90<sup>17</sup> (Rosetta stone—B.C. 196) ἐκ τῶν ἱερῶν ἔρενῶν, where Dittenberger defines ἔρενος as "genus hominum communione victus, officii, condicionis civilis definitum," but cf. Otto *Priester* i. p. 77. See also P Ryl II. 65<sup>2</sup> (B.C. 67?) οἱ ἐκ τοῦ ἔρενου νεκροτ[άφου], "the grave-diggers belonging to the association," and for a wider use of the term P Petr III. 32 (f)<sup>2</sup>, where for ἔρενων the editor proposes to read ἔρενῶν (cf. *verso*<sup>11</sup>) with reference to "associations" for trade purposes. MGr ἔρενος = "nation," "people."

### ἔρεος.

For ἔρεος = "usage," "custom," as in the Lukan writings, cf. P Oxy II. 370 (late i/A.D.) ἄς (sc. δραχμὰς) καὶ διαγράψομεν ἐπὶ τὴν δημοσίαν τράπεζαν ταῖς ὠρισμέναις προθεσμίαις κατὰ τὸ ἔρεος, and similarly P Ryl II. 78<sup>17</sup> (A.D. 157), P Grenf I. 48<sup>15</sup> (A.D. 191), P Lond II. 171 <sup>19</sup> (iii/A.D.) (= II. p. 176). Other prepositional phrases are ἐν ἔρει (e. g. P Oxy III. 471<sup>78</sup> (ii/A.D.) ἀπαξ γὰρ ἐν ἔρει τῆς α[λ]χύνης γενόμενον, "for when once accustomed to his shame"), and ἐξ ἔρεου (e. g. P Oxy VI. 900<sup>7</sup> (A.D. 322) τοὺς ἐξ ἔρεου ταύτην τὴν χώραν ἀποπληροῦντας, "those who customarily fill this post"). See also P Fay 125<sup>5</sup> (ii/A.D.) ὡς ἔρεος ἐστὶ σοι, "as is your custom," P Ryl II. 238<sup>8</sup> (A.D. 262) ὅσα ἔρεος ἔχουσι λαμβάνειν, "whatever they are accustomed to receive," and the other exx. in Deissmann *BS* p. 251 f. From the inscr. we may cite *Syll* 349<sup>11</sup> κατὰ τὸ τῶν προγόνων ἔρεος, and *Magn* 100 b.12 (ii/B.C.) κατὰ τὸ πά[τριον] ἔρεος with reference to a day when children are freed from lessons and slaves from work. For the narrower sense of "law," "rite," Thieme (p. 22) refers to such a passage as *Magn* 179<sup>10</sup> (ii/A.D.) an inscr. in honour of one—δόντα τὰ ἐξ ἔρεου καὶ ὠρισμένα ὑπὲρ τῆς καύσεως τῆς βαλτίας (δηνάρια) χ: cf. 19 τὸ ἐξ ἔρεου ἐπὶ ἡμέρᾳ διδόμενον ἔρεον.

For the adj. ἔρεμος, see BGU II. 581<sup>5</sup> (A.D. 133) ὁμνύω τὸν ἔρεμον Ῥωμαίων ὄρκον, P Oxy IV. 729<sup>7</sup> (lease of a vineyard—A.D. 137) τὴν δὲ ἀν[α]βολὴν ποιήσονται ἀπὸ τῶν ἔρεμων ἀναβολῶν.

### ἔρεω.

P Hib I. 77<sup>5</sup> (B.C. 249) καὶ πρότερον εἰῶθει, P Oxy VII. 1024<sup>24</sup> (A.D. 129) ἦν καταθήσεται εἰς τὴν γῆν ὑγιῶς ἐπακολουθοῦντων τῶν εἰωθόντων, "he shall sow it on the land in good faith under the observance of the usual officers" (Ed.), P Giss I. 80<sup>6</sup> (iii/A.D.) τὰ [π]εριστερειδί[α] καὶ ὀρνυθάρια, ἃ οὐκ ἦθα ἐσθῆιν (i. ἐσθῆιν), πέμψον, P Thead 19<sup>5</sup> (iv/A.D.) τοὺς ἀδικουμένους ὀφφανα[ύς], ἡγέμεν δέσποτα, ἐκδικεῖν εἰῶθεν τὸ μεγαλεῖον τὸ σόν.

### εἰ.

The weakening of the distinction between εἰ and ἐάν in Hellenistic Greek is seen not only in the use of ἐάν with the indicative (see *s.v.* ἐάν), but in the occasional use of εἰ with the subjunctive, as P Ryl II. 234<sup>12</sup> (ii/A.D.) λέγοντος μὴ δύνασθαι ἀπο[χ]ωρήσαι, εἰ μὴ ἀντιφωνηθῇ, "I stated that I could not leave without an answer" (Edd.), and the inscr. of Mopsuestia in Cilicia in Waddington *Inscriptions* iii. 2, No. 1499 (Imperial) ἐκτὸς εἰ μὴ (cf. 1 Cor 14<sup>5</sup>) [ἐ]ὰν Μάγνα μόνῃ θε[λ]ήσῃ (cited by Deissmann *BS* p. 118). See further *Proleg.* p. 187 and for εἰ . . . ἄν, as in 1 Cor 7<sup>5</sup> (om. ἄν B),



see the exx. collected in *ib.* pp. 169, 239, e.g. P Tebt II. 391<sup>23</sup> (A.D. 99) ἔτις δὲ ἡμῶν τῶν τεσσάρων ἐὰν παραβῇ πρὸς τὰ προγεγραμμένα ἐκτίσι κτλ., BGU I. 326<sup>i.10</sup> (ii/A.D.) εἰ τι ἐὰν ἀν[θ]ρώπιν[ο]ν π[ά]θη Μαρκέλλ[α], *ib.* ii.2 εἰ τι ἐὰν ἐγὼ μετὰ ταῦτα γεγραμμένον καταλίπω, P Fay 130<sup>13</sup> (iii/A.D.) εἰ τινος ἡὲν χρία σοί ἐστιν, and from the inscr. C. and B. ii. p. 380, No. 210 εἰ δὲ τις ἂν φανείη μετὰ τὸ ἐμὲ τεθῆναι, *JHS* xxv. p. 63 ἔτις δ' ἂν τοιμήσι, μετέλθῃ αὐτὸν ὁ θεός. For εἰ γε μὴ see the Imperial edict, P Fay 20<sup>5</sup>, where the Emperor, now identified with Julian (*Archiv* ii. p. 169), states—εἰ γε μὴ τὸ τῆς π[α]ρὰ τοῖς καὶ τοῖς δημοσίας ἀπορίας ἐμποδῶν ἦν, “if the fact of the public embarrassment existing in various parts had not stood in my way” (Edd.), I would have made a more conspicuous display of magnanimity, etc. Εἰ μὴ = ἀλλά, as in Gal 1<sup>7</sup>, may be illustrated from the vi/A.D. *OGIS* 201<sup>20</sup> οὐκ ἀφ’ αὐτοῦ καθεσθῆναι εἰς τὴν σκιάν, εἰ μὴ ὑπὸ ἡλίου ἔξω (where see Dittenberger’s note): for the more regular usage cf. P Tebt II. 414<sup>9</sup> (ii/A.D.) εἰ μὴ ὅτι ἡσθῆνκα, πάλαι πεπόνθη σοι, “had it not been for the fact that I was ill, I should have sent them to you long ago” (Edd.), and P Ryl II. 163<sup>10</sup> (A.D. 139) πλὴν εἰ μὴ . . . [ἀφισ]τάμεν με αὐτὸν παραχρήμα ἰδίους μου ἀναλώμασι, “otherwise I will repel him forthwith at my own expense” (Edd.): see also *Proleg.* p. 171. Instances of εἰ δὲ μὴ γε will be found *s.v.* γε. In the illiterate P Oxy I. 119<sup>8</sup> (ii/iii A.D.) (= *Selections*, p. 103) ἄμ μὴ θέλεις ἀπενέαι μ[ε], ταῦτα γε[γ]ινε, ἄμ μὴ = εἰ οὐ (see Blass *Hermes* xxiv. p. 312).

For the emphatic εἴπερ, “if indeed,” cf. P Hal I. 7<sup>6</sup> (B.C. 232) Π[ι]τολεμαῖω δὲ διὰ[σ]τειλαι, εἴπερ μὴ τὸν βυβλιαφόρον καὶ τὸν ἐφοδὸν ἐκπέπει[κ]α[s], P Lond 42<sup>30</sup> (B.C. 168) (= I. p. 31, *Selections*, p. 11) κα[λ]ῶς ποιήσεις . . . παραγ[εν]δόμενος εἰς τὴν πόλιν, εἴπερ μὴ ἀναγκαιότερόν σ[ε] περισπᾶι, “please return to the city, unless indeed something more pressing occupies you,” P Fay 124<sup>14</sup> (ii/A.D.) εἴπερ εἰ καὶ γράμματα μὴ ἦν, ἀλλὰ τοῖ[s] [θεο]ῖ[s] ἐστ[ι]ν χάρις ὅτι οὐδεμία ἐστὶν πρόληψις ἡμῖν γεγεννημένη κτλ., “even if there were no documents, still, thank heaven, there is no preconceived principle on our part,” etc. (Edd.). See also the late P Oxy VI. 942<sup>3</sup> (vi/vii A.D.) καὶ ὁ θεὸς οἶδεν εἴπερ μὴ ἡμεῖς ἀπολύσαντες τὰ ζῶα, εἰ δ' αὐτὰ εἶχαμεν ἐπαναλῦσαι, “God knows whether we had not released the animals, and whether we had any more to unloose” (Edd.).

With the construction in Lk 22<sup>42</sup> where εἰ βούλει forms the protasis followed by an apodosis introduced by the inf. = imperative προσένεγκαι, may be compared a iv/B.C. letter, reprinted by Deissmann *LAE* p. 149, στέγασμα εἰ τι βόλεστε ἀποπέμψαι, “if ye be willing, send me some covering”: see the translator’s note.

### εἰ μὴν,

which is well attested in Heb 6<sup>14</sup>, is best understood as an orthographical variation of ἡ μὴν. The spelling is fully established after iii/B.C.: cf. e.g. *Syll* 578<sup>20</sup> (iii/B.C.) εἰ μὴν μηθὲν νοσφί[ζεσθαι], *ib.* 653<sup>27</sup> (a “Mysteries” inscr.—B.C. 91) ὀρκιζόντων τὸν γυναικονόμον ἐπὶ τῶν αὐτῶν ἱερῶν, εἰ μὴν ἔξιν ἐπιμέλειαν κτλ., P Tebt I. 22<sup>13</sup> (B.C. 112) ὁμν[ύ]ομεν τοὺς θεοὺς εἰ μὴν μετρήσ[αι] Κό[τ]ιτος τὰ ἐκφόρια σου ἀπολέγοντος αὐτόν, *ib.* 78<sup>18</sup> (B.C. 110–8) ὁμνῶμεν . . . εἰ μὴν [ἐπιδ]εωκέναι τὸ προκείμενον προσάγγελμα, BGU II. 543<sup>3</sup> (B.C. 28–7) ὁμνῶμι Καίσαρα Αὐτοκράτορα Θεοῦ υἱὸν εἰ μὴν παραχωρήσιν ἐπάναγον Σωχάρμωι . . . τὸν ὑπάρχοντά

μοι κληρον. See further Deissmann *BS* p. 205 ff., *Proleg.* p. 46.

### εἰδέα.

This poetic form, which in the NT is confined to Mt 28<sup>3</sup>, is found in P Gen I. 16<sup>17</sup> (A.D. 207) (= *Chrest* I. p. 417) καὶ διὰ αὐτὸ τ[ο]ῦτο τὸ (om.) μέρος πάντα τὰ ὑποστέλλοντα τῇ κώμῃ πάμπολλα ὄντα ἀποδ[ι]δοται ἐνεκ[α] τοῦ μὴ ἔχιν τὴν κώμην μήτε ἰδι[ω]τικὴν γῆν μήτε βασι[λ]ικὴν μηδὲ ἄλλην εἰδέαν.

### εἶδον, (-δα).

P Tebt II. 417<sup>5</sup> (iii/A.D.) ὑπαγε πρὸς τὸν Μῶρον καὶ εἰδὲ τί λέγει περὶ τῆς Ἀντινός, “go to Morus and see what he says about Antinoë” (Edd.). For the form εἶδα (as in Mk 2<sup>12</sup> al., cf. Blass *Gr.* p. 45), see e.g. the *libellus* P Meyer 15<sup>18</sup> (A.D. 250) εἶδαμἐν σε θυσιάζοντα, and on εἶδον written ἴδον, see *Proleg.* p. 47. The verb is used without an obj. in such wall-scratchings as *Preisigke* 1822 Κύριλλος εἶδεν, 1828 Ἀνδρόνικος [ . . . ] υἱος ἴδον καὶ θαύμασα. See also *s.v.* ὁράω.

### εἶδος.

The RV rendering of 1 Th 5<sup>22</sup> ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε, “abstain from every form of evil,” is confirmed by the recurrent formula in the papyri παντὸς εἶδους = “of every kind,” found in business documents *passim*, e.g. in P Tebt I. 53<sup>21</sup> (B.C. 111) a tax-farmer undertakes προσάξιν ἀπὸ παντὸς εἶδους (πυροῦ) ὕ, “to collect from every class 400 artabae of wheat more” (Edd.): see further Milligan *Thess.* p. 76 f. Cf. P Tebt II. 289<sup>5</sup> (A.D. 23) where the strategus writes to a toparch—πέμπε μοι πρόσγραφον τῶν μέχρι τῆς σήμερον διαγεγρ[αμμένων] κατ’ εἶδος, “send me a supplementary classified statement of payments made up to date” (Edd.), and P Oxy II. 237<sup>viii.42</sup> (A.D. 186) τῆς τελευταίας ἐκάστου ὀνόματος ὑποστάσεως κατὰ κώμην καὶ κατ’ εἶδος, “the last statement of property of each person arranged under villages and classes” (Edd.): but see *Chrest.* II. i. p. 103. In P Tebt I. 60<sup>17</sup> (B.C. 118) a detailed account of land is headed—ὧν ἐστὶν τὸ κατ’ ἔτος καὶ τὸ κατ’ εἶδος, *i.e.* the land is regarded both under temporal and material conditions, and in P Lond 847<sup>11</sup> (A.D. 170) (= III. p. 54) μονοδεσ[μ]ία χόρτ(ου) κ(αὶ) ἄλλ(ων) εἰδ(ων) the editors suggest the rendering “harvesting of hay and other miscellaneous crops.” A list of personal property, P Oxy I. 109<sup>1</sup> (iii/iv A.D.), is headed Δόγ(ος) εἰδ(ων), “List of effects.” P Tebt II. 287<sup>12,20</sup> (A.D. 161–9) shows εἶδος = a “report” furnished to the prefect: the editors compare BGU I. 16<sup>8</sup> (A.D. 159–60) (= *Selections*, p. 84) πρὸς τὸ μεταδοθὲν εἰς ἐξέτασιν εἶδος, “with regard to the report handed over to us for examination”; see also P Amh II. 65<sup>11</sup> (early ii/A.D.) ἀναγνωσθέντος εἶδους ἵνα μὴ παιδαγωγὸν ἔχωι, P Oxy VII. 1032<sup>17</sup> (A.D. 162) ἔγνωμεν . . . [ῆ]χθαι εἶδος δι’ [ο]ῦ δηλ[οῦ]ται κτλ., “we have discovered that a report was made whereby it is declared” etc. The word is very fully discussed in P Meyer, p. 13 f. In MGr εἶδος still means “kind,” “species,” and from it comes (ἐ)δικός, “one’s own.”

### εἰδωλεῖον,

or εἰδῶλιον as the word is read in the best MSS., occurs several times in the LXX, but in the NT only in 1 Cor 8<sup>10</sup>.

No instance has been found as yet in profane Greek, but we may compare such analogous forms as Ἰσιεῖον and Ἀνουβιεῖον, shrines dedicated to Isis and Anubis: see e.g. P Tebt I. 570<sup>f</sup>. (B.C. 118). The invitation in P Oxy I. 110 (ii/A.D.) διειπνήσαι εἰς κλινὴν τοῦ κυρίου Σαράπιδος ἐν τῷ Σαραπέῳ, "to sup at the table (couch) of the lord Serapis in the Serapeum" is also an excellent illustration of 1 Cor 8<sup>10</sup>, 10<sup>21,27</sup>: cf. P Oxy III. 523 (ii/A.D.) (= *Selections*, p. 97) and Wilcken *Archiv* iv. p. 211.

### ειδωλολάτρης

and εἰδωλολατρία are regarded by Nägeli (p. 51) as Christian formations: cf. the Acts of the martyrdom of Christina PSI I. 27<sup>21</sup> (v/A.D.) ἐξήλθεν τὸ πῦρ ἀφ' [ω] (l. ἀφ' [ω]) καὶ ἀπέκτε[νε] ψυχὰς [ειδωλολατ]ρῶν. A compound εἰδωλοποιότης is found in Vett. Valens p. 112<sup>24</sup>. Εἰδωλομανία, a stronger formation than εἰδωλολατρία, appears *quater* in *Barlaam and Ioasaph* (viii/A.D.), e.g. ch. i. § 3 τῷ τῆς εἰδωλομανίας ἐμελαίνετο ὄψω, "(Persia) was darkened with the gloom of idolatry."

### εἰδῶλον.

In P Leid W<sup>xx</sup>. 6 (ii/iii A.D.) εἰδῶλα ᾗ are the "nine constellations," but in the astrological P Ryl II. 63<sup>3</sup> (iii/A.D.) the word is used in the more general sense of "image," "phenomenon," when Plato asks an Egyptian, τίς δὲ ἡ αἰτία τούτων [τῶν εἰδῶλων]; "what is the cause of these phenomena?" (Edd.), and receives a reply connecting various parts of the body with the sun, moon, etc. Cf. also the horoscope, P Lond 130<sup>188</sup> (i/ii A.D.) (= I. p. 137) ἀστέρα τὸν ἐν τῇ χλαμύδι καλούμενον Γανυμήδην ὁμώνυμος τῷ ὀλῳ εἰδῶλι, and *ib.* 122<sup>38</sup> (iv/A.D.) (= I. p. 117) ἐγὼ γάρ εἰμι τὸ εἰδῶλον σου. The word is used of the images of heathen gods in the vi/A.D. Silco inscr., *OGIS* 201<sup>8</sup> ἐποίησα εἰρήνην μετ' αὐτῶν καὶ ὤμοσάν μοι τὰ εἰδῶλα αὐτῶν καὶ ἐπίστευσα τὸν ὄρκον αὐτῶν. Vett. Val. pp. 67<sup>5</sup> ὑπὸ δαιμονίων καὶ φαντασίας εἰδῶλων χρηματισθῆσονται, 113<sup>17</sup> τοῦ δὲ Κρόνου ἐν τῷ ὑπογείῳ εὐρεθέντος θεῶν καὶ νεκρῶν εἰδῶλα ἐφαντάσθη.

### εἰκῆ

is found in P Lips I. 104<sup>29</sup> (B.C. 96-5) (= Witkowski<sup>2</sup>, p. 118) εἰκῆ ἐφ' ἀλλαχῇ βαδίζετε. Witkowski notes that the meaning may be either "audacter" or "frustra": cf. P Leid G<sup>10</sup> (B.C. 181-145) εἰκῆ καὶ ὡς ἔτυχε, where the editor translates "temere et forte." For εἰκαῖος see P Ryl II. 235<sup>12</sup> (ii/A.D.) ἀλλὰ οὐ πρώτως σου τὸ εἰκαῖον μανθάνομεν, "but it is not the first time that we learn your heedlessness" (Edd.). Since εἰκῆ is an adverbial dat. like ἰδίᾳ, δημοσίᾳ, and the ancient inscriptional evidence shows some confusion, we cannot be certain whether to write εἰκῆ or εἰκή: see Moulton *Gr.* ii. § 66.

### εἰκοσι,

and not εἰκοσιν, is the regular form in the papyri even before a vowel, as in the best MSS. of Ac 1<sup>15</sup>, e.g. BGU II. 644<sup>19</sup> (A.D. 69) εἰκοσι ἦ, *ib.* I. 267<sup>11</sup> (A.D. 199) εἰκοσι ἀριθμῷ, P Grenf II. 59<sup>11</sup> (A.D. 189) εἰκοσι ἀπό. Crönert *Mem. Herc.* p. 141 n. 2 notes only one exception, P Grenf II. 75<sup>7</sup> (A.D. 305) τάλαντα εἰκοσιν, ἀ πλήρωσέν (l. ἐπλήρωσέν) μοι: see also Mayser *Gr.* p. 239.

In *Preisigke* 1931 (ostrakon—A.D. 69) the word is written ἔκοσι: so 1932. For ἡ εἰκοστή as a tax of 5 per cent. on the rent of an οἰκόπεδον cf. P Petr II. 11 (2)<sup>4</sup> (mid. iii/B.C.) (= III. p. 112) ἀπογέγραμμαι δὲ ἐπὶ τελώνιον τὸ οἰκόπεδον φέρον ἐν[οίκι]ν (δραχμῶν) ἱ (ἡμισείας), ἵνα ἐκ τοσοῦτου φέρωμεν τὴν εἰκοστήν: see further Wilcken *Ostr.* i. p. 363 f., and for a similar succession duty see Hunt in P Oxy VIII. p. 192.

### εἰκών

is the term used for the *description* of individuals in official documents, e.g. BGU IV. 1059<sup>7</sup> (bill of sale of a female slave—i/B.C.) ἥς τὰ ἔτη καὶ αἱ εἰκόνες ὑπόκεινται: cf. P Tebt I. 32<sup>21</sup> (B.C. 145?) ὑποτετάχ[α]μεν δὲ κα[λ] τὴν εἰκόνα αὐ[τοῦ] καὶ τοῦ υἱοῦ τὸ ὄνομα, "we have, further, appended the description of him and the name of his son," P Strass I. 79<sup>10</sup> (B.C. 16) ἐν ᾧ αἱ εἰκόνες αὐτῆς δηλοῦν[ται]. For a similar use of εἰκονισμός see P Ryl II. 156<sup>38</sup> (i/A.D.) where the heading εἰκ(ονισμοί) is followed by the names and descriptions of various individuals. If Wilcken's restoration can be accepted we have an interesting instance of the diminutive εἰκόνιον in BGU II. 423<sup>21</sup> (ii/A.D.) (= *Chrest.* I. p. 566, *Selections*, p. 92), where a soldier-son writing home to his father from Italy adds—ἐπεμψά σοι εἰκόνιν μ[ου] διὰ Εὐκτήμονος, "I send you a little portrait of myself at the hands of Euctemon." A further diminutive εἰκονίδιον occurs several times in a Return of Temple Property, P Oxy XII. 1449 (A.D. 213-17). With the Pauline phrase of the believer's being renewed κατ' εἰκόνα τοῦ κτίσαντος αὐτόν (Col 3<sup>10</sup>) and the descriptions of Christ as εἰκὼν τοῦ θεοῦ (e.g. 2 Cor 4<sup>4</sup>) we may compare *OGIS* 90<sup>8</sup> (the Rosetta stone—B.C. 196) εἰκόνας ζώσης τοῦ Διός, with reference to Ptolemy Epiphanes. Later in the same inscr.<sup>38</sup> we hear of a statue (εἰκόνα) of Ptolemy being erected ἐν ἐκάστῳ ἱερῶι ἐν τῷ ἐπιφαν[ε]στᾶται τόπωι, and for this common usage cf. further *ib.* 332<sup>22</sup> (B.C. 138-2), 383<sup>27</sup> (mid. i/B.C.). In *Syll* 888<sup>5</sup> (ii/A.D.) τὰς τούτων τῶν ἀγαλμάτων εἰκόνας is explained by Dittenberger on the assumption that the ἀγάλματα comprise the sculptor's whole work, of which the actual *bust* is a part. Thieme (p. 26 f.) has well pointed out how the ancient practice of erecting εἰκόνες of their gods would give a concrete force to such Bibl. passages as are cited above, and instances as of special interest *Magn* 101 (2nd half of ii/B.C.), where not only do three ambassadors receive each his εἰκὼν at the hands of the grateful Larbeni, but it is also decided to erect εἰκόνα χαλκῇν in honour of the "Magnesian people" (τὸν δῆμον τὸν Μαγνήτων) themselves. In P Fay 36<sup>23</sup> (A.D. 111-2) the verb is used = "draw up," "write"—Κάστωρ νομογράφος εἰκόνικα φαμένον μὴ εἰδέναι γράμματα, "I, Castor, scribe of the nome, have drawn up this deed, since (Sanesneus) stated that he could not write": cf. P Meyer 4<sup>26</sup> (A.D. 161) with the editor's note, and Preisigke *Fachwörter*, p. 66. See the intr. to P Oxy I. 34 on the εἰκονιστάι. In P Ryl II. 161<sup>15</sup> (A.D. 71) μέχρι τοῦ ἐσομένου ἑτεροῦ ἰκονισμοῦ ἀπογραφῆς, the reference is to the next census.

### εἰλικρίνεια

or —ια (WH *Notes*<sup>2</sup> p. 160 f., and for breathing *ib.* p. 151), not found in class. Greek, may be illustrated from P Oxy X. 1252 *verso*<sup>11, 38</sup> (A.D. 288-95) προσφεύγω] ἐπὶ τὴν σὴν λεικρίνειαν, "I have recourse to your probity" (Edd.). The



etymology is doubtful (cf. Moulton *Gr.* ii. § 105), but Boisacq *Dict. Etym. s.v.* εἰλικρινής inclines to the old derivation (rejected by LS) from εἰλη (cf. Skr. *s(á)var*) "light," "sun," and κρίνω, as if = "examined by the light of the sun" and found pure, sincere: cf. T. H. Green's definition of εἰλ. as "perfect openness towards God" (*Two Sermons*, p. 41.).

### εἰλικρινής

is attached as a qualitative adj. to εὖνοια in *OGIS* 763<sup>40</sup> (ii/B.C.) ἐξηγο[ύμενοι σύμπαν]τος τοῦ πλήθους πρὸς ἡμᾶς ἔκτενε[σάτην τε καὶ] εἰλικρινή τὴν εὖνοιαν, and to ἀποδέξαις in *ib.* 227<sup>12</sup> (B.C. 246–26) εἰλικρινή καὶ βεβαία ποιουμένους ὑμᾶς πρὸς τοὺς φίλους ἀποδέξαι. The adv. is found *ib.* 441<sup>5</sup> (B.C. 81) τὴν πρὸς ἡμᾶς π[ι]στὴν εἰλικρινῶς τετηρηκότας: cf. *Michel* 394<sup>48</sup> (mid. i/B.C.) ὁ δῆμος [ξ]ηλοῖ αὐτὸν . . . κα[λ] εἰλ[ικρινῶς] [γ]νησ[τ]αν ἔχοντι πρὸς πάντας φιλοστοργίαν εὐχαρισ[τ]εῖ.

### εἰλίσσω.

See ἔλίσσω.

### εἰμί.

Middle forms in the flexion of εἰμί other than the present tense (cf. however MGr εἶμαι, –σαι, etc.) begin to appear very early in the dialects and are well established in the papyri. Thus the 1st sing. impf. ἤμην, which always takes the place of the class. ἦ in the NT (but see Ac 20<sup>18</sup> D) may be illustrated from PSI IV. 362<sup>21</sup> (B.C. 251–0) ἤμην δὲ πρὸς τῷ λαμβάνειν τὸν χαλκόν, P Magd 6<sup>6</sup> (B.C. 221) ἤμην γυνὸς, P Par 8<sup>7</sup> (B.C. 129) ὦν ἤμην δι' αὐτῶν [π]αραμε[με]τρηκ[υ]α, P Oxy III. 526<sup>3</sup> (ii/A.D.) οὐκ ἤμην ἀπαθὴς ἀλόγως σε καταλείπιν. For 1st plur. ἤμεθα see P Petr II. 4 (7)<sup>3</sup> (B.C. 255–4) τεβλιμμένοι ἤμεθα: cf. Ac 27<sup>37</sup>, Eph 2<sup>3</sup>, as contrasted with the act. ἤμεν in Ac II<sup>11</sup> (NB), 16<sup>12</sup>, Rom 7<sup>5</sup> *al.*: the two forms are found together in Gal 4<sup>3</sup> (NDFG). The non-classical ἦς (Lob. *Phryn.* p. 149) is found *septies* in the NT as compared with ἦσθα (from an old perf. form ἦσθα), which is confined to Mk 14<sup>67</sup> with its parallel Mt 26<sup>69</sup>. For ἤμην, ἦς in Epictetus, see Sharp *Epict.* p. 83. On the other hand ἦσθα is the commoner form in the LXX (Thackeray *Gr.* i. p. 256), and Moulton (*Gr.* ii. § 86) throws out the conjecture that this ἦσθα in Mt may have started under LXX influence, and that the text of Mk was harmonized. In P Hib I. 78<sup>16</sup> (B.C. 244–3) ἐὰν δὲ μὴ δυνατὸς ἦσθα ἀπολῦσαι γράψομαι (ἢ γράψω) μοι, ἦσθα must be treated as subj., like ἦσαν in P Tebt II. 333<sup>13</sup> (A.D. 216) ἐὰν ἦσαν τι παθόντες ἀνθρώπ[ι]νον and P Oxy VIII. 1157<sup>16</sup> (late iii/A.D.) ἐὰν δὲ ἦσαν <? ἐπελγόν > τες ἀπαιτήσαι τὸ ἐπικεφάλαιον, "and if they are [hurrying on with] the collection of the poll-tax" (Ed.), where a past tense is excluded by the context. The forms may probably be regarded as extensions of the curious but common substitution of ἦν for ἦ, the iota being lost and the parasitic ν being added after the long vowel, in such passages as P Oxy IV. 744<sup>9f.</sup> (B.C. 1) (= *Selections*, p. 33) ἐὰν ἦν ἄρσενον, ἀφες, ἐὰν ἦν θῆλεα, ἐκβαλε, BGU III. 821<sup>6</sup> (ii/A.D.) ὅταν ἦν τι καινότερον, εὐθέως σοι δηλ[ώ]σω, P Fay 124<sup>15</sup> (ii/A.D.) εἴπερ εἰ καὶ γράμματα μὴ ἦν, P Oxy I. 63<sup>18</sup> (ii/iii A.D.) ἵνα μὴ [δ]ὲν ἐνπρόδιον ἦν, "in order that there may be no delay." The same phenomenon is found in NT uncials,

e.g. Mt 10<sup>13</sup> C ἐὰν μὲν ἦν ἡ οἰκία ἀξία, Mk 5<sup>18</sup> B<sup>4</sup>D ἵνα μετ' αὐτοῦ ἦν, Lk 20<sup>28</sup> N<sup>c</sup> ἐὰν . . . οὗτος ἀπικνεύῃ, 1 Cor 16<sup>4</sup> A ἐὰν δὲ ἄξιον ἦν. See further Moulton *Gr.* ii. § 86 n. 2 (ε) and for additional papyrus exx. *CR* xv. pp. 38, 436, xviii. p. 108. In certain cases we may have instances of ἐὰν construed with the indicative (cf. Deissmann *BS* p. 201 f.): the context alone can decide.

For 3rd sing. εἴη(ι), the only form of the opt. which occurs in the NT (*undecies*), we may cite P Vat A<sup>3</sup> (B.C. 168) (= Witkowski<sup>2</sup>, p. 64) εἴη ἄν, ὡς βούλομαι, P Grenf I. 21<sup>2</sup> (B.C. 126) εἴ[η] μοι μέμ μοι ὑγιαίνοντι τῶν ἐμαυτοῦ κύριον εἶναι, and the frequently recurring phrase εὐορκοῦντι μὲν μοι εἴη, ἐφιορκοῦντι δὲ τὰ ἐναντία, as in P Tebt I. 79<sup>17f.</sup> (B.C. 110–8). In P Hib I. 79<sup>9</sup> (c. B.C. 260) we have εἴ (for εἴη) ἄν, ὡς ἐγὼ θέλω, a form apparently not found elsewhere in Ptolemaic papyri (cf. Witkowski<sup>2</sup>, p. 25), and in P Par 44<sup>2</sup> (B.C. 153) εἴε (for εἴη) ἄν, ὡς βούλομαι. The 3rd plur. is seen in P Par 35<sup>29</sup> (B.C. 163) πυνθανομένων δ' ἡμῶν τοῦ χάριν εἴσαν εἰσπορευσάμενοι.

The 2nd sing. imperf. ἴσθι, as in Mt 5<sup>25</sup>, Mk 5<sup>34</sup>, occurs in such passages as P Tebt I. 58<sup>21</sup> (B.C. 111) καὶ σὺ ἀναγωνίματος ἴσθι (ἢ ἴσθι), P Leid W<sup>11.10</sup> (ii/iii A.D.) σὺ δὲ ἐν ἐλπίσιν ἴσθι (ἢ λήνισιν ἴσθι). According to Mayser (*Gr.* p. 327) the ending –θι is found in the Ptolemaic papyri only in ἴσθι = ἴσθι from εἶναι, and ἴσθι from οἶδα. "Ἐστω hardly needs illustration, but its frequency may be noted in such formulas as P Petr I. 16 (2)<sup>14</sup> (B.C. 230) ἡ πράξις ἔστω ὡς πρὸς βασιλικὰ, P Oxy II. 270<sup>48</sup> (A.D. 94) ἄκυρον [ἐ]στω, 48 κυρία ἔστω *al.* For ἦτω, which in the NT is found only in 1 Cor 16<sup>22</sup> (contrast Gal 1<sup>8</sup>), Jas 5<sup>12</sup>, see BGU I. 276<sup>24</sup> (ii/iii A.D.) παρὰ σοι ἦτω, P Oxy III. 533<sup>9</sup> (ii/iii A.D.) ἐν ἀσφαλεῖ [ἦ]τω, P Lond 948 *verso*<sup>8</sup> (A.D. 257) (= III. p. 210) ἦτω οὖν ὁ Σύρος πρὸς τοὺς ποιμένας, BGU II. 419<sup>13</sup> (A.D. 276–7) ἡμίλωμα [π]ρὸς σέ ἦτω, and P Lond 463<sup>85</sup> (iv/A.D.) (= I. p. 75) ὑποτεταγμένος δέ μοι ἦτω. None of these exx., it will be noticed, carries us back to i/A.D., and the inscriptional evidence is also late (Schweizer *Gr.* p. 177, Meisterhans *Gr.* p. 191). For ἔστωσαν, which is found in Attic inscr. from B.C. 200 onwards (Meisterhans, *ut s.*) and occurs twice in the NT (Lk 12<sup>35</sup>, 1 Tim 3<sup>12</sup>), we may cite P Petr III. 22<sup>2</sup> (B.C. 237) ἔστωσαν ἐλεύθεροι, CPR I. 12<sup>2</sup> (A.D. 83–4) αἱ γεγονυῖαι διὰ τῶν καταλοχισμῶν οἰκονομαὶ κυραὶ ἔστωσαν ἐπὶ τὸν ἅπαντα χρόνον, and for ἦτωσαν P Leid W<sup>11.40</sup> (ii/iii A.D.) ἦτωσαν δὲ οἱ λύχνου τεταρτημόριοι.

The periphrastic use of εἰμί with the participle (the so-called σχῆμα Χαλκιδικόν), which is common both in the LXX and the NT (see a useful list of exx. in Conybeare and Stock *Selections*, p. 68 ff.) may be illustrated in somewhat fuller detail:—(a) *present*: BGU I. 183<sup>25</sup> (A.D. 85) ἐφ' ὃν χρόνον ἴωσα ἡ Σαταβούς: cf. P Giss I. 19<sup>3</sup> (ii/A.D.) μεγάλως ἀγωνιώσα περί σου διὰ τὰ ὄν[τα] τοῦ καιροῦ φημιζόμενα. (b) *perfect*: P Petr II. 13 (3)<sup>3</sup> (B.C. 258–3) τεῖχος . . . πεπτοκὸς ἔστιν, and often in such a phrase as ἵν' ᾧ εὐεργετημένη, e.g. P Oxy III. 486<sup>18</sup> (A.D. 131): cf. Jn 16<sup>24</sup>, 17<sup>19, 23</sup>. See also Radermacher *Gr.* p. 83 for exx. from Vett. Valens, Diodorus, Herondas, and others. (c) *future perfect*: PSI IV. 424<sup>8</sup> (iii/B.C.) ἔσει ἐμέ τε σεσωκώς, P Par 35<sup>38</sup> (B.C. 163) ἔσομαι τετευχώς, P Tebt I. 56<sup>16</sup> (c. B.C. 130–121) τοῦτο δὲ πώσας ἔση μοι κεχαρισμένος εἰς τὸν ἅπαντα χρόν[ον], BGU II. 596<sup>13</sup> (A.D. 84) (= *Selections*, p. 64) ἔση μοι μεγάλην χάριταν κατατεθειμ[έ]νο(s), P Leid W<sup>1.85</sup> (ii/iii



A.D.) καὶ ἔσθι τελεσμένος (ἴ. τετελ-) αὐτός: other exx. in Mayser *Gr.* p. 377. Three papyri of iii/A.D. have an aor. part. with εἰμί in a future perfect sense—P Tebt II. 333<sup>13</sup> (A.D. 216) εἰδὼν ἡσάν τι παθόντες ἀνθρώπ[ων], *ib.* 423<sup>18</sup> (early iii/A.D.) εἰδὼν οὐν μὴ ἦς λαβὼν τὰ πρόβατα πρὸς κοι-  
τασμός (ἴ. -όν) (“folding”), P Lond 948 *verso*<sup>8</sup> (A.D. 257) (= III. p. 210) ἀνερχέστω εἰδὼν ἦν παυσάμενος τοῦ ἀχόρου. The wholly exceptional Lk 23<sup>19</sup> B ἦν . . . βληθείς may be compared, but there the sense is aoristic: cf. Robertson *Gr.* p. 860. (d) *imperfect*: P Oxy I. 115<sup>8</sup> (ii/A.D.) (= *Selections*, p. 96) ὅσα ἦν καθήκοντα ἐποίησα, *Syll* 929<sup>81</sup> ὅπερ οὐκ ἦν ἐνδεχόμενον: cf. also *ib.* 927<sup>22</sup> (ii/B.C.) ὡς ἀρμ[ό]ζον ἦν, and *Pelagia-Legenden*, p. 187 ἦν . . . ἀκούσασα. (e) *pluperfect*: P Par 87 (B.C. 129) ὧν ἤμην δι’ αὐτῶν [π]αραμε-  
[με]ρηκε[ν]α, P Oxy II. 285<sup>10</sup> (c. A.D. 50) ἀφῆρπασεν ἐν ἡμῇ ἐνδεδωμένο (ἴ. -ος) χιτῶνα λεινοῦν. On how far all these periphrastic constructions are due to Semitic influence, see *Proleg.* p. 226 f.

For οὐκ ἔστι = “it is impossible,” as in I Cor 11<sup>20</sup>, Heb 9<sup>5</sup>, cf. P Par 47<sup>23</sup> (c. B.C. 153) (= *Selections*, p. 23) οὐκ ἔστι ἀνακύψα <ι με> πόποτε ἐν τῇ Τρικομῇ ὑπὸ τῆς αἰσχύνῃς, “it is impossible ever to show my face in Tricomia for very shame”; for πρέπον ἔστί, as in Mt 3<sup>15</sup>, cf. P Oxy I. 120<sup>24</sup> (iv/A.D.) τὰ κατὰ σέ διοίκησον ὡς πρέπον ἔστιν, “see that matters are properly conducted on your own part” (Edd.), and for δέον ἔστί, as in Ac 19<sup>8</sup>, cf. P Oxy IV. 727<sup>19f</sup>. (A.D. 154) ἀ εἰδὼν [δ]έον ἦν followed by πρὸς οὓς εἰδὼν δέη, and the exx. cited *s.v.* δέον. In P Oxy VI. 899<sup>60</sup> (A.D. 200) δέον οὖν τὴν μεταδιαταγὴν ἐτέροις γενέσθαι κατὰ τὰ γραφέντα ὑπὸ σοῦ, “the change in appointment of other cultivators ought accordingly to take place in conformity with your letter” (Edd.), ἔστί is omitted as in I Pet 1<sup>6</sup> N\*B.

With the idiomatic use of ὁ ὧν in Ac 13<sup>1</sup> κατὰ τὴν οὖσαν ἐκκλησίαν, “in the local church,” and *ib.* 14<sup>13</sup> D τοῦ ὄντος Διὸς πρὸ πόλεως where τοῦ ὄντος is almost equivalent to τοῦ ὀνομαζομένου (see Ramsay *CRE*, p. 52), cf. P Lond 1168<sup>8</sup> (A.D. 18) (= III. p. 136) ἐπὶ ταῖς οὖσαις γειννίαις, also such phrases as PSI III. 229<sup>11</sup> (ii/A.D.) τοῦ ὄντος μηνὸς Τύβι, “the current month Tubi,” P Oxy XII. 1583<sup>11</sup> (ii/A.D.) γράψον μοι περὶ τῶν ὄντων ὄντων (omit) καὶ τὰ γενόμενα. With I Cor 1<sup>28</sup> we may compare P Leid W<sup>ii.9</sup> (ii/iii A.D.) σέ μόνον ἐπικαλοῦμαι . . . τὸν ἑαυτὸν (omit) ἀλλάξαντα σεαυτὸν μορφαῖς ἀγλαῖς καὶ ἐκ μὴ ὄντων εἶναι ποιήσαντα, καὶ ἐξ ὄντων μὴ εἶναι.

For Rom 13<sup>1</sup> see P Par 5<sup>4</sup> (B.C. 114) ἐφ’ ἱερέων καὶ ἱερειῶν καὶ κανηφόρου τῶν ὄντων καὶ οὐσῶν, and note P Petr III. 42 F (a)<sup>1</sup> (mid. iii/B.C.) ἐφ’ ἱερέως τοῦ ὄντος Ἀλεξάνδρου καὶ τῶν θεῶν, “in the time of the priest who is (priest) of Alexander and the gods,” the form of expression implying ignorance of the name of the priest of a new year: the editors remark on this very early occurrence of a usage which afterwards became common.

Ἐστὶ δέ is found at the head of lists, as in PSI III. 160<sup>13</sup> (A.D. 149), P Flor III. 321<sup>5</sup> (iii/A.D.), P Grenf II. 77<sup>16</sup> (iii/iv A.D.) (= *Selections*, p. 121), *al.* For τούτέστιν, which is always written τούτ’ ἔστιν by WH in the NT, see P Flor II. 157<sup>4</sup> (iii/A.D.) εἰς [τ]ὸ ἔργον ἐκεῖνο τὸ τῆς Θεω[ξ]ενίδος τούτέστιν τὸ τῆς ἀμμου, PSI IV. 298<sup>8</sup> (iv/A.D. *init.*) οὐκ ἴασάν με τὸν τεταγμένον χρόνον (ἐκέισε διαμείναι?), τογ-  
τέστιν τοὺς ἐξ ἡμῶν πληρώσαι. Cf. also P Meyer 6<sup>21</sup> (A.D. 125) τούτου ὄντος, “this being the case.” Εἰμί with the

PART III.

gen. of time, as in Mk 5<sup>42</sup>, is seen in P Oxy II. 275<sup>8</sup> (A.D. 66) (= *Selections*, p. 55) οὐδέπω ὄντα τῶν ἐτῶν, “not yet of age.” The present ἔστι is used in a futuristic sense in P Oxy III. 531<sup>22</sup> (ii/A.D.) ἔστι δὲ τοῦ Τύβι μηνὸς σοὶ δ θέλεις, where a father promises his son that in the forthcoming month Tubi he will receive whatever he wishes.

The use of εἰς with a predicate (as in Ac 8<sup>23</sup>, I Cor 4<sup>8</sup>) can hardly be regarded as “after a Hebrew model” (Blass *Gr.* p. 85, cf. Radermacher *Gr.* p. 16 f.) in view of the vernacular usage of εἰς to denote destination, e.g. P Hib I. 99<sup>10</sup> (B.C. 270) ὁμ[ολο]γεῖ . . . ἐχ[ε]ιν . . . ἐς τὰ ἐκφόρια . . . ἀρτ(ά-  
βας) ὅ, “agrees that he has received for the rent 400 artabae”: cf. *Proleg.* p. 71 f. Deissmann (*LAE* p. 123) gives a similar instance from an official text of about ii/B.C.—*Priene* 50<sup>89</sup> τ[α]υτὰ δὲ εἶναι εἰς φυλακὴν τῆς πόλεως. Other instances of εἰμί with prepositions are P Petr II. 11 (1)<sup>6</sup> (iii/B.C.) (= *Selections*, p. 8) γράφε . . . ἵνα εἰδῶμεν ἐν οἷς εἰ, P Eleph 1<sup>5</sup> (B.C. 311–10) (= *Selections*, p. 2) εἶναι δὲ ἡμᾶς κατὰ ταυτό, P Par 70<sup>11</sup> (Ptol.) καὶ γὰρ ὁ πάτηρ αὐτοῦ ἔστιν ἐνταῦθα περὶ Πιτόνουριν, P Petr II. 42 (b)<sup>5</sup> (mid. iii/B.C.) εἰμί γὰρ πρὸς τῷ ἀποδημῇ, BGU I. 87<sup>20</sup> (A.D. 144) καὶ πάντων [τῶν] δ[ημο]σίων πρὸς[ε] αὐτ[ὸν] ὄντων.

εἵνεκεν.

See ἔνεκα.

εἵπερ.

See εἰ.

εἶπον, (—πα).

In Witkowski’s collection of Ptolemaic letters the form εἶπον does not occur, but see εἶπα before a vowel in P Par 49<sup>15</sup> (B.C. 164–158) (= Witkowski<sup>2</sup>, p. 70) εἶπα αὐτῷ μὴ ἐμὲ ἀξιούν, and the participle εἵπας in *ib.* 20 ἀπῆλυστα εἵπας αὐτῷ ὁρθρίτερον εἰλεῖν. In P Par 45<sup>7</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 85) we have—μὴ εὔρη τι κατὰ σοῦ ἱπνί. For the judicial use of the verb cf. P Tor I. 1<sup>21</sup> (B.C. 117–6) εἵπαμεν τῷ μὲν Ἑρμῇ μὴ εἰσβιάζεσθαι, “edictum Hermiae, ne vim inferat” (Ed.): cf. *Archiv* iv. p. 30. See also *s.v.* λέγω, and for the weak aor. terminations, which did not become common till i/A.D., see Moulton *Gr.* ii. § 88. A “unique” fut. εἰπόσει is found in BGU II. 597<sup>6</sup> (A.D. 75): see Radermacher *Gr.* p. 77.

εἰρηνεύω.

For εἰρηνεύω = “be at peace,” as in all its occurrences in the NT, cf. the inscr. from Halicarnassus, *Brit. Mus. Inscr.* 8948 (time of Augustus) εἰρηνεύουσ[ι] μὲν γὰρ γῆ καὶ θάλαττα, a vivid picture of the *Pax Romana*, and OGIS 613<sup>4</sup> (A.D. 392) καὶ τοὺς διοδεύοντας καὶ τὸ ἔθνος διὰ παντὸς εἰρηνεύεσθαι ἡσφαλισατο.

εἰρήνη.

P Strass I. 5<sup>3</sup> (A.D. 262) ἀνάξια [τ]ῆς ὑπὸ σοῦ πᾶσιν ἡμῖν πρυτανευομένης εἰρή[ν]ης ὁ πρεσβύτες παθῶν, P Goodsp Cairo I 5<sup>4</sup> (A.D. 362) τὰ τετολημμένα εἰς ἐμὲ ἐν τοιαύτῃ πρ[υ]τα[ν]ευομένη εἰρήνῃ τοῦ δεσπότη [τ]ῶν βασιλέως Φλαυίου Ἰουλιανοῦ αἰώνιου Ἀ[γ]όυστου, “the things perpetrated against me in the tranquillity enjoyed under our lord king Flavius Julianus, eternal Augustus” (Ed.). P Oxy I. 64<sup>2</sup> (iii/iv A.D.) shows an order for arrest addressed ἐπιστάτῃ

## εἰρηνικός

εἰρήνης κώμης Τήεως: cf. *ib.* XII. 1507<sup>3</sup> (iii/A.D.), *ib.* 1559<sup>3</sup> (A.D. 341) ἐπόπητῃ εἰρήνης Ὁξυρυγίτου, and Preisigke 4636 (iii/A.D.) a list of police officials including εἰρηνοφύλακες. P Oxy I. 41<sup>27</sup> (iii/iv A.D.) εἰρήνη πόλεως (voc.), addressed to a strategus, is worth quoting in connexion with Eph 2<sup>14</sup>. From Christian sources we may quote Ramsay *C. and B.* ii. p. 720 No. 655 (prob. iii/A.D.) εἰρήν[η] πάση τῇ ἀδελ[φότητι] from the dedication of a κοιμητήριον, and the commendatory letter P Oxy VIII. 1162<sup>9</sup> (iv/A.D.) σὺνδέξασθαι αὐτὸν ἐν ἱερῇ. For Εἰρήνη as a proper name see P Petr III. 30<sup>4</sup>, BGU I. 115<sup>8</sup> (A.D. 189), and the letter of consolation P Oxy I. 115<sup>1</sup> (ii/A.D.) (= *Selections*, p. 96).

## εἰρηνικός.

P Oxy VII. 1033<sup>5</sup> (A.D. 392) a petition from two νυκτοστράτηγοι, who describe themselves as τῶν εἰρηνικῶν τὴν φροντίδα ἀναδεδοικμένοι, "entrusted with the care of the peace" (Ed.). For the adv. see Aristes 273 ἐπηρώτα . . . πῶς ἂν κατὰ ψυχὴν καὶ ἐν τοῖς πολέμοις εἰρηνικῶς ἔχοι.

## εἰς.

For this common preposition following verbs of motion, it is sufficient to quote P Par 63<sup>11</sup> (B.C. 164) τὰ σπέρματα κατενεγκεῖν εἰς τοὺς ἀγρούς, P Tebt I. 59<sup>4</sup> (B.C. 99) καταντήσαντος γὰρ εἰς τὴν πόλιν Σ. κτλ., BGU I. 27<sup>5</sup> ff. (ii/A.D.) (= *Selections*, p. 101) ὅτε εἰς γῆν ἐλήλυθα . . . ἀνέβην δὲ εἰς Ῥώμην, and Meyer *Ostr* 66<sup>2</sup> (iii/A.D.) ἀπῆλθεν εἰς μακρὰν (cf. Ac 2<sup>39</sup>). When Polycrates writes to his father—γίνωσκέ με . . . εἰς γεωμέτρου πορευόμενον (P Petr II. 11 2<sup>3</sup>—mid. iii/B.C.), Witkowski (*Epp.* 2. p. 2) understands the meaning to be that "apud agrimensores, regios artem agros metiendi discibat": cf. P Oxy IX. 1215<sup>4</sup> (ii/iii A.D.) μὴ ἀπέλθης εἰς τὸ Σατύρου, "do not go to the house of S.," P Iand 14<sup>5</sup> (iv/A.D.) ἀπελθε εἰς Δύκ[ου]. The usage survives in MGr: see Thumb *Handbook*, § 46. A metaphorical usage underlies such passages as P Vat A<sup>12</sup> (B.C. 168) (= Witkowski<sup>2</sup>, p. 65) τοῦ παιδίου σου εἰς τὰ ἔσχατα ἐληλυθός, P Lond 42<sup>16</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) εἰς πᾶν τι ἐληλυθὺς διὰ τὴν τοῦ σίτου τιμὴν, "having come to the last extremity because of the high price of corn," and P Meyer 19<sup>4</sup> (ii/A.D.) ὑπνωσα εἰς λύσιν, where the editor, following Wilcken, renders "ich habe bis zur Lösung (der Glieder) geschlafen." The idea of direction may still be traced in P Tebt I. 39<sup>22</sup> (B.C. 114) ἐτραυμάτισαν τὴν γυναῖκά μου εἰς τὴν δεξιὰν χεῖρα, P Ryl II. 145<sup>13</sup> (A.D. 38) ἔδωκεν πληγὰς πλείους εἰς πᾶν μέρος τοῦ σώματος, and the way is thus prepared for εἰς following verbs of rest, etc., e.g. P Par 49<sup>38</sup> (B.C. 164–158) εἰς . . . τὰ Πρωτάρχου καταλύσω, "I shall stay at the inn of Protarchus," P Fay 111<sup>12</sup> (A.D. 95–6) εἰς Διο[νυσίου] ἀδὰ μῖναι (L. μῖναι), BGU II. 423<sup>7</sup> (ii/A.D.) μου κινδυνεύσαντος εἰς θάλασσαν, "when I encountered danger at sea," *ib.* III. 845<sup>30</sup> (ii/A.D.) οἱ δούλοί σου εἰς τὴν κέλλαν αὐτῶν ἔχουσιν ἐλαίας, P Oxy III. 523<sup>2</sup> (ii/A.D.) διπνήσ(αι) . . . εἰς κλείνῃν τοῦ κυρίου Σαράπιδος, "to dine at the table of the lord Sarapis," and the Christian letter P Heid 6<sup>18</sup> (iv/A.D.) (= *Selections*, p. 126) παρακαλῶ . . . ἵνα μνημον[ε]ύῃς μοι εἰς τὰς ἀγίας σου εὐχάς, "I beseech you to remember me in your holy prayers." The interchange of εἰς and ἐν in late Greek is well illustrated by a letter from Alexandria of A.D. 22, where the writer states—ἐπὶ τῷ γεγενέαι ἐν Ἀλεξανδρίᾳ . . . ἔμ[αθον] παρὰ τινων]

ἀλίων εἰς Ἀλεξάνδριαν (P Oxy II. 294<sup>2</sup> ff. = *Selections*, p. 34): see further *Proleg.* pp. 234 f., 245.

For εἰς in the wide sense in which we use "for" we may cite such passages as P Lille I. 26<sup>1</sup> (iii/B.C.) ἔγραψάς μοι περὶ τῆς εἰς τὴν σησαμεῖαν γῆς, *ib.* 8 ἕως ἂν μάθωμεν περὶ τῶν κ[εχρ]ηματισμένων εἰς τὸν νομόν, P Petr II. 11 (1)<sup>6</sup> (mid. iii/B.C.) (= Witkowski<sup>2</sup>, p. 8) ἀπὸ τούτου τὸ μὲν ἡμῶν εἰς τὰ δέοντα ὑπελιπόμην, τὸ δὲ λοιπὸν εἰς τὸ δάνειον κατέβαλον, P Lond 43<sup>9</sup> (ii/B.C.) (= I. p. 48, Witkowski<sup>2</sup>, p. 110) ἔξεις ἐφόδιον εἰς τὸ γῆρας, P Tebt I. 57<sup>7</sup> (B.C. 118) προστε[τάχασι] δὲ καὶ τὰ εἰς τὴν ταφήν τοῦ Ἀπιοῦ, P Oxy I. 37<sup>1</sup> 9 (A.D. 149) (= *Selections*, p. 49) ἐγένετο ἐνθάδε ἡ προφείτις εἰς υἱὸν τοῦ Πεσοῦριος, "there was concluded here the nursing-contract for the son of Pesouris"; and the recurring formulae in a private account of c. A.D. 1, *ib.* IV. 736<sup>9</sup> θρύον εἰς τοὺς ἄρτους (ὄβολοι δύο), "omelette for the bread 2 ob.," <sup>11</sup> εἰς καταθροπισμὸν γυναικ(ὸς) Γεμέλλου (τετρώβολον?), "for treating (?) the wife of Gemellus 4 ob." (Edd.), etc. This extension in the vernacular of εἰς expressing destination makes it unnecessary to think of Semitism in εἶναι εἰς, ἐγείρειν εἰς (Ac 8<sup>33</sup>, 13<sup>32</sup>): cf. *Proleg.* p. 71 f. The meaning "to the extent of," "amounting to," is found in P Par 47<sup>18</sup> (c. B.C. 153) χάριν γὰρ ἡμῶν ἤξημιόται εἰς χαλκοῦ τ(άλαντα) ἰε, P Tebt I. 50<sup>16</sup> (B.C. 112–1) βλάβος γενεθῆναι εἰς (πυροῦ) (ἀρτάβας) λ. The thought of resulting advantage appears in P Lond 42<sup>21</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) μὴδ' ἐνβεβλοφέναι εἰς τὴν ἡμετέραν περί-  
στασιν, "nor spared a look for our helpless state," P Par 30<sup>10</sup> (B.C. 161) ἐμβλέψαντες εἰς τε ἐμὲ . . . καὶ εἰς τὴν ἐκείνων ὀρφάνειαν, P Meyer 12<sup>7</sup> (B.C. 144) τούτου δὲ γενομένου [τευξόμεθα] τῆς παρ' ὑμῶν εἰς τὸν βλόν βοηθείας, and of resulting disadvantage in P Eleph I<sup>9</sup> (B.C. 311–0) κακοτεχνεῖν μὴδὲν . . . εἰς Δημητρίαν, P Par 14<sup>47</sup> (ii/B.C.) περὶ μὲν γὰρ τῆς ὕβρεως καὶ πληγῶν καὶ ὧν συντετελεσμένοι εἰσὶν εἰς με, P Fay 12<sup>7</sup> (c. B.C. 103) Διοκλείους . . . ἀδικήματα εἰς με[ε] σὺν ἄλλοις συντελεσμένων. A good example of εἰς followed by the acc. of the person = "in the name of" is afforded by P Tebt I. 30<sup>18</sup> (B.C. 115) ἔτι ἀναγράφουσι τὸν κλῆρον εἰς τὸν Πέτρονα, "they continue to register the holding under the name of Petron" (Edd.). The full phrase occurs in P Hib I. 74<sup>3</sup> (c. B.C. 250) σύμβολα δὲ ποιῆσαι πρ[ὸ]ς αὐτο[ὺς] β, τὸ μὲν ἐν εἰς τὸ Κλεομάχου ὄνομα κτλ., P Petr II. 2(1)<sup>3</sup> δόντων ἡμῶν [τὴν] ἐν[τευξ]ιν εἰς τὸ τοῦ βασιλέως ὄνομα, P Meyer 8<sup>13</sup> (A.D. 151) πάντα [καταγραφῆναι] συντάξεν εἰς τὸ τῆς γυναικὸς αὐτοῦ ὄνομα: see further *s.v.* ὄνομα, and cf. P Giss I. 66<sup>9</sup> (early ii/A.D.) ἐρωτῶ [σ]ε εἰς τὴν τῶν θεῶν εὐσέβειαν, "per pietatem oro."

For εἰς in connexion with payments cf. e.g. P Amh II. 55<sup>4</sup> (B.C. 176 or 165) ὁμολογῶ ἔχειν παρ' ὑμῶν εἰς τὰ ἐκφόρια τοῦ ε(τους) Παῖνι 17 (πυροῦ) (ἀρτάβας) πεντήκοντα ἐπτά, "I acknowledge that I have received from you for the rent of the fifth year on Pauni 13 fifty-seven artabae of wheat," P Oxy II. 275<sup>12</sup> (A.D. 66) ἐφ' ᾧ ᾗ δώσει αὐτῷ κατὰ μῆνα ὁ Πτολεμαῖος εἰς λόγον (cf. Phil 4<sup>16</sup>) διατροφῆς δραχμὰς πέντε, "on condition that Ptolemaeus shall give him monthly five drachmae on account of victuals," *ib.* III. 496<sup>10</sup> (A.D. 127) ἐὰν δὲ ἐγκυρ[ε]ς οὖσα ἡ γα[μου]μένη ἀπαλλαγῇ δώσει αὐτῇ ὁ γαμὸν ἄλλας εἰς λόγον λοχείας δραχμὰς ἐξήκοντα, "and if the bride is at the time of separation in a state of pregnancy the husband shall give her on account of the birth 60



drachmae more" (Edd.), *ib.* 530<sup>15</sup> (ii/A.D.) εἰς λ[ό]γον τόκου δραχμὰς ὀκτώ, "8 drachmae on account of interest," BGU I. 171<sup>1</sup> (A.D. 156) ἔσχον παρ' ὑμῶν εἰς δάνιον σπέρματα) κτλ., *ib.* III. 927<sup>4</sup> (iii/A.D.) παρ[ε]σχ[η]καμέν σοι εἰς λόγον συντελείας κτλ. With this usage of εἰς to specify the various purposes of the items of an account, Deissmann (*BS*, p. 117 f.) compares such passages as 1 Cor 16<sup>1</sup>, 2 Cor 8<sup>4</sup>, 9<sup>1,13</sup>, Rom 15<sup>26</sup>, also Ac 24<sup>17</sup>, and perhaps Mk 8<sup>19f</sup>. Elsewhere (*ib.* p. 194 f.) he cites CPR I. 1<sup>11</sup> (A.D. 83-4) τὰς εἰς τὸν Μάρωνα . . . οικονομίας, which the editor translates as the endorsement of Maron's account, and *ib.* 18<sup>12</sup> (A.D. 124) εἰς ἄλλον τινὰ γράφειν διαθήκην, to draw up a will in favour of any other person; see also P Fay 83<sup>6</sup> (A.D. 163), an acknowledgment by the sitologi of a payment of 4½ artabae of wheat which have been placed εἰς Σαραπιάδα, "to the account of Sarapias," similarly *ib.* 84<sup>6</sup> (A.D. 163), 162 (A.D. 172) and the editors' introduction to 81.

The temporal use of εἰς to denote the end of a period is seen in P Hib I. 27<sup>121</sup> (calendar—B.C. 301-240) κδ ἡλίον τροπαί εἰς θέρος, P Par 51<sup>2</sup> (B.C. 160) Τύβι ιβ εἰς τὴν ἑν, P Tebt I. 5<sup>96</sup> (B.C. 118) ἀπ[ὸ] τοῦ ε (ἔτους) εἰς ἄλλα τρία, P Oxy II. 277<sup>5</sup> (lease of land—B.C. 19) ὥστε σπείρειν εἰς τὸ δωδεκάτον ἔτος πυρῶν. With Mt 28<sup>1</sup> cf. more particularly P Petr III. 28(e)<sup>6</sup> (B.C. 260) νυκτὸς τῆς κζ εἰς τῇ[ν κη] τοῦ Πάχων, P Ryl II. 127<sup>6</sup> (A.D. 29) νυκτὶ τῇ φερούσῃ εἰς τὴν ιξ τοῦ ἐνεστῶτος(ς) μηνός(ς). See also BGU III. 916<sup>15</sup> (i/A.D.) ἡ μίσθωσις ἡδ' ἡ εἰς ἐνιαυτὸν [ἐ]να, and such temporal phrases as P Petr III. 42 G<sup>9</sup>(9)<sup>6</sup> (mid. iii/B.C.) εἰς τὸ λοιπόν, P Tebt I. 56<sup>16</sup> (c. B.C. 130-121) εἰς τὸν ἅπαντα χρόν[ον], and P Oxy X. 1294<sup>14</sup> (ii/iii A.D.) εἰσάπαξ γὰρ αὐτὸ λήμψῃ, "for you will get it once for all" (Edd.).

As showing the growth in the use of εἰς, two instances may be cited where, with the acc. of a person, it takes the place of a possessive genitive—P Tebt I. 16<sup>9</sup> (B.C. 114) οὐ λήγοντες τῇ[ς] εἰς αὐτοὺς αὐθαδῆ χρώμενοι, "persisting in their violent behaviour," P Par 51<sup>12</sup> (B.C. 114) χωρὶς τοῦ εἰς αὐτὴν οἶκον (i. οἶκου), "her house": cf. *ib.* 51<sup>17</sup> (B.C. 114) τὸν εἰς Τάγην οἶκον ᾠκοδομημένον, where εἰς Τάγην has the force of a *dat. commodi*. For further particulars reference must be made to the useful Dissertations by Kuhring and Rossberg: see Abbreviations I.

On εἰς, "into," for εἰς which survived in Cretan before vowels, see Moulton *Gr.* ii. § 117. In MGr the forms εἰς, 'ς, εἰσέ, and σέ are used.

## εἰς.

P Oxy VIII. 1153<sup>14</sup> (i/A.D.) καρποδέσμιμα μικτὰ δύο, ἐν μὲν σανδύκινον καὶ ἐν πορφύρεον, "two variegated (?) wristbands, one scarlet and one purple" (Ed.). For εἰς as an ordinal see BGU II. 623<sup>4</sup> (ii/iii A.D.) τῇ μιᾷ καὶ εἰκάδι (i. εἰκάδι) τοῦ Ἐπιφ., and the full discussion of this vernacular Greek usage in *Proleg.* p. 95 f. In P Giss I. 19<sup>10</sup> (ii/A.D.) τῇ α [ἡμέρᾳ] τοῦ νέου ἔτους: does the α help the substitution of μιᾷ for πρώτη? Εἰς with a partit. gen. may be illustrated from the iv/A.D. Christian letter P Heid 6<sup>18</sup> (= *Selections*, p. 126) εἰς γὰρ ἰμεῖ (i. εἰμὶ) τῶν ἁμαρτουλῶν. The usage of εἰς = τις, as in Mt 8<sup>19</sup>, Lk 5<sup>12,17</sup> *al.*, is well established, without any necessity of postulating Semitic influence (as Blass *Gr.* p. 144, WSchm. p. 243), e.g. P Amh II. 30<sup>38</sup> (ii/B.C.) Κοινδύλον ἐνδὸς τῶν ἀλκίων (sc. προσκληθέντος), BGU IV. 1044<sup>6</sup> (iv/A.D.) ἐνδὸς (i. εἰς) λεγόμενον

(i.—ος) Φαῖσις: cf. *Proleg.* p. 97, where the use of ὁ εἰς in Mk 14<sup>10</sup> is also paralleled from early papyri, as P Par 15<sup>50</sup> (B.C. 120) τὸν ἕνα αὐτῶν Ὀρον, "τοῦ ἐνδὸς τῶν ἐγκαλουμένων Νεχουθοῦ, P Tebt II. 357<sup>10</sup> (A.D. 197) τοῦ το[ῦ] ἐνδὸς αὐτῶν Κρονίω[ν]ος πατρός. Add *ib.* I. 138 (late ii/B.C.) ὁ εἰς τῶν προγεγραμμένων Ὀννώφρις, P Oxy VII. 1032<sup>56</sup> (A.D. 162) διὰ τοῦ ἐνδὸς ἡμῶν Ἀμμωνίου ἐπιδεδώκαμεν. In P Oxy VI. 940<sup>6</sup> (v/A.D.) τὸν δὲ Φοιβάμωνα τὸν φροντιστὴν μεταστειλάμενος ἔχε ἐγγὺς σοῦ μίαν μίαν, we seem at first sight to have an instance of the distributive use of εἰς, but, as the editors point out in their note, the context shows clearly that μίαν μίαν is here = "together." We may have a Semitism in the curious repetition εἰς καὶ εἰς[ς] καὶ εἰς ἐν τόποις καὶ τόποις in P Amh I. 1<sup>xii.14</sup>—the Greek fragment of the *Ascension of Isaiah*. With Jn 11<sup>52</sup> cf. P Oxy XII. 1411<sup>3</sup> (A.D. 260) τῶν δημοσίων εἰς ἐν συναχθέντων. For the phrase τὸ καθ' ἑν, cf. P Lille I. 11<sup>6</sup> (mid. iii/B.C.) where certain particulars regarding grain used by *pastophori* are headed—ἔστιν δὲ τὸ καθ' ἑν, "this is the list in detail," and similarly P Ryl II. 65<sup>7</sup> (B.C. 67 ?) ὦν τὸ καθ' ἑν ἐπὶ τῆς [ἐ]σομένης [διεξά]γωγῆς σημανθήσεται, "the details of which will appear in the forthcoming inquiry" (Edd.), *ib.* 127<sup>15</sup> (A.D. 29) ἤρσαν τῶν ἐμῶν ὦν τὸ καθ' ἑν ὑπόκειται, "they carried off property of mine of which a list is appended" (Edd.). In *ib.* 233<sup>10</sup> (ii/A.D.) ὑφ' ἐν γεγραμμένον = "written continuously" of an account. We may also note P Amh II. 87<sup>21</sup> (A.D. 125) ἐποίσεις μοι μέτρησιν μίαν Ἀθηναίω ἀντὶ μιᾶς δοχικῇ with reference to the measurement of artabae of wheat, the meaning of the phrase apparently being that half the artabae were to be on the standard of Athens and half on the δοχικὸν standard: see the editors' note, and cf. P Oxy IV. 740<sup>17</sup> (c. A.D. 200), P Strass I. 26<sup>13</sup> (iii/A.D.) *al.* Amongst the inscr. in the Graeco-Roman Museum at Alexandria one, *Preisigke* 2685, bears the words—Εἰς θεός. See also P Leid W vi. 46 (ii/iii A.D.) αὐθέντα ἤλιε, ὁ ὑπ' αὐτὸν τὸν ἕνα καὶ μόνον τεταγμένος. MGr has ἕνας, μιὰ, ἕνα(ν).

## εἰσάγω.

For εἰσάγω = "bring in," without mention of place, as in Lk 22<sup>7</sup>, Ac 7<sup>45</sup>, see the legal usage in P Amh II. 33<sup>14</sup> (c. B.C. 157) ἡδὴ τῶν καθ' ἡμᾶς εἰσαγομένων πυνθανόμεθα τὸν ἐγκαλούμενον Τεσενούφιν μετὰ συνηγόρων συγκαθίστασθαι, "just as our side is already coming into court we hear that the defendant T. is pleading with the assistance of advocates" (Edd.): cf. also P Oxy II. 259<sup>10</sup> (A.D. 23) where a man who had been "arrested" for debt is described as τὸν εἰσηγμένον. In P Par 43<sup>2</sup> (B.C. 154) (= Witkowski<sup>2</sup>, p. 79) συγγέγραμμαι τῇ Ἐσπέρου θυγατρὶ. μέλλω δὲ ἰσάγειν ἐν τῷ Μεσορή μηνί, the verb is used absolutely = "marry"; similarly in P Grenf II. 78<sup>3</sup> (A.D. 307) εἰσαγόνῃ ἐμαυτῷ γυναῖκα, where the dropped augment may be noted. In P Tebt II. 285<sup>6</sup> (A.D. 239) οὐτε τοὺς ἀλλοτρίους . . . εἰς τὴν οἰκετείαν εἰσάγουσιν, "nor can they introduce outsiders into the family," we have the construction with εἰς, as in Ac 9<sup>8</sup> etc. P Tebt I. 20<sup>5</sup> (B.C. 113) χαριεῖ σὺν σοὶ αὐτὸν εἰσαγαγὼν shows us the meaning "introducing." Εἰσάγω is also common = "import" contrasted with ἐξάγω, "export," e.g. P Lond 929<sup>5</sup> (ii/iii A.D.) (= III. p. 41) Μέλας ἐξ(άγων) ἐλέου καμ(ήλους) γ, Σάτας ἐξ(άγων) πυροῦ καμ(ήλους) δ, Πόσις ἰσά(γων) οἶνου κεράμ(ια) ιβ, P Ryl II. 197<sup>10,14</sup> (custom-house receipts—



late ii/A.D.) ἐξάγων ὀρόβου ἐπὶ ὄνῳ ἐν . . . εἰ(σάγων) ἐπὶ ὄνοις δυοὶ [ . . . ] . . . ἔξ, "exporting pulse on one donkey, importing six . . . on two donkeys." See also BGU IV. 1207<sup>11</sup> (B.C. 28) σὺ οὖν καὶ [Ἀραμώτης] ἀνδραγαθεῖτε καὶ εἰσάγεσθε τ[ιμὴν φ]ακοῦ ὀλυρίω. For εἰσαγωγή it must be enough to cite P Tebt I. 41<sup>28</sup> (c. B.C. 119) αὐτ[οῖς] τε ἀπαρενόχλητοι ὄντες δυνάμεθα ἀντέχεσθαι τῆς εἰσαγωγῆς, "we being undisturbed may be able to attend to the collection of the revenues" (Edd.); for the office of εἰσαγωγεύς see *Archiv* iii. p. 23 ff.

### εἰσακούω.

With 1 Cor 14<sup>21</sup> (cf. Exod 6<sup>12</sup> but not <sup>9</sup>) cf. PSI IV. 377<sup>20</sup> (B.C. 250-49) ἔγραψα σὺν σοὶ ἵνα εἰδῆς, ἐπειδὴ οὐ βούλει μου εἰσακοῦσαι.

### εἰσδέχομαι.

*Syll* 330<sup>24</sup> (Roman Age) εἰσδεδεγμένοι τέ εἰσὶν εἰς τὰν τὰς πόλεως χάριν, *OGIS* 515<sup>38</sup> (iii/A.D.) τὰς δὲ τοιαύτας προσανγγέλλας εἰσδέχσθαι τὸν γραμματέα. The verb was used technically in connexion with the "receiving" or "storing" of wheat in the θησαυρός, e.g. P Lille I. 13<sup>3</sup> (B.C. 244-3); for the corresponding subst. εἰσδοχή see P Tebt I. 123<sup>4</sup> (early i/B.C.), *ib.* 159 (B.C. 112), P Fay 86<sup>1</sup> (ii/A.D.).

### εἴσειμι.

P Petr II. 16<sup>6</sup> (mid. iii/B.C.) Φιλωνίδης δε[ . . . ] ωι εἰσέναι ἔστιν [πρὸς τὸν] βασιλέα, P Tor I. 1<sup>viii</sup> 10 (B.C. 117-6) καὶ εἰς τὸ Ἱεραῖον εἰσίνοντας τὸ ὅμοιον ἐπιτελεῖν. The verb is very common in notices of time, e.g. P Oxy II. 243<sup>41</sup> (A.D. 79) ἀπὸ τοῦ εἰσίνοντος μηνὸς Φαρμοῦθι, *ib.* IX. 1187<sup>5</sup> (A.D. 254) τῷ εἰσίνοντι ἔτει, *ib.* X. 1278<sup>17</sup> (A.D. 214) τοῦ ἐσιδόντος κδ (ἔτους), "of the coming 24th year."

### εἰσερχομαι.

With the use of εἰσερχομαι in Lk 17<sup>7</sup> we may compare P Eleph 13<sup>6</sup> (B.C. 223-2) οὕτω εἰσελήλυθεν ἐξ ἀγροῦ. For other examples of this common verb, cf. P Ryl II. 151<sup>18</sup> (A.D. 40) εἰσελθὼν εἰς τὴν ὑ[πάρ]χο(υ)σαν ἐν τῇ κώμῃ οἰκ[αν], P Oxy II. 237<sup>viii</sup> 17 (A.D. 186) τὸν μέζονα ἀγῶνα ἐ[ἰ]σελεύσεται, "he shall enter upon the more serious lawsuit" (Edd.), and P Tebt II. 418<sup>8ff</sup> (iii/A.D.) καλῶς ποιήσεις, ἀδελφέ, [ἐ]ὰν εἰσερχῇ ἐνεγκὼν μετὰ σεαυτοῦ τὴν γυναῖκά μου, ἔγραψα [γ]ὰρ αὐτῇ σὺν σοὶ εἰσελθεῖν, "you will do well, brother, to come up and bring my wife with you, for I have written to her to come with you" (Edd.). See also P Leid W<sup>v</sup> 41 (ii/iii A.D.) Κύριε . . . εἰσελθε καὶ ἐπάκουσόν μοι. On the use of the mid. εἰσελθοντο for the active in Phrygian sepulchral inscr. see W. M. Ramsay *Exr T* xxvi. p. 174.

### εἰσκαλέομαι.

This NT ἀπ. εἰρ. (Ac 10<sup>23</sup>) is found in a petition of B.C. 241, P Petr II. 12(3)<sup>10</sup> οὐ[ν] ?] σε εἰσκαλέσασθαι ἡμᾶς καὶ ἐπισκεψάμενον ἃ διὰ τῆς ἐντεύξεως αὐτῶι ἐγκεκλήκαμεν, ἐπαναγκάσαι αὐτὸν τὸ δίκαιον ἡμῖν ὑποσχεῖν, "(we ask you), therefore, to summon us ar d, having inquired into our charges against him, to force him to do us justice" (Ed.): cf. *ib.* III. 29(λ)<sup>5</sup> ἀξι[ῶ] σ]ε εἰσκα[λε]σάμενός [με] ἐπισκέ-

ψασθαι περὶ ὧν κτλ. Like ἀνακαλέομαι, the verb seems to denote summoning by word of mouth, as distinguished from formal citation (παραγγέλλω): see P Hamb I. p. 109 n.<sup>5</sup>, and for medical usage cf. Hobart, p. 219.

### εἴσοδος.

In the NT εἴσοδος is generally used of "the act of entering," though possibly it may refer to "the place of entering" in Heb 10<sup>19</sup> (cf. ver. 20) and 2 Pet 1<sup>11</sup>. In any case, this latter is the predominant use in the papyri where the word is constantly found of "the entrance" of a temple or a house, e.g. P Oxy II. 241<sup>19</sup> (c. A.D. 98) ὑποθήκης τρίτου μέρους οἰκίας, ἐν ᾗ αἰθριον, καὶ αὐλῆς καὶ εἰσόδων (L - ὅ -) καὶ ἐξόδων καὶ τῶν συνκυρόντων τῶν ὄντων, "on the security of the third part of a house, in which there is a hall, with the court and entrances and exits and appurtenances" (Edd.), and the interesting ii/A.D. letter, P Ryl II. 233<sup>1</sup>, regarding the building and fitting up of a house, where it is stated διὰ τῆς πλαιγίας ἡ εἴσοδος ἐστὶ καὶ ἡ ἐξοδος τῶν ἐργαζομένων πάντων, "the entrance and exit for all the work-folk is at the side" (Edd.). For the more metaphorical meaning, as in 1 Th 1<sup>9</sup>, cf. the Latin papyrus letter of ii/A.D., P Oxy I. 32<sup>14</sup>, in which a military tribune commends a certain Theon to the good offices of Domitius, "et ideo peto a te ut habeat in-tr[ο]itum at te." See also M. Anton. v. 19, τὰ πράγματα αὐτὰ οὐδ' ὅπως οἰοῦν ψυχῆς ἀπτεται: οὐδ' ἔχει εἴσοδον πρὸς ψυχῆν.

### εἰσπηδάω.

This strong verb, which is found in the NT only in Ac 16<sup>29</sup>, may be illustrated by P Oxy I. 37<sup>i</sup> 16 (A.D. 49) (= *Selections*, p. 50) εἰσεπήδησεν εἰς τὴν τοῦ ἡμετέρου [οἰ]κίαν καὶ τὸ σωματίον ἀφήρπασεν, "burst into my client's house and carried off the foundling," *ib.* VIII. 1120<sup>14</sup> (early iii/A.D.) εἰσεπήδησεν εἰς τὴν οἰκίαν μου καὶ ἐτόλμησεν ἀποσπάσαι δούλην μου, and P Tebt II. 304<sup>10</sup> (A.D. 167-8) μετὰ ξύλων ἰσπηδήσαι, "rush in with staves." See also *Syll* 190<sup>9</sup> (B.C. 306-281) εἰσ[π]ηδήσαντας νύκτωρ ἐπ' ἀδικίαι [καλ] ἀσεβείαι τοῦ ἱεροῦ. A new literary citation (*Menandrea*, p. 54<sup>219</sup>) shows a close parallel to the absolute use in Ac 16<sup>29</sup>, and well illustrates the "violent" connotation of the verb—οὕτωσ' μελαγχολᾷ. εἰσπεπήδηκεν.

### εἰσπορεύομαι.

P Par 35<sup>30</sup> (B.C. 163) πυνθανομένων δ' ἡμῶν τοῦ χάριν εἶησαν εἰσπορευσάμενοι, P Oxy IV. 717<sup>7</sup> (late i/B.C.) εἰσπορεύομαι πρὸς τὸν στρατηγόν, *ib.* 744<sup>4</sup> (B.C. 1) (= *Selections*, p. 32) μὴ ἀγωνιᾷς ἐὰν ὅλως εἰσπορεύονται, ἐγὼ ἐν Ἀλεξανδρίᾳ (L - εἰρ) μένω, "do not worry if when all the others enter (sc. their homes), I remain at Alexandria."

### εἰσφέρω.

As illustrating the varied uses of this common verb we may cite P Eleph 81<sup>9</sup> (i/B.C.) οὗτος δὲ δυνάτὸς ἐστὶν εἰσενέγκαι καὶ ἐν[γνο]ν [ἐ]κ[ανό]ν, P Ryl II. 154<sup>22</sup> (A.D. 66) ἐ[ἰ]-σ[φ]έρ[ον]τος εἰς τὸν κοινὸν τῆς [σ]υμβιώσεως οἶκον, "carrying it (sc. the produce of his work) to the home of their common wedded life" (Edd.), P Amh II. 77<sup>22</sup> (A.D. 139) ἀμφοτέροι βίᾳ βασ[τ]άξαντές με εἰσήνεγκαν εἰς τὸ λογι[σ]τήριον τοῦ ἐπιτρόπου, "taking me up by force they together carried me to the counting-house of the superintendent" (Edd.), P Oxy<sup>9</sup>

II. 237<sup>v</sup>.<sup>24</sup> (A.D. 186) ἃ αὐτὸς εἰσήνεγκεν εἰς τὸ βιβλιοφυλάκιον, P Fay 124<sup>24</sup> (ii/A.D.) καὶ μετὰ μὲν σ[ο]ὶ πάλιν εἰσο[σ]εῖ ἡ πλεονεξί[α] σου, "and your cupidity will again cause you regret," *Michel* 472<sup>22</sup> (end of ii/B.C.) πᾶσαν κακοπαθίαν εἰσενεγκάμενος, "having brought forward every grievance." With the usage in Ac 17<sup>20</sup> cf. *Syll* 660<sup>4</sup> (iv/B.C.) καθότι Σκιρ[ί]δα· ἐξηγουμένοι εἰσφέρουσι (sc. εἰς τὸν δῆμον). For the verb = "pay," see P Ryl II. 84<sup>5</sup> (A.D. 146) ἐὰν τὰ ὀφειλόμενα εἴ[σ]τηννηχθῇ, "if the debts are paid," and cf. the common use of the subst. in connexion with taxation, e.g. P Tebt I. 36<sup>9</sup> (late ii/B.C.), etc. See also *Michel* 473<sup>9</sup> (ii/B.C.) εἰσφερόμενος εἰς τὰ κοινά, "contributing to the common fund."

## εἶτα

is praised by Phrynichus (ed. Lobeck, p. 124) as against the "barbarous" εἶπεν, but it occurs frequently alike in the New Menander and in vernacular documents: see e.g. P Fay 12<sup>30</sup> (c. B.C. 103) ἐξέδυσαν δὲ περ[ι]εβλήμην ἱμάτιον καὶ τοῦτο ἀπὸ ἀλλήλων ἔχοντες ἐξέντες γυμνόν. εἰδ' οὕτως μετ' ἐνδύματος . . . ὑπὸ τῶν γνωρίμων κτλ. "they stripped me of the garment I was wearing, and went off with it, sending me forth naked. Afterwards, a garment having been (supplied) by my friends," etc. (Edd.). BGU II. 665<sup>10</sup> (i/A.D.) ἐ[γ]ὼ τῷ πατρί μου γράψω τὸ μὲν πρῶτον περὶ τοῦ τοκετοῦ αὐτῆς τὸ ἀναγκαϊότερον, εἶτα καὶ περὶ τῆς διαλλαγῆς, *ib.* IV. 1010<sup>4</sup> (mid. ii/A.D.) πολλὰς καταστάσεις πρὸς αὐτὸν πεποιήται. Φ[ί]λ[ι]τα καὶ ἐπὶ Νεοκύδην τὸν γενόμενον δικαιοδότην ἦκεν, and P Lond 1173<sup>6</sup> (A.D. 125) (= III. p. 208) ἐπ[ὶ] ἐτρεψίας [μ]οι διὰ λόγον μὲν κέτι κατα[γ]ράξασθαι εἴ[τ]α τὸ ἐμὲ δαπανῆσαι ἀπὸ τῆ[ς] συμ[φ]ωνίας ἣς ἐποίησας πρὸς τοὺς [ἐργά]τας. These exx. confirm Hort's comment on Jas 1<sup>15</sup> that "εἶτα, when historical . . . marks a fresh and distinct incident." This force is considerably weakened in the boy's letter to his father, P Oxy I. 119<sup>6</sup> (ii/iii A.D.) (= *Selections*, p. 103), where the word hardly admits of translation—οὐ μὴ γράψω σε ἐπιστολήν, οὔτε λαλῶ σε, οὔτε νίγην σε εἶτα, "I won't write you a letter, or speak to you, or wish you health no more."

## εἶπεν.

To the exx. of this dialectic form, which in the NT is found only in Mk 4<sup>28</sup> NB<sup>28</sup>L, add a Messenian inscr. of B.C. 91, dealing with the Mysteries, *Michel* 694<sup>30</sup> ff. μετὰ δὲ ταῦτα αἱ παρθένοι αἱ ἱέραι . . . εἶπεν ἡ θοιναρμόστρια ("the lady president of the feast") ἃ εἰς Δάματρος . . . εἶπεν ἡ ἱέρεια τῆς Δάματρος κτλ., and from the papyri P Leid W<sup>x</sup>.<sup>9</sup> (ii/iii A.D.) εἶπεν κατὰ πρόσθεσιν τῶν φωτῶν ὑψωθέντων κτλ. Diitenberger supplies the word in *OGIS* 237<sup>13</sup> (end of iii/B.C.) corresponding to a preceding <sup>12</sup>πρώτομ μὲν, and cites *Syll* 540<sup>150</sup> (B.C. 175–I), 653<sup>31</sup> (B.C. 91). The word therefore can hardly now be described as "very rare" (Grimm-Thayer).

## εἴωθα.

See *εἴω*.

## ἐκ.

It is unnecessary to illustrate at length the commoner uses of this preposition, but for the sense "out of" a place see P Par 26<sup>29</sup> (B.C. 163–2) (= *Selections*, p. 16) τοῦ δὲ τοῦ Ψιν-

ταίου υἱοῦ ἐκ τῆς Μέμφως χωρισθέντος, "but no sooner had the son of Psintaes departed from Memphis," followed a few lines further down by <sup>32</sup>ἄλλοι τῶν ἐκ τοῦ Σαραπείου καὶ ἑτεροὶ τῶν ἐκ τοῦ Ἀσκληπείου, where the meaning is somewhat weakened, "connected with," "belonging to" the Serapeum and Asclepieum respectively. With this last usage cf. P Tebt I. 40<sup>11</sup> (B.C. 117) (= *Selections*, p. 28) αὐτὸς προθυμούμενος εἶναι ἐκ τῆς οἰκίας, "being myself eager to be a member of your house," *ib.* 59<sup>5</sup> (B.C. 99) Σοκονώφως καὶ Ὡπιπὼς τῶν ἐξ ὑμῶν, "Sokonophis and Opis, members of your body" (Edd.). For ἐκ used instead of the more common ἀπὸ to denote the inhabitants of a village or community cf. P Tebt I. 40<sup>19</sup> (B.C. 117) (= *Selections*, p. 28) ἐπαναγκάσαι τοὺς ἐκ τῆς κώμης κατακολουθεῖν τοῖς ἐξ ἀρχῆς ἔθισμοις, "to compel the inhabitants of the village to follow the ancient customs": see also *ib.* 26<sup>18</sup> (B.C. 114) τοὺς ἐκ τῆς κώμης [β]ασιλικούς γεωργούς, *ib.* 56<sup>2</sup> (late ii/B.C.) Πετσοῦχος . . . γ[εωρ]γὸς τῶν ἐκ Κερκεσθήφως.

Other miscellaneous exx. of a somewhat similar use of the preposition are—P Vat A<sup>7</sup> (B.C. 168) (= Witkowski<sup>2</sup>, p. 65) διασεσῶσθαι ἐγὼ μεγάλων κινδύνων (cf. Ac 28<sup>4</sup>, Heb 5<sup>7</sup>), P Lond 42<sup>14</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐκ τοῦ το[ι]οῦτου καιροῦ ἐμαυτῇ[ν] . . . διακεκυβερνηκῆναι, "having piloted myself out of such a crisis," *ib.* 27<sup>9</sup> ὑπὲρ τοῦ ἀπολελῦσθαι σε ἐκ τῆς κατοχῆς, "concerning your having been released from your retreat," P Tebt I. 57<sup>7</sup> (B.C. 118) τὰ εἰς τὴν ταφὴν τοῦ Ἀπιοῦ . . . ζῆτεῖν ἐκ τοῦ βα[σι]λικοῦ, and BGU III. 975<sup>11, 15</sup> (A.D. 45) (= *Selections*, p. 42 f.) οὐλή καστροκνημῖ κξ ἀριστερῶ(ν) (I. γαστροκνημῖ ἐξ ἀριστερῶ(ν)) . . . οὐλή καστ[ρ]οκ[ν]ημ[ι]ο ἐκ δεξιῶ(ν), "a scar on the calf of the leg on the left side" and "a scar on the calf of the leg on the right side"; cf. *a sinistra*, *a dextra*.

The thought of *origin* comes out very clearly in the early marriage-contract P Eleph 1<sup>9</sup> (B.C. 311–0) (= *Selections*, p. 3) where it is laid down—μὴ ἐξέστω δὲ Ἡρακλείδῃ . . . τεκνοποιεῖσθαι ἐξ ἄλλης γυναικός: cf. also the notice of birth P Fay 28<sup>9</sup> (A.D. 150–I) (= *Selections*, p. 82) ἀπογραφόμεθα τὸν γεννηθέντα ἡμῖν ἐξ ἀλλήλων υἱὸν Ἰσχυρά[ν], and such passages as BGU II. 447<sup>4</sup> (A.D. 173–4) τὴν ἐξ ἀμφοτέρων) ἡμῶν θυγατέρα Οὐεττί[αν], P Gen I. 10<sup>1</sup> (A.D. 323) Δίδυμος οὐετρανὸς ἐκ πατρὸς Ἰσχυρίωνος, *Michel* 1001<sup>111, 32</sup> (c. B.C. 200) τὰ ἐκ ταυτῶν τέκνα, and *OGIS* 90<sup>10</sup> (Rosetta stone—B.C. 196) where Ptolemy Epiphanes is described as ὑπάρχων θεὸς ἐκ θεοῦ καὶ θεᾶς: cf. Phil 3<sup>6</sup> and the language of the Nicene Creed, of which the oldest copy, belonging to vi/A.D., has been published in P Ryl I. 6. See also the Christian amulet BGU III. 954<sup>28</sup> (vi/A.D.) (= *Selections*, p. 134) ὁ φῶς ἐκ φωτός, θε(ὸ)ς ἀληθινὸς χάρισον ἐμὲ τὸν δοῦλόν σου τὸ φῶς.

*Origin* leads easily to *cause*, as in P Oxy VII. 1020<sup>1</sup> (A.D. 198–201) τὴν ἐκ τῆς ἡλικίας . . . β[ε]σῆθαι, "the assistance due to immature age" (Ed.); cf. P Grenf II. 76<sup>8</sup> (A.D. 305–6) where a wedded couple agree to a formal divorce, having separated ἐκ τινὸς πονηροῦ δαίμονος, "owing to some evil deity". The phrase ἐκ τούτου, as in Jn 6<sup>66</sup>, 19<sup>13</sup>, is naturally common, e.g. BGU II. 423<sup>17</sup> (ii/A.D.) (= *Selections*, p. 91) ἐκ τούτου ἐλπίξω ταχὺ προκόσαι (I. προκόψαι) τῶν θε[ῶ]ν θελόντων, "on this account (viz. my having been brought up well) I hope to be quickly promoted, if the gods will": cf. *OGIS* 139<sup>10</sup> (ii/B.C.) ἐκ τοῦ τοιούτου συμβαίνει ἐλαττοῦσθαι τὸ ἱερόν. See also such



passages as P Tebt I. 23<sup>8</sup> (c. B.C. 119 or 114) οὐκ ὀρθῶς κρίνομεν πέπρακτα σοι μὴ ἐκ τῆς ἡμῶν προεδρίας πεφροντικίαι ἀπροσδέητον ἐτέρων γενέσθαι, "I consider that you have acted badly in not having been careful that he should be independent of others owing to my superior rank" (Edd.), *ib.* 24<sup>39</sup> (B.C. 117) ἐκ τε τῆς πλείστης προσεδρίας, "on account of the prolonged attendance" (Edd.), and P Fay 12<sup>15</sup> (c. B.C. 103) ἐκ κοινολογ[ι]α[s] τ[ῆ]ς συνσταθείσης πρὸς αὐτούς, "as the result of the colloquy which took place between us" (Edd.).

From this it is an easy transition to the meaning "according to" or "in accordance with," as in the common legal phrase καθάπερ ἐν δίκῃς, "as if in accordance with a legal decision," *i. e.* "as if a formal decree of the court had been obtained," as in P Eleph I<sup>12</sup> (B.C. 311-0) (= *Selections*, p. 3), P Ryl II. 154<sup>35</sup> (A.D. 66): cf. P Petr III. 26<sup>9</sup> ἐκ κρίσεως, *OGIS* 48<sup>12</sup> (iii/B.C.) κολάζοντ[ε]ς τοῖς ἐκ τῶν νόμων ἐπιτίμοις. So in the land-survey P Tebt I. 60<sup>85</sup> (B.C. 118) we hear of land let at a certain sum—ἐκ τῆς ἀξίας, "in proportion to its value": cf. the similar document *ib.* 61 (b)<sup>90</sup> (B.C. 118) ἐξ ἐπισκέψεως, "as the result of inspection." In the interesting report of a lawsuit, which resembles so much the judgment of Solomon, the parentage of the child is decided—ἐκ τῆς ὀψεως, "from its features" (P Oxy I. 37<sup>ii.3</sup>—A.D. 49 = *Selections*, p. 51): cf. Jn 7<sup>24</sup> μὴ κρίνετε κατ' ὄψιν. See also P Tebt II. 284<sup>10</sup> (i/B.C.) ἐξ εὐτυχίας "by good fortune," *ib.* 298<sup>45</sup> (A.D. 107-8) ἀπὸ τῶν ἐξ εὐσεβείας διδομένων ἡ[μῶν] ἡ[μῶν], "from pious gifts to us" (Edd.).

The preposition is used of *material*, as in Mt 27<sup>28</sup>, Rev 18<sup>12</sup>, in P Magd 42<sup>5</sup> (B.C. 221) περιτραχηλίδιον ἐκ καθορμῶν λιθινῶν, "a necklace made of strings of stones," P Oxy IV. 707<sup>23</sup> (c. A.D. 136) τροχὸν ἐκ καινῆς ἐξ ὀπτήης πλίνθου, "a new wheel of baked brick," and *OGIS* 194<sup>28</sup> (B.C. 42) where reference is made to a statue ἐκ σκληροῦ λίθου.

For *measure* see P Oxy I. 43<sup>iii.27</sup> (A.D. 295) ἔσχον παρὰ σοῦ κοφίνους δέκα δύο ἐκ λίτρων τεσσαράκοντα.

A certain *instrumental* force underlies the use of ἐκ in such a passage as P Oxy III. 486<sup>23</sup> (A.D. 131) ἐγὼ δὲ ἔκτοτε ἐκ τῆς τοῦ ἐπιστρατήγου ἐπιστολῆς . . . ἐνθάδε κατήντησα, "I thereupon in consequence of the letter of the epistrategus presented myself here," and *ib.* 23<sup>22</sup> τὰ ἐμὰ πάν[τα] ἐκ τῆς ὑπερβαροῦς ἀνα[βάσ]ως τοῦ ἱερωτάτου Νίλου ἀπολωλένα[ι], "that all my property has been lost through the excessive rise of the most sacred Nile" (Edd.). See also Rossberg's *exx.* (p. 25 f.) of the preposition with verbs of buying and selling, as P Tebt I. 5<sup>80</sup> (B.C. 118) τὰς ἡγορασμένας προφητείας . . . εἰς τὰ ἱερὰ ἐκ τῶν ἱερῶν προσόδωγ = "with money from the temple revenues": cf. Lk 16<sup>9</sup>.

For ἐκ to denote *price*, as in Mt 20<sup>2</sup> (cf. the simple gen. in 13), Ac 1<sup>18</sup>, we may cite P Oxy IV. 745<sup>2</sup> (c. A.D. 1) τ[ῷ]ν δὲ οἶνον ἡγόρασας ἐκ (δραχμῶν) ἕξ, "you bought the wine at six drachmae," P Fay 111<sup>16</sup> (A.D. 95-6) λέγουσι εἶναι τὸ λῶτινον ἐν τῇ Διονυσιάδ[ι] ἐγ (δραχμῶν) πῆ, so *ib.* 119<sup>5</sup> (c. A.D. 100), *ib.* 131<sup>5</sup> (iii/iv A.D.) ποίησαν αὐτὰς πραθῆναι ἐκ (δραχμῶν) ἰδ, and BGU III. 916<sup>19</sup> (i/A.D.) τὸν φόρον ἀπὸ μὲν μην[ος] Φαῶφι ἕως μηνὸς Μεχέρ μηνῶν πέντε ἐγ δραχμῶν τριάκοντα. See also P Petr II. 11 (2)<sup>4</sup> where Polycrates informs his father that he has just had his garden valued at 17½, instead of 30, drachmae, in order that he

may pay the 5 per cent. tax (due to the State) on the smaller valuation—ἵνα ἐκ τοσούτου φέρωμεν τὴν εἰκοστήν, and P Lond 277<sup>9</sup> (A.D. 23) (= II. p. 217) the record of a loan on which interest is charged at the rate of a drachma per mina per month—τόκου ὡς ἐκ δραχμῆς (l. —ης) μιᾶς τῇ μνῇ τὸν μῆνα ἕκαστον, and P Gen I. 42<sup>23</sup> (A.D. 224) ἐπὶ τοῦ πάντες διδόντος (l. διδόναι) ἕκαστος ἐκ δραχμῶν εἰκοσι τοῖς [γ]εναιμένοις πραισβοίτεροι (l. πρεσβυτέροις), where the editor notes that ἐκ δραχμῶν is *distributive*.

*Partitive* ἐκ may be illustrated from P Tor I. 1 iv. 20 (B.C. 117-6) μέρος ἐγ νόμου, and P Oxy I. 117<sup>15</sup> (ii/iii A.D.) ῥάκη δύο . . . ἐξ ὧν δώσεις τοῖς παιδίοις σου ἐν ἐξ αὐτῶν, "two strips of cloth, one of which please give to your children" (Edd.). Cf. also P Grenf II. 73<sup>13</sup> (late iii/A.D.) (= *Selections*, p. 118) καὶ [τ]αύτην παραδίδωκα τοῖς καλοῖς καὶ πιστοῖς ἐξ αὐτῶν τῶν νεκροτάφων εἰς τήρησιν.

For the preposition in connexion with *time*, see PSI IV. 403<sup>20</sup> (iii/B.C.) παρέσομαι δὲ καὶ εὐθὺς ἐξ ἑορτῆς, where the editor renders the last words "subito finita che sia la festa."

The preposition is common in adverbial phrases of *time*, as P Tebt I. 40<sup>20</sup> (B.C. 117) κατακολουθεῖν τοῖς ἐξ ἀρχῆς ἑταίροις, "to follow the ancient customs." With 2 Pet 2<sup>8</sup> ἡμέραν ἐξ ἡμέρας (cf. LXX Ps 96<sup>2</sup>) cf. P Oxy I. 86<sup>15</sup> (A.D. 338) οὗτο[ι]ς δὲ μίαν ἐκ μιᾶς ὑπερτιθέμεν[ο]ς, putting it off "day after day." For other adverbial phrases with ἐκ see P Grenf II. 36<sup>12</sup> (B.C. 95) οὐθὲν ἡμῖν κακὸν ἐποίησεν ἀλλ' ἐκ τῶν ἐναντιῶν ἐπιμελέσθαι, where ἐκ τῶν ἐναντιῶν equals ἐναντίον, "*contra*," P Ryl II. 233<sup>6</sup> (ii/A.D.) τὰ μέλαθρα τῶν θυρίδων . . . ἐκ μέρους . . . ἡρμολόγηται, "the beams of the windows have been partly fixed" (Edd.), cf. I Cor 12<sup>27</sup>, 13<sup>3</sup>, P Hib I. 73<sup>14</sup> (B.C. 243-2) ἐγ μέσου ἀφῆήρηκεν αὐτόν, "has removed it (*sc.* a donkey) from my reach" (Edd.), P Lond 117<sup>843</sup> (A.D. 194) (= III. p. 217, *Selections*, p. 100) ἐν[τά]γιον πᾶν ἐκ πλήρους δηνάρια ἑκατόν, "a fee amounting altogether to a hundred denarii," CPR I 11<sup>14</sup> (A.D. 108) καθὼς ἐκ συμφώνου (as in I Cor 7<sup>5</sup>) ὑπηγόρευον, P Hib I. 54<sup>3</sup> (c. B.C. 245) ἀπό[σ]τειλον ἡμῖν ἐκ παντὸς τρόπου τὸν αὐλητὴν, "make every effort to send me the flute-player," P Tebt I. 27<sup>60</sup> (B.C. 113) ὅπως καὶ τὰλ[λα] γίν[η]ται κατὰ θερίαν ἐξ ὑγιούς, "that all else is rightly done in the summer" (Edd.), P Hib I. 52<sup>10</sup> (c. B.C. 245) ὅπως μὴθὲν δι[ά]πτωμα ἐξ ὑστέρου γίν[η]ται, "in order that there may be no subsequent loss" (Edd.), and P Oxy IV. 707<sup>27</sup> (c. A.D. 136) ἐκ καινῆς (*sc.* ἀρχῆς).

In MGr ἐκ has been supplanted by ἀπό and ἐξω, though it lives an obscure life as a prefix in such words as βγαίνω, γδέρω, ξεγράφω, ἔσκεπος.

## ἕκαστος.

P Fay 91<sup>42</sup> (A.D. 99) ἕκαστα ποιήσω καθὼς πρόκειται, *ib.* 100<sup>8</sup> (A.D. 99) μετὰ κυρίων ἑκάστ[η]ς τοῦ ἀνδρός, "with their respective guardians their husbands" (Edd.), P Oxy X. 1278<sup>24</sup> (A.D. 214) ἕκαστον δὲ μέρος π[α]ραδοῦν[αι] ἐ[κ]ατέρω, "each party is to deliver to the other" (Edd.), *ib.* VI. 886<sup>18</sup> (a magical formula—iii/A.D.) ἐπ[ι]γρ[α]φῶν ἐν ἑκάστῳ τῶν φύλλων τὰ τῶν θεῶν ὀνόματα. The phrase καθ' ἑκάστην ἡμέραν, as in Heb 3<sup>13</sup>, is common, e.g. P Fay 130<sup>5</sup> (iii/A.D.), and similarly καθ' ἕκαστον μῆνα, καθ' ἕκαστον ἔτος. For εἰς ἕκαστος, see P Tebt II. 397<sup>1</sup> (A.D. 198) εἰ ἐξεδό[θησαν] ἐνὶ ἑκάστῳ, "5 copies were issued, one to each one" (Edd.).



## ἐκάστοτε

is unknown to the LXX, and appears in the NT only in 2 Pet 1<sup>15</sup>; but its place in the vernacular is confirmed by P Gen I. 31<sup>3</sup> (A.D. 145-6) ἐκάστοτέ σοι κατ' ἐπίδημιαν παρενοχλῶν, P Amh II. 78<sup>4</sup> (A.D. 184) βίαν πάσχων ἐκάστοτε ὑπὸ Ἐκύσεως, P Flor III. 367<sup>20</sup> (iii/A.D.) ἐκάστ[ο]τε [πε]ρὶ τῆ[ς] ὑγ]είας σου πυθάνομαι. Also Michel 543<sup>24</sup> (c. B.C. 200) τοὺς πρυτάνεις τοὺς ἐκάστοτε γινομένους, "who from time to time are in office": cf. the frequent use of αἰεὶ in class. Greek, e.g. Herod. ix. 116 ὁ αἰεὶ βασιλεύων, "the king for the time being."

## ἐκατόν.

P Lond 1178<sup>43</sup> (A.D. 194) (= III. p. 217, *Selections*, p. 100) ἐντάγιον πᾶν ἐκ πλήρους δηνάρια ἐκατόν, "a fee amounting altogether to a hundred denarii." Other citations are needless. MGr has ἐκατό(ν).

## ἐκατοντάρχης (—ος).

The variations between 1st and 2nd decl. forms of this word in the papyri may be illustrated by P Ryl II. 141<sup>2</sup> (A.D. 37) a petition addressed Γαίῳ Τρεβίῳ Ἰούστῳ ἐκατοντάρχη and *ib.* 81<sup>12</sup> (c. A.D. 104) διὰ τοῦ [ . . . . . ] ἑκατοντάρχου Ἰουλίῳ. See for the Biblical usage Thackeray *Gr.* i. p. 156. For a reference to a soldier λεγεῶνος δευτέρας ἐκατονταρχίας Βραβιρίου who accompanied apparently as a guard a cargo-boat of grain belonging to the government, see P Oxy II. 276<sup>9</sup> (A.D. 77). The form ἐκατονταρχος along with πεντηκόνταρχος (cf. Exod 18<sup>31</sup> *al.*) is found in *Preisigke* 599 (Ptol.). The τ in ἐκατόνταρχος is due to false analogy with πεντηκόνταρχος, as in English "tobacconist" has borrowed its "n" from such a word as "pianist." See Boisacq *Dict. Etym.* p. 233 n.<sup>1</sup>, where ἐκατοντακάρανος is cited from Pindar.

## ἐκβαίνω.

For this verb = "disembark," cf. P Lille I. 1 *verso* 30 (B.C. 259-8) συνέπλευσα αὐτῷ ἔως Φυλακῆς κάκει ἐξέβην. It is used of "issue," "result," in BGU IV. 1206<sup>9</sup> (B.C. 28) οὐπωι σεσθήμαγε τί ἐκέβη[κ]ῃ, *ib.* III. 717<sup>22</sup> (A.D. 149) οἱ ἐὰν ἐκβῇ ἐκ τῆς χρείας, P Ryl II. 233<sup>2</sup> (ii/A.D.) ὅταν δὲ ἐπ' ἀγαθῷ ἐκβῶμεν, and in P Tebt II. 309<sup>14</sup> (A.D. 116-7) = "abandon," "give up," βούλομαι ἐκουσῶς . . . ἐγβεβηκέναι τῆς . . . [γεωργίας τῶν] . . . [σι]τικῶν ἐδ[α]φῶν. For the meaning "produce," "yield," see P Fay 122<sup>15</sup> (c. A.D. 100) δήλωσόν μοι πόσαι (sc. ἀρτάβαι) ἐξέβησαν, P Lips I. 23<sup>20</sup> (iv/A.D.) π[αρ]έξω σοι τὴν ἡμί[σια]ν πάντῳ[ν] τῶν ἐκβησομένων καρπῶν, and cf. P Ryl II. 122<sup>21</sup> (A.D. 127) ἐξέβησαν μόναι πυροῦ ἀρτάβαι δύο κτλ., P Tebt II. 555 (ii/A.D.) κόφιν(οι) . . . ὧν ἐξέβη(η) οἶνον κεράμ(ια) ὧβ, and for the meaning "project" of a piece of ground, see P Tebt I. 84<sup>21</sup> (B.C. 118): see further *s.v.* ἐκβασίς. Other miscellaneous exx. are P Ryl II. 154<sup>29</sup> (A.D. 66) τὰ παράφερνα οἷα ἐὰν ἐκ τῆς τρύψεως ἐγβῇ, "the parapherna as they emerge from wear and tear" (Edd.), and BGU I. 183<sup>6</sup> (A.D. 85) ἐὰν ἐγβ[ῇ] ἀποδότ[ω] ὁ ὁμο[λ]ογῶν ὦ[ς] ὦ[ς] τῇ Ἑριέᾳ τὴν φέρην, where provision is made that if Horus "fails" in certain duties, he is to repay his wife's dowry. In MGr the verb assumes the form βγαίνω.

## ἐκβάλλω.

In P Ryl II. 80<sup>1</sup> (i/A.D.), in view of danger threatening the Nile banks, the village elders are ordered—ἐκβάλετε εἰς τὰ χῶματα [τοῦ Πατεμίτου] Ἄνοι ὕδροφύλακας, "send out irrigation-guards on to the banks of the Upper Patemite district" (Edd.). With its use, no fewer than 11 times in Mk, in connexion with the driving out of demons may be compared the heading of the magical incantation in P Par 574<sup>1227</sup> (iii/A.D.) (= *Selections*, p. 113) πράξις γενναία ἐκβάλλουσα δαίμονας, and for the literal usage, as in Mt 21<sup>12</sup>, cf. the early P Lond 887<sup>6</sup> (iii/B.C.) (= III. p. 1) ἐγβέβληκέ με ἐκ τῶν ἐμῶν μερῶν τῆς αὐλῆς τῇ βίαι χρώμενος, P Magd 12<sup>11</sup> (B.C. 217) ἐγβαλεῖν με ἐκ τῶν κλήρων, and P Flor III. 319<sup>5</sup> (A.D. 132-7) ὧν (sc. ἀρουρῶν) ἐξέβαλόν με οἱ ἐν γυνίᾳ μου ὄντες. The sense of banishment from a family or society, as in Gal 4<sup>30</sup> (from Gen 21<sup>10</sup>), 3 Jn<sup>10</sup>, may be paralleled from BGU IV. 1050<sup>15</sup>, a marriage-contract of the time of Augustus, where a man is bound over not to ill-treat his wife, μηδ' ἐγβάλλειν μηδ' ἄλλην γυναῖκα ἐπεισάγειν, "nor to put her away, nor to marry another woman in addition to her": cf. P Tebt I. 104<sup>22</sup> (B.C. 92) and *ib.* 105<sup>31</sup> (B.C. 103) where in a lease of land provision is made that it shall not be in the power of the lessee to let the land to others μηδ' ἐγβάλλειν τὸν Πτολεμαῖον πρὸ τοῦ χρόνου, "nor to expel P. before the proper period," also P Sa'id Khan I. A2<sup>1</sup> f. (B.C. 88) (= *JHS* xxxv. p. 28). In P Oxy IV. 744<sup>10</sup> (B.C. 1) (= *Selections*, p. 33) a man writes to his wife with reference to the expected birth of a child—ἐὰν ᾖ ἡν θήλεα, ἐκβαλε, "if it is a female, 'expose it'"; cf. *Syll* 737<sup>95</sup> (c. A.D. 175) ἐπιτέμια δὲ ἔστω τὰ αὐτὰ τῷ εὐκόσμῳ μὴ ἐκβαλόντι τοὺς μαχομένους. For the meaning "bring forth," "produce," as in Mt 12<sup>35</sup>, we may point to BGU I. 197<sup>12</sup> (A.D. 17) "de agrorum proventus," τῶν ἐγβαλ[λομένων] καθ' ἔτος ἐκ τοῦ κλήρου γεννημάτων καὶ ἐπιγεννημάτων. A similar weakened force of the verb is found in such NT passages as Mt 13<sup>52</sup>, Lk 10<sup>35</sup>, Jn 10<sup>4</sup>, Jas 2<sup>26</sup>. MGr βγάλλω.

## ἐκβασίς.

For ἐ. = "end," "completion," cf. P Fay 91<sup>21</sup> (A.D. 99) μέχρι ἐγβάσεως πάσης ἐλαιουργίας, "until the completion of the entire oil-manufacture" (Edd.): cf. Heb 13<sup>7</sup>. In P Ryl II. 122<sup>5</sup> (A.D. 127) τὰ πλεῖσ[τα] μέρη τῆς ἐκβάσεως τῶν ἐδαφῶν the word = "produce," and in *ib.* 157<sup>9</sup>, 11 (A.D. 135) it is used like ἐκβαίνω (see *s.v.*) of land "projecting."

## ἐκβολή.

With the use of ἐκβολὴν ποιῆσθαι = "jettison" in Ac 27<sup>18</sup>, cf. the directions on the back of a mummy-ticket, *Preisigke* 2052, ἐκβολὴν ποιῆσαι ἐς ὄρμον κώμης Ἐμμαῦ: so *ib.* 1207. In P Hib I. 110 *recto*<sup>9</sup> (c. B.C. 270) the word is found in a very broken context, and in BGU IV. 1116<sup>18</sup> (B.C. 13) we have ἐπιβολῆς καὶ ἐγβολῆς. See also CP Herm I. 127<sup>11</sup>, 12 (p. 79), and for medical usage cf. Hobart, p. 143.

## ἐγκαμίζω, — ἰσχω.

Both these verbs now disappear from the true text of the NT, nor does there seem to be evidence for them elsewhere, except for the former in Pandect. Byz. (LS).

## ἐκγονος.

In *OGIS* 90<sup>3</sup> (Rosetta stone—B.C. 196) ἐκγόνου θεῶν Φιλοπατόρων, Dittenberger renders ἐ by “*filii*,” and compares the restoration in *ib.* 91<sup>2</sup>, but Wilcken (*Archiv* iii. p. 321) does not think ἐ suitable in a pure Greek inscr. and prefers τοῦ ἐκ βασιλέως Πτολ. κτλ. In *ib.* 197<sup>3</sup> Wilcken (*l.c.*) renders ἐκγονον by “Urenkel,” “great-grandchild” : cf. 1 Tim 5<sup>4</sup> where AV renders “nephews” = “grandchildren,” according to the original, but now antiquated, sense of the word. The plur. is common in the general sense of “descendants,” e.g. P Lille I. 4<sup>27</sup> (B.C. 218–7) οἱ ὑπῆρχεν αὐτῷ ἡ γῆ καὶ ἐκγόνοις, CPR I. 1<sup>4</sup> (A.D. 83–4), P Oxy IX. 1200<sup>25</sup> (A.D. 266) κρατεῖν σε καὶ κυριεύειν σὺν ἐκγόνοις καὶ τοῖς παρὰ σοῦ μεταληψομένοις τοῦ προκειμένου ψελοῦ τόπου, and so *ib.* 1208<sup>17</sup> (A.D. 291). Down to about B.C. 300 the form ἐγγονος is found in Attic inscr. : see Meisterhans *Gr.* p. 107 and cf. Mayser *Gr.* p. 228. “Εγγονος survives in MGr = “grandchild.”

## ἐκδέχομαι.

For the primary meaning “receive” cf. P Lille I. 16<sup>7</sup> (iii/B.C.) ἀξιοὶ δὲ γράψαι αὐτῷ Κόμωνα ἐγδεχόμενον τὰς μ (δραχμάς), P Tebt I. 33<sup>7</sup> (B.C. 112) (= *Selections*, p. 30) μεγαλουπρεπέστερον ἐγδεχθήτωι, “let him be received with the utmost magnificence,” BGU IV. 1024<sup>iv.16</sup> (iv/v A.D.) ἐκδέξει το[ινυν] τήν (l. τήν) ἔως κεφ[αλή]ς τ[ι]μωρίαν. In P Par 63<sup>26</sup> (B.C. 164) (= P Petr III. p. 21) τῶν πρὸς ταῖς πραγματείαις οὐ κατὰ τὸ βέλτιστον ἐγδεχομένων τὸν τοῦ περὶ τῆς γεωργίας προστάγματος νοῦν, Mahaffy translates “because the officials do not put the best interpretation on the meaning of the decree concerning agriculture,” and in P Petr III. 64 (b) ὅς ἐξεδέξατο Ἡράκλειτος . . . he renders “which (drachmas) Heracleitus undertook to pay (?)” : cf. Gen 43<sup>9</sup> where Conybeare and Stock (*LXX Selections*, p. 132) propose the rendering “I undertake him.” In P Alex 4<sup>11</sup> (iii/B.C.) ἐγδέδεκται γὰρ Στοτοήτης ἔχειν σε εἰς τὴν διαλογὴν . . . Witkowski (*Ερρ*<sup>2</sup>, p. 52) regards ἐκδέχομαι as = “comperio.” The derived sense of “wait for,” “expect,” as in Jas 5<sup>7</sup>, is well illustrated by P Flor III. 33<sup>25</sup> (ii/A.D.) οὐ λανθάνει σε ὅτι δῆμνος σήμερον ἐστάλην τὸν ἄτακτον Δισκᾶν μὴ ἐκδεχόμενόν σου τὴν παρουσίαν : cf. P Oxy IV. 724<sup>12</sup> (A.D. 155) ἐὰν δὲ ἐντὸς τοῦ χ[ρ]όνου αὐτὸν ἀπαρτίσης οὐκ ἐκδέξομαι τὴν προκειμένην προθεσμή[αν], “if you make him perfect within the period, I will not wait for the aforesaid limit” (Edd.), with reference to a contract of apprenticeship, BGU III. 892<sup>6</sup> (iii/A.D.) προσ[έ]δρευσα ἐφ’ ἡμέρας δύο ἐκδεχόμενός σε, P Oxy VI. 939<sup>27</sup> (iv/A.D.) (= *Selections*, p. 130) παραμυθούμ[ε]θα δὲ αὐτὴν ἐκάστης ὥρας ἐκδεχόμενοι τὴν [σ]ὴν ἀφίξιν. See also Moulton *Gr.* ii. § 119 (a).

## ἐκδηλος.

For this NT ἀπ. εἰρ. (2 Tim 3<sup>9</sup>, cf. 3 Macc 3<sup>19</sup>, 6<sup>5</sup>) see CP Herm I. 6<sup>8</sup> παρείχεν ἐκ[ά]στου ἐτους ἐκδηλόν τινα σῖτον μοῖ[ραν], *Syll* 552<sup>63</sup> (late ii/B.C.) χάριν τοῦ [τοῖς πολλοῖς μάλ]λον ἐκδηλον ὑπάρχειν τὴν τοῦ δήμου σπουδὴν, *OGIS* 665<sup>13</sup> (A.D. 49) ἵνα [παν]τὶ [ἐκ]δηλα γέννηται τὰ ὑπ’ ἐμοῦ [σταθ]έντα, and Vett. Val. p. 92<sup>10</sup> ἐκδηλα γὰρ οὕτως καὶ ἐκφανῇ τὰ κακὰ γίνεται τοῖς γεννωμένοις.

## ἐκδημέω.

PSI IV. 410<sup>3</sup> (iii/B.C.) ἐξεδημήσατε οὐκ ἀνανεοιαντές μοι ἂ εἴπεν Ἀμμώνιος περὶ μου. BGU IV. 1197<sup>7</sup> (B.C. 4) ἐκδημήσαντος δὲ σοῦ εἰς τοὺς ἐκ[τὸς] [τόπους]. P Tebt II. 316<sup>20</sup> (A.D. 99) ἐὰν δὲ μεταβαλῶμεν ἡ ἐγδημῶμεν [μ]εταδώσωμεν κτλ., “but if we change our residence, or go abroad, we shall give notice,” etc.—a declaration required of *ephebi* in view of their enrolment in the Alexandrian demes. P Oxy I. 59<sup>16</sup> (A.D. 292) ἵνα . . . ἡ τάχος ἐκδημήσαι, “that no time be lost in his departure” (Edd.). For the subst. see *Syll* 276<sup>13</sup> (c. B.C. 195) οὐδ[ὲν] φροντίσας τῶν] κατὰ τὴν ἐγδημίαν κινδύνων, Vett. Val. p. 16<sup>33</sup> εὐθετοὶ ταῖς εἰς στρατιὰν καὶ ἐκδημίαν γενέσονται, and for the form ἐγδημία BGU III. 1011<sup>ii.1</sup> (ii/B.C.) τὸν [τῆ]ς ἐγδημίας τοῦ Μεννέου χρόνον, PSI IV. 330<sup>5</sup> (B.C. 258–7) οὐ γὰρ [ἐδοκί]μασα ἄνευ σου τὴν ἐγδημίαν ποιήσασθαι.

## ἐκδίδωμι.

With ἐκδίδωμι = “let out for my advantage” may be compared the sense of “apprentice” found in the papyri, e.g. P Oxy II. 275<sup>6</sup> (A.D. 66) (= *Selections*, p. 55) ὁ μὲν Τρύφων ἐγδεδόσθαι τῷ Πτολεμαίῳ τὸν ἑαυτοῦ υἱὸν Θεῶνιν, “T. (agrees) that he has apprenticed to P. his son Th.,” P Tebt II. 385<sup>3</sup> (A.D. 117) ἐξέδοτο Τεφερσαίης . . . τὸν ἑαυτῆς υἱὸν Κρονίωνα, “T. has apprenticed her son C.” Similarly the fragment of a marriage-contract, dated A.D. 74–5, P Oxy II. 372, begins ἐξέδοτο Ταοννώφρις (the mother of the bride) : so P Giss I. 21<sup>8</sup> (B.C. 173), BGU IV. 1100<sup>5</sup> (time of Augustus), P Oxy X. 1273<sup>1</sup> (A.D. 260), and often. Cf. P Oxy II. 237<sup>vii.28</sup> (A.D. 186) τῆς παιδὸς τῆς ἐκδεδομένης, “a daughter given in marriage.” For the form ἐξέδετο, as in Mk 12<sup>1</sup> and parallels (cf. Exod 22<sup>1</sup> A), see PSI IV. 288<sup>8</sup> (ii/A.D.) ἀποχὴν ἡμ[ε]ῖν ἐξέδετο. The general sense “issue,” “give out,” appears in P Petr III. 43(2) verso<sup>ii.6</sup> ἐξεδόθη, and P Tebt II. 397<sup>1</sup> (A.D. 198) ἐξεδό[θησαν], both of the giving out of certain contracts : so P Ryl II. 163<sup>16</sup> (A.D. 139) ἡ π[ρ]ᾶσις κυρία . . . ἦν καὶ ἐξεδό[μην] σοι διςσὴν (?), “this deed of sale is valid, and I have issued it to you in duplicate” (Edd.), PSI III. 204<sup>16</sup> (A.D. 140) διὰ τραπέζης ἐγδῶσφ of a receipt, P Fay 34<sup>5</sup> (A.D. 161) ἐκδῶνα σύμβολα, “to issue receipts.” For the use of the subst. ἐκδοσις in marriage-contracts, see *Chrest.* II. i. p. 216, and on ἐκδόσιμα = official copies, see the editors’ note on P Oxy III. 494<sup>25</sup>. An unexplained term ἀπέγδοσις is found in P Petr II. 13 (4)<sup>2</sup> (B.C. 258–3). The corresponding εἰσδίδωμι, hitherto almost unknown, is now well attested : see exx. in Mayser *Gr.* p. 489, and similarly *ib.* p. 438 for εἰσδοσις (not in LS). See ἐκδοτος, *infra*.

## ἐκδικέω.

In P Ryl II. 94<sup>12</sup> (A.D. 14–37) the head and the secretary of a guild of weavers become sureties for five of their number, undertaking to produce them whenever required—ἐκδικούντες τὰ διὰ τοῦ ὑπομνήματος Πανινούτιος τοῦ Ἀφροδισίου ἐρι- (ουργού?), “to answer the claims stated in the petition of Paninoutis son of Aphrodisius, wool-worker” (Edd.). For the meaning “vindicate” cf. P Amh II. 134<sup>10</sup> (early ii/A.D.) where Heliodorus is urged to take action on behalf of Peteus, whom certain πρεσβύτεροι had attempted to carry off—ἐκδικῆσαι αὐτὸν “to vindicate him,” and ἐντυχῆν κατὰ, “to



draw up a petition against," the persons concerned: cf. P Strass I. 41<sup>9</sup> (A.D. 250). In P Oxy VII. 1020<sup>6</sup> (A.D. 198–201) the word is used of a judicial decision—ἐλ τὴν ἐκ τῆς ἡλικίας ἔχεις β[ο]θήαν,] ὃ ἡγοῦμ[ενος] τοῦ ἔθνους τὸν ἀγῶνα τῆς ἀφέσεως ἐκδική[σῃ], "if you can claim the assistance due to immature age, the praefect of the province shall decide the suit for release" (Ed.): so P Lond 245<sup>19</sup> (A.D. 343) (= II. p. 272) αὐτοῦ γάρ ἐστιν τὰ τοια[ύτ]α τολμώντες ἐκδικῖν *al.* It would appear therefore that the thought of "avenge" (AV, RV) is not necessarily primary in Lk 18<sup>3f.</sup>, but rather of "do right to" and so "protect" the wronged party (cf. *ExrT* xxv. p. 70 f.). The context, however, suggests the stronger sense in the striking Jewish prayer for vengeance for a murdered girl, *Syll* 816<sup>11</sup>, which Deissmann (*LAE* p. 434) carries back as far as the end of the second or beginning of the first century B.C., where "the most high God" is implored—ἵνα ἐγδικήσῃς τὸ αἷμα τὸ ἀνάτιον ζητήσῃς καὶ τὴν ταχίστην, "that Thou mayst avenge the innocent blood and require it again right speedily": cf. Joel 3(4)<sup>21A</sup> ἐκδικήσω τὸ αἷμα αὐτῶν. See also P Oxy VI. 937<sup>7</sup> (iii/A.D.) where a brother writes to his sister regarding some wrong that had been done to him—ἐὰν οὖν ζήσω χρόνον καὶ ἔλθω εἰς τὴν πατρίδα μου ἐκδικήσω ἑμαυτὸν, "well, if I live and come to my native land I will have my revenge" (Edd.): cf. Rom 12<sup>19</sup>.

## ἐκδίκησις.

A striking curse from Phlius may be cited from *Syll* 810 to illustrate Rom 12<sup>19</sup>. The fragment runs—καὶ ὅτι ἂν ποιῇς, το[ῦτο] εἰς σεαυτὸν τρεπέ[σθω]. ταῦτά σοι εὐχόμε[θα]. εἰ δέ τι ἐκὼν ἐξαμαρτ[ήσῃς], οὐκ ἐμὸν ἐπαράσ[σθαι], δίκη δὲ ἐπικρέματα[ν] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ως], "it is not mine to invoke curses, but the inexorable vengeance of Nemesis hangs over you as you go." Ἐκδικία is found in P Oxy VIII. 1121<sup>21</sup> (A.D. 295) ἐκδικίαν αἰτεῖν, "demand satisfaction," *ib.* XII. 1556<sup>8</sup> (A.D. 247) ἄχρι τῆς παρὰ τῷ μεῖζονι ἐκδικίας.

## ἐκδικος

is the regular term in the papyri for a legal representative, e.g. P Oxy II. 237<sup>vii. 39</sup> (A.D. 186) Διδύμη ἥς ἐκδικος ὁ ἀνὴρ Ἀπολλώνιος πρὸς Σαβεῖνον, "Didyme, defended by her husband Apollonius, against Sabinus," *ib.* 261<sup>14</sup> (A.D. 55) συνεστακέναι αὐτὴν τὸν προγεγραμμένον νύωνν Χα[ιρ]-ήμονα ἐγδικον ἐπὶ πάσης ἐξουσίας, "that she has appointed her said grandson Chaeremon to appear for her before every authority" (Edd.), and for a similar use in the inscr. = "advocatus," *Michel* 459<sup>20</sup> (ii/B.C. *ad init.*) ὑπέμεινεν ἑκουσίως [ἐκ]δικος: see further Gradenwitz *Einführung* i. p. 160, Nägeli p. 33, and for the Bibl. usage Milligan on 1 Thess 4<sup>9</sup>. Ὁ ἐκδικος τῆς πόλεως, *defensor civitatis*, appears in Egypt early in iv/A.D.: see the notes on P Oxy XII. 1413<sup>27</sup>, 1426<sup>4</sup>. Moulton (*Gr.* ii. § 119 (c)) suggests that in ἐκδικος = "avenger" we may see the same force of ἐκ as in the recurrent legal phrase καθάπερ ἐγ δίκης, "just as after a legal decision"; the ἐκδικος would thus be the man who carries out a sentence. Alternatively the classical *compositum* ἐκδικάζω, "avenge," may have influenced the meaning of ἐκδικος with its derivatives.

PART III.

## ἐκδιώκω.

This NT ἄπ. εἰρ. (1 Th 2<sup>15</sup>) is found in the late BGU III. 836<sup>5</sup> (time of Justinian) καταστασιασάντων κατὰ τῶν ἀπελθόντων (*L. —όντων*) ἐκεῖσε στρατιωτῶν ἐξεδίωξαν αὐτοὺς μὴ βουλόμενοι αὐτῶν ἀπόκρισιν ποιῆσαι. The *simplex* occurs in the sense of "drive out," "persecute," in Lk 11<sup>49</sup> NBC, where the compound is found as a *v.l.* in AD *al.*

## ἐκδοτος.

This adj., as in Ac 2<sup>23</sup> (cf. *Field Notes*, p. 111 f.), is found in *Syll* 190<sup>13</sup> (B.C. 306–281) παραγενόμενος ὁ βασιλεὺς εἰς τοὺς τόπους δέδωκεν ἐγδοτου[s τ]ῇ πόλει καὶ ἀφέσταλκε πρὸς τὸν δῆμον: cf. Vett. Val. p. 106<sup>24</sup> ἑαυτοὺς ἐκδοτους ὑποταγαῖς παραδώσουσιν. For ἐκδοτος = "bride" (see *s.v.* ἐκδίδωμι) cf. P Oxy VI. 905<sup>5</sup> (A.D. 170) (= *Selections*, p. 85) as restored ἡ δ' ἐκδοτος φέρει τῷ ἀνδρὶ [εἰς φε]ρνὴν κτλ., "the bride brings to her husband for dowry" etc. In P Oxy X. 1273<sup>28</sup> (A.D. 260) ἐκδοτις is used in an active sense = "bride's mother"—ἄπ[ο]δοτῶν ὃ γαμῶν τῇ ἐκδοτίδι.

## ἐκδοχή

is used = "interpretation" in P Par 63<sup>86</sup> (B.C. 164) (= P Petr III. p. 24) παιδαριώδη τὴν τοῦ προστάγματος ἐγδοκὴν ποιησαμένους, "after having made the interpretation of the decree puerile," *Syll* 256<sup>18</sup> (c. B.C. 200) τὴν ἐκδοχὴν τοῦ χρησμοῦ ταύτην λαβόντες. We have no light to throw upon the use of ἐ. = προσδοκία in Heb 10<sup>27</sup>, the only place where it occurs in the NT, but see *s.v.* ἐκδέχομαι and cf. *Field Notes*, p. 231. For the title ἐκδοχεύς see *OGIS* 140<sup>8</sup> with the editor's note.

## ἐκδύω

is frequent in the sense of "strip one of his garments," as Mt 27<sup>28</sup>, Lk 10<sup>30</sup>, e.g. P Lille I. 6<sup>8</sup> (iii/B.C.) ἐξέδυσαν χιτῶνα, P Magd 6<sup>13</sup> (B.C. 221) τὰ τε πρόβα[τα] βεβοσκηκότας κάμει ὑβρικότες καὶ ἐγδευκότες, P Fay 12<sup>18</sup> (c. B.C. 103) ἐξέδυσαν δὲ περ[ι]εβλήμενον ἱμάτιον, BGU IV. 1061<sup>16</sup> (B.C. 14) ἐξέδυσαν (*sc.* ἔμπορον) καὶ περιελοντο αὐτοῦ πόκους ἐρίων, and from the inscr. *Syll* 803<sup>47</sup> (iii/B.C.) ἐδ[ό]κει αὐτόν νιν ὃ θε[ὸς] ἐγδύσας καὶ γυμνὸν καταστάσας ὀρθὸν κτλ. In the new fragment of a lost Gospel, P Oxy IV. 655<sup>22</sup>, in answer to the disciples' question πότε σε ὀψόμεθα; the Lord is described as replying—ὅταν ἐκδύσῃσθε καὶ μὴ αἰσχυνηθῇτε . . . Ἐκδύω is an ex. of a verb which, though perfective already, forms a further perfective ἀπεκδύομαι which, like ἀπέκδυσις (see *s.v.*), connotes complete stripping of oneself or another in one's own interest (Col 2<sup>13, 16</sup>, 3<sup>9</sup>): see Moulton *Gr.* ii. § 119 (a). MGr γδύνω, "doff," "pillage."

## ἐκεῖ.

P Eleph 1<sup>14</sup> (B.C. 311–10) (= *Selections*, p. 4) ὡς ἐκεῖ τοῦ συναλλάγματος γενημένον, "on the ground that the agreement had been come to there," P Fay 110<sup>13</sup> (A.D. 94) ἴ[ν]α τὰ πρόβατα ἐκεῖ κοιμηθῇ, *ib.* 118<sup>24</sup> (A.D. 110) ἔχ' ἐκί ἔ[ως] ποτίσῃς τὸ ἐπτάρουρον τοῦ ἐλαιῶνος, "stay there till you have watered the seven-acre at the olive-yard," P Ryl II. 239<sup>9</sup> (mid. iii/A.D.) ἐπίμινον τοῖς ἐκεῖ, "stay on for the men there." In the boy's letter P Oxy I. 119<sup>13</sup> (ii/iii A.D.)



(= *Selections*, p. 103) the word is used somewhat pleonastically—*πεπλάνηκαν ἡμῶς* (ἡμῶς) ἐκεῖ, τῇ ἡμέρᾳ ἣ ὅτι (ἡ. ὅτε) ἐπλευσες, “they deceived us there on the 12th, the day you sailed.” For the laxer use = ἐκέισε, as in Rom 15<sup>24</sup>, cf. P Meyer 20<sup>46</sup> (1st half iii/A.D.) ἵνα ἐκεῖ πέμπω τὰς ἐπιστολάς. For a contrast with ἐνταῦθα, see *Preisigke* 1002<sup>10</sup> (time of Diocletian?) τὰ ἐκεῖ θαύματ[α] εἶδον καὶ τὰ ἐνταῦθα. The word is MGr.

## ἐκεῖθεν.

For a causal force of this adverb = “wherefore,” “hence,” see the editor’s note to the early Christian letter P Heid 6<sup>9</sup> (iv/A.D.) (= *Selections*, p. 126) πιστεύομεν γὰρ τὴν πολι-  
τία[ν] σ[ο]ὺ ἐν οὐρανῷ. ἐγίνεν (ἡ ἐκεῖθεν) θεωροῦμέν σε τὸν δεσπότην καὶ κενὸν (π)ά[τ]ρω[να], “we believe that your citizenship is in heaven. Wherefore we regard you as master and new patron.” In MGr the word = “whence,” “yonder,” “beyond.”

## ἐκεῖνος.

See *s.v.* αὐτός, and cf. *Proleg.* p. 91.

## ἐκεῖσε.

P Thead 21<sup>8</sup> (A.D. 318) τίνες κακοῦργοι ἐπιστάντες ἐκέισε διὰ νυκτός κτλ., and a Cairo papyrus, *Chrest.* I. 240<sup>8</sup> (A.D. 322) γενό[μ]ενοι ἐκέισε. For ἐκέισε = ἐκεῖ, cf. PSI III. 162<sup>11</sup> (A.D. 286) παραμένει ἐν τῷ ἐκίσει (ἡ ἐκέισε) κατασκευαζομένη βαλανίῳ, *ib.* IV. 298<sup>8</sup> (iv/A.D. *ad init.*) μόνον μήνα ἕνα ἐκέισε διαμεινάντος, P Oxy IX. 1204<sup>8</sup> (A.D. 299) πρὸς ἐκφογγευσιν (cf. Lat. *exfungere*) τῶν ἐκέισε διακειμένων στρατιωτῶν, “for the discharge of the soldiers stationed there.” This “pregnant” construction (Ac 22<sup>5</sup> τοὺς ἐκέισε ὄντας, “those who were (collected) there”) is illustrated by P Petr II. 45<sup>11</sup> (B.C. 246) where, if we may trust the restoration, the writer—probably Ptolemy III. himself (cf. P Petr III. p. 336)—describes how certain ships, acting in his interest, sailed along the coast of Cilicia to Soli and took on board τὰ ἐ[κ]εῖ[?]σε κατασκευθέντ[α] χρήματα, “the money that had been seized (and carried) there.”

## ἐκζητέω.

To the single instance of this verb from profane sources (Aristid. I. 488) cited by Thayer and LS, we can now add BGU IV. 1141<sup>41</sup> (B.C. 14) περὶ δὲ τῆς σκιᾶς φανερὸν μοι ἐγενήθη ἐκζητήσαντι ἡλλάχθαι μὲν τὴν πορφύρεα ὑπὸ τοῦ Διοδώρου καὶ μὴ δεδωκέναι σοί, P Oxy XII. 1465<sup>11</sup> (i/B.C.) ἀξιώ συντ[ά]ξαι ἐ[κ]ζητήσαντας τοὺς ἀ[τ]λίω[ν]ς, “I request you to give orders (to your subordinates) to search out the guilty persons” (Edd.), and the inscr. from Hierapolis *Cagnat* IV. 834<sup>5</sup> δώσει . . τῷ ἐκζητήσαντι δηνάρια δυσχίλια. With Lk 11<sup>50</sup> ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, cf. the use of the simplex in the Jewish prayer for vengeance *Syll* 816<sup>12</sup> (ii/B.C.) ἵνα ἐγδικήσῃς τὸ αἷμα τὸ ἀνάτιον ζητήσῃς καὶ τὴν ταχίστην: for the text and the date, see Deissmann *LAE* p. 423 ff.

## ἐκθαμβέω.

P Grenf I. 53<sup>18</sup> (iv/A.D.) (= *Chrest.* I. p. 158) γράφ[ει] δὲ ἡμῖν ὥς ἐκθαμβῶν (ἡ ἐκθαμβῶν) ἡμᾶς.

## ἐκθαμβος.

For this rare adj. (Ac 3<sup>11</sup>) which hitherto has been attested in profane Greek only from Polybius (xx. 10. 9), we may cite the imprecatory tablet of iii/A.D. discovered in the necropolis of Hadrumetum, Wünsch *AF* 5<sup>20</sup> καὶ οἱ δαίμονες ἐξεγερθῶσιν ἐκθαμβοὶ καὶ περίφοβοι [γ]ενόμενοι.

## ἐκθανμάζω.

Aristeas 312 λίαν ἐξεθαύμασε τὴν τοῦ νομοθέτου διάνοιαν.

## ἐκθετος.

For this NT ἄπ. ἐρ. (Ac 7<sup>18</sup>) we may compare Vett. Val. p. 106<sup>14</sup> ἐκθετοὶ ἢ αἰχμάλωτοι γενόμενοι ὑποταγῆς πείραν λήφονται, where ἐκθετοὶ is apparently = “exiles.” The subst. ἐκθεσις is common = “list,” “schedule,” e.g. P Oxy II. 291<sup>3</sup> (A.D. 25–26) τ[ὴν] ἐκθεσιν τοῦ ἱβ[ε] (ἔτους) Τιβερίου Κα[ί]σαρος Σεβαστοῦ σειτικὴν καὶ ἀρ[γ]υρικὴν εὐθὺς γράψον, “write out immediately the list of arrears both of corn and money for the twelfth year of Tiberius Caesar Augustus” (Edd.): on the verso of P Tebt II. 410 (A.D. 16) is a short account, with the heading ἐκθεσις τιμ(ῆς) προβά(των). *Syll* 929<sup>37</sup> (ii/B.C.) περὶ ἧς καὶ τὴν καθήκουσαν ἔχουσιν πεποιήμεθα, has the same spelling as in Wisd 11<sup>14</sup> SAC. In calling attention to the needless margin at RV here (where the ἐχθ. spelling seems to have been taken as a form of ἔχθος) Thackeray (*Gr.* i. p. 103) has achieved the rare feat of catching Hort and his colleagues tripping. For ἐκθεμα see *s.v.* ἐκτίθημι.

## ἐκκαθαίρω.

is found *quater* with the acc. of the person or object cleansed (as in 2 Tim 2<sup>21</sup>) in *OGIS* 483 (ii/B.C.) e.g. 158 ἀναγ[κα]ζέτωσαν ἐκκαθαίρειν τοὺς ὑπονόμους. See also the Delos inscr. *BCH* xxvii. p. 73<sup>78</sup> (B.C. 250) Ὀμανεῖ καὶ τοῖς μεθ’ αὐτοῦ τὸ [στά]διον ἐκκαθάρασιν, and 75 ἐργάταις τὸν ἡμὸν ἐκκαθάρασιν τοῦ Ἰνωποῦ. Vett. Val. p. 242<sup>15</sup> τὸν τρόπον μου ἐκκαθαίρει πάσης κακίας καὶ παντὸς μολυσμοῦ. The verb is supplied in *Kaibel* 1082<sup>16</sup> Φολὸν Κεντ[αύρων] ἐξεκάθρην, of one of the labours of Hercules. On the form ἐκκαθάρατε in 1 Cor 5<sup>7</sup>, see Moulton *Gr.* ii. § 89, Note 2.

## ἐκκαίω.

For the metaphorical use of this verb in Rom 1<sup>27</sup> we may cite the new Menander fragment, *Menandrea* p. 64<sup>43</sup> πάντα δ’ ἐξεκάετο ταῦθ’ ἕνεκα τοῦ μέλλοντος, “all these feelings were fanned into flame for the sake of the plot.” See also Herodas iv. 49 where a slave is rebuked for her slowness—ὥς ἐκ με κάεις οὐ θέλουσιν οἰδῆσαι, “how you set me on fire with fury, though I do not wish to rage.”

## ἐκκακέω.

See ἐνκακέω.

## ἐκκλείω.

Cf. the Ionic inscr. *OGIS* 8<sup>7</sup> (iv/B.C.) τοῖς μὲν πολίταις παρελόμενος τὰ δπλα ἐξεκλάισε ἐκ τῆς πόλιος [πα]νδάμ. Also *Menandrea* p. 53<sup>201</sup>.

## ἐκκλησία.

For the Biblical history of the word ἐκκλησία, which meant originally any public assembly of citizens summoned by a herald, it is sufficient to refer to Hort, *The Christian Ecclesia*, p. 1 ff. It is the LXX term for the community of Israel, whether assembled or no. In the Gospels the word is confined to Mt 16<sup>18</sup>, 18<sup>17</sup>, where it denotes Christ's new ἐκκλησία, as distinguished from the old. Deissmann (*LAE* p. 112 ff.) has emphasized the significance of the fact that the Latin-speaking people of the West, to whom Christianity came, did not translate the word, but simply borrowed it, and cites an interesting bilingual inscr. of A.D. 103-4, found in the theatre of Ephesus, which refers to the gift by a Roman official of a silver image of Artemis (cf. Ac 19<sup>24</sup>) and other statues—ἵνα τιθῇται κατ' ἐκκλησίαν (cf. Ac 14<sup>23</sup>) ἐν τῷ θεάτρῳ ἐπὶ τῶν βάσεων, or, in the parallel text, *ita ut [om]n[i]e[m] ecclesia supra bases ponerentur*. Other refl. to ἐκκλησίαι in the theatre at Ephesus will be found *s.v.* θεάτρον. For the "inclusive" as distinguished from the "exclusive" character of the Greek ἐκκλησία (cf. Hicks *CR* i. p. 43), we may cite the case of an ἐκκλησία summoned at Aramea—ἀγομένης πανδήμου ἐκκλησίας, which the editor Cagnat (note on IV. 791<sup>7</sup>) describes as "concilium totius populi Aramensis, civium cum Graecorum, tum Romanorum": see also Ramsay *C. and B.* ii. p. 465, where the inscr. is dated as perhaps of the time of Vespasian and Titus. MGr ἐκκλησι(ι)ά.

## ἐκκλίνω.

In a decree of Ptolemy Philometor (B.C. 181-145) published in *Archiv* vi. p. 9 we find <sup>12</sup> οὔτε κίνδυνον οὔτε κακοπαθίαν οὔδεῖαν ἐκκέκ[λ]ικεν: cf. *OGIS* 339<sup>5</sup> (c. B.C. 120), 443<sup>14</sup> (i/B.C.), and *Cagnat* IV. 134<sup>14</sup> (ii/B.C.). The verb is taken as = "faire défaut" by the editor (see Index p. 476) in P Par 15<sup>22</sup> (B.C. 120), συνιστοροῦντες ἑαυτοῖς οὐδὲν βέβαιον ἔχουσι ἐξέκλιναν. Similarly P Tor I. 2<sup>23</sup>, and cf. *ib.* 11<sup>17</sup> (B.C. 117) καὶ μετὰ ταῦτα πολλάκις ἐπιβεβληκότος εἰς τὴν Διόσπολιν, ἐκκλίνοντες οὐ διαλείπουσιν, "semper occursum meum devitant" (Ed.).

## ἐκκομίζω

is used of carrying out for burial, as in Lk 7<sup>12</sup>, in BGU I. 326<sup>ii.1</sup> (ii/A.D.) ἐκκο[μ]ισθῆναι περιστ[αλ]ήναι τε ἑμαυτὸ[ν] θέλω τῇ φροντίδι καὶ εὐσεβείᾳ τῶν [κ]ληρονόμων μου. For a more general sense cf. PSI IV. 436<sup>5</sup> (B.C. 248-7) ἐκκομίζεσθαι τὰ ὀψώνια, P Lille I. 3<sup>79</sup> (after B.C. 241) λόγους ἐκκομίζεσθαι, P Lond 21<sup>23</sup> (B.C. 162) (= I. p. 13) ἐκκομ[ι]σασθαι σύνταξιν, P Fay 12<sup>24</sup> (c. B.C. 103) ἐξεκομίσαμην α[ὐ]τῷ, "I recovered it"—of a pawned garment which had been redeemed. The verb is contrasted with εἰσκομίζω in *OGIS* 629<sup>28 al.</sup> (A.D. 137).

## ἐκκοπή (ἐνκοπή).

This somewhat rare word is found in its literal sense of "cutting" or "cutting down" in BGU IV. 1121<sup>27</sup> (B.C. 5) ξυλείας ἐκκοπήν, P Lond 214<sup>24</sup> (A.D. 270-5) (= II. p. 162) where with reference to the cutting down of two acacia trees an official is sent to inspect τῆς ἐκ[κοπ]ῆς τὴν διάθεσιν, and P Gen I. 62<sup>7</sup> (mid. iv/A.D.) τεχνύτας πρὸς τὴν ἐκκοπήν τῶν ξύλων, cf. <sup>11</sup>. The derived meaning of "hindrance" in

the only occurrence of the word in the NT (1 Cor 9<sup>12</sup>) may be illustrated from Vett. Valens p. 2<sup>7</sup> ἐγκοπὰς τῶν πρασσομένων: the adj. ἐγκοπτικός, also occurs *ter*, e.g. p. 182<sup>12</sup> κωλυτικοὶ καὶ ἐγκοπτικοὶ δόξης καὶ ὠφελείας.

## ἐκκόπτω (ἐνκόπτω).

For the literal usage, as in Mt 3<sup>10</sup> etc., cf. P Fay 113<sup>10</sup> (A.D. 100) ἐξ αὐτῶν ἐκκόψαι θέλι φυτὰ, "he wishes to cut down some of the trees" (Edd.), and similarly 114<sup>14</sup>, P Oxy VI. 892<sup>10</sup> (A.D. 338) ἵνα . . . διὰ ταχέων ταῦτα ἐκκόψας παρενεχθῆναι ποιήσης, "to get the timber cut and delivered" (Edd.). See also BGU I. 72<sup>9</sup> (A.D. 191) ἐξέκοψαν πλείστον τόπον ἐν ἀρούραις πέντε. A good parallel to the NT usage, as in 1 Th 2<sup>18</sup> (where see Milligan's note), is afforded by P Alex 4<sup>1</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 51) ἡμῖν ἐνκόπτεις καλὰ: cf. Vett. Val. p. 268<sup>8</sup> ἐὰν μὴ πως ἀκτὶς ἀγαθοποιῶν συνδραμούσα τὰ πόλλα τῶν φαύλων ἐκκόψῃ. The verb is intrans. in *ib.* p. 260<sup>24</sup> ὥσπερ γὰρ τροχὸς κυλιόμενος ἐνέκοψεν (*sc.* ἡ Σιελήνη) ἐπὶ τὴν ἰδίαν ἐλθοῦσα ἐποχῇ.

## ἐκλαλέω.

For a suggestion that we should read this verb in Mk 8<sup>32</sup> see Burkitt *JTS* ii. p. 111 ff.

## ἐκλάμπω.

This verb, which in the NT is confined to Mt 13<sup>48</sup>, is found in P Lond 130<sup>95</sup> (a horoscope—i/ii A.D.) (= I. p. 135) ἐξέλαμπεν.

## ἐκλανθάνω.

P Oxy IX. 1203<sup>8</sup> (late i/A.D.) ἐγλαθόμενος τῆς ἐξακο-λ[ο]υθούσης αὐτῷ εὐθύνης, "heedless of the reckoning that would follow" (Ed.).

## ἐκλέγω.

The middle of this verb, which is used in all its NT occurrences, may be illustrated by PSI IV. 422<sup>14</sup> (iii/B.C.) ταῦτα τὰ ἀσθενέστερα ἐγλέξάμενος, P Meyer 8<sup>12</sup> (A.D. 151) μέχρι τοῦ . . . τῶν σωμάτων τὰς ἀποφορὰς ἐγλεγόμενου, P Oxy II. 237<sup>iv.8</sup> (A.D. 186) δοῦλο[ς] καὶ ἀπέλεν[θέρου]ς χορηγίας ἐκλεγόμενων, and P Flor II. 228<sup>22</sup> (iii/A.D.) κάλλ[ισ]τόν ἐστιν ἐγλέξασθαι αὐτά: also *Syll* 653<sup>45</sup> (B.C. 91) τὰ δὲ πίπτοντα διάφορα ἐκ τῶν μυστηρίων ἐγλεγόντω οἱ κατασταθέντες ὑπὸ τοῦ δάμου πέντε. On the use of the middle in Lk 14<sup>7</sup> ἐξελέγοντο, "they picked out for themselves," and so "chose," see *Proleg.* p. 157.

## ἐκλείπω.

Notwithstanding Field (*Notes*, p. 79) and Moffatt, it seems more than doubtful that in Lk 23<sup>46</sup> any reference is intended to an *eclipse*. To find such a reference is to involve the Evangelist in a needless blunder, as an *eclipse* is impossible at full moon, and to run counter to his general usage of the verb = "fail" (16<sup>9</sup>, 22<sup>32</sup>, cp. Heb 1<sup>12</sup>). For this meaning cf. P Hamb I. 27<sup>14</sup> (B.C. 250) ἔαν τι αὐτῶν ἐγλιμπάνῃ, P Leid B<sup>ii.7</sup> (B.C. 164) εἰς τὸ μῆθεν ἡμᾶς τῶν δεόντων ἐγλιπεῖν, and even *ib.* W<sup>ix.8</sup> (ii/iii A.D.) τὴν ὥραν ἐν ᾗ μέλλει (i. μέλλει) ἡ σελήνη ἐκλίπειν (i. ἐκλείπειν), "horam in qua luna deficit (in ariete)." P Par 27<sup>14</sup> (B.C. 160) ἡμεῖς δὲ ἐν τῷ μεταξὺ διαλυόμεναι τῷ λιμῷ κινδυνεύομεν τὸ ἐπερὶν ἐγλίπειν

shows ἐ, followed by the acc. of place. In P Tebt I. 105<sup>44</sup> (B.C. 103) and 106<sup>23</sup> (B.C. 101) it is used of "renouncing" a lease—ἐγλιπεῖν τὴν μίσθωσιν: for a similar use of the subst. cf. P Lond 1166<sup>8</sup> (A.D. 42) (= III. p. 104) μεχρὶ ἐκλείψεως τῶν λουμῶν(ν). From the inscr. may be cited *Syll* 226<sup>110</sup> (iii/B.C.) ἐγλείπειν τὴν πόλιν, and *OGIS* 90<sup>18</sup> (the Rosetta stone—B.C. 196) τὰ τε ἐγλελειμμένα πάντα ἐν τοῖς πρότερον χρόνοις ἀποκατέστησεν εἰς τὴν καθήκουσαν τάξιν. On the form ἐγλείπειν see Mayser *Gr.* p. 227.

## ἐκλεκτός.

In P Rein 43<sup>9</sup> (A.D. 102) a "choice" or "beautiful" lodging which is being let is described as ἐκλεκτὸν ἀντρώνα (l. ἀνδρώνα). For the distinctive Biblical use of the word, cf. farm-accounts—P Fay 102<sup>3, al.</sup> (c. A.D. 105) where ἐγλεκ(τοί) is applied to baskets "'selected,' i.e. of a better quality than the rest" (Edd.), and *OGIS* 495<sup>3</sup> (ii/A.D.) τῶν ἐκλεκτῶν ἐν Ῥώμῃ δικαστῶν, with which Dittenberger compares *ib.* 567<sup>10</sup> (ii/A.D.) ἐπλεκτον κριτῆν, the *iudex selectus* of the Latin inscriptions. The Avircius epitaph—late ii/A.D.—from MS. of *Acta Sanctorum* has ἐκλεκτῆς πόλεως ὁ πολέτης τοῦτ' ἐποίησα. See also BGU II. 603<sup>18</sup> (c. A.D. 167) ἐλαίας ἐγλεκτῆς.

## ἐκλογή.

In the Royal Ordinances issued by Euergetes II. and the two Cleopatras, P Tebt I. 5<sup>166</sup> (B.C. 118), it is enacted that officials are not to take the richest Crown land from the cultivators by fraud μηδὲ ἐπὶ ἐγλογῇ γεωργεῖν, "nor to cultivate it at choice," i.e. select the best land for themselves. Similarly in the marriage contract, P Oxy III. 496<sup>15</sup> (A.D. 127), provision is made that in certain eventualities the "choice" shall rest with the bride—ἐκλογῆς οὐσῆς περὶ τὴν γαμουμένην: so *ib.* 497<sup>18</sup> (early ii/A.D.), *ib.* IV. 729<sup>41</sup> (A.D. 137), CPR I. 22<sup>23</sup> (ii/A.D.). Cf. BGU IV. 1158<sup>13</sup> (B.C. 9) where two contracting parties retain τὴν ἐξουσίαν(ν) καὶ ἐγλογῇ(ν) . . . πρᾶσσειν τὸ κεφάλ[λ]αιον(ν), "the power and choice to call in the principal." In P Flor I. 47<sup>14</sup> (A.D. 213-17) (= *Chrest.* II. p. 158) ἀπέσχεον . . . ὑπὲρ ἐκλογῆς ἀργ(υρίου) (δραχμὰς) διακοσίας, the reference is to an "additional payment" made to equalize an exchange of property: cf. BGU IV. 1013<sup>16</sup> (time of Claudius or Nero), P Ryl II. 157<sup>6</sup> (A.D. 135). [Cf. ἡ ἐγλογος = "the surplus," Wilcken *Ostr.* i. p. 733.] The word occurs in an interesting connexion in the epitaph of M. Julius Eugenius, Bishop of Laodicea, composed about A.D. 340-2, where Ramsay (*Expt* VII. ix. p. 53) reads εἰς τύμβον ἐμὸν τῆς τε ἐκλ[ογῆς] ἀπὸ τοῦ γένους μου, "to be my grave and that of the Elect from my race": cf. Rom 11<sup>7</sup>. "He belonged to a family some of whose members were still pagan; and he restricted the right of sharing this sepulchre to those members who were Christian." In the sepulchral inscr. *Preisigke* 4315<sup>3</sup> Ἐκλογὴ καλούμενη, the word is a proper name.

## ἐκλύω.

For this verb in its literal sense cf. P Tebt I. 49<sup>8</sup> (B.C. 113) Νίκωνος . . . ἐγλύοντος τ[ᾶ] ἐν τῇ ἑαυτοῦ γῇ ἕδατα, "when Nikon let out the water on his own land," *ib.* 54<sup>16</sup> (B.C. 86) ἐπὶ τὸν δ[ια]σαφούμενον μου κλῆρον ἐγλέλυναν

τὰ ἐκ τῆς γῆς αὐτῶν ὕδατα. The metaph. meaning, which alone is found in the NT, may be illustrated by Vett. Val. p. 18<sup>23</sup> πονηρῶν ἀνθρώπων ἀδρανῶν καὶ ἐκλελυμένων. For the corresponding subst., see *ib.* p. 166<sup>2</sup> ἐκλυσιν ψυχῆς μεγίστην ἔξει. Cf. MGr γλυτώνω, "rescue," "escape," and ἐγλυτώνω, "finish a work," "am freed from work."

## ἐκμάσσω.

Kaibel *Epigr.* 1003<sup>32</sup>:—

ἔθραυσε Καμβίσσης με τόνδε τὸν λίθον  
 βασιλέος ἐφ' οὗ εἰκόνα ἐκμεγαγμένον.

We may add a literary reference from Herodas vi. 9 νῦν αὐτὸν ἐκμάσσεις τε καὶ ποεῖς λαμπρόν,| δτ' ἐστὶ χρ[εῖη], ληστρί, where Nairn renders "wipe dry."

## ἐκνεύω.

For a transitive use of this NT ἀπ. εἰρ. (Jn 5<sup>13</sup>) see BGU IV. 1189<sup>7</sup> (c. B.C. 1) τῶν προκίμενων ἀνδρῶν ἐγεννευκότων τὴν ἐφάνησαν ἡναγκάσθησαν κτλ. In the Jn passage the verb is best rendered intransitively "had turned aside," "had retired": cf. Field *Notes*, p. 88.

## ἐκνήφω.

Nägeli (p. 33) reckons this strong non-classical word as belonging to the higher Κοινή and pointing to Paul's true Hellenism. In 1 Cor 15<sup>34</sup>, the only place where it occurs in the NT, ἐκνήψατε should have its full force, "get sober out of your drunken condition."

## έκούσιος

is found in what appears to be a legal formula in P Oxy X. 1280<sup>4</sup> (iv/A.D.) ὁμολογῶ ἑκουσίᾳ καὶ αὐθαιρέτῳ γνώμῃ συν- ἐθίσθαι με πρὸς σέ, "I acknowledge that I have of my own free will covenanted with you" (Edd.): cf. *ib.* XII. 1426<sup>14</sup> (A.D. 332), and P Lips I. 26<sup>5</sup> cited s.v. ἀμετανόητος. See also P Ryl II. 174<sup>23</sup> (A.D. 112) ἐκ[ο]ύσιον κατ[ο]χήν, "voluntary notification" of a personal claim with reference to the repayment of a loan, and P Oxy III. 473<sup>3</sup> (A.D. 138-160) the decree in honour of a gymnasiarch, who had devoted himself εἰς ἐκούσιον γυμ[α]σ[τ]ιάρχην.

## έκουσίως.

For a legal formula similar to that cited s.v. ἐκούσιος, cf. P Strass I. 29<sup>31</sup> (A.D. 289) ὁμολογοῦμεν καὶ νῦν διηρῆσθαι πρὸς ἀλλήλους χυριεγ[ι]κῶς ἑκουσίως καὶ αὐθαιρέτ[ι]ως καὶ ἀμετανόητως. Other exx. are P Fay 11<sup>21</sup> (c. B.C. 115) ὁ ἐγκαλούμενος πλεονάκις ἀπητημένος [ο]ύχ ὑπομένει ἑκουσίως ἀποδιδόναι, "the accused, though frequent demands have been made, persistently refuses to pay voluntarily" (Edd.), P Ryl II. 154<sup>25</sup> (A.D. 66) a contract of marriage in which certain provisions are made in the event of the bride "voluntarily" withdrawing from her husband—αὐτῆς ἐκουσίως [α]παλλασσομένης [ἀ]π' αὐτοῦ, and *ib.* 169<sup>4</sup> (A.D. 196-7) βουλόμεθα ἑκουσίως μισθώσασθαι παρὰ σοῦ . . . τὰς ὑπαρχούσας σοι . . . (ἀρούρας), Michel 459<sup>7</sup> (an honorary decree—beginning of ii/B.C.) μετὰ τε ταῦτα ἀνεδέξατο ἐκου[σ]ίως τὴν αὐτὴν πάλιν λειτουργίαν δαπάνας μὲν οὐδενὶ [ἐν] λόγ[ω]ι ποιούμενος.



## ἐκπαλαι.

This late word (for the form, see *Proleg.* p. 99), which in the NT is confined to 2 Pet 2<sup>3</sup>, 3<sup>5</sup>, occurs in P Oxy VI. 938<sup>3</sup> (iii/iv A.D.), ἐκπαλαι ἐπισταλεις δώδεκα σαργάνας χόρτον ἐκεῖ ἀποστείλαι, "although you had been long ago instructed to send twelve baskets of hay thither" (Edd.): cf. the fragmentary *OGIS* 584<sup>5</sup> (ii/A.D.) 'δι' ὧν ἐκπαλαι αὐτὴν (sc. τὴν πατρίδα) εὐεργέτησεν. Ἐκτοτε is found in P Oxy VIII. 1119<sup>26</sup> (A.D. 254) ἔκτοτε μαθ[ὼν ὑπέστ]ην τὴν ὑπὲρ αὐτῶν λειτουργίαν, "thereafter on learning this I undertook the burden on their behalf": cf. *ib.* III. 486<sup>9</sup> (A.D. 131).

## ἐκπέμπω.

P Leid Wx. 11 (ii/iii A.D.) τῶν (l. τὸν) ἦχον δυναμικώτερον ἐκπέμπει. The verb is common in judicial proceedings of "sending up" to trial, e.g. P Ryl II. 132<sup>18</sup> (A.D. 32) ἀρχε-φύ(δω) ἐκπεμψ(ν), *ib.* 148<sup>28</sup> (A.D. 40) ὅπως . . . ἐκπέμψῃ σοι τοὺς αἰτίους, P Tebt II. 290<sup>1</sup> (an order for arrest—i/ii A.D.) ἐκπεμψον Γαλάτην καὶ τὴν τοῦτου γυναῖκα, P Oxy II. 237<sup>vi.25</sup> (A.D. 186) ἵνα οἱ ἀντίδικοι ἐκπεμφθῶσι. For a weakened sense, practically = the simple verb, see P Tebt I. 55<sup>6</sup> (late ii/B.C.) χαριεῖ οὖν ἐκπέμψας ἡμῖν φακοῦ (ἀρτάβας) β, "you will therefore confer a favour on me by sending me two artabae of lentils" (Edd.), and P Oxy IX. 1223<sup>11</sup> (late iv/A.D.) σποῦδαςον πάραυτα τὸν ναύτην ἐπὶ τὴν πόλιν ἀμα τῷ πεμφθέντι συμμάχῳ ἐκπέμψαι, "make haste to send the sailor to the city at once with the attendant whom I have sent" (Ed.). The double compound συνεκπέμπω, used by Plato and Xenophon, is found in BGU IV. 1127<sup>36</sup> (B.C. 8).

## ἐκπετάννυμι.

For this NT ἀπ. εἰρ. (Rom 10<sup>21</sup> from Isai 65<sup>2</sup>) = "spread out," the ἐκ showing the action of the verb carried as far as it will go (cf. ἐκτείνω), cf. *Kaibel* 779<sup>3</sup>—

Οὐρίον ἐκ πρύμνης τις ὁδηγητῆρα καλεῖτω

Ζῆνα κατὰ προτόνων ἱστῶν ἐκπετάσας.

See Anz *Subsidia*, p. 286.

## ἐκπηδάω.

A good example of this expressive compound (Ac 14<sup>14</sup>, cf. Judith 14<sup>17</sup>) is P Par 14<sup>28</sup> (ii/B.C.) ἀφορήτω δὲ ἀνομία ἐξενηθόντες καὶ ἐκπηδήσαντές μοι καὶ μίαναντες—a petition: cf. *ib.* 11<sup>14</sup> (B.C. 157) ἔτι δὲ καὶ ἐκπηδηκέναι, and the astonishing account of Sarapion's daughters, P Grenf I. 53<sup>25</sup> (iv/A.D.) ἐξεπήδησαν αἰδε λέγουσαι ὅτι ἄνδρες θέλομεν. In the important historical narrative P Petr II. 45<sup>ii.13</sup> (B.C. 246) τοῦ Ἀριβάζου δὲ ἐκπεπεδηκός καὶ πρὸς τὴν ὑπερβολὴν τοῦ Ταύρου συνάπτοντος, Mahaffy translates, "but Aribazos having escaped and reached the passes of Tauros." The verb is also found twice in the magic PSI I. 2817<sup>38</sup> (iii/iv A.D. ?).

## ἐκπίπτω.

For the literal meaning "fall out of," "leave," we can cite P Rein II<sup>10</sup> (B.C. 111) διὰ τὸ τοῦτον ἐκπεπτωκέναι καὶ μὴ εὐρίσκεσθαι, "attendu que mon mari a quitté le pays et a disparu" (Ed.). The idea of ending in failure or nothingness, as in Jas 1<sup>11</sup>, is seen in Vett. Val. p. 70<sup>27</sup> καθαιρείται

γὰρ τὸ ἀγαθὸν τοῦ ἀστέρος καὶ εἰς τὸ ἐναντίον ἐκπίπτει. See also *Michel* 827 A<sup>14</sup> (mid. iii/B.C.) τό τε νόμισμα τὸ ἐκπεπτωκὸς ἀριθμῶ, of coins that have fallen out of use. The verb is not infrequent with reference to crops that "fall to be included" in the produce of a particular year, e.g. BGU II. 591<sup>9</sup> (A.D. 56-7) βουλόμεθα μισθώσασθαι τοὺς ἐκπεπτωκὸτας εἰς τὸ τρίτον ἔτος Νέρωνος . . . φοινεικίους καρπούς, P Fay 91<sup>19</sup> (A.D. 99) ἐλαϊκοὺς καρπούς ἐκπεπτωκὸτας (l. ἐκπεπτωκ—) εἰς τὸ ἐνεστὸς(ς) τρίτον ἔτος. Cf. P Hib I. 78<sup>10</sup> (B.C. 244-3) a letter requesting that two persons should be released from some public service—διὰ τὸ μὴ ἐκπεσ[εῖν] αὐτοῖς τὸ νῦν λειτουργῆσαι, "because it is not at present their turn to serve," where the editors point out that ἐκπεσ[εῖν], which has been corrected in the papyrus, is practically equivalent to προσπέσει in l. 4 of the same document. For the compd. ὑπερεκπίπτω, see P Thead 10<sup>12</sup> (A.D. 307) ὑπὲρ τ[οῦ] ὑπερεκπίπτ[οντ]ο[s] χρόνου, "pour le temps supplémentaire" (Ed.).

## ἐκπλέω.

PSI IV. 444<sup>1</sup> (iii/B.C.) μετὰ τὸ ἐκπλεῦσαι εἰσθήγον κτλ., *Syll* 220<sup>13</sup> (iii/B.C.) πειρατικῶν ἐκπλέοντων ἐκ τοῦ Ἐπιμηνίου, and the memorial tablet, *OGIS* 69<sup>5</sup> (Ptol.), erected by one who had been saved ἐγ μεγάλων κινδύνων ἐκπλεύσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης. For the corresponding subst. cf. ἐκπλωί in P Petr III. 21 (ε)<sup>5</sup> and P Hib I. 30<sup>26</sup> (B.C. 300-271), in both cases after an hiatus.

## ἐκπληρόω.

For the meaning "make good" in Ac 13<sup>33</sup>, cf. an interesting letter from Petenephiës, apparently a priest, requesting the release of certain persons that they may be able to furnish the supplies of food for the sacred crocodiles, P Tebt I. 57<sup>13</sup> (B.C. 114) τὰς τῶν ἱερῶν ζώων σιταγωγίας ἐκπληρώσαι, cf. *ib.* 48<sup>12</sup> (c. B.C. 113) μεχρὶ τοῦ τὸ προκεῖμενον ἐκπληρώσαι, "until we make up the aforesaid amount," and P Ryl II. 66<sup>8</sup> (late ii/B.C.) ἵνα καὶ αὐτὸς ἀπροφασίστως ἐκπληρῶ τὰ πρόσλοισα, "so that I also may make up the residues in full without excuse for failure" (Edd.). Other examples of the verb are P Par 62<sup>v.4</sup> (ii/B.C.) (cited s.v. ἀναπληρώ), BGU IV. 1053<sup>ii.18</sup> and 1055<sup>45</sup> (both B.C. 13), P Oxy I. 104<sup>18</sup> (A.D. 96) ᾧ χορηγήσει ὁ αὐτὸς υἱὸς Ἀ. κατ' ἔτος ἀργυρίου δρ[α]χμὰς τεσσαράκοντα ὀκτώ ἄχρι οὗ ἐκπληρώσωσι ἀργυρίου δραχμαὶ τριακόσιαι, where the verb is used intransitively, unless it is a mistake for ἐκπληρωθῶσι (see Herwerden *Lex. s.v.*), cf. P Tebt I. 10<sup>7</sup> (B.C. 119) φρόντισον ὥς τὰ τῆς ὑποσχέσεως ἐκπληρωθῆσεται, "take care that the terms of his agreement are fulfilled" (Edd.). From the inscr. we may cite the honorary decree of Epaminondas *Syll* 376<sup>54</sup> (i/A.D.) ἵνα τούτων οὕτως τελεσθέντων καὶ ἡ ἡμετέρα πόλις φαίνεται πᾶσαν τιμὴν καὶ εὐσέβειαν ἐκτεπληρωκυῖα εἰς τὸν τοῦ κυρίου Σεβαστοῦ [Νέρωνος] οἶκον.

## ἐκπλήσσω.

Are we to find this verb in BGU I. 246<sup>7</sup> (ii/iii A.D.) ὅτι σὺ αὐτὰ ἐκπλήξ[ει]ν ὡς ἐργαζομ[έ]νον μου, cf. 10<sup>7</sup>? In the magic P Lond 121<sup>923</sup> (iii/A.D.) (= I. p. 113) for ἐκπλαγήσει the editor proposes (see Index s.v.) ἐκπλαγῆς εἰ. The passive is found in its usual NT sense in the dialect inscr.

*Syll* 802<sup>46</sup> (iii/B.C.) where with reference to the healing of a dumb boy we read—ὁ δὲ πατήρ ἐκπλαγείς πάλιν [ἐκέλετο αὐτὸν εἰπεῖν] ὁ δ' ἔλεγε πάλιν καὶ ἐκ τούτου ὑ(γ)ιῆς ἐγένετο. See also Aristaeas 196 τοῖς ἐγγόνοις παρακελεύομενος μὴ ἐκπλήττεσθαι τῇ δόξῃ μηδὲ τῷ πλούτῳ, “by warning thy descendants not to be dazzled by fame or wealth” (Thackeray).

## ἐκπορευόμαι.

BGU IV. 1078<sup>4</sup> (A.D. 39) οὐ καλῶς δὲ ἐπόησας ἐκπορευομένων πολλῶν φίλων μὴ σημᾶναι μοι. The verb is similarly used of the messengers by whom a letter was carried in P Iand 10<sup>3</sup> (iii/A.D.) ἐπένοσάμεν σοι ταύτην τὴν ἐπιστολὴν διὰ τῶν φυλάκων ἐκπορευομένων. Cf. also P Leid W<sup>viii</sup>. 17 (ii/iii A.D.) ἀνοίγει, ἀνοίγει τὰ δὲ μέρη τοῦ κόσμου, ὅτι ὁ κύριος τῆς οἰκουμένης ἐκπορεύεται. The act. is found in P Par 37<sup>11</sup> (ii/B.C.) ἐκπορεύοντων δὲ τῶν φυλακῶν. See *Anz Subsidia*, p. 286 f.

## ἐκπτύω

occurs in the NT only in Gal 4<sup>14</sup>, where Clemen (*Primitive Christianity*, p. 342) thinks it is to be understood literally, and alludes to spitting as a prophylactic custom observed at the sight of invalids and especially of epileptics: cf. Krenkel *Beiträge zur Aufhellung der Geschichte u. der Briefe des Paulus*, 1890, p. 47 ff. On the other hand for the metaphorical sense usually found in the passage, cf. Plut. *Mor.* p. 328 C ὥσπερ χαλινὸν τὸν λόγον ἐκπτύσαντες. For an exposition of the whole verse with the aid of MGr see de Zwaan in *ZNTW* x. p. 246 ff., where reference is made to a corresponding “shaking out the lap” as a kind of curse in Nehem 5<sup>13</sup>.

## ἐκριζόω.

For this late word cf. *Syll* 890<sup>16</sup> (ii/A.D.) ἀλλὰ ἐκρῖζω-θήσεται πανγενέ[ι]. For the formation of the compound cf. ἐκτοπιζώ (transitive in 2 Macc 8<sup>13</sup>) in P Tor I. 1<sup>il</sup>. 30 (B.C. 117–6) οἱ δ' ἐκτοπίσαντες οὐκ ἀπήντησάν. MGr ἐκρῖζώνω.

## ἐκστασις

is used = “cessio honorum” in CPR I. 20<sup>il</sup>. 9 (A.D. 250) τὰ ἀντιγραφέντα μοι . . . [ἐ]ξ ἀξιώσεώς μου μ[ε]τ' ἐκστάσεως πάντων τῶν ὑπαρχόντων μου: see the editor's note p. 106 and cf. *Chrest.* II. i. p. 287 f. For τέλος ἐκστάσεως i.e. an ἐγκύκλιον or tax on sales, see the editors' introduction to P Tebt II. 350, and cf. BGU III. 914<sup>8</sup> (A.D. 113). The curse of Deut 28<sup>28</sup> is repeated in *Syll* 891<sup>14</sup> (ii/A.D.) τοῦτόν τε θεὸς πατάξει ἀπορίᾳ . . . καὶ παραπληξίᾳ καὶ ἀορασίᾳ καὶ ἐκστάσει διανοίας. A good illustration of the NT usage is afforded by the new Menander fragment, *Menandrea* p. 35<sup>472</sup> βρυχηθὸς ἔνδον, τιλμός, ἐκστασις συχνή, “in the house there followed a bellowing, a tearing of hair, and frequent outbursts of frenzy.” See also Hobart, p. 41.

## ἐκταράσσω.

For this NT ἄπ. εἶρ. (Ac 16<sup>20</sup>) = “graviter turbare” rather than perfective “conturbare” (Vg.), see P Gen I. 1<sup>12</sup> (A.D. 213) as amended (*Add.* p. 35) μηδὲ ἐκταράσσειν τοὺς γεωργούς. The verb is suggested by Mahaffy (*Empire of the*

*Ptolemies*, p. 322) in *OGIS* 90<sup>27</sup> (Rosetta stone—B.C. 196) καὶ τὴν χώραν ἐκταράξ[?]αντας καὶ τὰ ἱερὰ ἀδικήσαντας.

## ἐκτείνω.

In a curious temple-oath of B.C. 110, *Chrest.* I. 110A<sup>21</sup>, provision is made that if one of two contracting parties takes the oath, it shall fall to the other ἐκτείνειν . . . τῷ κοινῷ οἴνου κεράμιον ἃ παραχρήμα, cf. 25. See *Syll* 540<sup>128</sup> (B.C. 175–1) ἐκτείνας τὴν λινὴν κατὰ κεφαλὴν, and somewhat differently *ib.* 802<sup>28</sup> (iii/B.C.): also the inscr. on the wall of a sepulchral chamber *Preisigke* 2134<sup>5</sup> (time of the Antonines) σὺ μὲν τέθνηκας καὶ ἐξέτεινας τὰ σκέλη. For the force of the ἐκ see *s.v.* ἐκτεάννυμι.

## ἐκτελέω.

This word, which in the NT occurs only in Lk 14<sup>29</sup><sup>1</sup>, is well attested, especially with reference to the performance of religious duties, e.g. P Tebt II. 302<sup>30</sup> (A.D. 71–2) ἐκτελοῦντες τὰς τῶν θεῶν λειτουργίας, and *ib.* 293<sup>21</sup> (c. A.D. 187), a report regarding the circumcision of an aspirant to the priesthood, as otherwise he cannot perform the sacred offices—διὰ [τ]ὸ μὴ δύνασθαι τὰς ἱερουργίας ἐκτελεῖν. Other exx. of the verb are P Oxy VIII. 1121<sup>15</sup> (A.D. 295) τὰ καθήκοντα ἐπὶ τῷ θ[ι]νάτῳ ἐξέτελεσα, “I did all that was fitting on the occasion of her death,” *ib.* XII. 1426<sup>15</sup> (A.D. 332) ἐκτελοῦντα τὴν χρεῖαν εἰς τὸ ἐν μηδὲν μεμψθῆναι, “for his performance of the duties to complete satisfaction,” BGU IV. 1021<sup>15</sup> (iii/A.D.) ἐκτελοῦντα πάντα τὰ ἐπιτραπησόμενα αὐτῷ ὑπὸ τοῦ διδασκάλου—of a slave apprenticed to a trade, P Oxy I. 71<sup>1</sup>. 15 (A.D. 303) ἧς ἐξέτελεσα ἐπιμελίας ἀνώννης, “the duty which I have performed as superintendent of the corn-supply” (Edd.), P Cairo Preis 2<sup>8</sup> (A.D. 362) ἐξέτελεσα καὶ τὸ συνῆδες τῶν γάμων, and *Cagnat* IV. 844<sup>9</sup> (= *C.* and *B.* i. p. 182) ἀνδρὸς . . . πάσας ἀρχὰς καὶ λειτουργίας λαμπρῶς καὶ ἐπιφανῶς ἐκτετε[ε]λεκότος. MGr ξετελεύω, “finish completely.”

## ἐκτένεια.

This subst., which is unknown to Attic Greek (cf. Lob. *Phryn.* p. 311), is found in its ethical meaning, as in Ac 26<sup>7</sup> (cf. 2 Macc 14<sup>28</sup> al.), in P Par 63<sup>il</sup>. 12 (B.C. 164) (= P Petr III. p. 18) καλῶς ποιήσεις τὴν πᾶσαν προσενεγκάμενος ἐκτένεια καὶ π[ρο]νοηθεῖς, “you will do well in using every effort and taking every precaution” (Mahaffy): cf. from the inscr. *Priene* 108<sup>382</sup> (after B.C. 129) ἡ τοῦ δήμου πρὸς τοὺς ἐνεργετοῦντας [αὐτὸν] ἐκτένεια δι' αἰῶνος ἐπίσημον ἔχη τὴν χάριν, *IMae* 1032<sup>10</sup> (ii/B.C.) τὰν πᾶσαν ἐκτένεια καὶ κακοπαθῖαν παρεχόμενος, *Syll* 732<sup>28</sup> (i/B.C.) ἡ σύνοδος ἀποδεξαμένη τὴν ἐκτένεια καὶ φιλοτιμίαν αὐτοῦ, and *Cagnat* IV. 984<sup>6</sup> μετὰ πάσης ἐκτενείας καὶ λαμπρότητος.

## ἐκτέννης.

P Par 63<sup>46</sup> (B.C. 164) (= P Petr III. p. 22) ἀλλὰ [με]τὰ πάσης ἀκριβείας, τὴν ἐκτ[ε]νεστάτην [ποι]ήσασθαι πρό-νοια, “but (acting) with the greatest strictness, you should take the most earnest precautions” (Mahaffy). Cf. *Syll* 225<sup>8</sup> (iii/B.C.) ἐκτενείς καὶ προθύμους αὐτοὺς παρέσχοντο πρὸς τὴν τῆς πόλεως φυλακ[ή]ν, *ib.* 722<sup>40</sup> (ii/B.C.) ἃ τὰς πόλεως ἐκτενῆς προαίρεσις, and for the comp. *Cagnat* IV. 293<sup>il</sup>. 38 (c. B.C. 130) ὅπως . . . ἐκτενέστερος γίνηται τῇ προθυμίᾳ. .



## ἐκτενω̄ς.

*Syll* 491<sup>3</sup> (ii/B.C.) ἐκτενω̄ς τε καὶ φιλο[τ]μως θεραπεύων διατετέλεκει: cf. *ib.* 284<sup>14</sup> (ii/B.C.) *e suppl.* συναγωνιζόμενος ἐκτενω̄ς διατελεῖ.

## ἐκτίθημι

is used = "expose" an infant, as in Ac 7<sup>21</sup> (cf. 19 ἐκθετα), in BGU IV. 1104<sup>24</sup> (B.C. 8) τὸ βρέφος ἐκτίεσθαι. The verb is common = "post up" a notice etc., e.g. P Hib I. 29<sup>9</sup> (c. B.C. 265) ὁ δὲ τελώνης το[ύ]το τὸ[ν] γραμματ[ε]ῖον γράψας εἰς λεύκωμα μ[ε]γάλοις γράμμασιν (cf. Gal 6<sup>11</sup>) ἐκτίθε[τ]ω πρὸς τοῦ ἀγοραγ[ο]μ[ε]λου ἐκάστης ἡ[μέ]ρας, "and the tax-farmer shall write this document upon a notice board in large letters and expose it in front of the agoranomus-office every day" (Edd.), P Par 63<sup>65</sup> (B.C. 164) (= P Petr III. p. 24) ὡπως τοῦτο μὲν ἐν τε ταῖς μητροπόλεσιν ἐκ[τ]ίθῃ, "that this be posted up in the chief towns": cf. *ib.* 49<sup>3</sup> (B.C. 164-158) (= Witkowski, <sup>3</sup> p. 69) τοσ[αύ]την ἐμαντοῦ ἐλευθερ[ι]ότη[τ]α [ο]ῦ βασιλείας ἐκτίθει[κ]α πᾶσιν ἀνθρώποις, and with the corresponding subst. (as in Esther 8<sup>14, 17</sup> A) P Petr II. 13 (186)<sup>10</sup> (B.C. 258-3) ἔκθεσ οὖν ἐκθεμα καὶ προκήρυξον, "issue a public notice and have it cried." The subst. is also found in P Flor I. 99<sup>1</sup> (i/ii A.D.) (= *Selections*, p. 71). See also Wilcken *Ostr.* i. p. 527 f. For the metaphorical usage (as in Ac 11<sup>4</sup>) cf. P Hib I. 27<sup>24</sup> (B.C. 301-240) πᾶσαν οὖν τὴν ἀληθείαν ἡμῖν ἐξετίθει, "he expounded to me the whole truth" (Edd.). See also *s.v.* ἐκθετος.

## ἐκτινάσσω.

In BGU III. 827<sup>22</sup> we have ἔπεχε τῇ οἰκίᾳ μου, ἐκτινάσσε τὰ ἔρια καὶ τὰ ἱμά[τ]ια, apparently as part of a "spring cleaning": cf. P Fay 117<sup>21</sup> (A.D. 108) ἐκτινάξον τὸ διειρον εἶνα ἀμέριμνος ἦς. The verb is used of "making an upturn" in connexion with a domiciliary visit to the Serapeum, P Par 35<sup>11</sup> (B.C. 163) τῶν τε φυλακιστῶν ἐκτε[ν]ώς ἐκτιναξάν[τ]ων καὶ μητὲν ἄτοπον π[αρα]λαβόντων: so *ib.* 37<sup>12</sup>. A weaker sense appears in P Lond 1170 *verso*<sup>8</sup> (A.D. 258-9) (= III. p. 193) ἐκτινάσσοντες ἐπὶ μὲν τῷ ἐλαιῶνι, so <sup>11</sup> and cf. Preisigke 4369 b<sup>20</sup><sup>1</sup> (iii/B.C.). For the subst. see P Fay 114<sup>28</sup> (A.D. 100) μὴ δὲν (ἐ. οὖν) ληρήσης τὸν ἐκτιναγμὸν σου, "don't talk nonsense about your threshing" (Edd.). It is used metaphorically in Nahum 2<sup>11</sup> ἐκτιναγμὸς καὶ ἀνατιναγμὸς, καὶ ἐκβραγμὸς καὶ καρδίας θραυσμὸς.

## ἐκτος.

For a ἔκτη παραδείσων, or a tax of  $\frac{1}{2}$  levied upon gardens, see the editors' note to P Tebt II. 343<sup>69</sup> (ii/A.D.), and cf. the introduction to P Oxy VI. 917 (ii/iii A.D.). Also Preisigke 1924<sup>2</sup> (A.D. 73-4) ἔκτου ἔτους Οὔεσπασιανοῦ τοῦ κυρίου.

## ἐκτός

is found in the substantival phrase τὸ ἐκτός, as in Mt 23<sup>28</sup>, in P Tebt II. 316<sup>85</sup> (A.D. 99) οἰκῶ δὲ ἐν τῷ ἐκτός τῇ (ἐ. τῆς) ξυληρᾶ (? ἐ. —ās), "on the outskirts of the wood-market (?)." Cf. P Oxy X. 1258<sup>8</sup> (A.D. 45) where the writer declares that he will appear before the strategus—δντα ἐκ[τ]ὸς ἱεροῦ βω[μ]οῦ κτλ., "unprotected by any temple, altar," etc., *ib.* 1295<sup>11</sup> (ii/iii A.D.) δέο οὖν, μὴ ἀνᾶπειθε αὐτὸν τοῦ ἐκτός μου ἐ[λ]τιναι,

"I therefore beg that you will not persuade him to desert me" (Edd.), and P Amh II. 143<sup>16</sup> (iv/A.D.) μὴ θελήσης οὖν, κύριε, μῖνε (ἐ. μείναι) ἐκτός ἡμῶν αὐριον, "so please, sir, do not stay away from us to-morrow" (Edd.). In the long astronomical papyrus P Par 1<sup>88</sup> (ii/B.C.) we have ἐκτός ἡμέραν μίαν καὶ νύκτα, "except for a single day and night." Ἐκτός is used absolutely in P Tebt II. 380<sup>9</sup> (A.D. 67) οὐλὴ χιρὲ δεξιᾶ ἐκτός(ς): cf. *OGIS* 762<sup>12</sup> (ii/B.C.) ἂ δ[ε] ἂν προστιθῶσιν ἐν ταῖς συνθήκαις, ἐνέστ[ω] ἐν ταῖς συνθήκαις, ἂ δὲ ἂν ἀφέλ[ω]σιν τῶν συνθηκῶν, ἐκτός ἔστω, and *Syll* 567 (ii/A.D.) where the external purifications required in drawing near to a temple are headed—καὶ τὰ ἐκτός. See also Kuhring, p. 50f. For the pleonastic negation ἐκτός εἰ μὴ (as in I Cor 14<sup>5</sup>, 15<sup>2</sup>, I Tim 5<sup>18</sup>) Deissmann (*BS* p. 118) cites an inscription of Mopsuestia in Cilicia, belonging to the Imperial period—ἐκτός εἰ μὴ [ἐ]ὰν Μάγνα μόνη θε[λ]ήσῃ (Waddington *Inscriptions*, iii. 2, No. 1499). See also the Lycian inscr. in *JHS* xxxiv. (1914), p. 31, No. 44<sup>9</sup> ὦν ὁ ἐλέν[ε]ας λήνψετε τὸ τρίτον, ἐκτός εἰ μὴ τινη ἐγὼ ἐν[γ]ραφῶς ἐπιτρέψω. On the form of the word as a derivative of ἐξ, see Moulton *Gr.* ii. § 130.

## ἐκτρέπω.

In P Ryl II. 133<sup>22</sup> (A.D. 33) the mention of the danger of fields being "left unsown"—εἰς ἄσπορον ἐκτραπῆν[α]—shows the verb in a more general sense than in the possible medical reference in Heb 12<sup>13</sup> ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, "be put out of joint" (RV mg.). For the meaning "turn aside," as in I Tim 1<sup>8</sup>, we may compare Epict. i. 6. 42 οἱ δ' ὑπ' ἀγεννείας εἰς μέμψεις καὶ [τὰ] ἐγκλήματα τῷ θεῷ ἐκτρέπομενοι, and for the acc. constr., as in I Tim 6<sup>20</sup>, see Oenoanda col. 29, 7 ἐ. δεῖ τοὺς σοφιστικοὺς λόγους (cited by Nägeli, p. 19), and Musonius p. 26<sup>4</sup> τὰ μὲν ἀληθῶς κακὰ πάσῃ μηχανῇ ἐκτρέπεσθαι.

## ἐκτρέφω.

With the use of this verb in Eph 6<sup>4</sup> we may compare P Ryl II. 178<sup>14</sup> (early i/A.D.), an agreement with a nurse, in which she states—τέθειμαι τὴν ὁμολογίαν καὶ ἐκτρέφωι τὸ δουλικὸν σωμάτιον Θερμοθάριον ἐπὶ τὰ δύο ἔτη, "I have made the agreement and I will nurse the infant slave Ther-moutharion for the two years" (Edd.), and the interesting inscr. from the southern cemetery at Karabunur (Calder, No. 8) in which a son commemorates his mother—τὴν τε [οἰκ]αν κυβερνήσασα ἀνεκλήτως καὶ τὸ παιδίον ἐκτρέψασα. See also *Syll* 326<sup>34</sup> (i/A.D.) τὸν μὲν ἐκτρέψαντα αὐτόν, and *Menandrea* p. 41<sup>577</sup> παιδία ἐκτρέφομεν.

## ἐκτρομος.

For this form, which is read in Heb 12<sup>21</sup> Ν D<sub>2</sub>\*, we may compare the Hadrumetum inscription of iii/A.D., reproduced by Deissmann *BS* p. 273 ff., <sup>25</sup> ff. ὀρκίζω σε τὸν συνείσαν[τ]α πᾶσαν τὴν οἰκουμένην καὶ τὰ ὄρη ἐκτραχηλίζοντα καὶ ἐκβρά[ξ]οντα, τὸν ποιοῦντα ἐκτρομον τὴν [γ]ῆν ἅπασ(αν), "causeth the whole earth to quake." See also the great magical Paris papyrus <sup>3076</sup> (= Deissmann *LAE* p. 254) ὀρκίζω σε, πᾶν πνεῦμα δαιμόνιον, τὸν ἐφορῶντα ἐπὶ γῆς καὶ ποιοῦντα ἐκτρομα τὰ θεμίλια αὐτῆς, and Wunsch *AF* 5<sup>28</sup> ὀρκίζω σε . . . τὸν ποιοῦντα ἐκτρομον τὴν [γ]ῆν ἅπασ(αν): cf. Ps 103 (104)<sup>32</sup>.



## ἔκτρωμα.

This NT ἄπ. εἰρ. (I Cor 15<sup>8</sup>, cf. Numb 12<sup>12</sup>) may be illustrated from the verb in P Goodsp Cairo 15<sup>15</sup> (A.D. 362) where a complaint is made with reference to certain persons—τὴν μὲν Τάσιν βαρέαν οὖσαν ἐκ τῶν πληγῶν αὐτῶν ἐξέτρωσεν (I. —αν) τὸ βρέφος, “to Taesis who was pregnant they occasioned by their violence the miscarriage of her child” (Ed.). Cf. also Apoc. Petr. 11 αὐταὶ δὲ ἦσαν αἱ τὰ βρέφη φθείρουσαι καὶ ἐκτρώσασαι. Ἐκτρωσμός is found Preisigke 345<sup>15, 10</sup>. Hesych.: ἔκτρωμα· παιδίον νεκρὸν ἄωρον. ἐκβολή γυναικός. For the form see Moulton Gr. ii. § 119 (b).

## ἐκφύρω

is by no means so common as we might have expected. In P Par 26<sup>21</sup> (B.C. 163–2) (= *Selections*, p. 15) the Serapeum Twins petition Ptolemy and Cleopatra against those who had maltreated them and “were appropriating the privileges conferred on us by you”—τῶν . . . τὰ ὑφ’ ὑμῶν ἡμῖν χρηματιζόμενα ἐκφερομένων: cf. Michel 1001 ii. 22 (c. B.C. 200) μὴ ἐχέτω δὲ ξουσιαν μηδὲ ἐξενέγκαι τῶν ἐν τῷ μουσειῷ ὄντων μηθέν. In another papyrus in the Paris collection the verb occurs in the passive in connexion with an assault, P Par 14<sup>28</sup> (ii/B.C.) ἀφορήτω δὲ ἀνομία ἐξεγενήσθαι καὶ ἐκπηδήσαντές μοι . . . πληγὰς ἔδωκαν: cf. also P Tebt I. 5<sup>iii</sup> 68 (B.C. 118) ὁμοίως δὲ καὶ τοὺς πλείονας καρπελαῖς (I. καρπελας) ἐξηγενεμένους ἕως τοῦ αὐτοῦ χρόνου τῶν ἐπιτίμων, “likewise (they remit) the penalties incurred by those who have appropriated more (than their due) emoluments up to the same period.” An interesting use is found in a Question to the Oracle, P Fay 138<sup>3</sup> (i/ii A.D.) Κύριοι Διόσκουροι, ἡ κρίνεται αὐτὸν ἀπελθεῖν ἐς πόλιν; τοῦτο ἐξένειγον καὶ συμφωνήσατο πρὸς τὸν ἀδελφόν σου, “O lords Dioscuri, is it fated for him to depart to the city? Bring this to pass, and let him come to an agreement with thy brother” (Edd.): cf. BGU I. 229<sup>3</sup> (ii/iii A.D.) cited s.v. ἀσθένεια. In Syll 152<sup>48</sup> (B.C. 330–25) τὴν βουλὴν προβουλεύσασαν ἐξηγενεῖν εἰς τὴν πρώτην ἐκκλησίαν περὶ Ἡρακλείδου, the meaning is to “produce” or “make public” a προβούλευμα, a “preliminary decree” which became a βούλευμα, when passed by the Ecclesia. The subst. ἐκφόριον is used of “rent in kind” as distinguished from φόρος “rent in money” as in P Tebt II. 377<sup>23</sup> ff. (A.D. 210): see the editors’ note *ad l.c.*, and cf. Modica *Introduzione*, p. 163 f.

## ἐκφεύγω.

P Oxy VI. 898<sup>25</sup> (A.D. 123) ολομένη ἐκ τούτου δύνασθαι ἐκφυγεῖν ἂ διέπραξεν, “thinking by this means to escape the consequences of her misdeeds” (Edd.). In the curious P Ryl I. 28 (iv/A.D.), in which prognostications are drawn from the involuntary quivering of various parts of the body, we have 164 ff. σφυρὸν εὐώνυμον ἔαν ἄλῃται, ἐν κρίσει βαρη[θ]εῖς ἔσται καὶ ἐκφεύξεται, “if the left ankle quiver, he will be burdened with a trial, and will be acquitted” (Ed.): cf. Rom 2<sup>8</sup>. In the iv/A.D. Christian letter, P Heid 6<sup>13</sup> (= *Selections*, p. 126), the writer, citing loosely from Prov 10<sup>18</sup>, has—ἐν γὰρ [πο]λλῇ λαλιᾷ οὐκ ἐκφεύξονται(ν) ἡ(ν) ἀμαρτία. MGr ξεφεύγω.

## ἐκφοβέω.

P Lond 342<sup>9</sup> (A.D. 185) (= II. p. 174) καὶ ἐκφοβηθέντες ἀφανείς ἐγένοντο, Preisigke 4284<sup>10</sup> (A.D. 207) ἐκφοβῶν ἡμᾶς.

## ἐκφύω

survives in MGr ξεφυτρῶνω, “shoot up,” “flourish.” The adj. ἐκφυής is found in Vett. Val. p. 110<sup>15</sup> ἐκφυεῖς τοῖς ὀδοῦσιν ἢ τοῖς ὀφθαλμοῖς ὑπόστραβοι, “with prominent teeth or squinting eyes.”

## ἐκχέω.

With Mt 23<sup>35</sup> cf. Syll 816<sup>5</sup> (ii/B.C.) (= Deissmann *LAE* p. 424) ἐγγέαντας αὐτῆς τὸ ἀνάτιον αἷμα ἀδικῶς. For the subst. see P Tebt I. 86<sup>9</sup> (late ii/B.C.) ἐκχύ(σως) Ἰππωνος βαλα(νέου), P Lond 1177<sup>64</sup> (A.D. 113) (= III. p. 183) ἐκχύσεων, and for a previously unknown adj. see P Oxy IX. 1220<sup>16</sup> (iii/A.D.) πέμψις μοι τοὺς ἐκχυσιαίους ἡλους, “you will send me the nails for emptying (?)” (Ed.). For other compound forms cf. P Ryl II. 154<sup>14</sup> (A.D. 66) λιβὸς διῶρυξ λεγομένη Ἀρχείου δι’ οὗ (I. ἡς) ἀποχεῖται (I. ἀποχεῖται) ὁ κλήρ[ος], “on the west the dyke called that of Archias by which the holding is drained,” and 1<sup>8</sup> διῶρυξ εἰς δν (I. ἡν) εἰσχεῖται[ι] ὁ κλήρ[ος], “the dyke into which the holding drains.”

## ἐκχωρέω

is used absolutely, as in Lk 21<sup>21</sup>, in P Lond 106<sup>16</sup> (B.C. 261 or 223) (= I. p. 61) ἐμοὶ δὲ οὐκ ἐκχωροῦντος. Other exx. of the verb are P Magd 20<sup>7</sup> (B.C. 221) δέομαι . . . ἐπαναγκάσαι αὐτοὺς ἐκχωρῆσαι τῆς οἰκίας, P Amh II. 30<sup>48</sup> (ii/B.C.) παρηγγεῖλαμεν τῇ Θεμβῶτος ἐκχωρεῖν ἐκ τῆς οἰκίας, and P Tebt II. 310<sup>3</sup> (A.D. 186) ὁμολοκῶ ἐκχωρήσῃ (I. ὁμολογῶ ἐκχωρήσῃ) τῷ πληθὶ τῶν ἱερέων ὥσα (I. ὅσα) ἐχω ἔτη τῆς μῆδος ἡμῶν ἀρούρης ἱερευτικῆς, “I acknowledge that I have surrendered to the corporation of priests for my term of years the 1½ arourae of temple land” (Edd.). The verb is used transitively in BGU I. 96<sup>13</sup> (2nd half iii/A.D.) ἐκκεχωρηκεῖν αὐτοὺς αὐτὸν τῷ Μάρωνι κυριευτικῶς. Cf. MGr ξεχωρίζω “separate,” “pick out.”

## ἐκνύχω.

To Hobart’s (p. 37) medical instances of this rare verb, which is confined in the NT to Lk (Ac 5<sup>8, 10</sup>, 12<sup>23</sup>), we may now add Herodas iv. 29 οὐκ ἐρεῖς αὐτήν, | ἦν μὴ λάβῃ τὸ μῆλον, ἐκ τάχα ψύξει, where the tmesis gives a gasping effect that suits the sense admirably. MGr ξεψύχω.

## ἐκών.

In a deed of gift BGU III. 993<sup>10</sup> (B.C. 127) the signatories are introduced by ἐκόντες συνεγράψαντο. From the inscr. we may cite Syll 810<sup>4</sup> εἰ δὲ τι ἐκὼν ἐξαμαρτήσῃ, οὐκ ἐμὸν ἐπαράσ[σθαι], δικῇ δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ως]: cf. Rom 12<sup>19</sup>. In OGTS 139<sup>10</sup> (ii/B.C.) the priests of Isis complain that they are obliged παρουσίας αὐτοῖς ποιεῖσθαι οὐχ ἐκόντας, evidently with reference to the preparations which the παρουσίαι or “visits” of high officials entailed.

## ἐλαία.

In the magical spell for casting out demons, P Par 574<sup>1239</sup> (iii/A.D.) (= *Selections*, p. 113), the instruction is given—βάλε ἔμπροσθεν αὐτοῦ κλώνας ἐλαίας, “place before him (i.e. the possessed one) branches of the olive-tree.” See also CP Herm I. 281<sup>4</sup> ἐλαία[ι] ἐσκορπισμέναι ζωφουτώσαι ζ. The word refers to the fruit, as in Jas 3<sup>12</sup>, in P Hib I. 49<sup>8</sup> (c. B.C. 257) ὅπως ἂν ἐμβάληται τὰς ἐλαίας εἰς βίκους, P Fay 130<sup>16</sup> (iii/A.D.) κεράμιν ἐλεών (ἡ ἐλαιών), P Oxy XII. 1494<sup>16</sup> (early iv/A.D.) ἀγοράσω ἐλεάς κνίδια παλιά, “I will buy some old jars of olives” (Edd.), where the sense is collective as in the next exx. For contracted forms from a nom. ἐλάα, see P Ryl II. 97<sup>7</sup> (A.D. 139) τὸν δὲ κατασπασμὸν τῆς ἐλᾶς ποιησόμεθα, “we will perform the gathering of the olives,” *ib.* 130<sup>11</sup> (A.D. 31) ἐτρήγησαν ἐκ τῶν καρπῶν ρύκ ὀλίγην ἐλάν, “they gathered of the fruits a quantity of olives,” and *ib.* 231<sup>4</sup> (A.D. 40) τὴν ἐλάν. In PSI IV. 438<sup>8</sup> (iii/B.C.) νυνὲ δ' ἐλαία γέγονεν τῇ κς, ἐλαία seems = “gathering of olives.” The adj. ἐλαῖνος is found e.g. in P Ryl II. 138<sup>11</sup> (A.D. 34) φυτὰ ἐλαῖνα διακώσια, and ἐλαϊκός e.g. in P Fay 91<sup>18</sup> (A.D. 99) ἐλαϊκοὺς καρπούς. MGr ἐλιά.

## ἐλαιον.

For ἐ. = “olive-oil,” it is sufficient to cite P Par 43<sup>4</sup> (B.C. 154) καλὸς ποιήσεις ἀποστείλαί μοι ἡμίχον ἐλαιον, P Oxy I. 91<sup>14</sup> (receipt of wages for nursing—A.D. 187) ὑπὲρ τροφείων καὶ ἐλαιον καὶ ἱματισμοῦ, P Grenf II. 77<sup>8</sup> (iii/iv A.D.) (= *Selections*, p. 122) where arrangements are made that a man conveying a dead body should be entertained ἐν ψωμίῳ καὶ [οἰ]γαρίῳ καὶ ἐλαίῳ, and the Christian letter P Heid 62<sup>1</sup> (iv/A.D.) (= *Selections*, p. 127) καταξίωσον δέξασθαι τὸ μικρὸν ἐλέου διὰ τοῦ ἀδελφοῦ ἡμῶν Μαγαρίου. The word is used = “olive-tree” in P Petr I. 29<sup>7</sup> (iii/B.C.) τὸ δὲ ἐλαιον δέδεκεν χούς s. For ἐλαιοκάπηλος, see PSI IV. 372<sup>5</sup> (B.C. 250–49), and for ἐλαιουργεῖον, *ib.* 438<sup>6</sup> (iii/B.C.).

## ἐλαιών.

Deissmann (*BS* p. 208 ff.) has sufficiently demonstrated against Blass (*Gr.* pp. 32, 64, 85) the reality of this word: see also *Proleg.* pp. 49, 69, 235, and add from the recently published P Ryl II. 130<sup>9</sup> (A.D. 31) εἰς τὸν ὑπάρχοντά μοι . . . ἐλαιῶνα, 138<sup>9</sup> (A.D. 34) εἰς τὰ νεφύτα τῶν ἐλαιῶνων, “into the young plantations in the olive-yards” (Edd.), 152<sup>11</sup> (A.D. 42) ἐν ἐλαιῶνι Θερμοθαρίου, also P Lond 214<sup>10</sup> (A.D. 270–5) (= II. p. 161, *Chrest.* I. p. 209) εἰς ἀμπελικὸν χωρίον καλούμενον Ἐλαιῶνα. The formation is a favourite one, as φοινικῶν, “palmgrove” (P Amh II. 31<sup>3 al.</sup>—B.C. 112, P Gen I. 38<sup>5</sup>—A.D. 207–8), καμηλῶν, “camel-shed” (P Oxy III. 507<sup>26</sup>—A.D. 169, 533<sup>22</sup>—ii/iii A.D.). The specializing of the —ών suffix (“place of . . .”), as in ἀνδρῶν, γυναικῶν, κοιτῶν, etc.) for *groves* is found in σαφῶν, ἀμπελῶν, φηγῶν, πιτυῶν, μηλῶν, κυπαρισσῶν, συκῶν, Ἐλικῶν (“willow mountain”)—the last a specially good parallel for Ἐλαιῶν, if the etymology is sound. Cf. Brugmann *Kurze Vergl. Gramm.* § 414, and Moulton *Gr.* ii. § 61 (δ).

PART III.

## ἐλάσσων.

In P Petr III. 32(f)<sup>10</sup> a complaint is brought against a tax-collector that he makes agreements “at too low a rate” with certain persons who are liable to the police tax—ἐξ ἐλάττ[ονο]ς συνχωρήσεις ποιείται: cf. P Par 63<sup>28</sup> (B.C. 165) (= P Petr III. p. 20) ἕκαστον αὐτῶν γεω[ργ]ήσιν ἐπὶ τὸ ἐλασσον, “that each man is personally liable for field labour on the smaller assessment” (Mahaffy), *ib.* 180 (= *ib.* p. 28) τοῖς δυναμένοις οὐκ ἐλασσον τούτου μεριστέον, “not less than this (assessment) is to be allotted to those who are capable” (*id.*), and P Oxy II. 237<sup>viii. 11</sup> (A.D. 186) ἐπ' ἐλλάττονι συμβήσεσθαι, “to accept less than the full amount” (Edd.). So P Giss I. 61<sup>18</sup> (A.D. 119) ἀξιούμε[ν] . . . τὴν ἐξτάσιν ποιήσασθαι πρὸς τὸ μηδὲν ἐλασσον τῷ φύσ[κω] ἐπακολουθήσαι, with which the editor contrasts P Oxy II. 279<sup>3</sup> (A.D. 44–5) πλείον περιποιήσαι τοῖς δη[μοσ]ίοις. For a direct antithesis with πλείων, see PSI III. 187<sup>10</sup> (iv/A.D.) μισθώσασθ[αι] . . . [ἀρ]ούρας δέκα ἢ ὅσας ἐὰν ὦσ[ι] ἐπὶ τὸ πλείον ἢ ἐλασσον, and for a similar antithesis with μέλιον see P Ryl II. 77<sup>8</sup> (A.D. 192) Ὁ. εἰπ(εν) ἀναδεξάμενος τὴν μέλιον ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττον ἀποφεύγειν, “O. said:—‘A person who has offered to undertake the greater office ought not to shun the lesser’” (Edd.). For the corresponding subst. cf. e.g. P Tebt I. 97<sup>1</sup> (B.C. 118) where an account of payments in kind is headed—list of payments εἰς τὴν μ[έ]λιον τοῦ αὐτοῦ (ἐτους) εἰς τὸ ἐλάσσωμα, “on account of leases of the said year to meet the deficiency,” and BGU IV. 1060<sup>28</sup> (time of Augustus) ἀξιούμεν ἐν μηδενὶ ἐλαττώματι ἡμᾶς πρόνοια γενέσθαι. On the interchange of -σσ- and -ττ- see Mayer *Gr.* p. 223, and Moulton *Gr.* ii. § 43.

## ἐλαττονέω.

Grimm's statement that this NT ἀπ. εἰρ. (2 Cor 8<sup>16</sup> from LXX Exod 16<sup>18</sup>) is “not found in prof. auth.” requires correction, in view not only of Aristot. *de plant.* 2, 3 p. 825<sup>a</sup>, 23 (as Thayer), but of P Magd 26<sup>12</sup> (B.C. 217) ἐπαναγκάσαι αὐτὸν ἀποδοῦναι . . . τὸ διάφορον τῶν ἐλαττονούντων ἰδ κεραμίων, cf. <sup>9</sup>, and the illiterate BGU IV. 1195<sup>18</sup> (c. B.C. 10) ἐλαττωνί, apparently = ἐλαττονέι.

## ἐλαττώω.

For this, the more ordinary equivalent of the foregoing verb, we may cite P Tebt I. 19<sup>11</sup> (B.C. 114) σὺ δὲ ὁρθῶς ποιήσεις τὸ προσάγγελμα μὴ ἐλαττώσας παρὰ τὸ πρῶτον, “you will be right in not diminishing the report compared with the first one” (Edd.), *ib.* II. 382<sup>13</sup> (B.C. 30—A.D. 1) ἐμ μηδενὶ ἐλαττουμένου τοῦ Ἀκουσιλάου ἐν ᾗ ἔχει μ[ο]ν μίσθωσιν, “Acusilaus shall incur no loss in the lease which he holds of me” (Edd.), P Lond 897<sup>1</sup> (A.D. 84) (= III. p. 206) λαογραφίας τότε γὰρ ἐλασσωθεῖς ὑπὸ τοῦ προϊόντος κωμογραμμάτως, and P Hamb I. 81<sup>2</sup> (A.D. 136) μὴ ἐλαττουμένων ἡμῶν ὑπὲρ ὧν ὀφείλεται λοιπῶν φόρων τοῦ αὐτοῦ ἰδ (ἐτους), “ohne dass wir beeinträchtigt werden in Bezug auf die übrigen Abgaben desselben Jahres, die Ihr uns noch schuldet” (Ed., who refers to Gradenwitz *Einführung* i. p. 31).

## ελαύνω

is found in the illiterate P Fay 111<sup>10</sup> (A.D. 95–6) λέγον (ἡ—ων) ὅτι (ἡ. ὅτι) σὺ εἰρηχας πεζῶι [τὰ χ]υρίδια ἐλάσαι,



"saying that you had told him to drive the pigs on foot." For ships "driven" by the wind, as Jas 3<sup>4</sup>, cf. *Preisigke* 997 (iv/A.D.) ἦκω εἰς τὸν τόπον ἀπὸ Συνέτης καταπλέων ὑπὸ χειμῶνος ἐλασθείς, where note the late form of the aor. pass. The verb is used in connexion with horses in Wünsch *AF* 4<sup>60</sup> (iii/A.D.) οἱ ἵπποι οὗς μέλλουσιν ἐλαύνειν.

## ἐλαφρός

occurs literally in P Giss I. 47<sup>7</sup> (time of Hadrian) ὁ μὲν γὰρ θῶραξ . . . τὸ μείζον ἐλαφρότατος ὡς μὴ κάμνειν τὸν φοροῦντα αὐτὸν [ἡ]γοράσθη κτλ., and *Preisigke* 315 (a sepulchral inscr.) ἐλαφρά αὐτοῦ γῆ γένοιτο, "sit tibi terra levis." For the verb ἐλαφρίζω see *Syll* 330<sup>28</sup> (Roman age) ἵνα μὴ δῶ ἅ ἀμέτερα πόλις, ἀλλὰ ἐλαφρισθῇ, and for ἐλαφρύνω the Christian P Gen I. 14<sup>22</sup> (Byz.) ἐλαφρυνθῆναι τῶν χρεῶν. See also *Cagnat* IV. 292<sup>3</sup> (Pergamon—B.C. 130) περὶ ἐλαφροκίας, "as regards lowering of interest." The adj. ἐλαφρός (—ύς) survives in MGr beside ἀλαφρός.

## ἐλάχιστος.

For this form as a true superlative, as in 1 Cor 15<sup>9</sup> (cf. *Proleg.* p. 79), we may cite P Tebt I. 24<sup>67</sup> (B.C. 117) ἐπὶ τὸ ἐλάχιστον, "at least": the document is official, though written in very bad Greek. It survives even as late as viii/A.D. in P Lond 77<sup>32</sup> (= I. p. 233) ἀπὸ μικροῦ εἶδους ἕως ἐλαχίστου. The phrase ἐν ἐλαχίστῳ, as in Lk 16<sup>10</sup>, cf. Josh 6<sup>26</sup>, occurs in P Catt<sup>v</sup>. 23 (ii/A.D.) (= *Chrest.* II. p. 422), and the plur. in P Hib I. 27<sup>35</sup> (B.C. 301–240) ὡς οὖν ἡδυνάμην ἀκριβέστατα ἐν ἐλαχίστοις συναγαγεῖν. With reference to persons, as Mt 5<sup>19</sup>, see *Syll* 418<sup>58</sup> (A.D. 238) καὶ γὰρ ὡς ἀληθῶς ἀπὸ πολλῶν οἰκοδεσποτῶν εἰς ἐλαχίστους κατελήλυθαμεν.

## ἐλαχιστότερος.

With this form (Eph 3<sup>8</sup>) we may compare the double superlative *μεγιστότατος* in the horoscope P Lond 130<sup>49</sup> (i/ii A.D.) (= I. p. 134) ὅθεν ὁ μὲν *μεγιστότατος* ἥλιος καὶ τῶν ὄλων *δυνάστης*. See further *Proleg.* p. 236.

## Ἐλεάζαρ.

For this proper name cf. BGU III. 715<sup>1,8</sup> (as amended—A.D. 101–2) Ἐλεά[ζαρος] Πτ[ολεμ]αίου, and the sepulchral inscr. *Preisigke* 719 (i/A.D.) Ἐλεάζαρε ἄνωρε χρηστὲ πασιφιλε: see also *ib.* 1163 (B.C. 28) Ἐλεάζαρος χρηστός κτλ.

## ἐλεάω.

See *s.v.* ἐλέω.

## ἐλέγχος

occurs = "proof," "evidence," as in Heb 11<sup>1</sup>, in P Oxy II. 237<sup>viii, 17</sup> (A.D. 186) τότε εἰς ἡμετέραν τῆς κατηγορίας ἐλέγχους, τὸν μείζονα ἀγῶνα ἐ[ἰ]σελεύσεται, "then if he has confidence in the proofs of his accusation, he shall enter upon the more serious law-suit" (Edd.), P Strass I. 41<sup>6</sup> (A.D. 250) "I don't require papers for this case," ὁ γὰρ ἐλέγχος δεικνύσει . . . [ἐ]κ τε μαρτύρων καὶ τῶν πεπραγμένων αὐτῶν ὑπὸ τῆς ἀντιδικίας. In BGU IV. 1138<sup>12</sup> (B.C. 19–18) (= *Chrest.* II. p. 123) the meaning is rather "conviction," as in the received text of 2 Tim 3<sup>16</sup>, ἐφάνη τῷ Κασίῳ ὄντι ἐνταῦθα, τὸν τῆ(ς) Σάβιως δεσμοφύλακα(α)

Χαιρήμονα καλέσαι, καὶ ἐλεγχθ(ένον) αὐτοῦ(ν) πρὸς ἐλεγχ(ον) τοῦ Ἰσχυρίω(νος), ὃ ἡδίκησεν, ἐμαρτύρησεν) ὁ δεσμοφύλαξ Χαιρήμων(ν) περὶ τοῦ(ν) παραδεδοσθαι αὐτῷ τὸν Παπία[ν κτλ.]. See also *Kaibel* 814 Ἐρμῆς δίκαιός εἰμι καὶ με Σ[ώ]στρατος | ἔσσης ἐλεγχον τῶν δικαίων καὶ ἀδίκων.

## ἐλέγγω.

For the meaning "convict," i.e. bring to light the true character of a man and his conduct, as in the Fourth Gospel (3<sup>20</sup>, 8<sup>16</sup>, 16<sup>8</sup>), see the citation from BGU IV. 1138 *s.v.* ἐλέγχος, and cf. P Amh II. 33<sup>34</sup> (c. B.C. 157) εἰς δὲ τις τῶν καταβλαπτόντων τὰς προσόδους ἐλεγχθῇ συνηγορήσας περὶ πράγματός τινος, αὐτὸν τε πρὸς ἡμᾶς μετὰ φυλακῆς ἐπιστείλατε, "if any of these who are injuring the revenues is in the future convicted of having acted as advocate in any case, send him to us under arrest" (Edd.), P Strass I. 41<sup>31</sup> (A.D. 250) οὔτινες δύνανται ἐκείνους ἐλέγξαι. In a Lycian inscr. *JHS* xxxiv. p. 14, No. 18<sup>20</sup> we find ὁ ἐλέγξας = "the prosecutor." For the milder sense "expose," "set forth," which best suits this word in 1 Cor 14<sup>24</sup>, Eph 5<sup>11</sup> (where see Robinson's note), cf. such a passage from the vernacular as P Hib I. 55<sup>3</sup> (B.C. 250) παραγενοῦ εἰς Τалаῶν ἡδὴ ἄγων καὶ τὸν ποιμένα τὸν ἐλέγξοντα περὶ ὧν μοι εἶπας, "come to Talao at once, and bring with you the shepherd in order that he may give evidence in the matter about which you told me" (Edd.): see also P Oxy II. 237<sup>viii, 40</sup> (A.D. 186) ἵν' εἴ τις γένοιτο ζήτησις εἰς ὕστερον περὶ τῶν μὴ δεόντως ἀπογραψάμενων ἐξ ἐκείνων ἐλεγχθῶσι, "may supply the proofs." In *ib.* vii. 38 we have καὶ ἐκέλευ[σεν] δι' [ἐ]ρ[μ]ηνέως αὐτὴν ἐνεχθῆναι, τί βούλεται, where the editors understand ἐνεχθῆναι as a corruption of ἐλεγχθῆναι and translate "and he ordered that she should be asked through an interpreter what was her choice": cf. P Tebt II. 297<sup>17</sup> (c. A.D. 123) ἔγραψας τῷ στρατηγῷ ἐλ[έ]γξαι[ν]τα δηλώσαι σοι, "you wrote to the strategus to make an inquiry, and state the facts to you" (Edd.).

## ἐλεεινός.

See the late P Oxy I. 130<sup>8</sup> (vi/A.D.) π(αρά) Ἀνοῦπ ἐλεεινοῦ ὑμετέρου δούλου: cf. 7 and *ib.* 131<sup>2</sup> (vi/vii A.D.). The form ἐλεεινός read by WH in Rev 3<sup>17</sup> (see *Notes*, p. 152) is explained by Blass-Debrunner (p. 20) as ἐλεεινός = ἐλεεινός.

## ἐλεέω (—άω)

is found in the interesting but obscure letter written to a man in money difficulties BGU IV. 1079<sup>23</sup> (A.D. 41) (= *Selections*, p. 40) ἐρώτα αὐτὸν καθ' ἡμέραν τάχα δύναται σε ἐλεῆσαι, "ask him daily: perhaps he can have pity on you": cf. P Fay 106<sup>16</sup> (c. A.D. 140) ἐξησθήνησα[ . . . ] κύριε, ὅθεν ἀξίω σαί τὸν σω[τῆρα] ἐλεῆσαι με, "I became very weak, my lord; wherefore I entreat you my preserver to have pity on me," P Oxy VI. 904<sup>2</sup> (v/A.D.) (cited *s.v.* γηράσκω), and from the inscr. *Syll* 418<sup>88</sup> (A.D. 238) ἵνα ἐλεθθέντες διὰ τὴν θείαν σου πρόνοιαν κτλ. For a Christian use, see the prayer P Oxy III. 407<sup>3</sup> (iii/iv A.D.) βοήθησόν μοι ἐλέησόν με ἐξάλυσόν μοι τὰς ἁμαρτίας. For a suggestion that "Kyrie eleison was a common Jewish prayer formula, which was adopted by Christians," see *JTS* xvi. p. 548 f. Sharp (*Epict.* p. 4) cites in illustration of Mt 20<sup>30</sup> f. Epict. ii. 7. 12 τὸν θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ κύριε,



ἐλέησον· ἐπίτρεψόν μοι ἐξελθεῖν—a passage dealing with divination. In MGr the verb is used with the acc. = “give alms to.”

WH read forms derived from ἐλεάω in Rom 9<sup>16</sup>, Jude 22<sup>f</sup>. For other exx. of the mixing of —άω and —έω in the NT cf. Blass-Debrunner *Gr.* p. 50, and on the similar tendency in “vulgar” writers and in MGr see Maidhof *Begriffsbestimmung*, p. 361<sup>f</sup>.

### ἐλεημοσύνη.

In the Christian P Gen I. 51<sup>26</sup> the writer, after petitioning a certain Amminaeus to use his influence in preventing a widow's only son from being taken on military service, continues—καὶ ὁ θ(εὸς) ἀποδίδι (/. ἀποδίδοι) σ[ο]ι πρὸς τὴν ἐ[λ]ημωσύνην σου. McNeile's statement (*ad* Mt 6<sup>3</sup>) that the word is not used specifically for “almsgiving” earlier than B. Sira will require modification if the early date ascribed to Tobit, in which the word is very frequent, is accepted (cf. *Oxford Apocrypha* i. p. 183 ff.). The word survives in this sense in MGr.

### ἐλεήμων.

P Leid W<sup>vii.27</sup> (ii/iii A.D.) ἐλεήμων ἐν ὥραις βίαιος (/. —αις). In the NT the adj. is confined to Mt 5<sup>7</sup>, Heb 2<sup>17</sup>: in the LXX it is frequent of God, but of men only in Ps 111 (112)<sup>4</sup> and *ter* in Prov.

### ἐλεος.

The masc. form of this word, which in the NT is wholly rejected by WH, and in the LXX is comparatively rare (e.g. Ps 83 (84)<sup>12</sup>: see further Thackeray *Gr.* i. p. 158) is found in *Syll* 376<sup>21</sup> καὶ νῦν δὲ οὐ δι' ἐλεον ὑμᾶς, ἀλλὰ δι' εὐνοίαν εὐεργετῶ, Nero's address to the Greeks at Corinth: the Emperor's composition master took care that he atticized properly in this great oration. For the word see also P Magd 18<sup>6</sup> (a petition—B.C. 221) ἵνα ὦ, βασιλεῦ, διὰ σοῦ τοῦ δικαίου καὶ ἐλεου τετευχῶς εἰς τὸ [λοι]πὸν τοῦ βίου. The subst. remains neuter in MGr, cf. Hatzidakis *Gr.* p. 357, and see further Moulton *Gr.* ii. § 54.

### ἐλευθερία.

The historical background which lends so much significance to the Pauline descriptions of the ἐλευθερία which his people enjoy in Christ, has been vividly presented by Deissmann *LAE* p. 324 ff. Here, in illustration of the phrase ἐπ' ἐλευθερίᾳ in Gal 5<sup>13</sup>, it must be enough to recall the interesting Delphi inscription of B.C. 200–199, *Syll* 845<sup>41</sup>. ἐπρίατο ὁ Ἀπόλλων ὁ Πύθιος παρὰ Σωσιβίου Ἀμφισσέως ἐπ' ἐλευθερίᾳ σώμ[α] γυναικείον, αἰ δνομα Νίκαια, τὸ γένος Ῥωμαίαν, τιμᾶς (cf. 1 Cor 6<sup>20</sup>, 7<sup>23</sup>) ἀργυρίου μνᾶν τριῶν καὶ ἡμμναίου . . . τὰν δὲ ὧν ἐπίστευσε Νίκαια τῷ Ἀπόλλωνι ἐπ' ἐλευθερίᾳ, “the Pythian Apollo bought from Sosibius of Amphissa, for freedom, a female slave, whose name is Nicaea, by race a Roman, with a price of three minae and a half of silver. . . . The purchase, however, Nicaea hath committed unto Apollo, for freedom.” The same phrase is found in BGU IV. 1141<sup>24</sup> (B.C. 14) ὡς δούλος ἐπ' ἐλευθερίᾳ θέλει ἀρῆσαι, οὔτω καὶ γὰρ τὴν φιλίαν σου θέλων ἀμπεπτ[ον] ἑματὸν ἐτήρησα.

### ἐλεύθερος.

For the spiritual significance of this term in the Pauline writings cf. the preceding article, and what is said *s.v.* ἀπελευθερος. In the oldest Greek marriage contract we possess, P Eleph I (B.C. 311–0) (= *Selections*, p. 1 ff.), the contracting parties are described as ἐλεύθερος ἐλευθέρα, and in the curious law-suit, P Oxy I. 371<sup>18</sup> (A.D. 49) (= *Selections*, p. 50), which recalls in various particulars the Judgment of Solomon, the nurse, who is charged with carrying off a foundling, defends herself on the ground that she did so ὀν[ό]ματι ἐλευθέρου, “in virtue of its being freeborn.” Other exx. of the adj. are P Ryl II. 117<sup>26</sup> (A.D. 269) πρὸς τὸ ἔχειν με τῶ ἐμᾷ ἐλευθερον, “so that I may keep my property in freedom,” and P Oxy IX. 1186<sup>4</sup> (iv/A.D.), the edict of a Preses in which it is declared that for slaves punishment by scourging (διὰ τῶν ἱμάντων) is lamentable (ἀνιάρων), but “for free men to be submitted to such an outrage is contrary to the laws and an injustice”—ἐλευθέρους δὲ ἄνδρας τοιαύτην ὕβρειν ὑπομένειν οὔτε τοῖς [νόμοις] ἀκόλ[ου]θον ἀδικεῖαν τε [ἐ]χον ἐστίν.

For the adverb see P Tebt II. 284<sup>7</sup> (i/B.C.) where the writer informs his sister that in obedience to an oracular response from the god Soknebtunis—καταβήσομαι ἐλευθέρως, “I will go with boldness” (Edd.).

### ἐλευθερώω.

For this verb, which is found “in innumerable documents of manumission,” see again Deissmann as cited *s.v.* ἐλευθερία. Cf. from the papyri P Oxy III. 494<sup>18</sup> (A.D. 156) ἐλευθερουμένων δούλων σωμάτων with reference to certain slaves whom the testator had set free κατ' εὐνοίαν καὶ φιλοστοργίαν, “in consequence of their goodwill and affection.” The verb appears to be always punctiliar in the NT: see *Proleg.* p. 149. For subst. ἐλευθέρωσις see BGU II. 388<sup>116</sup> (ii/iii A.D.) ἐπηνέχθ[η]σαν ταβέλλαι δύο ἐλευθερώσεων τοῦ αὐτοῦ ὀνόματος διαφόροις χρόνοις (note dat. of point of time, as in Mk 6<sup>21</sup> τοῖς γενεσίους). MGr (ἐ)λευτερώνω.

### ἐλεφάντινος.

The adj. (Rev 18<sup>12</sup>) is found *quater* in *Syll* 586 (iv/B.C.). For the subst. = “elephant,” see *Preisigke* 174 (iii/B.C.) ἀποσταλὲς ἐπὶ τὴν θήραν τῶν ἐλεφάντων, and = “ivory” *Syll* 588<sup>165, 170</sup> (c. B.C. 180).

### ἐλίσσω.

In the directions for a love-philtre, P Lond 121<sup>463</sup> (iii/A.D.) (= I. p. 99) we have ἐλίσσον κ(αί) β[ά]λε εἰς θάλασσαν: cf. further the magic papyri *ib.* 122<sup>67</sup> (iv/A.D.) (= I. p. 118) ἐλλίξας τὸ ὑπόλοιπον τοῦ ῥάκου περὶ τὸν τράχηλόν σου, and *ib.* 46<sup>405</sup> (iv/A.D.) (= I. p. 78) αἰθέριον δρόμον (v) εἰλίσσω. The compound συνέλίσσω is found P Oxy I. 113<sup>4</sup> (ii/A.D.) συνήλλιξα ἐκείνη τῇ ἐπιστολῇ δειγμα λευκῶνα, “I enclosed in the former packet a pattern of white-violet colour” (Edd.), P Giss I. 25<sup>7</sup> συγγήλιξα οὖν τὴν ἐπιστολήν Ἀπολλωτάτος τῇ Ἐρμόφίλῳ. The subst. ἐλιγμα is read by WH in Jn 19<sup>39</sup>, following N\*B.

### ἔλκος.

*Syll* 802<sup>114</sup> (iii/B.C.) ὑπό του ἀγρίου ἔλκος δεινῶς διακέμ[εν]ος, 803<sup>38</sup> (iii/B.C.) ἀνὴρ ἐντ[ὸς] τὰς κοιλίας ἔλκος ἔχων. For ἔλκωσις, “ulceration,” see Vett. Val. pp. 3<sup>4</sup>, 236<sup>6</sup>.

## ἐλκύνω.

P Petr III. 46 (1)<sup>22</sup> οἱ ἐξειληφότες ἐλκύσαι π[λίνθου] <sup>β</sup>Μ ὥστε εἰς τὴν συντελούμενὴν ἐν Πτολεμαίδι βασιλ[ικῇ] κατάλυσιν, "who have contracted to draw 20,000 bricks to the Royal quarters which are being completed at Ptolemais" (Edd.), P Oxy I. 121<sup>30</sup> (iii/A.D.) τοὺς κλάδους ἐνικον (ἰ. ἐνεγκον) εἰς τὴν ὁδὸν πάντα εἷνα δῆσῃ τρία τρία κὲ ἐλκύσῃ, "carry all the branches into the road and have them tied together by threes and dragged along" (Edd.): cf. BGU III. 822<sup>5</sup> (iii/A.D.) μὴ μελίσσάτω σοι περὶ τῶν σιτικῶν· εὗρον γεοργόν, τίς αὐτὰ ἐλκύσῃ, ἀλλὰ τὰ σπέρματα τίς διδοί; With Jas 2<sup>6</sup> cf. P Tor I. 1<sup>vi.11</sup> (B.C. 117) ἐλκυσθέντων ἀπάντων εἰς τὸ κριτήριον. A metaphorical usage is found in P Hib I. 83<sup>9</sup> (c. B.C. 258-7) καὶ τοῦτο μὴ ἐλκύσῃς, "and do not let this be delayed" (Edd.): see also PSI IV. 333<sup>2</sup> (B.C. 257-6) ἐλκ[υ]σθῆναι σε ἐν ἀρρωστίαι.

## ἐλκω.

For the literal sense "draw," cf. PSI IV. 365<sup>11</sup> (B.C. 251-0) τῶν τὴν ὁπτήν πλίνθον ἐλκόντων, *OGIS* 483<sup>82</sup> (ii/B.C.) ἐάν τινες ἐν ταῖς ὁδοῖς χοῦν ὀρύσσωσιν . . . ἢ πλίνθους ἐλκωσιν. In P Magd I 1<sup>6</sup> (B.C. 221) it is used of "towing" a ship—μόγεις ἐλκοντες τὸ πλοῖον ἡγάγομεν ἐπὶ τὸν ὄρμον τοῦ Ἀρσινότου, and in P Tebt II. 383<sup>33</sup> (A.D. 46) of an exit "leading" to the north and east—δ[ι]ὰ τῆς ἐλκο[ύσης] εἰς τὸν βορρᾶ (ἰ. βορρᾶν) καὶ ἀπηλιώτ[η]ν ἐξόδου: cf. P Oxy II. 259<sup>28</sup> (A.D. 23). See also for meaning "compel," "impress," P Tebt I. 517<sup>9</sup> (B.C. 118) προστετάχασι δὲ μηδὲ τοὺς στρα[τηγούς] καὶ τοὺς ἄλλους τοὺς πρὸς ταῖς πραγματείαις ἔλκειν τινὰς τῶν κατοικούντων ἐν τῇ χώρᾳ εἰς λατοურγίας ἰδίας, "and they have decreed that the strategi and the other officials may not compel any of the inhabitants of the country to work for their private service" (Edd.), P Par 63<sup>208</sup> (B.C. 164) (= P Petr III. p. 36) ὑπὲρ ὧν δεῖ ἔλκεσθαι εἰς τὴν γεωργίαν, "concerning the persons who should be impressed for labour in the fields" (Edd.). The exact force to be assigned to the verb in the second of the New Oxyrhynchus Logia, P Oxy IV. 654<sup>10</sup> τίνες] οἱ ἐλκοντες ἡμᾶς [εἰς τὴν βασιλείαν εἰ] ἢ βασιλεία ἐν οὐρά[νῳ] ἐστίν; is disputed: see Deissmann *LAE*, p. 437 ff., and Evelyn-White *JTS* xvi. p. 246 ff.

## Ἑλλάς.

A Delphic inscr., *Syll* 383 (A.D. 125-9), is inscribed to Hadrian σωτήρι, ῥυσσάμενῳ καὶ θρέψαντι τὴν ἑαυτοῦ Ἑλλάδα, "the saviour who rescued and nurtured his own Hellas."

## Ἑλλην.

In the ordinance of Euergetes II. P Tebt I. 518<sup>8</sup> (B.C. 118) Ἑλληνας = "probably . . . all non-Egyptian soldiers, whether Macedonians, Cretans, Persians, etc." The editors compare the opposition between Greeks and Egyptians later in the same decree. This illustrates excellently the familiar antithesis between Jews and "Greeks," so pronounced in Mk 7<sup>28</sup>, to which an exact parallel is quoted below.

## Ἑλληνίς.

P Giss I. 361<sup>0</sup> (B.C. 161) τάδε λέγει γυνὴ Ἑλληνίς Ἀμμωνία Πτο[λεμαίου] ἢ καὶ Σεμνίνης κτλ.

## Ἑλληνιστί.

P Giss I. 36<sup>0</sup> (B.C. 161) ἀ[ντί]γραφον [συγχαρήσεως Αἰγυπτί] [ε] [as με] [θη] [ρ] [μην] [ευ] [μένης] Ἑλληνιστί κατὰ τὸ δυνάτον, P Tor I. 1<sup>v.4</sup> (B.C. 117) ἀντίγραφα συγγραφῶν Αἰγυπτίων διηρμηνευμένων δ' Ἑλληνιστί. For this form of the word see Mayser *Gr.* p. 457, and for the elliptical usage in Ac 21<sup>27</sup> see *Field Notes*, p. 135 f.

## ἐλλογῶ (—έω).

To Lightfoot's examples of this word from the inscriptions in his note on Philem<sup>18</sup> τοῦτο ἐμοὶ ἐλλόγα, may now be added several occurrences in the papyri in its general Hellenistic form ἐλλογέω. Thus the technical sense of "set to one's account," as in the Philemon passage, comes out well in P Ryl II. 243<sup>11</sup> (ii/A.D.) where two women write to their steward—ὅσα ποτὲ οὖν ἐὰν ἀναναλώσῃς (ἰ. ἀναλώσῃς) ἐς τὴν τοῦ κλήρου κατεργασίαν, ἡμεῖν ἐνλόγησον ἐπὶ λόγον, "put down to our account everything you expend on the cultivation of the holding" (Edd.), and in P Grenf II. 67<sup>18</sup> (A.D. 237) (= *Selections*, p. 109) ἐντεῦθε[ν] δὲ ἐσχή(κασι) ὑπὲρ ἀραβάνος [τῇ τ]μῇ ἐλλογομέν[ο]ν σ[ο]ί (δραχμᾶς) [.] β, "earnest money to be reckoned in the price": cf. P Strass I. 32<sup>10</sup> (A.D. 261) καὶ δότω λόγον, τί αὐτῷ ὀφείλ[ε]ται καὶ ποῦ παρέσχεν, ἵνα οὕτως αὐτῷ ἐνλογηθῇ, and so P Flor II. 134 \* \* <sup>10</sup> (A.D. 261), PSI I. 92<sup>17</sup> (iii/A.D.). The more metaphorical usage of Rom 5<sup>13</sup> may be paralleled from an interesting rescript of the Emperor Hadrian in which he authorizes the announcement of certain privileges to his soldiers: BGU I. 140<sup>32</sup> (A.D. 119) οὐχ ἔνεκα τοῦ δοκεῖν με αὐτοῖς ἐνλογεῖν, "not however that I may appear to be making a reckoning against them." The form ἐνελογηθ(ησαν) is found *septies* in BGU IV. 1028 (ii/A.D.).

On the mixing of —άω and —έω, see *s.v.* ἐλέω *ad fin.*

The verb is = ἐν λόγῳ τιθεῖμαι, according to the common use of λόγος, "accounts." There is no connexion with ἔλλογος, "rational," which is derived from ἐν λόγῳ in the other sense.

## ἐλπίζω.

In a soldier's letter to his father the writer announces—ἐλπίζω ταχὺ προκοῖσαι (ἰ. προκοῖσαι) τῶν θε[ῶ]ν θελόντων, "I hope to be quickly promoted, if the gods will" (BGU II. 423<sup>17</sup> (ii/A.D.) = *Selections*, p. 91). Nero is described as ὁ δὲ τῆς οἰκουμένης καὶ προσδοκῆθεις καὶ ἐλπισθεῖς in P Oxy VII. 1021<sup>6</sup> (A.D. 54): cf. *Syll* 364<sup>5</sup> (A.D. 37) ἐπεὶ ἡ κατ' εὐχὴν πᾶσιν ἀνθρώποις ἐλπισθεῖσα Γαίου Καίσαρος Γερμανικοῦ Σεβαστοῦ ἡγεμονία κατήγγελλται, οὐδὲν δὲ μέτρον χαρᾶς εὐρηκ(ε)ν ὁ κόσμος κτλ. When in P Ryl II. 243<sup>8</sup> (ii/A.D.) two women write to their steward ἐλπίζοντες σὺν θεῷ τὸ πέδειον σπαρῆναι, the use of θεός alone does not, as the editors note, imply that the writer was a Christian (cf. *Archiv* i. p. 436), but P Iand 11<sup>2</sup> (iii/A.D.) ἐλπιδω γὰρ εἰς θεὸν ὅτι παρακληθῆναι [βούλεται ὁ κύριός] μου ὁ Ἑ[πί]μα[χος] seems to point to Christian (or Jewish) authorship, cf. I Pet 3<sup>9</sup> and see the editor's note. See also PSI IV. 301<sup>8</sup> (v/A.D.) ἐλπίζωμεν (ἰ. —ομεν) γὰρ εἰς τὸν θεὸν τὸν παντοκράτορα. MGr ἐλπίζω, ἐρπίζω.

## ἐλπís.

BGU II. 486<sup>8</sup> (ii/A.D.) ὅτε καὶ οἱ νέοι καρ[ποὶ] τὰς βελτίω[τας] παρέχουσιν ἡμεῖν ἐλπίδας. P Oxy VII. 1070<sup>20</sup>



(iii/A.D.) a pompous letter from a man to his wife in which he beseeches Serapis τῶν χρηστῶν ἐλπίδων τῶν ἐν ἀνθρώποισι νεσπομισμένων (*l. venom*—), “for the good hopes that are held by mankind.” *Syll* 529<sup>35</sup> (i/B.C.) καὶ ἐφοδεύοντες διεφύλαξαν τ[ὴν πόλιν] ἐως τοῦ ἀποκατασταθῆναι[ι] τὸν δῆμον εἰς βελτίονας ἐλ[π]ίδας. For a disk with the inscr. ἔχω ἐλπίδας καλὰς, see *JHS* xxxiii, p. 84 ff., *BCH* xxxviii. (1914), p. 94 ff. Christian uses of the word are P Oxy VI. 939<sup>9</sup> (iv/A.D.) (= *Selections*, p. 128) an affectionate letter regarding a sick mistress—ἐν γὰρ αὐτῇ πάντες τὰς ἐλπίδας [ἔ]χομεν, and *ib.* VII. 1059<sup>1</sup> (v/A.D.) a prayer commencing Κῦ(ριε) θ(ε)έ μου καὶ ὑ ἐρπ[ι]ς (*l. ἡ ἐλπ[ι]ς*) μου. The word is a proper name in BGU II. 632<sup>20</sup> (ii/A.D.) (= *LAE*, p. 174) Ἑλπίς καὶ Φορτου[ν]άτα (cf. I Cor 16<sup>17</sup>), and in *Syll* 865<sup>10</sup> of a slave, see also *Cagnat* IV. 889<sup>15</sup>, 1069<sup>8</sup>, 1071<sup>2</sup>: cf. Ac 23<sup>9</sup> περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν κρίνομαι, where Lake (*Earlier Epp. of St. Paul*, p. 16) translates “for ‘Hope’ and a resurrection of the dead am I being judged.” For the aspirated form ἐφ[᾽] ἐλπίδι which WH read in Rom 8<sup>30</sup> cf. *Proleg.* p. 44, and see *s.v.* ἀπελπιζω. In Lat. inscr. we find Helpis, Helpidius. MGr ἐλπίδα, ἐρπίδα, ὀρπί(δ)α.

## Ἑλύμας.

For this proper name (Ac 13<sup>8</sup>) which cannot be regarded as an interpretation of Bar-Jesus, Blass (*Comm. ad L.*) proposes to read Ἑτοιμάς, “Son of the Ready,” in accordance with D\*. But Burkitt (*JTS* iv. p. 127 ff.) has pointed out that “no variation in spelling can make *Bar-jesus* mean ‘ready’,” and ingeniously conjectures that the reading should be ὁ λοιμός, “the pestilent fellow,” Bar-Jesus being then popularly interpreted as *Bar Yeshu* (יֵשׁוּ בַר).

## ἐλωτ.

A Christian amulet of v/vi A.D., P Oxy VIII. 1152, containing magical, Jewish, and Christian elements, invokes the help of Ὡρωρ φωρ ἑλως, ἄδωνας, Ἰαὼ σαβαώθ, Μιχαήλ, Ἰησοῦ Χριστέ.

## ἐμαντοῦ.

P Petr I. 12<sup>10</sup> (iii/B.C.) τῇ ἐμαντοῦ γυναίκε, *ib.* III. 11<sup>1</sup> (iii/B.C.) τῶν ἐμαντοῦ ὑπαρχόν[των] κύριον εἶναι, “to be master of my property,” P Oxy II. 281<sup>13</sup> (A.D. 20–50) ἀνέγκλητον ἐματὴν ἐν ἀπᾶσι παρειχόμεν, “conducted myself blamelessly in all respects” (Edd.), *ib.* VI. 937<sup>7</sup> (iii/A.D.) ἐὰν . . . ἔλθω εἰς τὴν πατρίδα μου ἐκδικήσω ἐμαντόν, BGU II. 846<sup>11</sup> (ii/A.D.) (= *Selections*, p. 94) οἶδα τί [ποτ'] αἰμαντῶ παρέσχημαι, “I know what I have brought upon myself,” and the Christian letter P Oxy VI. 939<sup>14</sup> (iv/A.D.) (= *Selections*, p. 129) οὐκ ὦν ἐν ἐμαντῶ, “not being master of myself” (cf. the classical ἐν ἐμαντοῦ). For a weakened sense cf. P Ryl II. 77<sup>34</sup> (A.D. 192) πειθόμενος τῇ ἐμαντοῦ πατρίδι, “obedient to my native city,” *ib.* 98(a)<sup>16</sup> (A.D. 154–5) ξῶς δὲ σὺν ἐμαντῶ ἐργάτας δύο, *ib.* 117<sup>9</sup> (A.D. 269) συνε[σ]τῶ[τος] μοι τ[οῦ] ἐμαντῆς ἀνδρός, “with the concurrence of my husband.”

## ἐμβαίνω.

P Petr III. 26<sup>6</sup> ἐὰν ἐμβῇ βοῦς . . . εἰς ἀλλότριον κλῆρον, “if an ox trespass on another man’s allotment” (Edd.), P Oxy II. 259<sup>21</sup> (A.D. 23) εἰ δὲ [μ]ὴ ἐμβέβηκ(εν)—on a ship,

BGU II. 665<sup>11, 12</sup> (i/A.D.) διὸ παρακαλῶ σε, πάτερ, τὸ μὲν πρῶτον ἐμβῆναι σὺν αὐτῇ τὰ περὶ ἔσχατα τοῦ Μ[ε]χίρ, and P Ryl I. 281<sup>9</sup> (iv/A.D.) ἐν πολλοῖς [ἐ]μβήσεται, “will engage upon many things” (Ed.). See also *Syll* 895<sup>1</sup> ἐτελεύτησα ἐμβάς (ε)ἰς ἔτη πέντε. It may be noted that in *Expt* xxvi. p. 248 ff. Rendel Harris quotes Syriac evidence to show that ἐμβάντα καθῆσθαι in Mk 4<sup>1</sup> is an “Aramaism” for “to go aboard.”

## ἐμβάλλω.

With the solitary occurrence of this verb in the NT, Lk 12<sup>5</sup> ἐμβαλεῖν εἰς τὴν γέενναν, may be compared P Par 47<sup>8</sup> (c. B.C. 153) (= *Selections*, p. 22) ἐνβέβληκαν (*sc.* οἱ θεοὶ) ὑμᾶς εἰς ὕλην μεγάλην, where apparently ὕλην must be understood metaphorically like Dante’s “selva oscura,” and the Christian letter P Oxy VI. 939<sup>12</sup> (iv/A.D.) (= *Selections*, p. 129) ἐς τηλικαύτην σε [ἀ]γωνίαν ἄκων ἐνέβαλον, “unwittingly I cast you into such distress.” For a similar literal usage cf. *Michel* 247<sup>7</sup> (end iii/B.C.) ἐνέβαλον εἰς τὸ κιβώτιον, “cast into the chest.” The verb is common with πληγᾶς, e.g. P Magd 38<sup>6</sup> (B.C. 221) πληγᾶς τέ μοι ἐνέβαλον, P Tebt I. 39<sup>28</sup> (B.C. 114), etc. In P Tebt I. 37<sup>7</sup> (B.C. 73) περὶ ὧν ἐὰν ὁμόσῃσι ἔργων ἐμβεβλήσθαι εἰς τὴν γῆν, the editors render “concerning the works which they swear have been imposed upon their land”: cf. P Hib I. 63<sup>5</sup> (c. B.C. 265) τὴν τιμὴν τοῦ σπέρμα[τος] οὗ ἔφη ἐμβεβλή- κέν[αι] εἰς τὸν Πρωταγόρου κ[ι]λ[η]ρον. Another usage of the verb and the corresponding subst. (ἐμβολή), which has come to be almost technical, is in connexion with the “lading” of a ship, e.g. P Hib I. 54<sup>30</sup> (c. B.C. 245) ἐμβαλοῦ δὲ αὐτὰ καὶ φυλακίτας, “put them (i.e. various provisions) on board with the guards,” P Oxy X. 1292<sup>3</sup> (c. A.D. 30) εὖ [π]οήσεις ἐμβαλόμενός μοι κενώματα διακ[ό]σι, “please put on board for me two hundred empty jars,” P Giss I. 69<sup>11</sup> (A.D. 118–9) ἵν[α] δι[ὰ] σπ[ο]υδῆς ἐμβαλόμενος πᾶσαν τὴν [κ]ρειθὴν τα[χ]έως εἰς Καινὴν παρακομίσι, and P Oxy I. 62<sup>11</sup> (iii/A.D.) a letter of a centurion with reference to the embarkation of corn—ἵνα μὴ ἐκ τῆς σῆς ἀμελείας ἐνέδρα περὶ τὴν ἐμβολὴν γένηται, “in order that there may be no fraud in the lading through any neglect of yours,” where the editors note that ἐμβολή “was the technical term for the annual contribution of corn supplied to Rome and afterwards to Constantinople” (cf. Wilcken *Ostr* i. p. 364 f.). See for other exx. of the verb *s.v.* βίκος and *Archiv* v. p. 50 n. 3, and for ἐμβλημα apparently = “embankment” or “dam” see P Tebt II. 378<sup>20</sup> note and P Ryl II. 133<sup>12</sup> note.

## ἐμβατεύω.

For ἐ. = “take possession of,” as in Josh 19<sup>51</sup> ἐπορεύθησαν ἐμβατεύσαι τὴν γῆν, cf. a will of iii/B.C., P Eleph 21<sup>4</sup>, where in the event of their parents leaving debts, right is reserved to the sons not to “enter on” the inheritance—ἐξέστω τοῖς υἱοῖς μὴ ἐμβατεύειν, ἐὰμ μὴ βούλωνται. See also BGU IV. 1167<sup>64</sup> (B.C. 12) ἐξέστω . . . ἐμβαδεύειν εἰς τὰς τρεῖς ἀρού(ρας), P Oxy VIII. 1118<sup>7</sup> (i/ii A.D.) ἔπ[ως] . . . γεινώσκωσι ἐμβαδεύσον[τά μ]ε εἰς τὰ ὑπ[ο]τεθειμένα, “that they may know that I shall enter on the mortgaged property” (Ed.), BGU I. 101<sup>16</sup> (A.D. 114–5) μὴ ἐξεῖναι δὲ μοι λυτρώσαι μηδὲ ἐνβαδεύειν ἀγ . . . υ . . . μ . . . The verb and the corresponding noun ἐμβαδεῖα are also used technically of a



creditor's entry into possession of property, e.g. P Lond 1164(2)<sup>8,11</sup> (A.D. 212) (= III. p. 159) τὰ ἔξης νόμιμα πάντα ἐτελείωσεν μεχρὶ ἐμβαδείας . . . ἀνακομιδῆς τοῦ ἐμβατευθέντος τρίτου μέρους: see also Modica *Introduzione*, p. 286. The idea of forcible entry (I Macc 12<sup>25</sup> *al.*) is well brought out in P Par 14<sup>19</sup> (ii/B.C.) οἱ ἐγκαλούμενοι δ' ἐμβατεύσαντες εἰς τὴν σημαινομένην οἰκίαν καὶ περιοικοδομήσαντες ἑαυτοῖς οἰκητήρια ἐνοικοῦσιν βιαίως, P Lond 401<sup>19</sup> (B.C. 116–111) (= II. p. 14) βιαιότερον ἐμβατ[εύ]σ[α]ς εἰς τὸ δη[λούμενον] ἔδαφος τοῦ ἀμπελ[ώ]νος. More significant however than any of the above citations for the meaning of the verb in its only occurrence in the NT (Col 2<sup>18</sup>) is its use in the mystery religions to denote the climax of initiation, when the mystēs “sets foot on” the entrance to the new life which he is now to share with the god. The point has been fully examined by Ramsay *Teaching of Paul*, p. 287 ff., where reference is made to inscr. from Klaros, according to which the inquirer, after being initiated, ἐνέβατευσεν, “set foot on—”, and performed the entire series of rites. From this, according to Ramsay, it would appear that in Col *l.c.* ἐμβατεύων is to be taken as a quoted word, containing a sarcastic reference to the man of the mysteries with his false worship and fleshly mind. “Let no one cozen you of the prize of your life-race, finding satisfaction in self-humiliation and worshipping of angels, ‘taking his stand on’ what he has seen (in the Mysteries), vainly puffed up by his unspiritual mind, and not keeping firm hold on [Christ] the Head.” It will be further noted that this interpretation has the advantage of rendering unnecessary the conjectural emendations of the text proposed by Bishop Lightfoot and Dr. C. Taylor: see also Field *Notes*, p. 197 f. On the form of the word in which δ and τ are freely interchanged, see Mayser *Gr.* p. 176, and for the technical use of τὸ ἐμβαδικόν as “the tax paid by tenants to the owners of the land” see Wilcken *Ostr.* i. p. 190 f. See also Moulton *Gr.* ii. § 118(b).

### ἐμβιβάζω.

P Flor I. 56<sup>17</sup> (A.D. 234) ἐμβιβάσαι με εἰς τὰ [κ]αταγρα-(φέντα): cf. *ib.* 55<sup>31</sup> (A.D. 88–96), PSI IV. 282<sup>16</sup> (A.D. 183). See also Syll 266<sup>14</sup> (B.C. 200–199) ἐθελοντῆς [ν]αύτας δώδεκα ἐνεβίβασεν. For ἐκβιβάζω cf. P Oxy XII. 1483<sup>16</sup> (ii/iii A.D.) ἐὰν μὴ . . . ἐγβιβάσης τὰ [πρ]ὸς σέ ζητούμενα, “unless you discharge the claims made against you” (Edd.), and see Michel 883<sup>33</sup> (beginning ii/B.C.), where in a list of victors at the Panathenaea mention is made of a chariot-driver—*ἡνίοχος ἐγβιβάζων*. MGr μπάζω, “bring in.”

### ἐμβλέπω.

P Lond 42<sup>21</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) μὴδ' ἐνβεβλοφέναι (for form, see *s.v.* βλέπω) εἰς τὴν ἡμετέραν περί<στασιν>, “nor spared a look for our helpless state.” The figurative meaning, as in Mt 6<sup>26</sup>, is seen in P Tor I. 1<sup>iii.7</sup> (B.C. 117) διὸ ἀξίω ἐμβλέψαντα εἰς τὴν γενημένην μοι καταφθορὰν ὑπὸ ἀσεβῶν ἀνθρώπων κτλ., “mente reputans damnum” etc., P Tebt I. 28<sup>15</sup> (c. B.C. 114) ἀξιούμεν ἐμβλέψαντα εἰς τὰ ὑποδειγμένα, “we beg you to look into the matters indicated” (Edd.).

### ἐμβριμάομαι.

We can produce no fresh evidence to throw light on the meaning of this difficult verb in the NT, but the LXX

usage (Dan 11<sup>30</sup>, cf. Ps 7<sup>12</sup> *Aq*, Isai 17<sup>13</sup> *Sm*) is in favour of the meaning “am angry,” “express violent displeasure,” perhaps with the added idea of “within oneself.” See Allen on Mk 1<sup>43</sup>, and Souter *Lex. s.v.*

### ἐμέω.

Syll 803<sup>126</sup> (iii/B.C.) μετὰ δὲ τοῦτο φιάλαν οἱ δό[μεν] φάρμακον ἔχουσιν καὶ κέλεσθαι ἐκπιεῖν, ἔπειτα ἔμειν κέλεσθαι· αὐτὰ δὲ ἐμέσαι, πᾶν δὲ ἐμπλήσαι τὸ λώπιον τὸ αὐτᾶς. Cf. Cic. *Att.* xiii. 52. 1 ἐμετικὴν agebat.

### ἐμμαίνομαι.

For this NT ἄπ. εἶρ. (Ac 26<sup>11</sup>) we may cite the adj. in *Menandrea* p. 53<sup>200</sup> ὥσπερ ἐμμανῆς ἐπεισπес[ών], “rushing in like a madman.”

### ἐμμένω.

For the legal formula ἐμμένω with or without ἐν followed by the dat. of a participle, of which apparently we have a reminiscence in Gal 3<sup>10</sup>, cf. P Tor II. 83<sup>1</sup> (ii/B.C.) ἐμμένειν δὲ ἀμφοτέρους ἐν τοῖς πρὸς ἑαυτοῖς διωμολογημένοις, P Oxy I. 38<sup>16</sup> (A.D. 49–50) (= *Selections*, p. 53) τοῦ δὲ Σύρου μὴ βουλομένου ἐμμεῖναι τοῖς κεκριμένοις, “Syrus, however, refuses to comply with the judgment,” BGU II. 600<sup>6</sup> (ii/iii A.D.) ἐμμένω πᾶσι ταῖς προγεγραμέν[αι]ς [ἐν]τολαῖς, and, as showing its persistence, the late P Flor I. 93<sup>28</sup> (a deed of divorce—A.D. 569) ἄκοντα ἐμμεῖναι πᾶσι τοῖς προγεγραμμένοις. The dat., as in Ac 14<sup>22</sup>, is found also in Syll 879<sup>20</sup> (end of iii/B.C.) ἐπέυχεσθαι τοῖς ἐμμένουσιν καὶ ταῖς πιεθόμεναις τῶιδε τῶι νόμῳ εὖ εἶναι, and in the much later P Oxy I. 138<sup>36</sup> (A.D. 610–1) τούτοις ἐμμένειν, ταῦτα διαφυλάττειν, “abide by these conditions and observe them.” See also P Tebt II. 382<sup>22</sup> (B.C. 30—A.D. 1) ὁμνύο Καίσαρα θεοῦ υἱὸν Αὐτοκράτορα εἰ μὴν ἐμμενεῖν καὶ ποιήσιν πάντ[α] κτλ., “will truly abide by and perform all etc.,” P Oxy III. 494<sup>23</sup> (A.D. 156) τὸν δὲ παραβησόμενον ἐκτίειν τῷ ἐμμένοντι τό τε βλάβος καὶ ἐπίτειμον ἀργυρίου τάλαντα δύο, “and that he who shall transgress [the terms of a will] shall forfeit to the party abiding by it the damages and a fine of two talents of silver,” and so P Flor I. 51<sup>23</sup> (A.D. 138–61). Cf. Deissmann *BS*, p. 248 f., Berger *Strafklauselein*, p. 3.

### ἐμμέσω.

For this form read, instead of ἐν μέσῳ, by AC in Rev 1<sup>13</sup>, 2<sup>1</sup>, etc., see P Petr I. 23<sup>ii.2</sup> (iii/B.C.) χώμα καινὸν ἐμμέσωι τοῦ ᾧ εἰς ἡ ναυβία χεῖρ (663<sup>1</sup>). See further Robertson *Gr.* p. 1210 for the NT usage.

### ἐμός.

Commenting on P Petr I. 12<sup>10</sup> cited *s.v.* ἐμαντοῦ *ad init.*, Mahaffy draws attention to the substitution of cases of ἐμαντοῦ for ἐμός in the Ptolemaic papyri. The only exception he notes is P Petr I. 14<sup>13</sup> (B.C. 237) (= III. p. 12) τῇ ἐμῇ [ἰ]νυακῇ. A later example (A.D. 192) is found on an ostrakon published in *LAE*, p. 186 δὸς τῇ ἐμῇ παιδίσκῃ, where Deissmann remarks that ἐμῇ is unemphatic, as, for example, in Rom 10<sup>1</sup>: cf. also P Oxy VIII. 1159<sup>15</sup> (late iii/A.D.) περὶ δὲ καὶ τῶν ἐμῶν συνέργων, “with regard to my tools.” PSI III. 223<sup>6</sup> (A.D. 580) ὁλόγραφον χειρὶ ἐμῇ.

shows us the Pauline phrase (1 Cor 16<sup>21</sup> *al.*). In *ib.* 213<sup>5</sup> (iii/A.D.) we have ἐμὰ γάρ ἐστιν, while the masculine = "the members of my family" is found in P Par 70<sup>16</sup> (Ptol.) τὸ σὺμβολον τῶν ἐμῶν, P Oxy I. 115<sup>7</sup> (ii/A.D.) πάντες οἱ ἐμοί: cf. *Preisigke* 1768 (Thebes) τ]δ̄ προ<σ>κύη[μα] τῶν [ἐ]μ[ῶν] πάντων. The use of ἐμός is very characteristic of the Johannine writings (cf. *Proleg.* p. 40 n. 2), and Thumb (*ThLZ*, 1903, p. 421) regards this as a sign of their connexion with Asia Minor, in view of the fact that ἐμός survives in modern Pontic—Cappadocian Greek, as against μου elsewhere: but see *Proleg.* p. 211.

### ἐμπαιγμός.

We are unable to cite from our sources any instance of this word (Heb 11<sup>30</sup>) which Grimm pronounces to be "unknown to prof. auth.", but a related form συμπαιγμός = "collusion" is found in P Tor I. 1<sup>vi.15</sup> (B.C. 117–6) ἀγνοούτων τῶν ἀντιδίκων, εἴ τινα συνπαιγμὸν ποιεῖται τῇ Λοβαίτῃ μόνῃ, "nam adversarii haud liquido compertum habent, utrum colluserit cum una Lobaite" (Ed.).

### ἐμπαίζω

is used = "delude," as in Mt 2<sup>16</sup> (cf. Jer 10<sup>15</sup>), in *Anth. Pal.* x. 56. 2 τοῖς ἐμπαίζομένοις ἀνδρασι ταῦτα λέγω. Cf. Vett. Valens p. 16<sup>14</sup> ἐμπαίζομένων ἀνθρώπων.

### ἐμπί(μ)πλημι.

PSI IV. 413<sup>20</sup> (iii/B.C.) ταρίχου τὸ σταμνίον σύνταξι[ο]ν ἡμῖν ἐμπλήσαι. *Syll* 803<sup>57</sup> (iii/B.C.) ὥστε ἔπτα καὶ ἐξ[ή]κοντα λεκάνας ἐνέπλησε πύους, <sup>127</sup> πᾶν δὲ ἐμπλήσαι τὸ λώπιον τὸ αὐτᾶς. See also *Kaibel* 241<sup>10</sup> (ii/i B.C.)—

ἐρημωθείσα δὲ τέκνον

γρηαιομβιοτᾶς τέρμα ἐνέπλησε κακ[ῶ]ν.

### ἐμπί(μ)προημι, ἐμπρήθω.

P Tebt I. 61 (δ)<sup>269</sup> (B.C. 118–7) ἐμπρήσαντο πυ[ρ]οῦ γενήματα, "burned the stores of wheat," BGU II. 651<sup>4</sup> (A.D. 192) ἐνεπρήσθη μοι ἄλων, *ib.* III. 909<sup>16</sup> (A.D. 359) ἐνέπρησαν αὐτὴν (*sc.* οἰκίαν) ἐκ θεματίου ("on purpose"), and *ib.* IV. 1047<sup>ii.13</sup> (time of Hadrian) ἀπὸ συνοικιῶν ἐμπε[πρ]ησμένων. See also *OGIS* 811 (iv/B.C.) τὰν δὲ πόλιν καὶ τὰ ἱρ[α] . . . ἐνέπρησε, *Syll* 350<sup>10</sup> (B.C. 31) ὑπέδ(ε)ξαν δέ μοι καὶ περὶ . . . τῶν ἐπαύλων τῶν ἐμπεπρησμένων.

### ἐμπίπτω.

P Lille I. 16<sup>6</sup> (iii/B.C.) εἰς τὸν Ἐ. λόγον ἐμπεσεῖν, "to be paid into the account of H.": cf. P Tebt I. 17<sup>9</sup> (B.C. 114) ὅπως μὴ ἐπικατασχὼν αὐτὸν εἰς δαπάνας ἐμπέσης οὐκ ὀλίγας, "so that you may not detain him and thus incur no little expense" (Edd.). In *ib.* 39<sup>20</sup> (B.C. 114) the verb is construed with the dat.—ἐμ[πε]σεόντος μου τῷ Σισοῖτ[ι], "I fell in with Sisois," and in P Ryl II. 68<sup>9</sup> (B.C. 89) it has the stronger sense of "attack"—ἐμπεσοῦσα ἐξ ἀντιλο[γ]ίας ξ[ι]πληξέν[ε] με ταῖς αὐτῆς χερσὶν [πλη]γαῖς πλε[ι]στα[ι]ς, "attacking me in consequence of a dispute gave me many blows with her hands" (Edd.). Cf. P Oxy II. 243<sup>26</sup> (A.D. 79) σὺν τ[ο]ῖς ἐμπεσομένοις εἰς τοῦτοις (*i.* τοῦτους) [φ]ορτίοις πᾶσι, "together with all fixtures which may be included in them" (Edd.), and similarly *ib.* III. 494<sup>21</sup> (A.D. 156) καὶ καταχράσθαι εἰς τὸ ὕδρον χ. [...] § τοῖς ἐμπεσομένοις

ἥτοι ἐκ πράσεως καὶ ἐξ ὑποθήκης ἀργυρίους, "to use for her personal requirements the money accruing from the sale or mortgage" (Edd.). With the use in Heb 10<sup>31</sup> we may now compare Ev. Petr. 10 μὴ ἐμπεσεῖν εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων.

### ἐμπλέκω

is used of a hostile attack in P Tebt I. 39<sup>17</sup> (B.C. 114) καὶ ἐπελθὼν οὕτως ὁ προγεγραμμένος καὶ ἡ τοῦ[το]ν γυνὴ Τανσίρις ἐμπλεκέντες μοι καὶ δόντες πληγὰς πλείους, "thereupon the aforesaid and his wife T. closed with me and gave me many blows." Vett. Val. p. 118<sup>4</sup> προσέτι δὲ καὶ εἰς δουλικά πρόσωπα καὶ παῖδας ἐμπλέκονται, *de re venerea*. With 2 Tim 2<sup>4</sup> cf. Epict. iii. 22. 69 μὴ ποτ' ἀπερίσπαστον εἶναι δεῖ τὸν Κυνικὸν . . . οὐ προσδεδεμένον καθήκουσιν ἰδιαιτοῖς οὐδ' ἐμπεπλεγμένον σχέσεσιν, ὡς παραβαίνων κτλ.; (see Sharp *Epict.* p. 72), Polyb. xxv. 9. 3 τοῖς Ἑλληνικοῖς πράγμασιν ἐμπλεκόμενος. The compound παρεμπλέκω occurs in P Tor I. 1<sup>viii.28</sup> (B.C. 117) τὸν δὲ Ἑρμῖαν παρεμπλέκοντα τὰ μηδαμῶς ἀνήκοντα πρὸς τὴν ἐνεστώσαν κρίσιν, "Hermias vero interserens ea, quae nullo modo cum praesenti causa cohaerent" (Ed.), and for ἐκπλέκω see P Tebt II. 315<sup>29</sup> (ii/A.D.) πρὶν γὰρ [α]ὐτὸν[ν] π[ρ]ὸς σε ἐλθὶν ἐγὼ αὐτὸν ποι[ή]σω ἐκπλέξαι σε, "for I will make him let you through before he comes to you" (Edd.), with reference to an official scrutiny of certain temple books, and P Oxy XII. 1490<sup>6</sup> (late iii/A.D.) εἰ οὖν πάλιν δύνῃ ἐκπλέξαι παρὰ σεαυτῷ, τύχη τῇ ἀγαθῇ, "if then you can again get him off by yourself (?), good luck to you" (Edd.).

### ἐμπλοκή

in the sense of "struggle," "scuffle," occurs P Ryl II. 124<sup>23</sup> (i/A.D.) καὶ ἐν τῇ ἐμπλοκῇ ἀπολέσθαι (*i.* -έσθαι) αὐτῆς ἐγφῶδιον χρυσοῦν, "in the struggle she lost a golden ear-ring" (Edd.): cf. *ib.* 150<sup>12</sup> (A.D. 40) καὶ ἐν τῇ ἐμπλοκῇ ἀπώλοντό μο(ν) ἀργ(υρίου) μ. With the use in 1 Pet 3<sup>3</sup> cf. *Syll* 653<sup>22</sup> (B.C. 91) μὴ ἐχέτω δὲ μηδεμία χρυσία . . . μηδὲ τὰς τρίχας ἀντεπλεγμένας, regulations regarding the ἱεραὶ in the celebration of the mysteries of Demeter and Kore: cf. *ib.* 939<sup>10</sup>. For the *simplex* πλοκή cf. P Giss I. 47<sup>7</sup> (time of Hadrian) where a θώραξ is described as τ]ήν πλοκὴν λεπτότατος. In P Ryl II. 154<sup>31</sup> (A.D. 66) ἀποπλοκή is used of the "separation" of divorce, as the verb occurs elsewhere, and the editors note γενόμενος καὶ ἀποπλεγμένος as a euphemism for death in BGU I. 118<sup>ii.11</sup> (ii/A.D.).

### ἐμπνέω.

*Kaibel* 562<sup>91</sup>. (ii/iii A.D.)—

ἐς δ' ὅσον ἐμπνέει βιοτὸν τε ἐπὶ ἡμᾶρ ἐρύκει  
δύσμορος ἀντλήσει πένθος ἀεξίβιον.

### ἐμπορεύομαι.

For ἐ. of travelling on business, as in Jas 4<sup>13</sup>, see the question addressed to the oracle of Zeus at Dodona, *Syll* 800 (iii/B.C. ?) ἡ τυγχάνοιμὲ κα ἐμπορεύομενος κτλ. The verb has nothing to do with πορεύομαι: its meaning is entirely determined by ἐμπορος (see below), but, had there been no πορεύομαι, the verb would more probably have been ἐμπερέω, cf. Moulton *Gr.* ii. § 118(a).



## ἐμπορία.

For this NT ἀπ. εἰρ. (Mt 22<sup>b</sup>) see P Giss I. 9<sup>a</sup> ἀποστάντ[ο]ς εἰς Ὁᾶσιν ἐμπορίας χάριν, "for the sake of business." In P Oxy I. 76<sup>10</sup> (A.D. 179) the words κατὰ τινα ἐμπορίαν have been erased in the original. Cf. also Syll 118<sup>22</sup> (mid. iv/B.C.) ἐπιδημῶσιν κατ' ἐμπορίαν Ἀθήνησι, OGIS 629<sup>184</sup> (A.D. 137) ὅσα εἰς ἐμπορείαν φέρεται. Aristaeas 114 ἐργάσιμος γὰρ καὶ πρὸς τὴν ἐμπορίαν ἐστὶν ἡ χώρα κατεσκευασμένη.

## ἐμπορίον.

P Petr II. 45<sup>iii.5</sup> (B.C. 246) τὰς τιμὰς ἐν τῷ ἐμπορίῳ, P Tebt I. 5<sup>3a</sup> (B.C. 118) περὶ τῶν εἰσαγόμενων διὰ τοῦ ξενικοῦ ἐμπορίου, "in the case of persons importing goods through the foreign mart" (Edd.), *ib.* 6<sup>8b</sup> (B.C. 140-39) ἱεροδοῦλων ἀπὸ ἐμπορίων καὶ ἐργασιῶν καὶ μισθῶν τασσομένων, "sacred slaves from trades and manufactures and salaries" (Edd.). In Syll 932<sup>21</sup> (beginning of iii/A.D.) τὰ θντα ἐνπόρια is used simply of inhabited places: see Dittenberger's note. On the form of the word, cf. Mayser *Gr.* p. 93.

## ἐμπορος.

In BGU III. 1012<sup>3</sup> (ii/B.C.) we have a letter addressed to Antaeus παρὰ Μαρρέου[s] τῷ Πιερ[ο]σειρίῳ ἐμποροῦ, and in *ib.* IV. 1061<sup>15</sup> (B.C. 14) an attack is made ληστικῶι τρόπῳ ἐπὶ τινα ἔμπορον τῶν ἐκ τοῦ Ὀξυρυχίτου. P Oxy I. 36<sup>ii.9</sup> (ii/iii A.D.) provides that if the tax-farmer desires that a ship be unloaded—13<sup>ff.</sup> ὁ ἔμπορος ἐκφορτιζέ[τ]ω, "the merchant shall unload it," but that if the ship's "manifest" be found correct—ὁ τελώνης τ[ῆ]ν δαπάνην τῷ ἐμπορῷ τοῦ ἐκφορτισμοῦ ἀποδ[ό]τ[ω], "the tax-farmer shall repay to the merchant the cost of unloading." Add *Preisigke* 1070 τὸ προσκύνημα Ἡρακλείδου Μενεμένης ἀλιτος ἐμποροῦ παρὰ τῷ θ[ε]ῷ κυρ[ί]ῳ Βησῶ. For ἔμπορος in its primitive sense of *viator* Herwerden (*Lex. s.v.*) cites Bacchyl. xvii. 36 ἔμπορον οἱ ἄλλαται ἐπ' ἀλλοδαμίαν, "like a wayfarer who wanders forth to a strange folk" (Jebb): cf. *Cagnat* IV. 144<sup>10</sup> (Cyzicus, i/A.D.) τῶν ἀπὸ τῆς Ἰστίας . . . ἐν ἐνπόρων καὶ ξένων τῶν ἐληλυθότων εἰς τὴν πανήγυριν. For the "classic" distinction between ἔμπορος and κάπηλος see Plato *de Rep.* ii. 371D.

## ἐμπροσθεν.

For ἐ. of *place*, as in all its NT occurrences, cf. P Tebt II. 316<sup>ii.22</sup> (A.D. 99) οἰκοῦμεν δὲ ἐν τῷ ἔνπροσθις (Ἰ. ἐμπροσθε) ναυάρχου, "we live opposite the admiralty" (Edd.), P Giss I. 99<sup>16</sup> (ii/iii A.D.) τὰ γράμματα ἐν στή[λαι]ν δυοῖν (ἐ)μπροσθεν ἱδρυμέ[ν]αι τοῦ [ν]εῶ, and the magical P Par 574<sup>1229</sup> (iii/A.D.) (= *Selections*, p. 113) βάλε ἐμπροσθεν αὐτοῦ κλῶνας ἐλαίας. The word is very common in the papyri with reference to *time*, e.g. P Petr II. 8 (I)<sup>A.7</sup> (c. B.C. 250) ἐν τοῖς ἔνπροσθεν χρόνοις, *ib.* 13 (I)<sup>8</sup> (B.C. 258-3) καθὰ καὶ ἔνπροσθεν ἐγένετο, P Ryl II. 157<sup>22</sup> (A.D. 135) τῶν ἐμπροσθεν καὶ τῶν ἐπεσομένων χρόνων. Cf. *Michel* 978<sup>3</sup> (B.C. 281-0) ἐν τε τῷ ἐμπροσ[θ]ῃ χρόνῳ. MGr ἐμπρός, (ἐ)μπροστά.

## ἐμπιτύω.

With ἐ. used in the NT in the sense of the Attic καταπτύω, "spit upon," as in Mk 10<sup>34</sup>, cf. P Magd 24<sup>7</sup> (B.C. 218),

where the words καὶ ἐνέπτυσεν εἰς τὸ πρόσω[πον] have been inserted above the line: cf. Plut. *Mor.* 189A ἐνέπτυσεν . . . εἰς τὸ πρόσωπον, and Herodas v. 76 καὶ τίς οὐκ ἀπαντῶσα ἔς μεν δικαίως τὸ πρόσωπον ἐμπτόι; and see Rutherford *NP* p. 66. In Ev. Petr. 3 the verb is construed with the dat.—ἐνέπτυσον αὐτοῦ ταῖς ὀφείσαι.

## ἐμφανής.

The phrase ἐν τῷ ἐμφανεί is found in P Hib I. 93<sup>4</sup> (c. B.C. 250) where a man, acting as surety, undertakes to produce his friend ἐν τῷ ἐμφανεί ἔξω ἱεροῦ κα[ὶ] πάσης] σκέπης, "openly, outside of a temple or any other shelter," and similarly P Oxy IV. 785 (c. A.D. 1) and the other citations in P Hamb I. p. 121 n<sup>4</sup>. The quasi-legal use of the adj. may be further illustrated from BGU IV. 1145<sup>40</sup> (B.C. 5) εἰδὲν δὲ καὶ ἡ Διδύμη μὴ π[α]ρ[έ]χεται τ[ῆ]ν Δύκαν καὶ Διονύσιον τῷ Ἀχιλ(λεῖ) ἐμφανεί, εἶναι καὶ αὐ(τὴν) ἀγωγίμ(ν), P Oxy II. 260<sup>11</sup> (A.D. 59) ἔσασθα[ι] ἐμ[φ]ανῆ τῷ Σαραπῖνο[ς] ἀρχιδικαστοῦ [β]ήματι, "I will appear at the court of the chief justice Sarapion," and so *ib.* X. 1258<sup>8</sup> (A.D. 45), P Gen I. 28<sup>24</sup> (A.D. 136) αἷ. In P Oxy VII. 1021<sup>2</sup> (A.D. 54) the deceased Emperor Claudius is described as ἐμφανής θεός, "god manifest": see further *s.v.* ἐπιφανής. For a Christian use see the fragment of a lost Gospel, P Oxy IV. 655<sup>19</sup>, where the disciples ask the Lord—πότε ἡμῖν ἐμφανής ἔσει καὶ τότε σε ὀφόμεθα; and receive the answer—ὅταν ἐκδύσησθε καὶ μὴ αἰσχυνηθῆτε.

The corr. subst. ἐμφανεία may be illustrated from P Grenf II. 62<sup>10</sup> (A.D. 211) where Demetrius agrees to act as surety μονῆς καὶ ἐμφανείας, "for the non-removal and appearance" of Pasis: cf. P Oxy VIII. 1121<sup>23, 25</sup> (A.D. 295).

## ἐμφανίζω.

The quasi-technical sense of this word = "make an official report," as in Ac 23<sup>15, 22</sup> (cf. 2 Macc 3<sup>7</sup>), may be illustrated from P Magd II<sup>9</sup> (B.C. 221) ἐθισμοῦ ὄντος, εἰδὲν τῶν ναυκλήρων τοιοῦτό τι συμβῆναι, ἐμφανίζειν τοῖς ἐπὶ τῶν τόπων στρατηγοῖς, *ib.* 17<sup>2</sup> (B.C. 221) ἀποδόντος γὰρ μου ἐντευξιν Διοφάνει τῷ στρατηγῷ, δι' ἧς ἐνεφάν[ισα] κτλ., *ib.* 26<sup>11</sup> (B.C. 217) ὡς δ[ι]ὰ τῆ[ς] ἐντευξέως ἐμφανίζομεν, P Par 26<sup>18</sup> (petition from the Serapeum Twins—B.C. 163-2) (= *Selections*, p. 15) ὑμῖν, καθ' ὧς ἐποείσθ' ἐν Μέμφει παρ-ουσίας, ἐνεφανίζομεν ὑπὲρ τούτων, "we laid information on these matters before you, on the occasion of your visits to Memphis," PSI IV. 442<sup>23</sup> (iii/B.C.) ταῦτα δὲ ἐνεφάνισά σοι, ὅπως ἂν μὴ θῆς σε παρακρούηται. Cf. the use of ἐμφανισμός in P Amh II. 33<sup>12</sup> (c. B.C. 157) ἀφ' ὧν ἐπιδ[ε]δῶκεμεν αὐτοῖς ἐνφανισμῶν περὶ τινων ἀδικημάτων[ν] καὶ παραλογισμῶν σίτου τε καὶ χαλκοῦ, "by written declarations previously handed in to them of certain misdeeds and speculations of both corn and money" (Edd.), and of ἐμφανιστής in P Tor I. 1 viii.12 (B.C. 117) ἐμφανιστοῦ καὶ κατηγοροῦ, where Peyron translates ἐ. by "delator," and refers (p. 178) to Ac 24<sup>1</sup>, 25<sup>2, 16</sup>. See also Ev. Petr. 10 συνεσκεπτοντο οὖν ἀλλήλοις ἐκεῖνοι ἀπελθεῖν καὶ ἐμφανίσαι ταῦτα τῷ Πιλάτῳ.

## ἐμφοβος.

P Leid Wxix.35 (ii/iii A.D.) ἐπικαλοῦμαι σου τὸ (δ)νομα) . . . ἔσται σισμός (Ἰ. σεισμός), ὁ (ἡ)λιος στήσεται, καὶ ἡ σελήνη ἐνφωβος (Ἰ. ἐμφοβος) ἔσται, καὶ ἡ (Ἰ. αἰ) πέτραι, καὶ



τὰ ὄρη . . . ὑποπετρωθήσεται κτλ. See also Vett. Val. p. 59<sup>7</sup> ἐς στασιώδεις καὶ ἐμφόβους, where however the reading is doubtful. The verb is found BGU II. 613<sup>18</sup> (time of Anton. Pius) ἐμφοβούντες.

## ἐμφυσάω.

The use of this word in Jn 20<sup>22</sup>, the only place where it occurs in the NT, though it is found eleven times in the LXX, is well illustrated by P Leid W<sup>xvii</sup>. 15 (ii/iii A.D.) ὁ ἐνφυσήσας πνεῦμα ἀνθρώποις εἰς ζωὴν. For a new literary reference see the medical receipt to stop sneezing, P Oxy VIII. 1088<sup>25</sup> (early i/A.D.) ἔλλεβόρου λευκοῦ προσφατώτερον τρίψας ἐμφύσας (i. ἐμφύσα) εἰς τοὺς μυκτήρας, "pound fresh some white hellebore and blow it into the nostrils" (Ed.).

## ἐμφυτος.

The meaning of "inborn," "natural," which Hort advocates for Jas 1<sup>21</sup>, as distinguished from "implanted" from without, is supported by BGU II. 613<sup>10</sup> (time of Anton. Pius) κ[α]τὰ τὴν ἐμφυτόν σου εὐμένειαι, "in accordance with your natural kindness": cf. P Oxy VI. 899<sup>18</sup> (A.D. 200) διὰ τὴν ἐμφυτόν σου εὐεργεσίαν, CP Herm I. 52<sup>17</sup> (iii/A.D.) κατὰ τὴν ἐμφυτον αὐτοῦ πρὸς τοὺς ὑπ' ἡκούους φιλανθρωπίαν, Cagnat IV. 144<sup>7</sup> (Cyzicus, i/A.D.) τῇ δὲ ἐμφύτῳ φιλανθρωπία πρὸς τε τοὺς ἐνχωρίους καὶ τοὺς ξένους ἐχρήσατο, Syll 326<sup>15</sup> (i/A.D.) τῶν δὲ Σκυθῶν τὰν ἐμφυτον [αὐ]τοῖς ἀθεσίαν ἐκφανή καταστασάντων. The late P Hamb I. 23<sup>18</sup> (A.D. 569) ἀμπελικὸν χωρίον ἐμφυτον may be compared with P Giss I. 56<sup>7</sup> (vi/A.D.) χωρίον ἀμπελικὸν ζωόφ[υ]τ[ον], where the editor (see Intr. p. 96 n. 3) understands ζωόφυτον as = ζωόφυτον "pflanzenemährend," "fruchtbar." For the verb = "graft," see Syll 531<sup>34</sup> (iii/A.D.) εἰὰν δὲ μὴ ἐμφυτε[ύη] τὰ φυτὰ, ἀποτεισάτω ἐκάστου δραχμὴν: cf. 40 συκᾶς [ἐμφυ]τεύειν.

## ἐν.

It is impossible in our limits to deal exhaustively with the extended uses in late Greek of this "maid-of-all-work" among the prepositions. Most of these uses, so far as they touch upon points of interpretation in the NT, are referred to in Moulton's *Prolegomena* (see Index s.v.), and the evidence there adduced from the Κοινή may be supplemented from the Dissertations by Kuhring and Rossberg (for full titles see "Abbreviations"). As however these Dissertations are not readily accessible, it may be well with their aid to illustrate the developments of ἐν here, as far as our space permits.

We may begin with its encroachment in Hellenistic upon the use of the simple cases. Thus P Par 63<sup>xiii</sup>. 8 (B.C. 165) ἐνεσχημένους ἐν τισιν ἀγνοήμασιν may be compared with the Pauline Gal 5<sup>1</sup> μὴ πάλιν ζυγὼ δουλείας ἐνέχεσθε, and in P Oxy III. 488<sup>17</sup> (ii/iii A.D.) παρέγραψεν . . . πλεόν της ὑποστάσεώς μου ἐν ὅλῃ ἀρούρῃ μὲν καὶ πρὸς κατ' ἔτος, "registered more than my actual substance by one whole aroura and more each year," ἐν is added without materially altering the sense. For this "usurping" ἐν Kuhring (p. 12) also quotes P Oxy III. 487<sup>17</sup> (A.D. 156) τὰ ἐκκ (i. ἐκ) της χρίας ἐν ἐμὸν ὀφλήματα ἀποδοῦναι, "officia mea efficere." In OGIS 56<sup>7</sup> (B.C. 237) ἐν τῷ ἐν Κανώπωι ἱερῶι, the pre-

positional phrase represents subj. gen., and in P Petr II. 2 (3)<sup>1</sup> (B.C. 260) (= ib. III. 28 (c)<sup>1</sup>) εἰ ἔρρωσαι καὶ ἐν τοῖς ἄλλοις ἀλύτως ἀπαλλάσσεις, it takes the place of the acc. of respect, if the restoration is to be trusted. On ἐν used in the LXX instead of an acc. after αἰρετίζω, εὐδοκᾶ, etc., see Thackeray *Gr.* i. p. 47.

The question to the oracle P Fay 137<sup>8</sup> (i/A.D.) (= *Selections*, p. 69) χρημάτισόν μοι, ἡ μένῳ ἐν Βακχιάδι; "Answer me, Shall I remain in Bacchias?" may serve to illustrate the ordinary local use of ἐν, within the limits of some space, while the closely related idea of proximity is seen in P Tebt I. 60<sup>38</sup> (B.C. 118) παραδεί(σων) τῶν ἐν περιμέτρῳ τῆς κώ(μης). Interesting confirmation of the RV rendering of Lk 2<sup>49</sup> is afforded by P Oxy III. 523<sup>8</sup> (ii/A.D.) where a certain Antonius invites a friend to dine with him ἐν τοῖς Κλαυδ(ίου) Σαραπίῳ(νος), "in the house of Claudius Serapion": cf. Rev L<sup>xxxviii</sup>. 1 (iii/B.C.) ἐν τοῖς Ἀπολλωνίου τοῦ διοικητοῦ, P Tebt I. 12<sup>8</sup> (B.C. 118) ἐν τοῖς Ἀμενένωις, "in A.'s office," and ib. 27<sup>27</sup> (B.C. 113) ἐν τῷ Ὡρ[ου] βασιλικῷ γραμματέως.

For ἐν denoting condition, state, we may cite Polycrates' letter to his father P Petr II. 11 (1)<sup>8</sup> (iii/B.C.) γράφε . . . ἵνα εἰδῶμεν ἐν οἷς εἶ, and such passages as P Par 63<sup>176</sup> (B.C. 164) (= P Petr III. p. 34) ἑτέρος τις ἐμ βαρυ[τέ]ραι κείμενος ἔξουσιν, "any other persons in high office," P Tebt I. 33<sup>4</sup> (B.C. 112) (= *Selections*, p. 30) ἐν μίζονι ἀξιωματι κα[ ] τιμῇ κείμενος, of a Roman senator, ib. 5<sup>37</sup> (B.C. 118) τὴν ἐν ἀφέσει γῆν, 16<sup>5</sup> τὴν ἐν ἀρετῇ κειμένην βα(σιλικήν) γῆν. See also P Petr II. 39(g)<sup>18</sup> ἐὰν ἐν δυνατῶι ᾗ. The preposition is used with the verb ἀνδραγαθέω to denote perseverance in a certain course of action in BGU IV. 1205<sup>14</sup> (B.C. 28) ἀνδραγάθι (= εἰ) ἐν τῇ ἀριθμῇ[ι] καὶ ἐν [τ]ῇ εἰσαγωγῇ, and similarly ib. 1206<sup>13</sup>.

P Tebt I. 58<sup>41</sup> (B.C. 111) shows ἐν = "in the number of"—ἐν οἷς εἰσιν οἱ διὰ τοῦ νομοῦ κω(μο)γραφ(αμματεῖς): cf. P Par 63<sup>88</sup> (B.C. 164) (= P Petr III. p. 26) ἐν τοῖς "συν-πᾶσιν ἀνθρώποις" καταριθμείσθαι κτλ., "in the expression 'all men' are included," etc., and P Petr II. 4 (6)<sup>18</sup> (B.C. 255-4) διὸν γάρ ἐστιν ἐν ὀχλῳ ἀτιμάζεσθαι, where the meaning is "in the presence of"—"for it is a dreadful thing to be insulted before a crowd." From this it is a natural transition to a usage which helps with several NT passages. Thus in P Tebt I. 5<sup>227</sup> (B.C. 118) we have τὰς δὲ πράξεις τῶν ἐν αὐτοῖς, where the editors translate "but the executions in cases which come before the collectors," and in support of this rendering compare ib. 27<sup>89</sup> (B.C. 113) τὸ ἐν αὐτῷ ὀφειλόμενον πρὸς τὴν ἐπιγραφῇ, "the amount owing to the epigraphe in his department," ib. 72<sup>332</sup> (B.C. 114-3) ἀς (sc. ἀρούρας) ἐν Μαρρεῖ τοπο-γραμματοῖ, ib. 120<sup>129</sup> (B.C. 97 or 64): cf. 1 Cor 6<sup>8</sup>, 14<sup>11</sup>, perhaps Jude 1. All are cases where παρά c. dat. might equally have been expected in a classical writer: cf. the variant reading in Mt 21<sup>25</sup>. A good parallel to Ac 17<sup>31</sup> is afforded by Syll 850<sup>8</sup> (B.C. 173-2) κριθέντω ἐν ἀνδρῶις τρίοις οὖς συνελόντο.

Another abnormal use of ἐν = "amounting to," as in Ac 7<sup>14</sup> (LXX), is seen in BGU III. 970<sup>14</sup> (ii/A.D.) προσηγένκα-μεν αὐτῷ προοῖκα ἐν δραχμαῖς ἐννακοσίαις—a passage which also resembles, in its use with a numeral, the difficult ἐν (dis) of Mk 4<sup>8</sup> (WH). [Cannot the εἰς there be "at all rates up to" thirty-fold?] Cf. also BGU IV. 1050<sup>8</sup> (marriage-

contract—time of Augustus) ἱμάτια γυναικεία ἐν ἀργυρίῳ δραχμαῖς ἑκατόν, P Oxy IV. 724<sup>7</sup> (A.D. 155) ἐξ ὧν ἔσχες τὴν πρώτην δόσιν ἐν δραχμαῖς τεσσαράκοντα, *ib.* I. 56<sup>8</sup> (A.D. 211) δανειζομένη . . . ἀργύριον ἔντοκον ἐν δραχμαῖς ἑξακισχίλαις, and P Grenf II. 77<sup>6</sup> (iii/iv A.D.) (= *Selections*, p. 120) τοὺς μισθοὺς . . . ὄντας ἐν δραχμαῖς τριακοσίαις τεσσαράκοντα. Similar are P Oxy IV. 708<sup>4</sup> (A.D. 188) γόμου . . . ἐν (πυροῦ)(ἀρτάβαις) B, BGU I. 72<sup>11</sup> (A.D. 191) ἐξέκοψαν πλείστον τόπον ἐν ἀρούραις πέντε: with which may be compared Eph 2<sup>15</sup> τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν, “consisting in.” In P Lond 921<sup>9</sup> (ii/iii A.D.) (= III. p. 134) γεγονέναι ἐν ἀμπέλῳ = “to be planted with vines.”

A *predicative* use of ἐν is seen in P Hib I. 42<sup>10</sup> (B.C. 262) δώσομεν Δευκίῳ ἐν ὀφειλήματι, “as a debt,” P Petr I. 12<sup>14</sup> (cf. II. p. 22) ὅσα δὲ Ἀξιοθέα προσενήνεγκται ἐμ φερνήῃ, “as dowry,” and P Tebt I. 120<sup>125</sup> (B.C. 97 or 64) ὧν ἔχου ἐν θέματι, “as a pledge.”

The *instrumental* use of ἐν, as in Lk 22<sup>49</sup>, 1 Cor 4<sup>21</sup>, is now rescued from the list of Hebraisms (cf. Deissmann *BS*, p. 120) by “its use in an original Greek document, free from all suspicion of Semitic influence,” P Tebt I. 16<sup>14</sup> (B.C. 114) ἐν μαχαίρῃ, “armed with a sword”: see the editors’ note where the following additional passages are cited, *ib.* 41<sup>5</sup> (c. B.C. 119) Μαρρέλους . . . σὺν ἄλλοις πλείοσι ἐν μαχαίραις παρ[α]γινόμενου, 45<sup>17</sup> (B.C. 113), 46<sup>15</sup> (B.C. 113), P Par 11<sup>4</sup> (B.C. 157): add P Tebt I. 48<sup>19</sup> (c. B.C. 113) Δύκος σὺν ἄλλοις ἐν ὅπλοις. See also *Proleg.* pp. 11 f., 61, and the Preface to the 3rd Edit. p. xvii. It should however be noted that Kuhring (p. 43 f.) thinks that ἐν in the above passages is sufficiently explained as ἐν of accompanying circumstances. A good ex. of *causal* ἐν is afforded by P Par 28<sup>13</sup> (c. B.C. 160) where the Twins describe themselves as διαλυόμεναι ἐν τῷ λιμῷ as compared with *ib.* 27<sup>14</sup> διαλυόμεναι τῷ λιμῷ, and *ib.* 26<sup>9</sup> ὑπὸ τῆς λιμοῦ διαλυόμεναι in similar documents. On the other hand, *Syll* 891<sup>11</sup> (ii/A.D.) quoting the LXX Deut 28<sup>22</sup> πατάξει σε Κύριος ἐν ἀπορίᾳ drops the preposition, and cf. *C. and B.* ii. p. 609, No. 500 (i/B.C.) where φεισάμενον ἐν ἐπιδόσεσιν is followed by μὴ φεισάμενον ἀναλώμασιν. In *Expt* T xxviii. p. 322 f. Prof. H. A. A. Kennedy has collected a number of instances of this use of ἐν = “because of,” “on account of,” from the LXX and from the Pauline Epp., e.g. Ps 30 (31)<sup>11</sup> ἡσθένησεν ἐν πτωχείᾳ ἢ ἰσχύς μου, “my strength failed because of my wretchedness,” Rom 1<sup>24</sup> ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν, “because of the lusts of their hearts,” and 1 Cor 7<sup>14</sup> ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἀπίστος ἐν τῇ γυναικί, “for the unbelieving husband is sanctified on account of his wife.” See also Schmid *Atticismus*, iv. p. 449.

We have seen already (*s.v.* εἰς) that εἰς and ἐν can be transposed in late Greek, as when ἐν follows a verb of motion in P Par 10<sup>3</sup> (B.C. 145) ἀνακεχώρηκεν ἐν Ἀλεξανδρείᾳ: cf. the late gloss at Jn 5<sup>4</sup>, and for LXX instances see Thackeray *Gr.* i. p. 25. As paving the way for this usage we may note such a passage as *OGIS* 90<sup>13</sup> (Rosetta stone—B.C. 196) τοὺς ἐν ταῖς φυλακαῖς ἀπηγγέμενους . . . ἀπέλυσε τῶν ἐνκεκλ(η)μένων, where the motion implied by the verb is accompanied by the thought of the rest following on that motion—the men were “led off” to prison and remained there until freed from the charges of which they had been convicted. See further Hatzidakis *Einl.* p. 210 f., and note that Thumb (*Neue Jahrb.* 1906, p. 253) commenting on

Heitmüller’s proof (*Im Namen Jesu*, Göttingen 1903) that εἰς (τὸ) ὄνομα belonged, in various *nuances*, to Greek mercantile phraseology, while ἐν (τῷ) ὀνόματι was almost exclusively Jewish, though not foreign to the genius of Greek, observes that the promiscuity of εἰς and ἐν in Hellenistic explains the survival of the more literary archaizing ἐν by the side of the common εἰς.

The *temporal* use of ἐν to denote the period within which anything is done is naturally very common, e.g. *Syll* 177<sup>15</sup> (B.C. 303) ἐ[ν] ἔτεσιν τρισίν, P Eleph 20<sup>27</sup> (iii/B.C.) ἐν τοῖς καθήκουσιν χρόνοις, P Tebt II. 386<sup>21</sup> (B.C. 12) ἐκτίσω ἐν ἡμέραις τριάκοντα, P Oxy II. 275<sup>40</sup> (A.D. 66) ἔκαστα ποιήσω ἐν τῷ ἐνιαυτῷ ἐνί, and P Tebt II. 591 (ii/iii A.D.) ἐγὼ γὰρ ἢ (ἐν) μὴ συνκομίσω τὸν χόρτον ἐν τρισὶ ἡμέραις (cf. Jn 2<sup>21</sup>) οὐ δύναμι (ἐν) αὐτὰ καταλιψάι.

For ἐν in adverbial phrases, see P Eleph 10<sup>7</sup> (B.C. 223–2) τῶν λοιπῶν ἐν ἐτοίμῳ ὄντων, P Hib I. 47<sup>35</sup> (B.C. 256) ἀπόσπειλον . . . ἐν τάχει (cf. Lk 18<sup>8</sup>, Rom 16<sup>20</sup>, Rev 1<sup>1</sup>, 22<sup>6</sup>).

The characteristically Lukan usage of ἐν τῷ followed by an inf. can no longer be ranked as a pure Hebraism, but belongs rather to the category of “possible but unidiomatic” Greek (see *Proleg.* pp. 14, 215, 249), though it should be noted that as yet no parallel has been found for it with the sense “during”: see P Par 63<sup>86</sup> (B.C. 164) (= P Petr III. p. 26) τίς γὰρ οὕτως ἐστὶν ἀνάλητος (?) ἐν τῷ λογίζεσθαι; “for who is so utterly wanting in reason?” and P Oxy IV. 743<sup>35</sup> (B.C. 2) where it is = διὰ τό: ἐν τῷ δέ με περισπᾶσθαι οὐκ ἠδυνάσθην συντηχεῖν Ἀπολλωνίῳ, “owing to my worries I was unable to meet A.” (Edd.).

In his monograph *Die neutestamentliche Formel “in Christo Jesu”* (Marburg, 1892) Deissmann has conclusively shown the originality of Paul’s use, though the idea of the mystic indwelling may rightly be traced to the Lord’s own teaching, see SH on Rom 6<sup>11</sup>. The Psenosiris letter, P Grenf II. 77<sup>3</sup> (late iii/A.D.) (= *Selections*, p. 117), is addressed Ἀπολλῶνι . . . ἀγαπητῷ ἀδελφῷ ἐν Κ(υρίῳ), and concludes with the prayer 21 f. ἐρρώσθαι σε εὐχομαι ἐν Κ(υρίῳ) Θ(ε)ῷ.

We may conclude with a few miscellaneous examples—P Petr I. 22 (1)<sup>4</sup> τοῦ ἐν ταῖς προσόδοις, “who controls the revenues” (Ed.), P Lille I. 77<sup>7</sup> (iii/B.C.) ἃ ἐδεδώκειν ἐν φυ(λακῇ), “had given me to keep,” P Hib I. 113<sup>16</sup> (c. B.C. 260) ἐν Τοτοῦ Πάσιτος λογευτήῳ ὡι μὴθὲν ὑπάρχει, “owed by Totoës son of Pasis, tax-collector, who has no property” (Edd.), P Par 66<sup>71</sup> (iii/B.C.) Λοιπιά, ἀφ’ ὧν ἐν τοῖς γεωργοῦ[ς] κτλ., a curious usage which Smyly (P Petr III. p. 344) understands as = “of this remainder (so much) is due from the cultivators,” P Lond 1171<sup>45</sup> (B.C. 8) (= III. p. 179) ἀνθ’ ὧν τῶν ἐπάγων ἐν ὑπερδπανήμασι, “under the head of deficits,” and from the inscr. *Syll* 178<sup>11</sup> (iv/B.C.) καθάπερ καὶ Φίλιππος ἔδωκεν ἐμ πατρικοῖς καὶ αὐτοῖς καὶ ἐκγόνοις, where Dittenberger notes, “eodem iure ac si a patre hereditatem accepisset.”

In MGr ἐν has been supplanted by εἰς, though it survives as a prefix in such disguised forms as μπαίνω, μπάζω, ντρέπομαι.

ἐναγκαλίζομαι.

IG XII. 7, 395<sup>25</sup> ὧν τέκ[ν]α ἐνηγκαλίσατο (cited by Herwerden *Lex. s.v.*).



ἐναντι.

That ἐναντι with the gen., as in the phrase ἐναντι τοῦ θεοῦ (Ac 8<sup>21</sup>), can no longer be confined to bibl. Greek (Grimm) is proved by its occurrence in the translation of a Roman senator's "Consultum," *Syll* 300<sup>52</sup> (B.C. 170) περὶ τούτου τοῦ πράγ[ματο]ς ὑστερον ἐναντι Γαίου Δοκρετίου βουλευσασθαι ἔδοξεν: cf. also for imperial times P Oxy III. 495<sup>5</sup> (A.D. 181-9) ἐναντι Πέλα. Wackernagel *Hellenistica*, pp. 1 ff. shows that the word came into the Κοινή about B.C. 300 from Cretan, Delphian, or a like dialect, helped by the fact that the Attic ἐναντίον had this sense: see further s.v. ἀπέναντι.

ἐναντίος

is common in the adjuration εὐορκούντι μὲν μοι εὖ εἴη, ἐπιορκούντι δὲ τὰ ἐναντία, "if I observe the oath may it be well with me, but if I swear falsely, the reverse," as e. g. P Oxy X. 1258<sup>10 f.</sup> (A.D. 45). The adj. is followed by dat., as in Ac 28<sup>17</sup>, in PSI IV. 282<sup>13</sup> (A.D. 183) μηδὲ ποιήσαι? ἐναντίον τι τῇ αὐτῇ ὑπογραφῇ. For ἐκ τῶν ἐναντίων = "on the contrary," see P Par 63<sup>49</sup> (B.C. 165), P Grenf II. 36<sup>13</sup> (B.C. 95). Ὁ δι' ἐναντίας is found = "the opponent" in a lawsuit, as *Chrest.* I. 461<sup>6</sup> (beg. iii/A.D.) δέομαι σου ἀκοῦσαι μοι πρὸς τὸν ἐξ ἐναντίας ἀντίδικον, P Flor I. 58<sup>15</sup> (iii/A.D.) πρὸς τοὺς δι' [ἐ]ναντίας, P Strass I. 41<sup>6</sup> (A.D. 250) ἔδει μὲν γὰρ τὴν δι' ἐναντίας . . . ἐτι μᾶλλον δι[ε]γωνίσασθαι καὶ ἐκδικήσαι τὰ τῆς παιδός. In P Ryl II. 144<sup>15</sup> (A.D. 38) we have ὅς δὲ ἐκ τοῦ ἐναντίου ἀλογον ἀήλιαν μοι ἐπιχειρήσας παρεχρήσατό μοι πολλὰ καὶ ἄσχημα, "whereupon he opposing me made a brutal and odious attack upon me and subjected me to much shameful mishandling" (Edd.). For ἐναντίον "in the presence of," cf. P Eleph 1<sup>7</sup> (B.C. 311-0) (= *Selections*, p. 3) ἐπιειξάτω δὲ Ἡ. ὅτι ἀν ἐγκαλῇ Δ. ἐναντίον ἀνδρῶν τριῶν, "and let H. prove his charge against D. in the presence of three men," P Hib I. 89<sup>9</sup> (B.C. 239) ἐναντ[ί]ον τῶν ὑπογε[γραμμένων] μαρτύρων, P Lille I. 29<sup>1.31</sup> (iii/B.C.) λέγων τὸ ἀδίκημα τῷ κυρίῳ ἐναντίον μὴ ἔλασσον ἢ δύο μαρτύρων, *ib.* 31.32 ἐναντ[ί]ον τῶν νομο[φ]υλάκων. In this sense the word is peculiar to the Lukan writings in the NT. MGr ξάγναντος (= ἐξ ἐναντίας), "against," "opposite."

ἐνάροχομαι.

The ritual sense, which underlies this word in classical Greek, may perhaps still be latent in its two NT occurrences Gal 3<sup>3</sup>, Phil 1<sup>6</sup> (cf. 2 Cor 8<sup>6</sup> B), but how completely the simple sense "begin" prevailed in late Greek may be seen from P Tebt I. 24<sup>34</sup> (B.C. 117) διαλαμβάνοντες εἰς ἀπραξίαν ἡμᾶς περιστήσειν ὅποτε δὴ ἐνάρεσθαι, ἀνεχώρησαν κτλ., "supposing that they would bring me to a standstill at the commencement, they retired etc." (Edd.): cf. 38 ἐναρχομένου τ[οῦ] Με[χ]εῖρ, "at the beginning of Mecheir." See also Vett. Val. p. 212<sup>25</sup> ἐὰν δὲ πῶς καὶ ἕτερον τινα ἐναρξάμενον πράγματος εὐρησῇ κτλ.

ἐνατος

for ἐνατος is read by WH in all the occurrences of this word in the NT: cf. P Grenf II. 24<sup>1</sup> (B.C. 105) ἔτους ιβ̄ τοῦ καὶ ἐνάτου Τῦβι, *Ostr* 714<sup>4</sup> (Ptol.) τοῦ ἐνάτου ἔτους, BGU I. 174<sup>2 f.</sup> (A.D. 7) ἐνάτου καὶ εἰκοστοῦ (bis), *Preisigke* 1925<sup>2</sup>

(A.D. 77) ἐνάτου (ἔτους) Οὐεσπασιανοῦ, but *ib.* 2104<sup>1</sup> (Ptol.) μηνὸς Δαισιῶν ἐνάτη, and the late PSI IV. 283<sup>4</sup> (A.D. 550) ἔτους ἐνάτου.

ἐνδεής.

PSI IV. 418<sup>11</sup> (iii/B.C.) ὅπως μὴ ἐνδεὲς ὦμεν καὶ ἐλαϊδίου, P Tebt I. 52<sup>12</sup> (c. B.C. 114) ἐνδεὲς οὖσα τῶν ἀναγκαιῶν, "being in want of the necessities (of life)," P Oxy II. 281<sup>20</sup> (complaint against a husband—A.D. 20-50) τῶν ἀναγκαιῶν ἐνδεὴ καθιστάς: cf. P Magd 13<sup>5</sup> (B.C. 217) ἐνδεὲς δὲ γενόμενοι εἰς τὴν ταφήν τοῦ Φιλίππου (δραχμὰς) κῆ ἐδώκαμεν τὰ κατὰφρακτα κτλ., "being in want of 25 drachmas for the funeral of Philip we have given his cuirass etc." For ἐνδεια (as in LXX) cf. P Par 62<sup>1.11</sup> (ii/B.C.) τὰς ἐνδείας παραχθ[ί]σσεσθαι . . . , and for ἐνδέημα P Ryl II. 214<sup>23</sup> (ii/A.D.) τὰς ἀπὸ μερισμοῦ ἐνδεήματος τελωνικῶν, "the amount of the assessment of the deficiency of farmed taxes" (Edd.), so 43<sup>63</sup>, P Oxy I. 71<sup>1.15</sup> (A.D. 303) ἀπὸ λόγου ἐνδεημάτων, "on account of the deficit." The verb is found *IG* XII. 7. 409<sup>9</sup> ὥστε μ[η]δὲν ἐν μ[η]δενὶ τῇ πατρίδι ἐνδεδεκέναι.

ἐνδείκνυμι.

P Magd 3<sup>10</sup> (B.C. 221) ἐὰν ἐνδείξώμεθα τὰ διὰ τῆς ἐντεῖξως ὄντα ἀληθῆ, "if we prove that what we set forth in the petition is true," *ib.* 28<sup>8</sup> (B.C. 217) ἐὰν ἐνδείξωμαι αὐτοὺς κατακεκλυκῶτας μου τὸν σπόρον, "if I prove that they have flooded my sown field." With the construction of ἐ. in 2 Tim 4<sup>14</sup> πολλὰ μοι κακὰ ἐνεδείξατο (cf. Gen 50<sup>15,17</sup>) cf. P Oxy III. 494<sup>9</sup> (A.D. 156) εὐνοοσύη μοι καὶ πᾶσαν πίστιν μοι ἐνδεικνυμένη (a passage which also helps to confirm the meaning of "faithfulness" for πίστις in such passages as Mt 23<sup>23</sup>, Gal 5<sup>22</sup>): see also *Syll* 211<sup>7</sup> (iii/B.C. ?) διατε[λ]εῖ εἰς τὸν δῆμον τὸν Ἐρυθραίων [π]ᾶσαν προθυμίαν ἐνδεικνύμενο[s] (cf. Heb 6<sup>11</sup>), and P Oxy IV. 705<sup>32</sup> (A.D. 200-2). For the act., which is not found in the NT, see P Grenf II. 70<sup>6</sup> (A.D. 269) εὐνοίας ἔνεκεν [κ]αὶ ἡς ἐνέ[δει]ξα[s] εἰς ἐμ[έ]. The subst. ἐνδείκτης = "informant," "complainant," occurs P Par 45<sup>4</sup> (B.C. 153) διὰ τὸν ἐφελκόμενόν σοι ἐνδίκτην, *ib.* 7 εὐλαβούμαι τὸν ἐνδίκτην τὰ πλίστα.

ἐνδειξις.

*Cagnat* IV. 40<sup>14</sup> (Lesbian dialect) κατ' αὐτῶν καὶ ἐνδείξις κατὰ διατεταγμένα.

ἐνδεκα.

*Preisigke* 1926 (an ostrakon-receipt—A.1). 79) διέγραψ(εν) Ἑρμογ(ένης). Βάσσου ὑπ(ὲρ) λαογραφίας ιᾱ (ἔτους) Οὐεσπασιανοῦ τοῦ κυρίου κτλ.: the numeral is written in earlier ostraca of this series. The semi-literary P Eud 15<sup>7</sup> (before B.C. 167) shows however ἐνδεκα, and also a tessera in the Louvre, Revillout *Mélanges* 4. 7. 9 (ii/B.C.): see Mayser *Gr.* p. 316. MGr ἔντεκα.

ἐνδέκατος.

P Leid D1.3 (B.C. 162) ἔτος τοῦτο ἐνδέκατον, P Tebt I. 104<sup>7</sup> (B.C. 92) μηνὸς Ξανδικ[ο]ῦ ἐνδεκάτη Μ[ε]χ[ε]ῖρ ἐνδεκάτη, "the eleventh of the month Xandicus which is the eleventh of Mecheir." *Preisigke* 1910 (A.D. 25) ὅρα ἐνδεκάτ[η] τῆς ἡμέρας.



## ἐνδέχομαι.

## ἐνδέχομαι.

For the impersonal use in Lk 13<sup>33</sup> cf. P Petr II. 45<sup>iii. 8</sup> (B.C. 246) ὡς ἐνδέχεται, "as far as it is possible," and similarly P Giss I. 48<sup>8</sup> (A.D. 202-3); also P Oxy II. 237<sup>viii. 31</sup> (A.D. 186) ὅπερ οὐ καλῶς ἐνδέχεται εἰ μὴ ἀνωθεν γένοιτο ἀντίγραφα, "this cannot be done adequately unless copies are made from the beginning" (Edd.). Cf. also such a phrase as ὡς ἐνδεχομένως in P Petr II. 15 (3)<sup>4</sup> (B.C. 241-39). [The meaning of the adv. in Aristeas 41 πρὸς ταύτην τὴν ἐπιστολὴν ἀντίγραψεν ἐνδεχομένως ὁ Ἑλεάζαρος ταῦτα is not clear. Thackeray translates "to this letter E. replied appropriately as follows": Wendland suggests "so far as he could write Greek," the writer excusing the imperfect use of this language by a Jew of Palestine.] Other examples of the verb are P Par 63<sup>41</sup> (B.C. 165) (= P Petr III. p. 20) μετὰ τῆς ἐνδεχομένης προσοχῆς, "with fitting care" (Mahaffy), PSI III. 168<sup>80</sup> (B.C. 118) τὴν ἐνδεχομένην ἔμσκεψιν (I. ἐν-), P Flor II. 173<sup>9</sup> (A.D. 256) καὶ εἴ τι ἄλλο ἐνδέχεται, "if anything else suits him," and from the inscr. Michel 482<sup>7</sup> (iii/B.C.) τὴν [ἐν]δεχομένην ἐπιμέλειαν ἐποιήσα[ν]το κατὰ τοὺς νόμους, Syll 929<sup>81</sup> (ii/B.C.) ὅπερ ἐπὶ τῆς ἱερᾶς χώρας οὐκ ἦν ἐνδεχόμενον.

## ἐνδημέω.

For the antithesis with ἀποδημέω see the exx. cited under that word. Cf. further P Petr III. 53 (q)<sup>8</sup> (iii/B.C.) ἐνεδήμει (in an imperfect context), P Oxy I. 56<sup>16</sup> (A.D. 211) βασιλικὸν γραμματέα μὴ ἐνδημεῖν, and from the inscr. Syll 925<sup>6</sup> (B.C. 207) καὶ τοῦτοι συνδιεφύλαξαν τό τε ἱερὸν καὶ τὰν πόλιν καλῶς καὶ ἀσφαλῶς καὶ ἐνεδάμησαν εὐτάκτως, and similarly <sup>17</sup>, also *ib.* 790<sup>80</sup> (i/B.C.) μὴθελῖ ἐξείναι τῶν π[ολιτῶν] μὴδὲ τῶν παρ[οικούντων] μὴδὲ τῶν ἐνδημούντων ξένω[ν] δένδρα κόπτειν ἐν τῷ[ ] διασαφουμένωι τόπωι. For the subst. see OGIS 764<sup>36</sup> (ii/B.C.) ποιησα[μένων] τὴν ἐνδημίαν, and on the derivation of ἐνδημος from ἐν δῆμω (ῶν), ἐν being used distributively, see *Proleg.* p. 105.

## ἐνδιδύσκω.

The range of this somewhat rare verb is extended by the dialect inscr. Syll 857<sup>13</sup> (ii/B.C.) ἐνδιδυσκόμενος, clearly a hewer's error for ἐνδιδυσκόμενος: see *LAE* p. 78.

## ἐνδικος.

The only occurrences we can quote of this adj. (Rom 3<sup>8</sup>, Heb 2<sup>2</sup>) are from the laws of Gortyna (v/B.C.) edited in Michel 1333, e.g. *iii. 23* αἰ δέ τι τῶν τέκνον πέροι, ἐνδικον ἔμεν.

## ἐνδό(-ώ-)μῆσις.

The spelling ἐνδῶμῆσις which WH adopt in Rev 21<sup>18</sup> is confirmed by Syll 583<sup>31</sup> (i/A.D. ?) τὴν ἐνδῶμῆσιν τοῦ τεμένους, where the editor pronounces this orthography "nova." The form ἐνδῶμῆσις occurs in Jos. *Antt.* xv. 335 = a "mole" or "breakwater." Neither of the above reff. supports Souter's suggestion (*Lex. s.v.*) that the word is probably = "roofing" (from δῶμα, "roof") rather than "building."

## ἐνδοξάζω.

For this verb, found in the NT only in 2 Th 1<sup>10, 12</sup>, but common in the LXX (e.g. Exod 14<sup>4</sup>, Ps 88 (89)<sup>8</sup>), cf. P Leid

Wxi. 7 (ii/iii A.D.), an invocation to the Sun—οὗ ἡ δόξα . . . ὅτι διὰ σ' (I. σε) ἐνδοξάσθη (I.—θην).

## ἐνδοξος.

An interesting example of this adj. is found in a letter from the Emperor Vespasian confirming certain privileges bestowed on an athletic club by the Emperor Claudius, P Lond 1178<sup>34</sup> (A.D. 194) (= III. p. 216) εἰδῶς ὑμῶν τῶν ἀθλητῶν τὸ ἐνδοξον καὶ φιλότειμον πάντα ὅσα [καὶ] ὁ Κλαύδιος αἰτησαμένοις ὑμῖν συνεχώρησε καὶ αὐτὸς φυλάττειν [π]ροαιρούμαι. In P Leid Wxiv. 9 (ii/iii A.D.) we have an invocation which runs—βασιλεῦ βασιλέων . . . ἐνδοξο (I.—ε) ἐνδοξοτάτων, and in the curious mantic text P Ryl I. 28<sup>108</sup> (iv/A.D.) the twitching of the right leg is said to portend that the man will "become illustrious"—γενέσθαι ἐνδοξον. In P Oxy VI. 943<sup>4</sup> (vi/A.D.) an agreement is reached τῷ ἐνδόξῳ οἴκῳ regarding the payment of certain dues. For the adverb we may cite OGIS 513<sup>11</sup> (iii/A.D.) where a priestess is described—ἱερασαμένην ἐνδόξως καὶ μεγαλοπρεπῶς: cf. *Kaibel* 358<sup>3</sup> ζήσασα ἐνδόξως.

## ἐνδυμα.

In P Fay 12<sup>20</sup> (c. B.C. 103) a man who is stripped of his ἱμάτιον and sent forth γυμνός, is supplied by his friends μετ' ἐνδύματος, evidently an outer cloak. Cf. Syll 813<sup>7</sup> τὰ ὑπ' ἐμοῦ καταλιφθέντα ἱμάτια καὶ ἐνδυμα, and *ib.* 877<sup>3</sup> (v/B.C.), where it is laid down that the dead are to be buried ἐν ἐμ[ατ]ί[ο]ις τρι[ο]ῖς λευκοῖς, στρώματι καὶ ἐνδύματι [καὶ] ἐπιβλέματι. In the new fragment of a lost Gospel, P Oxy IV. 655<sup>11 ff.</sup>, to the question "Having one garment (ἐν ἔχοντ[es] ἐνδυμα) what do ye (lack)??" the answer is given, αὐτ[ο]ς δ[ώσει] ὑμῖν τὸ ἐνδυμα ὑμῶν. With *Menandrea* p. 80<sup>268</sup> ἐνδύμαθ' οἶα,—"what dresses!" of a woman's finery, cf. the "wedding garment" of Mt 22<sup>11 f.</sup> The word survives in literary MGr. The simple δύμα, which is unknown to the lexicons, is found in P Oxy VI. 929<sup>8</sup> (ii/iii A.D.).

## ἐνδυναμόω.

The adj. ἐνδύναμος is found in Byz. Greek: see Sophocles *Lex. s.v.*

## ἐνδύνω.

P Lond 121<sup>271</sup> (magic—iii/A.D.) (= I. p. 93) ἐνδυνε. See further *s.v.* ἐνδύω.

## ἐνδυσις.

In Aristeas 96 amazement is caused by the appearance of the high priest Eleazar—διὰ τὴν ἐνδυσιν οὐ φορεῖ χιτῶνος καὶ τῶν περὶ αὐτὸν λίθων, "by the wearing of the coat wherewith he is clad and the precious stones about his person" (Thackeray). Cf. MGr ντύσιμο, "dressing."

## ἐνδύω.

P Oxy II. 285<sup>11</sup> (c. A.D. 50) πολλῇ βίᾳ χρώμενος ἀφήρπασεν δν ἡμην ἐνδεδυμένο (I.—ενος) χιτῶνα λεινοῦν, P Giss I. 77<sup>8</sup> τότε ἔγνω, ὅτι ἔπεμψ[ας] μοι τὸν κιθῶναν. λείαν δέ σοι εὐχαριστ[ή]σῃ π[α]ρὰ πᾶσι τοῖς θεοῖς, ὅτι σὺ με ἐνδέδυσ[ας] με (om.). See also the interesting v/A.D. magic spell in which a goddess is transformed into an old woman,

and then, when her service is accomplished—πάλιν θεὸς ἐνεδύ[σεται] (ἡ ἐνδύσεται) τὴν αὐτῆς κάλλος δ[ι]περ[ὶ] ἐξεδύσατο, “the god will again clothe her with her own beauty, which she has doffed” (P Lond 125 verso<sup>19</sup> = I, p. 124). *Kaibel* 610<sup>5</sup> ἐνδεδύμην δὲ τὸ σῶ[μ] ἐσθήμα[σι] χρώμασι θεοῖσι. Cf. MGr ντύνω, “put on,” ντύνομαι, “dress.”

## ἐνέδρα.

The derived meaning of “treachery,” “fraud,” is illustrated by P Oxy I. 621<sup>10</sup> (iii/A.D.) ἵνα μὴ ἐκ τῆς σῆς ἀμελείας ἐνέδρα περὶ τὴν ἐμβολὴν γένηται, “in order that there may be no fraud in the lading through any neglect of yours” (Edd.): cf. *ib.* XII. 1428<sup>5</sup> (iv/A.D.) ὑπ[ὲρ] τοῦ τοίνυν μὴ ἐνέδραν ἐπακολούθησαι, “so as to prevent any deception from ensuing,” *ib.* 1455<sup>12</sup> (A.D. 275) εἰς τὸ μηδεμ[ί]αν ἐγέδρ[αν] ἐπακολ[ουθε]ῖν. For the form ἐνεδρεία cf. the endorsement of a petition to the logistes—ἐνεδρείας γεγενημένης, “concerning a case of fraud” (P Oxy VI. 900<sup>19</sup>—A.D. 322).

## ἐνεδρεύω.

The NT usage of this Lukan verb is well illustrated by P Rein 7<sup>18</sup> (B.C. 141?) δέομαι οὖν ὑμῶν τῶν μεγίστων θεῶν μὴ με ὑπεριδ[εῖν] ἐνεδρευόμεν[ον] ὑπὸ ἀνθρώπου [ἀγ]νώμονος, “I beseech you, therefore, most high gods, not to show yourselves indifferent to the trap laid for me by this unfeeling man,” and P Oxy VI. 898<sup>17</sup> (A.D. 123) where a minor complains that his mother, in her capacity as guardian, ἐνήδρευεν, “laid a trap” against him, by gaining possession of a certain deed: cf. *ib.* 938<sup>2</sup> (iii/iv A.D.) οὐκ ἀκόλουθον πρᾶγμα ἐποίησας ἐνεδρεύσας τὰς τροφὰς τῶν κτηνῶν τῆς Σενάω, “it was an unfitting act of yours to intercept the fodder of the oxen at Senao” (Edd.), P Giss I. 105<sup>24</sup> (v/A.D.) ἵνα μὴ εν (om.) ἐνεδρε[ύ]σης τὴν διάπρασιν, “that you may not place difficulties in the way of the sale,” and from the inscr. *Syll* 324<sup>19</sup> (i/B.C.) ἐνεδρεύσαντες δὲ αὐτὸν νύκτωρ ἐδο[λοφ]όνη[σαν]. For the meaning “defraud,” see P Oxy II. 237<sup>viii.36</sup> (A.D. 180) cited *s.v.* ἀγνοια, *ib.* III. 484<sup>10</sup> (A.D. 138) ὥς ἐνεδρεύσαντι Δ., “with defrauding D.,” and P Ryl II. 239<sup>18</sup> (mid. iii/A.D.) πέμψο[ν] δὲ πάντως αὐ[τῶν] τὸ σύμβολον . . . πολλάκις Σ. . . [ἐ]νέδρευεν ἡμᾶς, “by all means send the receipt; S. has often defrauded us” (Edd.).

## ἐνεδρῶν

is found in the TR of Ac 23<sup>16</sup> = “treacherous ambush,” as *ter* in the LXX (cf. Thackeray *Gr.* i. p. 156 f.). For the more general sense of “fraud,” see P Oxy VI. 892<sup>11</sup> (A.D. 338) εἰς τὸ μηδὲν ἐνεδρὸν γενέσθαι περὶ τὸ δημόσιον λουτρόν, “that there may be no fraud in connexion with the public bath.”

## ἐνειλέω.

For the *bad* sense in which this forcible NT ἄπ. εἰρ. (Mk 15<sup>46</sup>) is generally used, see Abbott as cited *s.v.* ἐντυλίσσω: cf. P Tebt I. 24<sup>62</sup> (B.C. 117) ἐλύναν μὲν αὐτοὺς ἐνειληκότων οἰκονομ[ί]αις κτλ., “some have wormed themselves into the positions of oeconomus,” etc., and P Ryl II. 144<sup>18</sup> (A.D. 38) ἐνειλούμενός μοι, of a violent struggle. On the other hand, the verb is colourless in P Oxy VIII. 1153<sup>28</sup> (i/A.D.) τῆς

γινόμε(νης) συνθέσεως τὸ πρόσχρωμον ἐνειλικται τῇδε τῇ ἐπιστολῇ, “a pattern of the colour of the dress that is being made is enclosed in this letter” (Ed.).

## ἐνειμι.

The interpretation of Lk 11<sup>41</sup> πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, “the contents of your cup and platter give in alms,” may be supported by P Tebt II. 414<sup>20</sup> (ii/A.D.) τὸ σφυρίδιον μετὰ τῶν ἐνόντων κάτω, “the little basket with its contents at the bottom”: cf. P Magd 137 (B.C. 217) τὴν ἐφαπτίδα, σὺν τῇ σακκοπῆραι ἐν ἡί ἐνήν, “the mantle, with the bag which contained it,” P Oxy II. 242<sup>18</sup> (A.D. 77) σὺν τοῖς ἐνοῦσι φορτίοις, “with the fixtures they contain,” *ib.* III. 506<sup>27</sup> (A.D. 143) σὺν τ[οῖς] ἐνοῦσι πᾶσι, “with all their contents,” *ib.* VI. 912<sup>12</sup> (A.D. 235) τὸ ἐνὸν κατὰγειον, “the cellar within it” (*sc.* a house). See also P Oxy II. 268<sup>18</sup> (A.D. 58) ἐν δὲ τοῖς προκειμένοις οὐκ ἔνεστι σωματ[ισμός], “in the above agreement there is no *σωματισμός*” (a word of uncertain meaning), and PSI III. 184<sup>8</sup> (A.D. 292) καύματος ἐνόντος, where the context leads us to think of something in the nature of spontaneous combustion. See also *s.v.* ἐνι.

## ἐνεκα, ἐνεκεν, εἵνεκεν.

For ἐνεκα which is found only *quater* in the NT (Mt 19<sup>5</sup>, Lk 6<sup>22</sup>, Ac 19<sup>32</sup>, 26<sup>21</sup>), cf. P Lond 42<sup>14</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἔ[νε]κα τοῦ ἐκ τοῦ τοιούτου καιροῦ ἐμαυτῇ[ν] τε καὶ τὸ παιδ[ι]ον σ[υ]νο διακεκυβερνηκυῖα, P Oxy X. 1293<sup>16f.</sup> (A.D. 117–38) τοῦτο οὐχ ἐνεκα ἡμῶν ποιῶ ἀλλὰ ἐνεκα τῶν καμηλειῶν, *ib.* III. 533<sup>25</sup> (ii/iii A.D.) ἐνεκα τῆς προσόδου, “about the revenue.” The form ἐνεκεν, which prevails from iii/B.C. onwards, and is probably Ionic in origin (cf. Thumb *Hellen.* p. 57), may be illustrated from P Petr III. 36(a) verso<sup>27</sup> (iii/B.C.) τῆς Διοφάνου[ς] σὺν ἀ[γ]κριβείας ἐνεκεν ἀπήχθη, P Flor II. 158<sup>3</sup> (iii/A.D.) ἐνεκεν ἀναγχαίας χρείας, *ib.* 163<sup>5</sup> (iii/A.D.) ἐνεκεν ὑμῶν φρόντισον, P Meyer 23<sup>4</sup> (end iv/A.D.) ἐνεκεν ἀργυρίου, and before a consonant in the late P Oxy VI. 902<sup>12</sup> (c. A.D. 465) εἰς τελείαν γὰρ ἀνατροπὴν . . . περιστήν ἐνεκεν τοῦ προειρημένου πολιτευομένου, “I have been reduced to complete ruin through the aforesaid member of the council” (Edd.), *ib.* 943<sup>2</sup> (vi/A.D.) ἀπελθεῖν εἰς δίκαιαν ἐνεκεν τοῦ λογτροῦ, “to come to arbitration with respect to the bath.” In all these instances ἐνεκεν precedes the subst., as generally in the NT: cf. Blass-Debrunner *Gr.* § 216. 1. On a corresponding usage in the Attic inscr. see Meisterhans *Gr.* p. 217 where it is stated that in ii/B.C. the relation of ἐνεκα: ἐνεκεν = 4:22: cf. also Thieme p. 8, and Rouffiac *Recherches*, p. 22. For the forms οὐνεκα, —εν, see P Petr II. 19 (1a)<sup>2</sup> οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, “in the name of God and of fair play” (Ed.), P Hib I. 170 (B.C. 247) τούτου γὰρ οὐνεκεν πρὸ πολλοῦ σοι γράφω, and for ἐνεκεν, as in Lk 4<sup>16</sup>, Ac 28<sup>20</sup>, cf. *Preisigke* 1568 (time of Euergetes II., B.C. 145–116) εὐνοίας ἐνεκεν τῆς πρὸς αὐτοῦς, P Giss I. 40<sup>ii.21</sup> (A.D. 212–5) κατὰγειν θυσίας ἐνεκεν ταύρους καὶ ἄλλα τινα ἐνψυ[χ]α: the form ἐνεκα occurs in an epigram regarding Homer’s birthplace, *Ostr* 1148<sup>4</sup> (ii/B.C.)—

Ἐνεκ’ ἐμῆς δόξης φ[α]σὶ τεκεῖν με πόλεις.

## ἐνενήκοντα.

For the form see WH *Notes*<sup>2</sup> p. 155, and cf. PSI IV. 432<sup>3</sup> (iii/B.C.) ἀρούρας ἐνενήκοντα, *Ostr* 1508<sup>5</sup> (B.C. 144–3), 1511<sup>4ff.</sup>



(B.C. 143-2) *al.* See also *Preisigke* 3534 ἐβίωσεν ἐτὼν ἐν-  
ήκοντα πλείου ἔλατον. MGr ἐνεήντηα.

### ἐνεός.

Brugmann discusses this word in V. Thomsen *Festschrift*  
(1912) p. 1 ff.

### ἐνεργεῖα.

With the limitation of this word in the NT to superhuman  
activity (see Milligan *Thess.* p. 104), cf. *OGIS* 262<sup>4</sup> (iii/A.D.)  
προσενεχθέντος μοι περὶ τῆς ἐνεργείας θεοῦ Διὸς Βαιτο-  
καΐκης: also Aristas 266 θεοῦ δὲ ἐνεργεῖα κατευθύνεται  
πειθῶ, and for demonic influence (as in 2 Thess 2<sup>9</sup>) Reitzen-  
stein *Poimandres*, p. 352<sup>23</sup> δαίμονος γὰρ οὐσία ἐνεργεῖα.  
The generally strong sense of the word comes out in a  
fragmentary letter from Cronion, a προφήτης, P Tebt II.  
616 (ii/A.D.) ἐκ π[ί]ασης ? ἐνεργίας καὶ σπουδῆς καὶ  
φιλείας.

### ἐνεργέω

seems always to have the idea of *effective* working: see  
*s.v.* ἐνέργεια, and cf. Robinson *Eph.* p. 241 ff. The verb  
has begun in later Greek to be followed by a direct obj. in  
the acc. (cf. *Proleg.* p. 65), as in P Oxy XII. 1567 (iv/A.D.)  
according to the editors' alternative reading—εἰ Θεὰς εὑρεν  
τοῦτο τὸ τετράποδον (L—δον), ἐνεργήτω (L—είτω) τοῦτό  
μοι ἔξω. For the intrans. use see P Giss I. 78<sup>4</sup> (ii/A.D.)  
καλῶς δὲ ποιήσεις καὶ περὶ τὰ λοιπὰ ἐνεργήσασα, Vett.  
Val. p. 226<sup>2</sup> ἐνεργήσει πρὸς τὸ ἀγαθὸν ἢ φαῦλον: cf. Gal 2<sup>8</sup>,  
where, however, the trans. of Πέτρῳ is uncertain, either  
"for Peter" (RV), or perhaps better "by Peter" (Hort  
*Christian Ecclesia*, p. 85). On the possibility that in 1 Th  
2<sup>13</sup> ἐνεργεῖται is pass. = "is set in operation," see Milligan  
*Thess. ad l.*, and for a similar usage of ἐνεργουμένη in  
Jas 5<sup>16</sup> see *Proleg.* p. 156, *ExpT* xxvi. p. 381 ff. From  
the inscr. we may cite *Syll* 540<sup>14</sup> (B.C. 175-1) ἐνεργῶν  
τεχνίταις ἱκανοῖς κατὰ τὴν τέχνην, and <sup>108</sup> ποιῶν ὁρθὰ πάντα  
πρὸς κανόνα διηνεκὴ μὴ ἐλάττω τοῦ ἐνεργουμένου λίθου.

### ἐνεργημα.

Vett. Val. p. 264<sup>13</sup> ἀγαθὸς πρὸς τοὺς ζωτικὸς χρόνους  
καὶ πρὸς τὰ τῆς ψυχῆς ἐνεργήματα.

### ἐνεργής.

This adj. in the form ἐνεργός is applied to a mill "in  
working order"—μυλαῖον ἐνεργόν—in P Ryl II. 167<sup>10</sup> (A.D.  
39), cf. *ib.* 321<sup>5</sup> (ii/A.D.), BGU IV. 1067<sup>4</sup> (A.D. 101-2), and  
P Oxy XII. 1461<sup>6</sup> (A.D. 222). In P Oxy I. 84<sup>14</sup> (A.D. 316)  
it is used of "wrought" iron—σιδή[ρο]ν ἐνεργού, and in  
*Syll* 929<sup>72</sup> (ii/B.C.) of "tilled" land—ὑπάρχουσιν τὴν  
διαμφισβητούμενην χώραν ἐνεργόν. In PSI IV. 341<sup>5</sup> (B.C.  
256-5) the reference is to persons—ἴνα οὖν ἐνεργοὶ ᾤμεν: cf.  
*ib.* 407<sup>9</sup> (iii/B.C.). For the NT form ἐνεργής, cf. Vett. Val.  
p. 276<sup>11</sup> ἐν-τούτοις γὰρ τὰ ἀποτελέσματα ἐνεργῆ τὴν δύναμιν  
κέκτηνται, and the new literary text P Oxy VIII. 1088<sup>80</sup>  
(early i/A.D.), where a medical receipt is described as  
ἐνεργὲς ἱκανῶς, "tolerably strong."

### ἐνέχω.

Numerous instances of this verb in the passive with  
the simple dative, as in Gal 5<sup>1</sup> (cf. 2 Thess 1<sup>4</sup> B) are forth-  
coming, e.g. P Tebt I. 5<sup>5</sup> (B.C. 118), an amnesty granted by  
Euergetes II. and the two Cleopatras, the "sister" and the  
"wife," to all their subjects π[λ]ήν τ[ῶν] φόν[ο]ν[ο]ν (L—οἰς)  
ἐκουσίοις καὶ ἱεροσυλίας ἐνεχομ[ένων], "except to persons  
guilty of wilful murder or sacrilege," BGU IV. 1051<sup>34</sup> (time  
of Augustus) χορὶς (L. χωρὶς) τοῦ τὸν παραπαίνοντα (L. παρα-  
βαίνοντα) ἐνέχισθαι τῷ ὀρισμῶν προστίμῳ, "apart from  
the transgressor's being involved in the appointed penalty,"  
P Oxy II. 237<sup>viii 18</sup> (A.D. 186) τοῖς τεταγμένοις ἐπιτίμοις  
ἐνεχόμενος, "subject to the legal penalties," P Giss I. 48<sup>14</sup>  
(A.D. 202-3) ἐπὶ τῷ μὴ ἐνέχεσθαι ἐπιθέμασι προτέρων ἐτῶν.  
Cf. also *Syll* 154<sup>26</sup> (end of iv/B.C.) ἐνεχέσθων τῷ ψηφ[ίσ]ματι.  
For ἐ. construed with ἐν, see P Par 63<sup>xiii 3</sup> (ii/B.C.) ἐνεσχη-  
μένους ἐν τισιν ἀνομήμασιν ἢ ἀμαρτήμασιν. On Mk 6<sup>18</sup>,  
Lk 11<sup>58</sup>, see Field *Notes*, pp. 28 f., 64, and note that the  
Sahidic translates respectively "was angry with," and "to  
provoke him": cf. class. ἐπέχω = "attack."

### ἐνθάδε.

P Oxy I. 37<sup>i 9</sup> (A.D. 49) (= *Selections*, p. 49) ἐγένετο  
ἐνθάδε ἡ προφῆτις εἰς υἱὸν τοῦ Πισούριος, *ib.* VIII. 1154<sup>10</sup>  
(late i/A.D.) αὐτόπτης γὰρ εἰμὶ τῶν τόπων καὶ οὐκ εἰμὶ  
ξέν[ος] τῶν ἐνθάδε, "for I am personally acquainted with  
these places and am not a stranger here" (Ed.), *ib.* X.  
1296<sup>5</sup> (iii/A.D.) τὸ προσκύνῃμά σου ποιῶ κατ' ἐκάστην  
ἡμέραν παρὰ τοῖς ἐνθάδε θεοῖς, "before the gods of this  
place," and so often, P Ryl II. 234<sup>17</sup> (ii/A.D.) εἰ βούλει  
παρμεῖναι με ἐνθάδε μετὰ τῶν ἀνθρώπων, *ib.* 244<sup>11</sup> (iii/A.D.)  
τὰ σωματῖα πολλοῦ ἐστὶν ἐνθάδε] καὶ οὐ συμφέρει ἀγορά-  
σαι, "slaves are very dear here and it is inexpedient to  
buy." In PSI III. 177<sup>7f.</sup> (ii/iii A.D.) ἐ. is interchanged  
with ὦδε—δ[έ]δια] μὴ ἀποθάνῃ σου μὴ ὄν[τος] ἐνθάδε. μάθε  
δὲ ὅτι, ἐὰν ἀποθάνῃ] σου μὴ ὄντος ὦδε κτλ. For ἐ. =  
"hither," as in Jn 4<sup>35f.</sup>, Ac 25<sup>17</sup>, see P Oxy VI. 967  
(ii/A.D.) φασὶ τὸν κράτιστον ἡγεμόνα ἐλεύσεσθαι ἐνθάδε  
περὶ τὴν τριακάδα, δ' ὅν' εἰδῆς γράφω σοι, and the early  
Christian letter P Grenf II. 73<sup>8</sup> (late iii/A.D.) (= *Selections*,  
p. 118) οἱ νεκροτάφοι ἐνθιγόχασιν ἐνθάδε εἰς τὸ ἔγω (L. ἔσω)  
τὴν Πολιτικὴν. Contrast *Preisigke* 1810 Παρθ[εν]ῶν . .  
ἔκετο ἐνθα. For the meaning "at this point" cf. P Ryl II.  
215<sup>47</sup> (ii/A.D.) where after a list of official accounts we find—  
καὶ ἐνθάδε κατ' ἀκολουθίαν τοῦ προτέρου ἔτ[ου]ς ἀνα-  
λαμβάνεται κτλ., "here are introduced according to the  
precedent of the previous year" certain additional sums:  
cf. P Oxy XII. 1434<sup>8</sup> (A.D. 107-8).

### ἐνθυμέομαι.

For this verb, which is common in the LXX, but in the  
NT is confined to Mt 1<sup>40</sup>, 9<sup>4</sup>, see PSI IV. 436<sup>9</sup> (B.C. 248-7)  
ἐνθυμηθεὶς ἵνα μηθεὶς [με] . . . ἀδικῇ, P Tebt I. 27<sup>77</sup> (B.C.  
113) καθόλου δ' ἐνθυμηθεὶς ἡλίκην συμβάλλεται ἡ περὶ τὰ  
ὑποδεκνύμεν[α] προσοχήν τοῖς πράγμασι ῥοπήν, "in  
general consider how great an impulse attention to the  
matters indicated contributes to business," P Oxy XII.  
1477<sup>13</sup> (iii/iv A.D.) εἰ δύναμαι δ' ἐνθυμοῦμαι ἀρα[ί]; "Am I  
able to carry off what I am thinking of?" (Edd.). For the



gen. constr. see P Lond 42<sup>30</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10), σὲ δὲ μὴδ' ἐντεθυμήσθαι τοῦ παραγενέσθαι, "and that you have never even thought of returning," P Par 63<sup>201</sup> (B.C. 164) φαίνεσθε οὖν μὴδὲ κατὰ μικρὸν ἐντεθυμήσθαι τῶν ἐξηριθμημένων ὑμῖν, "you appear therefore not to have understood in the smallest degree the points enumerated to you" (Mahaffy). The late compd. παρενθυμέομαι, "disregard," "neglect," occurs in a Lycian inscr., *IHS* xxxiv. p. 5, No. 10<sup>13</sup> ἐὰν δέ τις παρενθυμηθεὶς μὴ θύσῃ, ἔσται αὐτῷ ἐπιβλαβή. MGr θυμούμαι (c. acc.), "remember," a meaning which gives good sense in *Wisd* 7<sup>15</sup>, if with NA we read ἐνθυμηθῆναι ἀξίως τῶν λεγομένων (cf. Goodrick *Oxf. Ch. Bibl. Comm. ad l.*).

## ἐνθύμησις.

P Lond 46<sup>328</sup> (iv/A.D.) (= I. p. 75) καταδεσμεύω δὲ αὐτοῦ τὸν νοῦν καὶ τὰς φρένας τὴν ἐνθύμησιν τὰς πράξεις ὅπως κτλ. — a magic charm; BGU IV. 1024<sup>iv. 12</sup> (iv/v A.D.) ποίας δὲ ἔσχεν ἐνθυμήσεις τὸν ἥδη κληθέντα καὶ τῆς ἐσχάτης ἐλπίδας (l. —os) ἀποστει[ρ]ῆσαι; Vett. Val. p. 301<sup>8</sup> τὸ ἐξελεῖν αἰσθητικὰς ἐνθυμήσεις μυστικῶς κατακεχωσμένας.

## ἐνι.

BGU IV. 1141<sup>8</sup> (B.C. 14) ὅτι δὲ ἐν τῇ πρώτῃ μου ἐπιστολῇ οὐδὲν ἁμάρτημα ἔνει (l. ἐνι), P Oxy IX. 1218<sup>5</sup> (iii/A.D.) οὐδὲν δύσκολον ἐνι ἐπὶ τῆς οἰκίας σου. In P Iand 11<sup>8</sup> (iii/A.D.) ὅτι ἀπρ[έ]πιά ἐστιν καὶ οὐκ ἐνι, the editor renders οὐκ ἐνι "fieri non potest," and compares P Strass I. 35<sup>19</sup> (iv/v A.D.) φρόντι[σ]όν μου δὲ περὶ τῶν ἐλεῶν . . ., ἐπιδὴ ἐν Ἀλεξανδρίᾳ οὐκ ἐνι. The above exx. show ἐνι = ἐνεστι, and practically equivalent in meaning to the simple ἐστί, cf. Sir 37<sup>3</sup>, 4 Macc 4<sup>23</sup>, and see Thackeray *Gr.* i. p. 257. The form ἐνι is regarded as the prep. ἐνί, the Ionic form of ἐν, "strengthened by a more vigorous accent, like ἐπι, πάρα, and used with an ellipsis of the substantive verb" (Lightfoot on Gal 3<sup>28</sup>; cf. Hort on Jas 1<sup>17</sup>). See also Boisacq, p. 247 n.<sup>2</sup>, Dieterich *Untersuch.* p. 225.

## ἐνιαυτός.

For ἐ. as a definite period of time, cf. P Hib I. 28<sup>80</sup> (c. B.C. 265) ὑπαρχουσῶν [δὲ εἰς] [τὸν] ἐν[ι]αυτὸν [ἡ]μέρ[ων] τρια[κοσίων] ἐξήκοντα, P Tor I. 11<sup>vi. 25</sup> (B.C. 117–6) μὴ συνχωρητέον εἶναι πλεονα ἐνιαυτοῦ ἢ καὶ ἐτῶν δύο ἢ τριῶν, "a longer period must not be granted than a year or two years or three years," P Oxy I. 37<sup>10</sup> (law-suit with reference to a nursing contract—A.D. 49) (= *Selections*, p. 49) τοῦ πρώτου ἐνιαυτοῦ ἀπέλαβεν τὰ τροφεία· ἐνέσθη ἡ προθεσμία τοῦ δευτέρου ἐνιαυτοῦ, "for the first year she [the nurse] received her wages for nursing: there arrived the appointed day in the second year." The word is frequently found with εἰς as in P Flor I. 2<sup>212</sup> (A.D. 265) ἐπ' ἐνιαυτὸν ἔνα, and (with the aspirate) P Oxy VIII. 1116<sup>11</sup> (A.D. 363) ἐφ' ἐνιαυτὸν ἔνα: cf. also *ib.* II. 273<sup>9</sup> (A.D. 66) (= *Selections*, p. 55) ἐπὶ χρόνον ἐνιαυτὸν ἔνα. For other prepositional phrases, cf. P Strass I. 22<sup>32</sup> (iii/A.D.) ἡ [δ] ἐνιαυτοῦ νομὴ αὐτάρκης ἐστίν, P Hib I. 27<sup>220</sup> (B.C. 301–240) ἐν τῷ ἐνιαυτῷ, *ib.* 4<sup>8</sup> κατ' ἐνιαυτ[όν], P Ryl II. 110<sup>8</sup> (A.D. 259) καθ' ἑκαστ[όν] ἐνιαυτὸν, P Thead 16<sup>4</sup> (after A.D. 307) κατὰ τὸν προπέρυσι ἐνιαυτὸν καὶ πέρυσι, "depuis l'avant-dernière et la dernière année," P Flor I. 50<sup>108</sup> (A.D. 268) ἐνιαυτῷ παρ'

ἐνιαυτὸν, *ib.* 64<sup>24</sup> (iv/A.D. *ad init.*?) ἐνιαυτὸν παρ' ἐνιαυτὸν. In *Syll* 438<sup>182</sup> (c. B.C. 400) μὴδ' ἐν ταῖς δεκάτ[α]ις, μὴδ' ἐν τοῖς ἐνιαυτοῖς, the reference is to "anniversaries." *Syll* 802<sup>3</sup> (iii/B.C.) shows the word along with ἔτος, the heading of a cure effected by Apollo and Asclepius—Κλ[ε]ῶ πένθ' ἔτη ἐκύησε, being immediately followed by—Αὐτα πέντ' ἐνιαυτοὺς ἤδη κούσα κτλ. For the adj. ἐνιαυσίος see P Ryl II. 98<sup>8</sup> (A.D. 172) φόρου ἐνιαυσίου σύνπαντι, "at a total yearly rent," and for ἐξενάυτα = "annual sum" see P Amh II. 86<sup>11</sup> (A.D. 78) ἄς (sc. δραχμὰς) καὶ ἀπ[οδ]ώσω κατ' ἔτος ἐξενάυτα ἐν μηνὶ Φαῶφι, "I will pay every year the annual sum in the month of Phaophi" (Edd.).

## ἐνίστημι.

Contemporary usage makes it clear that in 2 Th 2<sup>8</sup> ὡς ὅτι ἐνίστηκεν ἡ ἡμέρα τοῦ Κυρίου, ἐνίστηκεν should be rendered as pointing to strictly *present* time, "as that the day of the Lord is *now* present" (RV) and not "is at hand" (AV): see, e.g., the references to the *current* month and year in such passages as BGU I. 22<sup>6</sup> (A.D. 114) (= *Selections*, p. 74) τῇ δ' τοῦ ἐνεστῶτος μηνὸς Φαρμούθι, P Fay 28<sup>10</sup> (A.D. 150–1) (= *Selections*, p. 82) εἰς τὸ ἐνεστὸς ἰδ' (ἔτος): cf. Milligan *Thess.* p. 97, Zahn *Intr.* i. p. 235. Add such passages as P Tebt II. 383<sup>37</sup> (A.D. 46) where certain shares are assigned to contracting parties ἀπὸ τῆς ἐνεστῶσης ἡμέρας ἐπὶ τὸν ἅπαντα χρόνον, P Lond 1164<sup>(h)</sup> (A.D. 212) (= III. p. 164) ἀπὸ τῆς ἐνεστῶσης καὶ ὑποκειμένης ἡμέρας, P Oxy I. 37<sup>i. 11</sup> (A.D. 49) ἐνέσθη ἡ προθεσμία τοῦ δευτέρου ἐνιαυτοῦ, κα[λ] πάλιν ἀπέλαβεν, "the appointed day in the second year came, and again she received (her wages)," and P Flor I. 1<sup>6</sup> (A.D. 153) τῆς προθεσμίας ἐνστάσης, so *ib.* 81<sup>10</sup> (A.D. 103). Mayser *Gr.* p. 371 collects many instances illustrating various forms of the verb.

## ἐνισχύω.

For the transitive use of this verb, as in Lk (Ac 9<sup>18</sup>: cf. Lk 22<sup>43</sup> D) cf. Hippocrates *Lex.* p. 2, 26 δὲ χρόνος ταῦτα ἐνισχύσει πάντα, ὡς τραφῆναι τελῶς (see Hobart, p. 80 f.). In Theophr. *Fragm.* i. 65 τοῦτ' ἐνισχύειν ἐκάστω, "this, in each thing, is strong," we have the usual intrans. sense: see Abbott *Fourfold Gospel*, p. 177 n.<sup>3</sup>.

## ἐνκαινίζω.

If we can trust the restoration in P Par 16<sup>34</sup> (B.C. 127) εἶπαμεν κα[τα]κολουθεῖν τοῖς ἐξ ἀρχῆς ἐθισμοῖς καὶ μὴ [θ]έν ἐνκαινί[ζ]ειν, this verb can no longer be regarded as "exclusively bibl. and eccl." (Grimm-Thayer). In the above passage, it will be noticed, it has the meaning of "make no innovation" as compared with "initiate," "inaugurate," in Heb 9<sup>18</sup>, 10<sup>20</sup>. LS cite ἐγκαίνιάζομαι from *CIG* IV. 8660.

## ἐνκακέω.

BGU IV. 1043<sup>3</sup> (iii/A.D.) contains the word ἐνκακέ[ω]σα[ν]τος (?), but in an uncertain context: it is, however, worth recording in view of the poverty of the "profane" attestation of this verb. See also Polyb. iv. 19. 10 τὸ μὲν πέμπειν τὰς βοηθείας . . . ἐνέκακῃσαν, "they omitted through cowardice to send assistance," and Vett. Valens, p. 201<sup>18</sup> ἐκκακούντες. On the form cf. WH *Notes*<sup>2</sup>, p. 156 f.

## ἐνκαυχάομαι.

Though we have no profane evidence for this word other than Aesop's Fables (230, ed. Halm), its occurrence in the LXX (Pss 51<sup>3</sup>, 96<sup>7</sup> *al.*) and in 2 Thess 1<sup>4</sup> indicates that it was already then in common use: see Nägeli, p. 44. For the form cf. WH *Notes* <sup>2</sup>, p. 156 f.

## ἐνκεντροίζω

belongs to the higher Κοινή: see the citations in Grimm-Thayer, and cf. Nägeli, p. 33. As against the view that the process described by Paul in Rom 11<sup>17</sup> is "wholly unnatural," and that the strength of his argument depends on this fact (SH *ad l.*), see W. M. Ramsay *Pauline Studies*, p. 219 ff.

## ἐνκοπή.

See *s.v.* ἐκκοπή.

## ἐνκορίνω.

With this verb in 2 Cor 10<sup>12</sup> Nägeli (p. 56) compares the use in the inscr. ἐ. εἰς τοὺς ἐφήβους, "enroll," as CIG II. 2715<sup>a.11</sup> (c. A.D. 20), IG VII. 29<sup>8</sup> (iii/ii B.C.). The Alexandrian critics of the third and second centuries B.C. employed it to mark out or select the best writers, as when the orator Deinarchus is described by Suidas as τῶν μετὰ Δημοσθένους ἐγκριθέντων εἰς: see *Companion to Greek Studies*, p. 147. For the subst. cf. Syll 278<sup>16</sup> (ii/B.C.) στοχαζομένων ὑμῶν ἐκ τῶν ὑπ' ἐμοῦ γεγραμμένων ἐγκρίσεων.

## ἐγκυος.

For this NT ἄπ. εἰρ. (Lk 2<sup>5</sup>) cf. BGU IV. 1104<sup>21</sup> (B.C. 8) ἐπὶ δὲ καὶ ἔγκυος καθέστηκεν ἡ Διονυσάριον, P Oxy II. 267<sup>20</sup> (A.D. 36) ἐγκύου σ[ο]ῦ οὐση[s, *ib.* X. 1273<sup>33</sup> (A.D. 260) ἐδ.]γ[δὲ] καὶ ἐπὶ τῆς ἀπαλλαγῆς ἔγκυος ἦν (L. ἦ) ἡ γαμουμένη, "if at the time of the separation the bride should be pregnant." See also Syll 802<sup>16</sup> (iii/B.C.) ἔγκυος δὲ γενομένα ἐγ γαστρὶ ἐφόρει τρία ἔτη, and 12, 17.

## ἐννατος.

See *s.v.* ἔνατος.

## ἐννεός.

See *s.v.* ἐνεός.

## ἐννοια.

P Par 63<sup>22</sup> (B.C. 165) (= P Petr III. p. 20) ἐπὶ τῆς αὐτῆς ἐννοίας [γενομένων], "having come to the same conclusion" (Mahaffy), P Rein 7<sup>15</sup> (B.C. 141?) ὑποσχόμενός τε [ἀποδοῦναι? διὰ πάσης] ἡσυχίας εἶχον τῷ μηδεμίαν ἐννοϊαν [κακίας] ἔχειν, "comme il promet de me le rendre, je restai complètement tranquille, n'ayant aucun soupçon qu'il me cherchât malice" (Ed.). For the verb, as in Judith 9<sup>6</sup>, cf. Aristas 133 καθ' ἐννοηθῆ τις κακίαν ἐπιτελεῖν. MGr ἐννοια (ἐγνοια), "care," "worry."

## ἐννομος.

Sir William Ramsay's contention (*Pauline Studies*, p. 203 ff.) that Ac 19<sup>39</sup> ἐν τῇ ἐννόμῳ ἐκκλησίᾳ = "in a lawful assembly" (AV), rather than "in the regular assembly"

(RV), is supported by the use of the adj. in our documents. Thus P Oxy II. 247<sup>12</sup> (A.D. 90) of the registration of a man—προσπρέχοντι τῇ ἐννόμῳ ἡλικίᾳ, "who is approaching the legal age" (cf. *ib.* III. 651 (A.D. 126-7) τῆς κατὰ νόμους ἡλικίας), P Ryl II. 153<sup>19</sup> (A.D. 138-61) ἀχ[ρ]ι οὗ γένη[ται τῆς] ἐννό[μο]υ [ἡ]λικίας, P Thead 18<sup>9</sup> (iii/iv A.D.) ἡγεμῶν δεσπ[ό]τα τὴν ἐννομον ἀξίωσιν προσφέρω ὑπὲρ τῶν ἀφηλίκων πα[ύ]δων, P Oxy I. 41<sup>18</sup> (iii/iv A.D.) τὰς δὲ τοιαύτα[s] μαρτυρίας ἀξίῳ εἰς καιρὸν ἐννομον ὑπερτεθῆναι, "but I beg that these demonstrations be reserved for a legitimate occasion" (Edd.), *ib.* 67<sup>11</sup> (A.D. 338) ποιῆσαι ἐνν[ο]μόν τε τυπωθῆν[αι] τὴν [τοῦ] δικαστηρίου προκαταρξείν (L. -ιν), "to have the preliminary proceedings of the court conducted under legal forms" (Edd.). In Syll 922<sup>5</sup> (iii/B.C.) we read of a decision reached in the city of Delphi—ἐν ἀγοραὶ τελείῳ σὺν ψάφοις ταῖς ἐννόμοις, and similarly OGIS 241<sup>13</sup> (ii/B.C.): cf. also Michel 468<sup>29</sup> (mid. ii/B.C.) προγράψ[ασ]θαι τοὺς προστάτας ἐν τοῖς ἐννόμοις χρόν(ο)ις.

## ἐννυχος.

For this poetic adj. (but see 3 Macc 5<sup>5</sup> and Aesop. 110 ed. Halm), which is used adverbially in its only occurrence in the NT (Mk 1<sup>55</sup> ἐννυχᾶ NBCD *al.*), Herwerden (*Lex. s.v.*) cites a metrical inscr. of v/A.D., IG VII. 584<sup>5</sup> ὅταν σε λάβῃ ἐννυχος ἡώς.

## ἐνοικέω.

In P Par 14<sup>22</sup> (ii/B.C.) ἐνοικοῦσιν βιαίως is used of taking forcible possession of a house: cf. P Tor I. 1<sup>vi.5</sup> (B.C. 117) καὶ τῶν περὶ τὸν Ὠρον ἐνοικούντων καὶ κρατούντων τῆς οἰκίας. Other exx. are P Oxy III. 638 (A.D. 112) καὶ ἐνοικεῖν τὴν μητέρα ἡμῶν σὺν ἡμέιν ἐν μιᾷ τῶν προγεγραμμένων οἰκῶν οἰκῶν, BGU III. 895<sup>23</sup> (ii/A.D.) ἐνοικεῖν ἀμισθῶ ἐν οἴκῳ. For ἐνοικέω along with ἐνοικίζω see P Hamb I. 30<sup>21</sup> (A.D. 89) μηδὲ τοὺς παρ' αὐ[τῆς] ἐνοικοῦντας καὶ ἐτέρους ἐνοικίζοντας οὓς ἀντ[ι]βούληται ἐν τοῖς σημειομένοις μέρεσι δυσὶ . . . τῆς οἰκίας, P Tebt II. 372<sup>12</sup> (A.D. 141) ἐφ' ᾧ ἐξέσται τῷ Ἀρείῳ ἐνοικεῖν καὶ ἐνοικεῖν, "on condition that Arius shall have the right of domicile whether for himself or others" (Ed.). For ἐνοικος see BGU I. 119<sup>4</sup> (A.D. 175) κ[α]τ' οἰκ(ίαν) ἀπογρ(αφὴν) ἐνοικ(ων), and for ἐνοίκησις and ἐνοίκιον see P Oxy I. 104<sup>15</sup> (a will—A.D. 96) Ἀ. ξέει τὴν ἐνοίκησιν καὶ τὰ περ[ι]μεσόμενα ἐνοίκια ("rents") τῆς σημαιομένης οἰκίας. This document shows also <sup>21</sup> a subst. ἐνοικισμός (not in LS). See also Modica *Introduzione*, pp. 172, 272 f.

## ἐνορκίζω,

confined in the Bibl. writings to 1 Th 5<sup>27</sup>, except as a variant in 2 Esdr 23 (13)<sup>25</sup>, is a strengthened form of ὀρκίζω (cf. Rutherford *NP* p. 466 f.), and, like it (Mk 5<sup>7</sup>, Ac 19<sup>13</sup>), is construed with two accusatives. Thus in CIG IV. 9288<sup>8</sup>, which Ramsay (*C. and B.* ii. p. 499) assigns to the first half of iv/A.D., we have an adjuration to the public not to intrude any corpse into the tomb, as well as a reference to the Angel standing on the tomb as guardian—ἐνορκίζω ὑμᾶς τὸν ὄδε ἐφεστῶτα ἄγγελον, μὴ τίς ποτε τολμῇ ἐνθάδε τινα καταθέσθαι. Cf. also the Jewish Chr. epitaph CIG IV. 9270<sup>4</sup> ἐνθα κείντε ὅστέα τοῦ σώφρονος Παύλου διακόνου. ἐνορκίζομ[ε]θ[α] τὸν παντ[ό]κράτο[ρ]α θ(ε)ὸν . . . For ἐξορκίζω see P Leid



V. iv. 31 (iii/A.D.) ἐξορκίζω σε, τὴν δυνάμιν σου, τὸν μέγαν θ(εὸν) κτλ., and the magical incantation P Par 574<sup>1239</sup> (iii/A.D.) (= *Selections*, p. 113) ἐξορκίζω σε δαίμον, ὅστις ποτ' οὐν εἰ, κατὰ τοῦτου τοῦ θεοῦ κτλ. A late form ἐνορκέω, unknown to LS, is found in BGU III. 836<sup>9</sup> (time of Justinian) ἐνορκοῦ[ν]μεν κατὰ τοῦ δεσπότητος Χριστοῦ. For the adj. ἐνορκος see *OGIS* 5<sup>58</sup> (B.C. 311) ἐνορκων γενομένων τῶν τε Ἑλλήνων πάντων καὶ τῶν ἐν τοῖς [π]ράγμασιν ὄντων.

### ἐνότης.

With the use of this subst. in Eph 4<sup>8,13</sup> cf. Usener *Epic.* p. 13<sup>14</sup> ὁμοιομερεῖς ὄγκους (*corpuscula*) . . . τινὰ διασώζοντας συμπάθειαν πρὸς ἀλλήλους καὶ ἐνότητα ἰδιότροπον . . . (cited by Linde *Epic.* p. 34).

### ἐνοχλέω.

This common verb, as in Greek writers generally, is construed both with the acc. and the dat. As exx. of the former constr. we may cite P Hib I. 56<sup>7</sup> (B.C. 249) σὺ οὖν μὴ ἐνόχλει [α]ντόν, P Leid W III. 34 (ii/iii A.D.) μαθὼν δὲ τὸν κύριον τῆς ἡμέρας (L—as), ἐκεῖνον ἐνόχλει λέγων· Κύριε κτλ., and P Oxy VI. 899<sup>64</sup> (A.D. 200) where a woman petitions that the collectors of certain dues should not be allowed ἐνοχλεῖσθαι με γυναῖκα οὐσ[α]ν ἀνάνδρον καὶ ἀβοήθητον, “to harass me, a woman without a husband or helper” (Edd.): cf. from the inscrr. *Syll* 253<sup>14</sup> (iii/B.C.) γέγρα[φ]α τῷ Ἡρακλείδῃ μὴ ἐνο[χ]λεῖν ὑμᾶς. For the dat. constr. see P Tebt II. 286<sup>8</sup> (A.D. 121–38) σὺ δὲ περὶ τῶν οὐ ζη[τ]ουμένων ἐνοχλεῖ (L—εἰν) μοι θελεις, “but you still wish to trouble me about points which are not at issue” (Edd.), P Oxy VII. 1068<sup>11</sup> (iii/A.D.) ἐφ' ᾧ μὴδὲς ἐνοχλήσει αὐτῷ, *ib.* IX. 1221<sup>8</sup> (iii/iv A.D.) τῷ οὖν Ζωιλᾷ μὴ ἐνόχλει περὶ τοῦτου, and from the inscrr. *Syll* 418<sup>62</sup> (A.D. 238) οὐδέεις ἡμῖν ἐνόχλησεν. P Tebt II. 335<sup>13f.</sup> (mid. iii/A.D.) παύσθαι μου τὸν ὀφφικιάλιον τῆς τάξεως ἐνο[χ]λοῦντα. ἐνοχλεῖ γάρ μοι κτλ., “that the magistrates' subordinate may give up troubling me. For he troubles me” etc.—shows an unusual construction with the gen. due to the influence of παύσθαι. For the pass. we may cite P Petr II. 16<sup>10</sup> (mid. iii/B.C.) (= Witkowski<sup>2</sup>, p. 12) ἵνα μὴθὲν ἐνοχλήται τὸ οἰκόπεδον, *OGIS* 660<sup>60</sup> (i/A.D.) μὴ (L μὴ) μάτην ἐνοχλείσθωσαν. In P Hamb I. 27<sup>2</sup> (B.C. 250) συνέβη οὐμ μοι ἐνοχληθῆναι ἐμ Φιλαδελφείᾳ [ὥ]στε ἀσχολ[ο]ῖαν με ἔχεν τῇ ἡμέρᾳ ἐκείνῃ, the verb does not seem to mean much more than “be engaged.” In P Petr II. 25 (a)<sup>12</sup> εἰς ἵππον ἐνοχλούμενον = “for a sick horse.” For διενοχλέω see BGU III. 830<sup>6</sup> (i/A.D.) διενοχλ[ο]ύμενος ὁ αὐτοῦ καρπώνης.

### ἐνοχος.

Wellhausen's assertion (*Einzl.* p. 33 f.) that ἐ. τῇ κρίσει in Mt 5<sup>23</sup> is “ungriechisch” is sufficiently ruled out by Grimm's apt parallel ἐ. τῇ γραφῇ, “liable to be indicted,” from Xenophon (*Mem.* i. 2. 64): Blass *Gr.* p. 106 makes the dative in Mt *L.c.* “the commoner classical construction.” The dat. of the crime, also classical, is found in Hellenistic, as P Eleph 23<sup>18</sup> (B.C. 223–2) ἐ. τῇ ἀσεβείᾳ τοῦ ὅρκου, and other exx. cited under ἀσεβεία: the phrase ἡ ἐνοχος εἶναι τῷ ὅρκῳ recurs very frequently, e.g. P Oxy I. 82<sup>7</sup> (mid. iii/A.D.), P Ryl II. 82<sup>14</sup> (A.D. 113), *ib.* 88<sup>25</sup> (A.D. 156), P Fay 24<sup>17</sup> (A.D. 158). In an edict of the Prefect Aulus Avillius Flaccus (i/A.D.) we find θανάτῳ ἐνοχος

ἔστωι, which prompts Wilcken (*Archiv.* i. p. 170, n.<sup>3</sup>) to observe on Mt 26<sup>66</sup> that the Prefect writes better Greek than the Evangelist. “Or is the illogical genitive θανάτου only a MS. corruption due to the fusion of *u* and *o* vowels in the later vernacular?” The gen. in 1 Cor 11<sup>27</sup> is claimed by Deissmann (*LAE* p. 116) as a Cilician provincialism of Paul. For an ex. of ἐ. with the dat. of the penalty, contemporary with the NT writings, see P Oxy II. 275<sup>32</sup> (a contract of apprenticeship—A.D. 66) (= *Selections*, p. 57) ἐὰν δὲ καὶ αὐτ[ὸ]ς ὁ Πτολεμαῖος μὴ ἐγδιδάξῃ τὸν πατ[ρ]ῶς, ἐνοχος ἔστω τοῖς ἴσοις ἐπιτε[λ]μοῖς, “but if Ptolemaeus himself does not teach the boy thoroughly, let him be liable to like penalties”: cf. Ach. Tat. viii. 10 δυοὶ θανάτοις ἐνοχ. From the inscrr. we have Michel 827<sup>A. 50</sup> (mid. iii/B.C.) ἐνοχοὶ ἔστωσαν τῷ κατὰ τὸν τῆς οἰκονομίας νόμῳ. Vett. Val. p. 117<sup>10</sup> κατόμοχοι γίνονται ἡ ἐνοχοὶ μοιχείας shows the gen. of the crime, as in Mk 3<sup>29</sup>, Gen 26<sup>11</sup>, 2 Macc 13<sup>6</sup>.

For the subst. ἐνοχή = “obligatio,” see P Iand 48<sup>11</sup> (A.D. 582) with the editor's note, and Wenger *Stellvertretung*, p. 262.

### ἐνταφιάζω.

On the use of the corresponding subst. ἐνταφιαστής in LXX Gen 50<sup>3</sup> to describe the Egyptian physicians who embalmed the body of Jacob, see Deissmann *BS* p. 120 f., where the professional designation is illustrated from P Par 7<sup>6</sup> (B.C. 99). It occurs again in P Oxy III. 476<sup>6</sup> (ii/A.D.), the report of two ἐνταφιασταί who had been commissioned to examine a dead body—an indication, as Lumbroso has pointed out (*Archiv* iii. p. 163 f.), that the ἐνταφιασταί were trained physicians, and able to conduct the work not only of embalming but of autopsy: cf. also *Archiv* v. p. 26 f. and Otto *Priester* ii. p. 195 n<sup>1</sup>. The mummy-tablet *Preisigke* 25 is inscribed τῷ Πανεχάτῃ ἐνταφιαστῇ, similarly *ib.* 3442. The verb is found in *Test. xii. patr.* Jud. xxvi. 3 (ed. Charles) μηδεῖς με ἐνταφιάσει ἐν πολυτελεῖ ἐσθῆτι.

### ἐνταφιασμός.

With Jn 12<sup>7</sup> we may compare a striking passage from Philodemus *de morte* ed. Meckler, p. 49, 17: vir sapiens εὐθὺς ἤδη τὸ λοιπὸν ἐνταφιασάμενος (quasi) περιπατεῖ καὶ τὴν μίαν ἡμέραν ὡς αἰῶνα κερδαίνει (cited Herwerden *Lex. s.v. ἐνταφιάζειν*). In Jn *L.c.* the word should be translated not “burying” (as AV, RV), but “laying out” or “preparation for burial”: see further on the passage Field *Notes*, p. 98.

### ἐντέλλομαι.

For this common verb = “give orders,” “charge,” it is sufficient to cite P Grenf I. 30<sup>3</sup> (B.C. 103) οἷς καὶ ἐντετάλμεθ[α] ἀσπάσασθαι ὑμᾶς παρ' ἡμῶν φιλοφρόνως, P Tebt I. 37<sup>11</sup> (B.C. 73) ἐντέταλται μοι παραλαβὼν στρατιώτας ἐκπορθῆσαι αὐτούς, P Ryl II. 229<sup>5</sup> (A.D. 38) Ὁφελίων ἐνετεῖλάμην ἵνα καὶ αὐτὸς δοῖ ἐτέραν (sc. ἔνον), *ib.* 241<sup>10</sup> (iii/A.D.) περὶ ᾧ σοι ἐνετῶατο Σ. The later juristic usage = “invest one with legal powers,” is discussed by Mitteis *Papyruskunde*, p. 261, and Wenger *Stellvertretung*, p. 105.

### ἐντεῦθεν.

For ἐντεῦθεν = “from this time” cf. P Lond 1164(f)<sup>18</sup> (A.D. 212) (= III. p. 161) ἀς καὶ ἐντεῦθεν χαρίζεται τοῖς



αὐτοῖς τέκνοις, *ib.* (h)<sup>16</sup> (= p. 164) ἐντεύθεν δὲ παρέλαβεν ὁ αὐτὸς παρὰ τοῦ Πιθήκιος τὸ προκειμένον [π]λοῖον, *ib.* (h)<sup>16</sup> (p. 167), and *ib.* 948<sup>6</sup> (A.D. 236) (= III. p. 220) ἀφ' ὧν ἐντεύθεν ἔσχεν ἀργυρίου δραχμὰς τεσσαράκοντα. In P Oxy X. 1277<sup>11</sup> (A.D. 255) we have ἀς (*sc.* δραχμὰς) καὶ ἐντεύθεν ἀπέσχον, "which I thereupon received": cf. P Tebt II. 378<sup>11</sup> (A.D. 265) ἐντεύθεν δὲ ἔσχον παρ' ὑμῶν εἰς ἀνάκτ[ησιν] ἔργων τῶν ἀρουράν, "and I have received forthwith from you for the restoration of the operations upon the land" (Edd.), P Ryl II. 96<sup>9</sup> (A.D. 117-8) ἐντεύθεν ὑπεχόμεθα, "we henceforth undertake," and so P Giss I. 611-1<sup>1</sup> (A.D. 117). In P Oxy VI. 930<sup>3</sup> (ii/iii A.D.) μὴ δύνῃ μοι [γ]ράφειν καὶ περὶ ὧν ἐ[δ]ν χρεῖαν ἔχῃς. ἐντεύθεν ἐλοιπήθη (l. ἐλυπήθη) κτλ., ἐντεύθεν may = "forthwith" or "therefore": see the editors' note. Ἐντεύθεν ἦδη in Byzantine documents (e.g. P Iand 481<sup>7</sup>—A.D. 582) = "now."

### ἔντευξις.

The usage of this word in 1 Tim 2<sup>1</sup>, 4<sup>5</sup>, is readily explained by its constant recurrence in the papyri and inscriptions as a kind of "vox sollemnis" for a "petition" of any kind: cf. Deissmann *BS* pp. 121, 146, Laqueur *Quaestiones*, p. 8. Thus in the Ptolemaic papyri it is constantly used of any writing addressed to the King, e.g. in P Par 26<sup>6</sup> (B.C. 163-2) (= *Selections*, p. 13) the Serapeum Twins remind Ptolemy Philometor and Cleopatra II.—ἐνετύχομεν, καὶ ἐπεδώκαμεν ἔντευξιν: cf. P Amh II. 33<sup>21</sup> (c. B.C. 157), a petition from five cultivators of domain lands to the same Royalties—δεόμεθ' ὑμῶν τῶν μεγίστων θεῶν εἰ ὑμῖν δοκεῖ ἀποστεῖλαι ἡμῶν τὴν ἔντευξιν ἐπὶ τοὺς αὐτοὺς χρηματιστάς, P Fay 12<sup>26</sup> (to Cleopatra III. and Ptolemy Alexander—B.C. 103) δέομαι ἐπιστεῖλαι μου τὴν ἔντευξιν ἐπὶ τοὺς ἀποτεταγμένους τῇ κατοικίᾳ χρηματιστάς. In Roman times the word occurs, but rarely, of petitions addressed to the Strategus, e.g. P Flor I. 55<sup>18</sup> (A.D. 88) τὰ διὰ τῆς ἐντεύξεως δεδηλωμένα, *ib.* 56<sup>9</sup> (A.D. 234): see further Mitteis *Papyruskunde*, p. 13 ff., and the editor's note to P Hamb I. 29<sup>16</sup>. For ἐντυχία = "intercession," "petition," as in 3 Macc 6<sup>40</sup>, cf. P Lond 44<sup>26</sup> (B.C. 161) (= I. p. 34) τὸν τὴν ἐντυχίαν ποιησόμενον, and for a new subst. παράτευξις see P Amh I. 3(a)<sup>iii.22</sup> quoted under παρατυγχάνω.

### ἐντιμος.

In P Hamb I. 31<sup>19</sup> (ii/A.D.) a certificate is granted to a retired soldier who had served for 26 years, and been discharged ἐντεῖμω ἀπολύσσει, "with honourable release": cf. for a similar use of the adv. with ἀπολυμένος of an "honourably discharged" veteran, P Oxy XII. 1471<sup>6</sup> (A.D. 81), *ib.* 1459<sup>4</sup> (A.D. 226), P Lond 906<sup>4</sup> (A.D. 128) (= III. p. 108), BGU IV. 1021<sup>2</sup> (iii/A.D.), *Preisigke* 424, while the magical BGU IV. 1026<sup>4</sup> (p. 25), ἐντιμος (l.—ον) ὡς Μιχαήλ, ἔνδοξος (l.—ον) [ὡς] Γαβριήλ, "suggests," as Dr. E. A. Abbott (*CR* xxxi. p. 153) has pointed out, "a connection between ἐντιμος and the military distinction of Michael, as contrasted with the peaceful glory of Gabriel." These and similar exx. have led Abbott (*ut s.*) to the conclusion that in Lk 7<sup>2</sup> the epithet ἐντιμος is almost certainly misplaced, and should be attached not to the "servant" but to the "centurion" in the sense of "honourable." This meaning suits all the other NT passages, where the

word occurs—Lk 14<sup>8</sup>, Phil 2<sup>29</sup>, 1 Pet 24<sup>6</sup> (see Hort's note on 4). *Syll* 837 records the freeing of a female slave μηδεῖνι μηδὲν προσήκουσαν κατὰ τοὺς Αἰτωλῶ[ν] νόμους ἰσοτελῆ καὶ ἔντειμον, and in the iii/A.D. Hadrumetum imprecatory tablet (*BS*, p. 274 ff.) after the invocation we have—<sup>3</sup> ἀκουσον τοῦ ὀνόματος ἐντίμου καὶ [φοβ]ερού καὶ μεγάλου καὶ ἀπελθε κτλ.

### ἐντολή.

is used of a royal "ordinance" of Euergetes II. in P Tebt I. 61<sup>10</sup> (B.C. 140) ὑποτετάχα[μεν] δὲ καὶ τῆς παρὰ τοῦ βασιλέως [καὶ τῶν βασιλισσῶν παραδεδο]μένης περὶ τῶν ἀνηκόντων [τοῖς ἱεροῖς κομίσσθαι] ἐντολῆς τὸ ἀντίγραφον, and in Par 65<sup>18</sup> (B.C. 146), the writer, after informing Ptolemy Philometor that he had executed certain instructions regarding Egyptian contracts, adds—ἡ μὲν ἐντολὴ ἐγδέδοται ἡμῖν εἰς τὴν Ἄ τοῦ Ἀθύρ: cf. P Lille I. 355<sup>5</sup> (c. B.C. 240) ἐν(τολὴ) τοῖς ἐλαιοκαπῆλοις, "circulaire aux revendeurs" (Ed.). From Roman times we may cite the reference to Imperial ordinances—ταῖς θειαῖς ἐντολαῖς in an inscr. from Bulgaria, *Syll* 418<sup>51</sup> (A.D. 238): cf. 1 Cor 7<sup>19</sup> *al.* Other more general exx. are P Ryl II. 81<sup>22</sup> (the letter of an official—c. A.D. 104) μεμνήσ[θαί] μιν τῆς γενομένη[s] αὐτῷ ἐντολῆς, BGU II. 600<sup>8</sup> (ii/iii A.D.) ἐνμένω πᾶσι ταῖς προγεγραμέν[αι]ς [ἐν]τολαῖς [κ]αθὼς πρό[κ]ιται, and P Tebt II. 413<sup>7</sup> (ii/iii A.D.) μὴ δόξης με, κυρί[α], ἡμεληκέναι σου τῶν ἐντολῶν—the letter perhaps of a slave to her mistress. For κατὰ τ. ἐ. cf. PSI III. 236<sup>5</sup> (iii/iv A.D.) κατὰ τὰς ἐντολὰς ἀς εἶχον, BGU III. 941<sup>11</sup> (A.D. 376) ταῦτα δὲ παρέσχες τῷ . . . Ἀπολλωνί[ω] κατ' ἐντολήν.

### ἐντόπιος.

In P Lond 192<sup>94</sup> (early i/A.D.) (= II. p. 225) a list of "local"—ἐντοπίων—names is opposed to a list of "Alexandrian"—Ἀλεξανδρέων—names. Cf. P Oxy VIII. 1153<sup>26</sup> (i/A.D.) ἐντοπία δὲ πορφύρα χρῆσασθ(αι) μέλλομεν, "we are going to use local purple" (Ed.), CPR I. 12<sup>7</sup> (A.D. 93) χρυσοῦ δοκιμίου σταθμῶι ἐντοπίω, "standard gold according to the local weight," P Lond 755 *verso* <sup>10</sup> (iv/A.D.) (= III. p. 222) ἀπ[ὸ] ἐντοπίου λίθου, "from native stone." For the form ἐντοπος see *OGIS* 629<sup>70</sup> with Dittenberger's note.

### ἐντός.

We have no citation which throws any light on the much disputed meaning of ἐντός ὑμῶν in Lk 17<sup>21</sup>, but it may be noted that the same phrase occurs in a similar connexion in the second of the new sayings of Jesus, P Oxy IV. 654<sup>18</sup>, ἡ βασ[υλεια] τῶν οὐρανῶν ἐντός ὑμῶν [ἐ]στι [καὶ] ὅστις ἀν ἐαυτὸν γινῶ ταύτην ἐύρη[σσει], . . . where the context favours the translation "within you": for a different restoration of the latter part [καὶ] δὲ ἐὰν τὰ ἐντός ὑμῶν γινῶ, see Deissmann *LAE* p. 438. The word is used of *time* in such passages as P Oxy IV. 724<sup>11</sup> (A.D. 155) ἐὰν δὲ ἐντός τοῦ χ[ρ]ῖστου αὐτὸν ἀπαρτίσῃς, "if you make him (the pupil) perfect within the period," in a contract of apprenticeship, and *ib.* X. 1278<sup>28</sup> (A.D. 214) ἐντός τοῦ προκειμένου αὐτοῦ χρόνου, and of *place* in P Ryl II. 161<sup>8</sup> (A.D. 71) ἐντός περιβό[λου] ἱεροῦ θεοῦ Σοκνοπαίου, *ib.* 157<sup>7</sup> (A.D. 135) ἐντός τείχους τοῦ κτήματος, and P Oxy VIII. 1128<sup>14</sup> (A.D. 173) τὸ

συνπόσιον καὶ τὴν ἐντὸς αὐτοῦ κέλλαν, "a dining-room and the storechamber within it": see also the famous temple inscr. cited *s.v.* ἀλλογενής. In P Oxy X. 1274<sup>13</sup> (iii/A.D.) a minor is described—ἐτι ὄντος ἐντὸς τοῦ Λαιτωρίου νόμου, "being still subject to the Laetorian law"—a law protecting persons under the age of twenty-five from fraud: see the editors' note, where reference is made to BGU II. 378<sup>21</sup> (ii/iii A.D.) and 611<sup>1.6</sup> (i/A.D.). In the medical receipt P Oxy VIII. 1088<sup>33</sup> (early i/A.D.) the remedy to stop nose-bleeding is—μάνναν φύρασον χυλῶι πράσῳι καὶ ἐνάλιψον τὸν χυλὸν ἐνδόθεν, "mix frankincense with onion-juice and apply the juice inside" (Ed.).

## ἐντρέπω.

The late metaphorical sense of ἐντρέπομαι "am ashamed," which is found in the NT in 2 Th 3<sup>14</sup>, Tit 2<sup>8</sup>, and survives in MGr, may be illustrated by such passages from the Κοινή as P Par 49<sup>30</sup> (B.C. 164–58) παρακαλέσας αὐτὸν ἀπόστειλον πρὸς ἐμέ, γίνεται γὰρ ἐντραπήναι, *ib.* 47<sup>4</sup> (c. B.C. 153) (= *Selections*, p. 22) ἵ μὴ μικρὸν τι ἐντρέπομαι, οὐκ ἂν με ἴδες τὸ πρόσωπόν μου πόποτε, "but for the fact that I am a little ashamed, you would never have seen my face," and *ib.* 37<sup>24</sup> (ii/B.C.) ἐντρεπέντος (for form, see Mayser *Gr.* p. 19) δὲ τοῦ Ἀμώσιος. On ἐ. in its middle sense of "have respect to" construed with the acc., as in Mk 12<sup>6</sup>, see *Proleg.* p. 65, *Anz Subsidia*, p. 269.

## ἐντρέφομαι.

For ἐ. c. dat., as in 1 Tim 4<sup>8</sup>, Dibelius (*HZNT ad l.*) aptly cites Epict. iv. 4. 48 τούτοις τοῖς διαλογισμοῖς ἐντρεφόμενος.

## ἐντρομος.

For ἐντρομος *ter* in the NT cf. ἐκτρομος, not found in the lexicons, but apparently used in the same sense in the great Paris magical papyrus of about A.D. 300—<sup>3076</sup> ὀρκίζω σε . . . τὸν ἐφορώντα ἐπὶ γῆς καὶ ποιοῦντα ἐκτρομα τὰ θεμέλια αὐτῆς, "and maketh tremble the foundations thereof": see Heb 12<sup>21</sup> *ND*, and cf. Deissmann *LAE* p. 254 and *BS* p. 290.

## ἐντροπή.

We are unable to illustrate the meaning of "shame" which this word has in its two NT occurrences (1 Cor 6<sup>5</sup>, 15<sup>34</sup>, cf. Ps 34(35)<sup>28</sup>, 43(44)<sup>15</sup> *al.*), and which survives in MGr; but for the derived sense of "respect," "reverence," cf. *OGIS* 323<sup>7</sup> (B.C. 159–38) πολὺ δὲ τῶν καθ' ἑαυτὸν συνέσει καὶ παιδεΐαι προάγων [παρὰ μὲν] τοῖς ἄλλοις ἐντροπῆς καὶ δόξης δικαίως ἐτύγαμεν, and the late magical papyrus P Lond 46<sup>17</sup> (iv/A.D.) (= I. p. 65) δὸς ἐντροπὴν τῷ φανέντι πρὸ πυρός.

## ἐντρυνφάω.

For this verb = "take delight in" with dat. of person cf. Plut. *Pelopidas* 30 Πελοπίδα δὲ οὕτω μὲν οὐκ ἐντρέφθησε. The verb construed with ἐν is found with a somewhat stronger meaning in its only NT occurrence, 2 Pet 2<sup>13</sup>.

## ἐντυγχάνω.

For the technical use of this verb = "petition," "appeal," (see *s.v.* ἐντεύξις) it is enough to cite P Tebt I. 58<sup>48</sup> (B.C. 111)

ἐντευχαν (I. ἐνέτευχαν) οἱ ἱγ κωμογραμματοῖς . . . τῷ διοικητῇ, "the 13 komogrammateis appealed to the dioecetes," *ib.* 183 (late ii/B.C.) ὑπὲρ ὧν καὶ ἐνέτευχον [Ἀπολ]λωνίῳ, *ib.* II. 297<sup>8</sup> (c. A.D. 123) τοῦτο ἐπιγνοὺς ὁ συνηγορούμενος ἐνέτευχε Τε[ι]μοκράτει, "on learning this my client appealed to T." (Edd.), *ib.* 335<sup>2</sup> (mid. iii/A.D.) Φιηνοῦς . . . ἐντυγχάνει, "petition of Phienous," P Oxy XII. 1502<sup>3</sup> (c. A.D. 260–1) Θαῖς Σερήνου ἐντυγχάνει. For the more directly religious use (as in Rom 8<sup>34</sup>, Heb 7<sup>25</sup>), see BGU I. 246<sup>12</sup> (ii/iii A.D.) ἰδότες ὅτι νυκτὸς καὶ ἡμέρας ἐντυγχάνω τῷ θεῷ ὑπὲρ ὑμῶν. In the question to an oracle, P Fay 137<sup>8</sup> (i/A.D.) we have the simple, classical sense ἡ μέλω (I. μέλλω) ἐντυγχάνειν; "shall I meet him?" Cf. *Michel* 308<sup>18</sup> (1st half ii/B.C.) τοῖς ἐντυγχάνουσιν αὐτῷ τῶν πολιτῶν ἴσον αὐτὸν παρεχόμενος διατετέλεκεν, "has continued dealing fairly with any of the citizens who came across him." For ἐντυγχάνω κατὰ, as in Rom 11<sup>2</sup>, cf. P Giss I. 36<sup>15</sup> (B.C. 161) ἐνετύχομεν καθ' ὑμῶν περὶ τῶν λῆ [ἀρ]ου(ρῶν), P Amh II. 134<sup>10</sup> (early ii/A.D.) ἐντυχεῖν κατὰ Π., and for ἐ. περὶ see PSI IV. 340<sup>5</sup> (B.C. 257–6) ἀποκρίνεται γὰρ τοῖς ἐντ[υ]γχάνουσι περὶ Πτολεμαίου, *ib.* 410<sup>14</sup> (iii/B.C.) περὶ Ὀρῶν ἐντυχεῖν Ἀμμωνίῳ, and P Amh II. 142<sup>10</sup> (iv/A.D.) ἐνέτευχα τῷ σῷ ἀδελ[λ]φῷ Φιλαργίῳ περὶ τοῦτ[ω]ν. In P Oxy III. 533<sup>25</sup> (ii/iii A.D.) we have ἐνέτευχον τῷ διοικητῇ ἕνεκα τῆς προσόδου. In the Petition of Dionysia, P Oxy II. 237 (A.D. 186), the editors note that the verb is used both of presenting and of answering a petition: see their note on *v.* 21, and cf. Laqueur *Quaestiones*, p. 15 ff. where ἐντυγχάνειν = "legere" is fully illustrated.

## ἐντυλίσσω

is found in the magic P Lond 121<sup>826</sup> (iii/A.D.) (= I. p. 110) ἐντύλισσε τὰ φύλ(λα) ἐν σουδαρίῳ κενῷ (I. καινῷ), a passage which strangely recalls Jn 20<sup>7</sup>: cf. also Mt 27<sup>59</sup>, Lk 23<sup>53</sup>, where ἐντυλίσσω is substituted for the Markan ἐνείλω (Mk 15<sup>46</sup>). Abbott (*Joh. Voc.* p. 346) suggests that "Matthew and Luke may have objected to the word (especially when applied, as by Mark, not to 'body' but to 'him') as being unseemly, because it is used of fettering prisoners, swathing children hand and foot, holding people fast in a net, entangling them in evil or in debt, and generally in a bad sense." See *s.v.* ἐνείλω. In P Lond 402 *verso*<sup>15</sup> (ii/B.C.) (= II. p. 11) we find mention of an ἐριᾶ (ἐρεᾶ) ἐντύλη, by which the editor understands a woollen wrapper or rug: the word is new to LS.

## ἐντυπώω.

Aristeas 67 ἐφ' ἣ κρυστάλλου λίθος καὶ τὸ λεγόμενον ἤλεκτρον ἐνετετύπωτο, "into this were inlaid crystal and the so-called electron"—in the description of the table sent by Ptolemy Philadelphus to Jerusalem. MGr ἐντύπωσι, "impression."

## ἐνυβρίζω.

P Oxy II. 237<sup>vi.17</sup> (A.D. 186) ἐπιμένει τῇ αὐτῇ ἀπονοῇ ἐνυβρίζων μοι, "she continues her outrageous behaviour and insulting conduct towards me" (Edd.).

## ἐνυπνιάζομαι.

The importance attached to temple visions and dreams in Egypt (cf. Milligan *Selections*, p. 18 ff.) is shown by the



mention in P Par 54<sup>78</sup> of an ἐνύπνιοκριτής in the Serapeum: see also *s.v.* ἐνύπνιον. Boll *Offenbarung*, p. 135 cites Lyd. *de ost.* p. 76, 21 αἰσίουσ δονείρους οἱ ἄνθρωποι ἐνύπνιασθήσονται, οἱ κακὸν πέρας ἔχουσιν.

### ἐνύπνιον.

This common LXX word (cf. Ac 2<sup>17</sup>) may be illustrated by two passages from the Paris Papyri, both belonging to ii/B.C., P Par 44<sup>5</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 82) ἐγὼ γὰρ ἐνύπνια ὁρῶ πονηρά, 47<sup>30</sup> (c. B.C. 153) (= *Selections*, p. 23) ἀποπεπτόκαμεν πλανόμενοι ὑπὸ τῶν θεῶν καὶ πιστεύοντες τὰ ἐνύπνια, "we have fallen from hope, being deceived by the gods and trusting in dreams": cf. the heading of P Leid C (B.C. 163-2) τὸ ἐνύπνιον δ [εἰ]δεν Τάγης. From the inscr. we may cite *Syll* 802<sup>38</sup> (iii/B.C.) where the lame and the blind became whole—ἐνύπνιον ἰδόν[τας μό]νον (ἐνύπνιον = ὄψις), and *Preisigke* 685 (ii/B.C.) ἐνύπνια κρίνω, τοῦ θεοῦ πρόσταγμα ἔχων, τύχ' ἀγαθὰι.

### ἐνώπιον.

To Deissmann's proof (*BS* p. 213) that this word belongs to the vernacular, and is not to be treated as a new formation of "biblical" Greek, much additional evidence can now be added from iii/B.C. onwards. The earliest ex. of the word known to us, P Hib I. 30<sup>25</sup> (before B.C. 271), is unfortunately followed by a lacuna—ἡ δίκη σου ἀναγραφῆσεται] ἐν [ταῖς ἐν Ἡρακλείους πόλει δικαστηρίωι [ἐ]νώπιον [. . .], "the case will be drawn up against you in the court at Heracleopolis in the presence of . . ." (Edd.). Wilcken's translation of BGU II. 578<sup>1</sup> (A.D. 189) μετὰδ(ος) ἐνώπι(ον), "deliver personally" (cited by Deissmann *ut supra*) finds an exact parallel in P Tebt I. 14<sup>13</sup> (B.C. 114) παρηγγελκότες ἐνώπι[ον], "I gave notice in person" (Edd.), P Flor I. 56<sup>20</sup> (A.D. 234) μετέδωκ(α) Αὐρηλ(ῶ) . . ἐνώπιον ὡς καθήκει. For the prepositional use with the gen. see P Lond 35<sup>6</sup> (B.C. 161) (= I. p. 25) εἰπάς μοι ἐ[νώπι] τοῦ Σάραπι, P Grenf I. 38<sup>11</sup> (ii/i B.C.) ὁ ἐνεκκλη[μ]ένος προσπηδήσας μοι ἐ[νώπι]ο[ν] τινων ἔτυπτεν κτλ., P Oxy IV. 658<sup>9</sup> (A.D. 250) ἐνώπιον ὕμῶν . . ἔσπεισα, and *Syll* 843<sup>7</sup> (time of Trajan) ἐνώπιον τὸν προγεγραμμένων θεῶν. In P Grenf II. 71<sup>ii.28</sup> (A.D. 244-8) we have ἐνόπιν αὐτοῖς, for which the editors read ἐνώπιον αὐτῶν. In *Syll* 588<sup>245</sup> (c. B.C. 180) the word is used as a substantive—ποί]ῃσαι κεφαλὴν ἐκατέρωι ἐνώπιωι τῶν στοῶν.

A new adj. ἐνόπιος occurs in P Par 63<sup>38</sup> (B.C. 164) (= P Petr III. p. 20) τοσοῦτω[ν κ]αὶ τηλικούτων διαστολῶν γεγону[ν] ὑμῖν καὶ ἐνοπίους καὶ διὰ γραμμάτων, "though so many and so extensive explanations have been given to you both face to face and in writing" (Mahaffy), *Preisigke* 3925<sup>6</sup> (B.C. 149-8 or 137-6) παρηγγελκότε[ς] Ταγῶτι μὲν ἐνωπίωι, Ἐσοροῇ δὲ ἀπ' οἰκίας δι' Ἐπωνύχου φυλακίτου: see *Preisigke Fachwörter*, p. 78.

### ἐνωτίζομαι.

Vorstius de *Hebraismis NT*, p. 10 ff. questions the coinage of this word by the LXX translators in order to render the Heb. וְיִשְׁמְעוּ, and thinks that it was already in use in common speech ("non noviter ea a Graecis Interpretibus, aut a scriptoribus N. T., est fabricata; sed in vulgari sermone obtinuerat iam ante"). Anz, however, regards (p. 378) the

constr. with the dat. found in Exod 15<sup>26</sup> BAF as due to Hebraistic influence (וְיִשְׁמְעוּ לְיְהוָה). We are unable to cite any ex. of the verb from vernacular sources, but ἐνώτιον "earring," as in Exod 35<sup>22</sup>, Isai 3<sup>20</sup>, is fairly common, e.g. BGU IV. 1101<sup>7</sup> (B.C. 13) ἐνωτίω(ν) χρυσ(ῶν), P Ryl II. 124<sup>30</sup> (i/A.D.) ἐγώδιον χρυσούην, *al.*: in P Petr I. 12<sup>24</sup> we find the form ἐνώδιον, as in Attic inscr. from B.C. 398 onwards, cf. Meisterhans *Gr.* pp. 65, 79.

### ἐξ.

PSI IV. 320<sup>12</sup> (A.D. 18) ἀρούρας ἐξ. The adv. ἐξάκις is found in one of the wall scribbings on the royal graves at Thebes, *Preisigke* 1838 Θεόφιλος Κλεοβού[λου] ἐξάκις. MGr ἐξι, ἐξε.

### ἐξαγγέλλω.

For this word, found in the NT only in 1 Pet 2<sup>9</sup>, cf. the magic P Lond 46<sup>283</sup> (iv/A.D.) (= I. p. 74) ὅπως αὐτοῖς ἐξαγγέλω τὰ προγεγονότα αὐτοῖς, and from the inscr. *OGIS* 266<sup>81</sup> (iii/B.C.) ἐξαγγελῶ . . . τὸν τοῦτων τι ποιοῦντα [Εὐμέν]ει with the passages cited by Dittenberger *ad l.*, and *ib.* 383<sup>121</sup> (mid. i/B.C.) νόμον δὲ τοῦτον φωνῇ μὲν ἐξηγγεῖλεν ἐμή, νοῦς δὲ θεῶν ἐκύρωσεν.

### ἐξαγοράζω.

For the use of the *simplex* in connexion with the purchase or redemption of slaves, see *s.v.* ἀγοράζω. The similar use of the compound in Gal 3<sup>13</sup>, 4<sup>5</sup> suggests that in Eph 5<sup>16</sup>, Col 4<sup>5</sup>, the meaning is not so much "buying up," "making market to the full of" the opportunity, as "buying back (at the expense of personal watchfulness and self-denial) the present time, which is now being used for evil and godless purposes" (Williams *ad Col l. c.* in *CGT*).

### ἐξάγω.

For this verb in connexion with leading out from prison, as in Ac 16<sup>39</sup>, cf. P Tebt I. 15<sup>13</sup> (B.C. 114) ἐφῆσαν . . . τὸν μὲν Ἀπολλόδορον ἐξηγμένον, τοῦ δὲ Μάρωνος ἐν ἔρκτει (ἐρκτῆ) γεγονότων (I.—os), "they informed us that Apollodorus had escaped, but Maron had been put in prison," so *ib.* 22 ὡς ἦν ἐξηγμένος: the pf. part. act. ἐξαγηγοχότα (for form, see *s.v.* ἄγω) is found in P Hib I. 34<sup>10</sup> (B.C. 243-2). The meaning "conduct," "carry out" to the end appears in *Michel* 409<sup>18</sup> (beg. iii/B.C.) τὰ ἐπιτραπέντα αὐτοῖς] ἐξα[γ]αγόντας με[χρ]ι τέλους. The verb is very common in custom-house receipts = "export," e.g. P Ryl II. 197<sup>2</sup> (late ii/A.D.) Σαραπίων ἐξάγ(ων) ἐπὶ καμήλ(ῳ) ἃ μιὰ λαχανοσπέρμ(ου) ἀρτάβ(ας) ἐξ, "S. exporting on one camel six artabae of vegetable-seed": cf. PSI IV. 406<sup>13</sup> (iii/B.C.) ἄλλην (παίδισκην) ἐξήγοσαν ἐξ Ἀμμώνων, and the use of the subst. in P Lille I. 29<sup>14</sup> (iii/B.C.) μηθενὶ ἐξέστω σώματα πωλεῖν [ἐπ'] ἐξαγωγῇ, "that no one be permitted to sell slaves for exportation," P Oxy XII. 1440<sup>8</sup> (A.D. 120) receipt for tax on articles exported—ἐξακοῆς (I. ἐξαγωγῆς). It may be noted that Ἐξαγωγή was used by Philo as the title for the second book of the Law, instead of Ἐξόδος: see Nestle in *Hastings' DB* iv. p. 442. In the Rainer Gospel Fragment, which contains a narrative somewhat similar to Mk 14<sup>26-30</sup>, Bickell's later reading is—μετὰ δὲ τὸ φαγεῖν, ὡς ἐξ ἔθους, instead of ὡς ἐξήγον: see *Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer* i. p. 53 ff., ii. p. 41 f.



## ἐξαιρέω.

PSI IV. 426<sup>17</sup> (iii/B.C.) πρὶν τὸ δεύτερον μελὶ ἐξελεῖν, *ib.* 444<sup>2</sup> (iii/B.C.) τοὺς (δορκαδέους) ἐκ κρεῶν ὧν ἐξειρήσθαι (ἡ ἐξειρήσθαι). In P Petr III. 36 (a) *recto*<sup>21</sup> ἀξίω οὖν σε ἐξελοῦ με ἐκ τῆς ἀνάγκης, the verb is = "rescue," "deliver," as in Ac 7<sup>10</sup> *al.* The meaning "pick out," "regard with favour," is found in the Christian amulet P Oxy VIII. 1151<sup>9</sup> (v/A.D.) ἐξελοῦ τὴν δούλην σου Ἰωαννίαν: cf. ἐξαίρετος as quoted below. For a contrast with προστίθῃμι see OGIS 762<sup>8</sup> (ii/B.C.) ἐάν τι πρὸς ταύτας τὰς συνθήκας ὁ δῆμος ὁ Ῥωμαίων καὶ ὁ δῆμος ὁ Κιβυρατῶν κοινῇ βουλῇ προσθεῖναι ἢ ἐξελεῖν βούλωνται. Cf. also P Par 64<sup>28</sup> (B.C. 164–0) καὶ τὸν πύργον ὑμῶν ἐμαυτὸν ἐνσταθμεύμενον ἐξειρήσθαι, and BGU I. 176<sup>4</sup> (time of Hadrian) ἐξειρέθημεν τῆς ἀπεργασίας. For the verbal ἐξαίρετος = "eximius," "agregius," cf. P Oxy I. 73<sup>26</sup> (A.D. 94) ἐξ[α]ίρετον δούλην, and P Ryl II. 172<sup>11</sup> (A.D. 208) where after the rental of a palm-garden mention is made of certain "special items"—ἐξερέτων (ἡ ἐξαίρετων), and for the subst. ἐξάρισμα cf. Syll 734<sup>78</sup>. On the subst. ἐξάρις = "wharf" at the harbours of Alexandria see P Tebt I. 5<sup>26</sup> (B.C. 118), and cf. *Archiv* v. p. 306 f.

## ἐξαίρω.

For this strong verb (1 Cor 5<sup>13</sup>), cf. P Ryl II. 133<sup>19</sup> (A.D. 33) where in view of an attack upon a dam (?) it is stated that there is a danger τῷ ὄλῳ ἐξαρθήνα[ι], "of its being entirely carried away." It also occurs in the magical papyrus P Lond 121<sup>387</sup> (iii/A.D.) (= I. p. 96) ὁ . . . καθ' ὥραν ἐξαίρων τὸν κύκλον τοῦ οὐρανοῦ: cf. *ib.* 131<sup>\*73</sup> (A.D. 78) (= I. p. 191), and for the inscr. Syll 802<sup>87</sup> (iii/B.C.) ἀνώξε τὸν γυλὶν ("wallet") καὶ ἐξαίρειν ὑγίη τὸν κώωνα ("cup") γεγεννημένον. See also Anz *Subsidia*, p. 270 f.

## ἐξαιτέω.

Field (*Notes*, p. 76) takes the aor. mid. ἐξητήσατο in Lk 22<sup>31</sup> as indicating the *success* of the requisition, and paraphrases, "Satan hath procured you ("obtained you by asking," RV marg.) to be given up to him"; cf. Syll 330<sup>16</sup> (i/B.C.) ὅτε ἰδὶαν χάριν ἐξαιτησάμενοι Πόπλιον τε Αὐτράνιον καὶ Δεύκιον Μαρκίλιον. See for the act. *ib.* 168<sup>28</sup> (iv/B.C.) δι' ὅπερ ἐξαιτή[σαντος αὐτὸν (Δουκούργον) Ἀλεξάνδρου ὁ δῆμος ἀπέγνω μὴ συνχωρή[σαι μὴδὲ λόγον ποιέσθαι τῆς] ἐξαιτήσεως, and BGU III. 944<sup>8</sup> (iv/v A.D.) ἐξήτησας τὴν μισθοποχὴν ("receipt for pay"). The verb is fully illustrated by Wetstein *ad* Lk *l.c.*

## ἐξαίφνης.

For the form ἐξαίφνης, which is read by WH only in Ac 22<sup>6</sup> (cf. *Notes*,<sup>2</sup> p. 158), see P Par 51<sup>8</sup> (B.C. 160) (= *Selections*, p. 19) καὶ ἐξαίφνης ἀνύγω τοὺς ὀφθαλμούς μου, and PSI III. 184<sup>5</sup> (A.D. 292) περὶ ἔκτην ὥραν ἐξαίφνης καύματος ἐνότος πῦρ κτλ. The very fragmentary letter P Giss I. 86 (ii/A.D.) shows ὅτι ἐξέφνης ἀπίστῳ: so P Flor II. 175<sup>7</sup> (A.D. 255). In *Cagnat* III. 1145<sup>4</sup> we have ἐξεφάνης. On the ease with which αἰ and ε would be interchanged by the scribes, see *Proleg.* p. 35. MGr ἐξαφνα, ἀξαφνα, ξάφνω, with ξαφνίζω, "frighten," "surprise."

## ἐξακολουθεῶ.

This compound (2 Pet 1<sup>16</sup>, 2<sup>15</sup>) is often used with reference to "merited" punishment, e.g. P Par 62<sup>v.10</sup> (ii/B.C.) τοῖς δ' ἐγλαβοῦσι ἐξακολουθήσεται τὰ ὑποκείμενα πρόστιμα, and *ib.* 63<sup>130</sup> (B.C. 165), P Tebt I. 5<sup>132</sup> (B.C. 118) ἀπολύεσθαι τῶν ἐξακολουθοῦντων αὐ[τ]οῖς προσ[τί]μων, "be released from the penalties which they have incurred," PSI III. 168<sup>33</sup> (B.C. 118) ἢ, ἐὰν ἐνσχεθῶσι, τύχῳσι τῶν ἐξακολουθοῦντων (sc. προστίμων), P Rein 17<sup>15</sup> (B.C. 109) οἱ [δὲ] αἵτιοι τύχῳσι τῶν ἐξακολουθοῦντων. Cf. BGU IV. 1208<sup>43</sup> (B.C. 27) τὴν δὲ μετὰ ταῦτα ἐξακολουθηκυῖαν ὕβριν, P Oxy IX. 1203<sup>8</sup> (late i/A.D.) ἐγλαθόμενος τῆς ἐξακολ[ο]υθούσης αὐτῷ εὐθύνης, "heedless of the reckoning that would follow" (Ed.). From the inscriptions we may cite the notice on the marble barrier of the Temple at Jerusalem, threatening death to any Gentile who was caught penetrating into the inner court—ὅς δ' ἂν ληθῇ, ἐαντῷ αἴτιος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον (OGIS 598<sup>8</sup>—i/A.D.). For the meaning "devolve," "rest upon," see P Ryl II. 163<sup>10</sup> (A.D. 139) τῆς βεβαιώσεως διὰ παντός μοι ἐξακολουθοῦσης, "the duty of guaranteeing the sale perpetually resting upon me" (Edd.), *ib.* 323<sup>8</sup> (A.D. 124–5), P Tebt II. 376<sup>16</sup> (A.D. 162) ἀντὶ τῶν ἐξακολουθοῦντων τῇ μιᾷ τετάρτῳ ἀρού[ρα] ἐκφορίων, "at the rent devolving upon the 1½ aroures" (Ed.).

## ἐξαλείφω.

Syll 439<sup>20</sup> (iv/B.C.) ὅς δ' ἂν δόξηι μὴ ὦν φράτηρ ἐσαχθήναι, ἐξαλειψάτω τὸ ὄνομα αὐτοῦ ὁ ἱερεὺς, OGIS 218<sup>129</sup> (iii/B.C.) ἐξαλειψάντας τ[ὸ] ὄνομ[α] τὸ ἐκείνου—passages which at once recall Rev 3<sup>6</sup>. Cf. also the προσκύνημα *Preisighe* 4116<sup>9</sup> καὶ μ' ἐξαλείψας ἐπὶ σ' ἐξαλείψας ἐξαλειφθῆναι αὐτῷ τὸ ζῆν, and the Christian prayer P Oxy III. 407<sup>8</sup> (iii/iv A.D.) ἐξαλίψον μου τὰς ἁμαρτίας. For the meaning "deface," "obliterate," see PSI IV. 403<sup>5</sup> (iii/B.C.) τῇμ μὲν ἐπιστολῇν ἣν ἀπέστειλας οὐκ ἠδυνάμην ἀναγνῶναι διὰ τὸ ἐξηλείφθαι. The practice of "washing out" the writing on papyrus, so that the sheet might be used for other purposes, is discussed by Erman *Mélanges Nicole*, p. 119 ff.; for the added force thus given to the figure in Col 2<sup>14</sup>, see Milligan *Documents*, p. 16. For a new literary reference see *Menandrea*, p. 83<sup>310</sup> ὑπόνοιαν . . . [ἀκοσμίας], | ἣν ἐξαλείψαιτ' οὐκέτ' οὐδ' αἰσχ[ύ]νομαι.

## ἐξάλλομαι.

On this medical term, peculiar to Luke in the NT (Ac 3<sup>8</sup>), see Hobart, p. 36 f.

## ἐξανάστασις.

This late word, which is not found in the LXX, and in the NT is confined to Phil 3<sup>11</sup>, occurs in BGU III. 717<sup>11</sup> (A.D. 149) as amended, unfortunately in a broken context, Ἀ[φ]ροδείτην σὺν θήκη, ἐξανάστασις, σκάφιον Αἰγύπτιν (ἡ —τιον) βαθ[ ] . . . κτλ.

## ἐξανίστημι.

The verb is used in a juristic sense in P Petr III. 21(g)<sup>10</sup> (B.C. 226–225) (= *Chrest.* II. p. 17) πάντας δικαστὰς πλὴν οὐ ἂν ἐκάτερος αὐτῶν ἐξαναστῇσιν κατὰ τὸ διὰγραμμα, "all judges with the exception of those whom both parties

reject," literally "cause to stand down" from the places they occupy: see further P Hal I. p. 205 ff. Cf. *Syll* 879<sup>14</sup> (end of iii/B.C.) ἐξανίστασθαι ἐκ τῆς κηδείας ("mourning") . . . τὰς γυναῖκας.

## ἐξαπατάω.

*Syll* 510<sup>37</sup> (ii/B.C.) ἐξαπατήσαντες τοὺς ὑστέρους δανειστάς, *ib.* 533<sup>47</sup> (beginning of iii/A.D.) εἰ δέ τις ἐξαπατήσα[ς τῶν] ὀφειλόν[των ξένῳ ὑποθεῖν τι τῶν χωρίων τῶν δημοσίων καὶ τοῦτο ἔλεγχθῆναι, "and if any of the debtors should fraudulently mortgage" etc. For the pass., as in I Tim 2<sup>14</sup>, cf. P Oxy III. 471<sup>42</sup> (ii/A.D.) ἐξαπατηθ[ήναι] ἢ καὶ δωρεὰ[ς λαβεῖν] φήσεις; "will you say that you were deceived or that you took bribes?" (Edd.).

## ἐξάπινα.

For this rare form (Mk 9<sup>6</sup>) cf. P Giss I. 68<sup>6</sup> (ii/A.D.) ἐξάπινα ἐγένετο τὸ ἀτύχημα καὶ δεῖ αὐτὸν δευτέρᾳ ταφῇ ταφῆναι.

## ἐξαπορέω.

Moulton (*Proleg.* p. 237) claims the use of this verb in 2 Cor 4<sup>8</sup> as a good ex. of the "perfectivising" of an imperfective verb, the perfective ἐξ showing "the ἀπορία in its final result of despair." The verb is used in a weaker sense in P Eleph 2<sup>10</sup> (B.C. 285-4) where, amongst other testamentary dispositions, provision is made that if the parents are in want of anything—ἐὰν δέ τι ἐξαπορῶνται—they are to be provided for by their sons. In *Syll* 226<sup>12</sup> (iii/B.C.) it is used of the exhaustion of the public resources of Olbia—τῶν δὲ κοινῶν ἐξηπορημένων.

## ἐξαποστέλλω.

For the common Bibl. meaning "commission," "send forth," cf. *OGIS* 90<sup>20</sup> (Rosetta stone—B.C. 196) προενοήθη δὲ καὶ ὅπως ἐξαποσταλῶσιν δυνάμεις ἱππικαὶ τε καὶ πεζικαί, *Syll* 276<sup>19</sup> (a plebiscite of the Lampsacenes—B.C. 196) ὁ δῆμος τοῦ Ῥωμαίων δήμου ἐξαπέστ[ει]λεν αὐτούς, *ib.* 295<sup>8</sup> (a decree found at Delphi—c. B.C. 175) ἐξαπ[ε]σταλκῶς θεωρούς. We may also cite PSI IV. 384<sup>4</sup> (B.C. 248-7) ἐξαπέσταλκεν αὐτὸν . . . εἰς Φιλαδέλφειαν, and for the verb in the judicial sense of "sending" before a ruler or tribunal, cf. P Tor I. 1<sup>iii.13</sup> (B.C. 117-6) ἐξαποσταλῶσι πρὸς σε, ὅπως τύχωσι τῆς ἀρμοζούσης ἐπιπλήξεως, P Tebt I. 22<sup>18</sup> (B.C. 112) δέσμιον αὐτὸν ἐξαποστείλον πρὸς ἡμᾶς, P Ryl II. 127<sup>22</sup> (A.D. 29) καὶ τοὺς αἰτίους ἐξαποστέλλαι ἐπὶ σὲ πρὸς τὴν ἐσομένην ἐπέξοδον, and so P Par 38<sup>20</sup> (B.C. 162), P Rein 17<sup>13</sup> (B.C. 109), P Grenf I. 38<sup>18</sup> (ii/B.C.): see Semeka *Prozessrecht* i. p. 247. For the frequency of the double compd. in late Greek, see Glaser *De ratione*, p. 33 f.

## ἐξαορτίζω.

As this verb is said to be "rare in prof. auth." (Grimm-Thayer), it may be well to illustrate it pretty fully from the Κοινή. P Oxy II. 296<sup>7</sup> (i/A.D.) πέμψον ἡμῖν περὶ τῶν βιβλίων (ἰ.—ων) ἢ ἐξήρτισας, "send me word about the documents, how you have completed them," where the editors remark that ἐξήρτισας probably = ἐτελείωσας: cf. Ac 21<sup>5</sup>. In *Chrest.* I. 176<sup>10</sup> (mid. i/A.D.) αὐτὸς ἠναγκάσθη ἐκ τοῦ ἰδίου ἀγοράσας ἐξαορτίσαι καὶ μηχανή[ν, the verb =

"supply," "furnish": with 2 Tim 3<sup>17</sup>, cf. P Amh II. 93<sup>8</sup> (A.D. 181) ἐλαιουργίον . . . ἐνεργὸν ἐξηρτισμένον ἄπασι, "an oil-press in working order and completely furnished," P Tebt II. 342<sup>17</sup> (late ii/A.D.) κεραμεῖον . . . ἐξηρτισμ(ένον) πᾶσι, P Lond 1164(4)<sup>11</sup> (A.D. 212) (= III. p. 164) of a boat σὺν κώποις δυσὶ ἐξηρτισμένον, "supplied with two oars." For the subst. see P Ryl II. 233<sup>13</sup> (ii/A.D.) τὰς τιμὰς ὧν ἀγοράζει ἐξαορτισμῶν, "the prices of the fittings which he buys," and cf. Aristas 144 πρὸς . . . τρόπων ἐξαορτισμὸν δικαιοσύνης ἔνεκεν σεμνῶς ταῦτα ἀνατέτακται, "for the perfecting of character." See also *s.v.* καταρτίζω.

## ἐξαστράπτω.

See *s.v.* ἀστράπτω. The compound, which occurs in the NT only in Lk 9<sup>29</sup> (cf. LXX Ezek 14<sup>7</sup>, Nah 3<sup>3</sup>) may convey the idea of "flashing forth" as from an *inward* source (cf. Farrar *CGT ad l.*), but is perhaps simply intensive, "dazzling" (RV).

## ἐξαντῆς.

For this late Greek word (= ἐξ αὐτῆς τῆς ὥρας) found six times in the NT, we can supply an almost contemporary instance from P Lond 893<sup>6</sup> (A.D. 40) (published in P Ryl II. p. 381) καλῶς ποιή[σ]εις ἐξαντῆ(ς) πέμψας μοι τὸν μικρόν. See also P Ryl II. 236<sup>22</sup> (A.D. 256) ποιήσον δὲ ἐξαντῆς ὤμους δύο ἐλαιουργικοὺς κοπήναι, "have two beams (?) cut at once for oil-presses" (Edd.), P Tebt II. 421<sup>2</sup> (iii/A.D.) (= *Selections*, p. 106) ἐξαντῆς ἅμα τῷ λαβεῖν σε ταῦτά μου τὰ γράμματα γενοῦ πρὸς ἐμέ, P Oxy I. 64<sup>3</sup> (iii/iv A.D.) ἐξαντῆς παράδοτε, "deliver at once." The word is fully illustrated by Wetstein *ad* Mk 6<sup>25</sup>.

## ἐξεγείρω.

With the use in I Cor 6<sup>14</sup> cf. *Syll* 802<sup>118</sup> (iii/B.C.), where, in connexion with the healing of a man in the Asclepieum, we read—ἐξεγερθεὶς δὲ ὡς ἦν ὑγιής, ἔφα ὅψιν ἰδεῖν. See also Wünsch *AF* 5<sup>21</sup> (iii/A.D.) ἐν τῷ ἰσα[ρίθμ]ῳ ὀνομάσω αὐτὸ καὶ οἱ δαίμονες ἐξεγερθῶσιν ἔκθαμβοι, of the arousing of the spirits of the dead by means of the divine name.

## ἐξείμι.

P Oxy VI. 934<sup>3</sup> (iii/A.D.) ἐξιόντος μου εἰς Ἀλεξάνδριαν, "as I was setting forth for A.," P Lips I. 110<sup>5</sup> (iii/iv A.D.) μέλλων ἐξεῖναι ἐπὶ τὴν Καπαδοκίαν.

## ἐξείμι

from εἰμί, see *s.v.* ἔξεστι.

## ἐξελέγχω.

This verb which is read in the TR of Jude 15 occurs in an official letter of B.C. 117, P Tebt I. 25<sup>14</sup> καὶ ὡς ἐν τι παραδώσιν ὑπαρξόντων τῶν ἐξελεγχέντων (ἰ.—όντων) ὑμᾶς. See also *Syll* 237<sup>8</sup> (Delphi—end of iii/B.C.) ἐξήλεξαν τοὺς ἱεροσυληκότας, *OGIS* 669<sup>58</sup> (i/A.D.) ἐὰν δέ τις ἐξελεγχθῇ ψευσιγάρμος.

## ἐξέλκω

is found in its literal sense of "draw out" (cf. Gen 37<sup>28</sup>) in connexion with the account of the healing in the Asclepieum of a man who had been blinded by a spear, *Syll* 803<sup>97</sup>



(iii/B.C.) ἐδ[όκει οἱ τὸν θεὸν] ἐξεκύναντα τὸ βέλος εἰς τὰ β[λέφα]ρα τὰς καλουμένας οἱ κόρας πάλιν ἐναρμόσαι.

### ἐξέραμα.

With the use of this noun in 2 Pet 2<sup>22</sup> (cf. Prov 26<sup>11</sup> ἔμετον) we may compare the verb ἐξεμέω in the account of a cure in the Asclepieum, *Syll* 803<sup>128</sup> (iii/B.C.) δλον τὸ λώπιον ("cloak") μεστὸν ὦν ἐξήμεσε κακῶν. MGr ξερνώ "vomit."

### ἐξεραυνάω.

For the idea of careful, minute search, as in 1 Pet 1<sup>10</sup>, cf., in addition to the LXX passages (1 Macc 9<sup>26</sup> αλ.), Pss Sol 17<sup>11</sup> ἐξηρεύνησε (ὁ θεός) τὸ σπέρμα αὐτῶν καὶ οὐκ ἀφῆκεν αὐτούς: also Vett. Val. p. 267<sup>5</sup> διαίρειν ἐκ πείρας καὶ πόνον ἐξηρευνήμενην. On the spelling see s.v. ἐραυνάω.

### ἐξέρχομαι.

For this verb in its ordinary sense it is sufficient to cite P Oxy II. 282<sup>11</sup> (a complaint against a wife—A.D. 30–35) κατὰ π[έρ]α[ς] ἐξή[λθε] καὶ ἀπηνέκαστο (ἐλ.—ἐγκαντο) τὰ ἡμέτερα, "finally she left the house and they carried off my belongings," *ib.* III. 472<sup>1</sup> (c. A.D. 130) ἀπὸ τῆς ἐκείνου οἰκίας ἐξεληλύθει, *ib.* 528<sup>7</sup> (ii/A.D.) ἀφ' ὧς ἐκῆλθες (ἐλ.—ἐξ) ἀπ' ἐμοῦ πένθος ἡγοῦμην, "ever since you left me I have been in mourning" (Edd.): cf. for the constr. with ἀπό, Lk 5<sup>8</sup>. P Oxy I. 112<sup>5</sup> (iii/iv A.D.) δῆλωσόν μοι ἢ πλοῖω ἐξέρχ[ε] ἢ ὄνῳ shows the verb followed by the instrumental dat.: cf. Jn 21<sup>8</sup>. For ἐξέρχομαι of the 'driving forth of demons, as in Mk 1<sup>25</sup> αλ., cf. the magical P Par 574<sup>1243</sup> (iii/A.D.) (= *Selections*, p. 114) ἔξελε, δαίμον, . . . καὶ ἀπόστηθι ἀπὸ τοῦ δ(ε)ι(να), and for the verb followed by ἐπὶ cf. P Tebt II. 283<sup>9</sup> (B.C. 93 or 60) ἐξεῆλθεν ἐπὶ τὴν . . . μητέρα μου, "made an attack upon my mother." For a technical usage to denote the going out of a court attendant to carry out a magistrate's instructions cf. *Chrest.* II. 89<sup>36</sup> (time of Antoninus Pius) ἐξῆλθεν Δ[ι]όδο[κ]ο[ρ]ος 'Ἀρποκρατ-(ῶνος) ὑπηρ[ρ]έτης (with Mitteis's note), and *ib.* 372<sup>v. 4</sup> (ii/A.D.): see also Wilcken *Archiv* vi. p. 294.

### ἐξεστι.

BGU IV. 1127<sup>30</sup> (B.C. 18) μὴ ἐξίναί τῳ 'Α. λέγειν, PSI III. 203<sup>7</sup> (A.D. 87) μὴ ἐξέστω δὲ τῇ Φιλωτέρα προστρέπτεν τῷ Παποντῶτι τὸ σωμά[τιον] ἐντὸς τοῦ χρόνου(?), *ib.* 218<sup>2</sup> (A.D. 250) οὐκ ἐξόντος οὐδενὶ τῶν ὁμολογούντων παραβαίνειν τὰ προκειμένα. With the inf. omitted, as in 1 Cor 10<sup>23</sup>, cf. P Ryl II. 77<sup>43</sup> (A.D. 192) τοῦτο δὲ οὐκ ἐξήν, "this was not permissible," and *ib.* 62<sup>18</sup> (translation of an unknown Latin work—iii/A.D.) πάντα τὰ ἄλλα ἐξεστὶ μοι, a passage which recalls 1 Cor 6<sup>12</sup>: see also Epict. ii. i. 23 νῦν ἄλλο τί ἐστιν ἐλευθερία ἢ τὸ ἐξεῖναι ὡς βουλόμεθα διεξάγειν; In PSI III. 218<sup>2</sup> ut s. and P Oxy II. 275<sup>22</sup> (A.D. 66) (= *Selections*, p. 56) οὐκ ἐξόντος τῷ Τρύφωνι ἀποσπᾶν τὸν παῖδα, the gen. abs. stands for the older acc. abs., which has not kept its place in the Κοινή except in τυχόν, "perhaps" (1 Cor 16<sup>8</sup>): cf. Blass *Gr.* p. 252, *Proleg.* p. 74.

### ἐξετάζω

is found along with ἀκριβῶς, as in Mt 2<sup>8</sup>, in P Oxy II. 237<sup>v. 31</sup> (A.D. 186) καὶ ὅτι φθάνει τὸ πρᾶγμα ἀκριβῶς [ἐξ]η-τασμένον, "and the fact that a searching inquiry into the affair had already been held" (Edd.). Other examples of

this common verb are P Gen I. 54<sup>30</sup> ἐξέτασον περὶ τοῦ πράγματος τούτου ὅτι οὐδεμία διαφορά οὐκ ἐστίν, P Oxy III. 582 (ii/A.D.) ἐξήτασα ἕνεκα τοῦ ἄλλου χαλκοῦ καὶ τοῦ συμβόλου, BGU II. 380<sup>5</sup> (iii/A.D.) (= *Selections*, p. 104) ἐξέτασε (ἐλ.—ἐξήτασα) περὶ τῆς σωτηρίας σου καὶ τῆς παιδίων σου, and P Grenf I. 53<sup>22</sup> (iv/A.D.) μὴ ἐμέν ἐξέταξε ἀλλὰ τ[ο]ύ[ς] πρεσβυτέρους τῆς ἐκκλησίας where, as the editor points out, the meaning is "if you do not believe me, ask the elders of the church." In P Amh II. 79<sup>50</sup> (c. A.D. 186) the verb is construed with the gen.—ἐταν γὰρ ἐξεστάσης (ἐλ.—ἐξέτασης) ἐνὸς ἐκάστου [τῶν] ἀρχόντων. For the pass. see P Petr III. 20<sup>iii. 8</sup> Δημήτριος δὲ ἐξητάσ[θη] τοῦ μὴ γνῶσιν εἰσθεθ[ῆ]ναι, P Tebt II. 335<sup>11</sup> (mid. iii/A.D.) Ἐρμα[ῖ]ος δὲ εὔρηται καὶ ἐξήτασται. From the inscr. we may add OGIS 773<sup>5</sup> (iv/iii B.C.) ἀνακαλεσάμενος τοὺς τριη-άρχους καὶ ἐξετάσας ἀνέστωσε τὰ ἀνδράποδα μετὰ πάσης φιλοτιμίας, and *Syll* 356<sup>12</sup> (B.C. 6) ἐξετάσαι προστάξας . . . διὰ βασάνων = *quaerere tormentis*, of slaves after the murder of their master. The subst. is used forensically, as in Wisd 1<sup>9</sup>, 3 Macc 7<sup>5</sup>, in P Oxy X. 1272<sup>21</sup> (a complaint of theft—A.D. 144) ἀξίῳ . . . ἀχθῆναι ἐπὶ σὲ τὸν Ἡρᾶν . . . καὶ τὴν δέουσσαν ἐξέ[τ]ασιν γενέσθαι, "I ask that Heras should be brought before you and that the proper inquiry should be made," and so *saepe*. For the derivation of the verb see s.v. ἀνετάζω. MGr (ἐ)ξετάζω, ξητῶ, "prove," "try."

### ἐξηγόμαι.

BGU IV. 1208<sup>46</sup> (B.C. 27) μεταπε[μ]φθῆς ὑπὸ σοῦ ὁ [Καλατ]ύτις ἐξηγή[σατό] μοι ἀκεραῶς ("afresh"), OGIS 763<sup>38</sup> (ii/B.C.) μετὰ πλε[ι]ονος σπουδῆς διελέχθησαν ἐξηγο[ύ]μενοι σύμπαν[τος] τοῦ πλήθους πρὸς ἡμᾶς ἐκτενε[σ]τάτην τε καὶ εἰλικρινή τὴν εὐνοίαν: cf. *Syll* 660<sup>4</sup> (iv/B.C.) καθότι Σκιρ[ῖ]δα ἐξηγούμενοι εἰσφέρουσι (sc. εἰς τὸν δῆμον), where the editor notes "Sciridarum gens ius habet de iure sacro respondendi (ἐξηγεῖσθαι), ut apud Athenienses Eumolpidae." Numerous exx. of the technical use of the verb, and of its corresponding subst. to denote the communication of divine and other secrets are given by Wetstein *ad* Jn 1<sup>8</sup>, e.g. Pollux VIII. 124 ἐξηγηταὶ δὲ ἐκαλοῦντο οἱ τὰ περὶ τῶν διοσημεῶν καὶ τὰ τῶν ἄλλων ἱερῶν διδάσκοντες. See also the combination of the offices of ἱερεὺς and ἐξηγητῆς in P Oxy III. 477<sup>4</sup> (A.D. 132–3) and the discussion on the varied duties of the ἐξηγητῆς in Hohlwein *L'Égypte Romaine*, p. 224 ff., and in *Archiv* iii. p. 351 f. Ἐξήγησις, at first written ἐξέτης (i. e. ἐξαίτησις), occurs in the magic P Lond 122<sup>73</sup> (iv/A.D.) (= I. p. 118). MGr ἐξηγῶ, "explain."

### ἐξήκοντα.

In a marriage-contract of A.D. 170 provision is made that in the event of a separation taking place the dowry shall be repaid ἐν ἡμέραις ἐξήκοντα ἀφ' ἧς ἂν ἢ ἀπαλλαγῇ γένηται (P Oxy VI. 905<sup>13</sup> = *Selections*, p. 87). The editors note that "in Roman marriage-contracts thirty days is a commoner limit." According to Thumb (*Handbook*, p. 328) ἐξήντα δύο, "sixty-two," in MGr denotes an indefinitely large number.

### ἐξηλώω

is not found in the NT, but in view of Justin's use (*Dial.* 108) of ἀφηλωθεῖς to denote that Christ was "unnailed" from the cross (cf. Stanton *Gospels* i. p. 100), we may give



one or two exx. of its use in the **Κοινή**—P Oxy X. 1272<sup>8</sup> (A.D. 144) εὔρον . . . [π]ανάριον ἐξηλωμένον, “I found a box unfastened” (Edd.), P Tebt II. 332<sup>15</sup> (A.D. 176) where complaint is made of robbers who τὰς θύρας ἐξηλώσαν[τες] ἐβάσταξαν, “extracting the nails from the doors carried off” what was within, and P Flor I. 69<sup>21, 24</sup> (iii/A.D.) ἐξήλουσι σανίδες (= —as). See also Sophocles *Lexicon s.v.*: the verb is not in LS.

## ἐξῆς.

For this word in reference to *time*, as in all its NT occurrences, cf. P Oxy II. 257<sup>27</sup> (A.D. 94–5) τοῦ ἐξῆς ἡ (ἐτους), “of the following 8th year,” *ib.* VII. 1035<sup>8</sup> (A.D. 143) τοῦ ἐξῆς μηνὸς Φαμενώθ, “of the next month Phamenoth,” and the elliptical usage, as in Ac 21<sup>1 al.</sup>, in *ib.* 1063<sup>6</sup> (ii/iii A.D.) τῇ ἐξῆς (sc. ἡμέρᾳ) following a preceding σήμερον. With the *v.l.* ἐν τῷ ἐξῆς (probably = ἐν τῷ ἐξῆς χρόνῳ) “soon afterwards” (RV), in Lk 7<sup>11</sup> cf. the MGr στὸ ἐξῆς, “for the future,” which Thumb (*Handbook*, p. 328) quotes from Aegina. In P Hamb I. 12<sup>1</sup> (A.D. 209–10) the heading ἡ ἐπισκοπὴ ἐξῆς δηλοῦται = “the revision is carried on further in this column,” and in <sup>21</sup> the same words = “the revision is carried on further in the following column”: see p. 46. The thought of “in order,” “suitably,” appears in such passages as P Par 26<sup>48</sup> (B.C. 163–2) (= *Selections*, p. 18) ἵνα, πᾶν τὸ ἐξῆς ἔχουσιν, πολλῶ μᾶλλον τὰ νομιζόμενα . . . ἐπιτελῶμεν, “that, when we have everything in order, we may be much better able to perform our regular duties,” P Oxy II. 282<sup>7</sup> (A.D. 30–35) ἐγὼ μὲν οὖν ἐπεχορήγησα αὐτῇ τὰ ἐξῆς καὶ ὑπὲρ δύναμιν, “I for my part provided for her what was suitable and indeed beyond my resources”: cf. P Tebt II. 319<sup>24</sup> (A.D. 248) where an agreement regarding the division of property after the enumeration of certain particulars concludes—καὶ τὰ ἐξῆς, “and so on,” indicating, as the editors point out, that the document is a copy of the original, breaking off at the immediately preceding word, and omitting the concluding formula.

## ἐξίστημι, ἐξιστάω, ἐξιστάνω.

The verb is common in the sense of “resign” property, etc., e.g. P Oxy II. 268<sup>11</sup> (A.D. 58) ἡ δὲ Ὀφελούς καὶ αὐ[τῆς] ἐξίσταται τῷ Ἀντιφάνει τοῦ κατ’ αὐτὴν μ[έ]ρους τῶν ὑπὸ τοῦ μετῆλλαχότος αὐτῆς πατρὸς Ἡρακλᾶτος ἀπολελυμένων πάντων, “and Ophelous on her part resigns to Antiphanes her share of all the property left by her late father Heraclas” (Edd.), P Tebt II. 380<sup>19</sup> (A.D. 67), P Ryl II. 75<sup>6, 10, 16</sup> (late ii/A.D.), *ib.* 117<sup>22</sup> (A.D. 269) *al.* Ἐξέστην occurs in BGU IV. 1208<sup>27</sup> (B.C. 27): cf. also *ib.* II. 530<sup>13</sup> (i/A.D.) (= *Selections*, p. 61) κινδυνεύω ἐκστήναι οὐ ἔχω [κλή]ρου, “I run the risk of losing the allotment which I now possess.” See further for the usage of Mk 3<sup>21</sup>, 2 Cor 5<sup>13</sup>, *Menandrea* p. 47<sup>64</sup> ἐξέστηχ’ ὅλως, and *ib.* p. 57<sup>275</sup> ἐξέ[στηκα] νῦν τελείως ἐμαυτοῦ καὶ παρώξυν[μαι] σφόδρα, and Vett. Val. p. 70<sup>25</sup> πρὸς γὰρ καὶ ταῖς διανοαῖς ἐκστήσονται. The trans. use “bewilder,” “confound,” as in Lk 24<sup>23</sup>, Ac 8<sup>9</sup>, is illustrated by Musonius p. 35<sup>12</sup> ταῦτα γὰρ διὰ τὰ ἐξιστάνα καὶ φοβούντα τοὺς ἀνθρώπους ἐστίν, ὅ τε θάνατος καὶ ὁ πόνος.

## ἐξισχύνω.

BGU I. 275<sup>11</sup> (A.D. 215) καὶ ἐπέειραν αὐτὴν (sc. μηχανῇ) ἐπανοίξαι καὶ οὐκ ἐξέσχυσαν, P Oxy VIII. 1120<sup>7</sup> (early

iii/A.D.) ἀλλὰ οὗτος ἐξέσχυεν τὰ βιβλίδια ἀθετηθῆναι, “but his influence procured the failure of the petition” (Ed.). See also Vett. Val. p. 288<sup>12</sup> πολλάκις γὰρ ὑπ’ ὅσιν προδείξαντες τὸ ἀποτέλεσμα ἠτόνησαν διὰ τὸ ἐπὶ δυναστικοῦ τόπου ἔτερον τετευχότα ἐξισχύναι. These examples make it at least doubtful whether it is possible to give the verb the intensive meaning “be fully able,” “be strong” (RV), often assigned to it in Eph 3<sup>18</sup>.

## ἐξοδος.

For *ἐξοδος* in contrast with *εἰσόδος* see *s.v.* εἰσόδος, and note further P Leid R<sup>4</sup> where εἰσόδου κ[αλ] ἐξόδου refer to “income” and “expenditure”: so *Michel* 1001<sup>vi. 34</sup> (c. B.C. 200). Similarly ἐξοδίαζω and ἐξοδιασμός are common = “pay” and “payment.” Cf. MGr ἐξοδα, “expenses,” ἐξοδεύω, ἐξοδεύω, ἐξοδιάζω, “spend.” In BGU IV. 1105<sup>24</sup> (c. B.C. 10) ἐξοδος = “divorce,” in *ib.* I. 168<sup>15, 16</sup> (A.D. 169) = “judicial decision,” and in P Oxy XII. 1417<sup>9</sup> (early iv/A.D.) apparently = “voyage.” For the word = “death,” as in Lk 9<sup>31</sup>, 2 Pet 1<sup>15</sup>, see the Will of Abraham, Bishop of Hermonthis, about the end of vi/A.D.—P Lond 77<sup>57</sup> (= I. p. 234, *Chrest.* II. p. 372) κελεύω μετὰ τὴν ἐμὴν ἐξοδον τοῦ βίου τὴν περιστολὴν τοῦ ἐμοῦ σώματος κτλ., and cf. Epict. iv. 4. 38 ὅρα ὅτι δεῖ σε δουλεύειν αἰετὶ τῷ δυναμένῳ σοι διαπράττειν τὴν ἐξοδον, τῷ πάντως ἐμποδίσαι δυναμένῳ κάκεινον θεραπεύειν ὡς Κακοδαίμονα: see further *Expt* xviii. p. 237.

## ἐξολοθρεύω.

In Ac 3<sup>23</sup>, from LXX Deut 18<sup>19</sup>, WH read ἐξολοθρευθήσεται in accordance with the preponderant evidence of the LXX uncials. The other spelling has survived in MGr ἐξολοθρεύω: see Thackeray *Gr.* i. p. 87 f. As showing the strength of the verb we may cite *Pelagia-Legenden*, pp. 23<sup>15</sup> εἰσαγαγεῖν σε ἐν τῷ οἴκῳ μου οὐ τολμῶ, μή πως ἀκούσῃ ὁ ὄρμαστός σου καὶ παγγενὴ με ἐξολοθρεύσῃ, 24<sup>18</sup> ἄγγελον ἐξαποστελεῖ καὶ ἐξολοθρεύσει πᾶσαν τὴν στρατιάν.

## ἐξομολογέω.

For the ordinary meaning “acknowledge,” “avow openly,” cf. P Hib I. 30<sup>18</sup> (B.C. 300–271) οὔτε τῷ πράκτορι ἡβούλου ἐξομολογήσασθαι, “nor were willing to acknowledge the debt to the collector” (Edd.), P Oxy XII. 1473<sup>9</sup> (A.D. 201) ἀμφότεροι δὲ ἡ τε Ἀπολλωνάριον καὶ ὁ Ὀρείων ἐξομολογοῦνται τὸν καὶ διὰ τῆς περιλύσεως ἐξομολογηθέντα γεγονότα αἰαντοῖς ἐξ ἀλλήλων υἱόν, “both Apollonarian and Horion acknowledge the son born to them, who was also acknowledged in the deed of divorce” (Edd.): see also the Median parchment P Sa'id Khan 1<sup>7</sup> (B.C. 220–1) (= *JHS* xxxv. (1915) p. 28) ἐξομολογήσατο καὶ συνεγράψατο Βαράκης καὶ Σωβήνης . . . εἰληφέναι παρὰ Γαθάκου τοῦ Οἰπάτου ἀργυρίου ἐπιστήμονος δραχμὰς τριάκοντα. MGr ἐξομολογῶ or ἐμολογῶ (c. acc.) = “hear one’s confession,” “shrine”: ἐξομολόγησι, “confession.” How readily this may pass into the sense of “consent,” “agree,” as in Lk 22<sup>8</sup>, may be seen from such passages as P Tebt I. 183 (late ii/B.C.) τοῦ κω[μάρχ]ου ἐξομολογησαμένου ἔκαστα, P Flor I. 86<sup>11</sup> (i/A.D.) ἐξομολογουμένην (l. —μένη) τὴν πίστην (l. —ιν), *Syll* 925<sup>85</sup> (B.C. 139?) ἐξομολογημένας εἶχεν τὰς ἀποδ(ε)[λ](ξ)[εις]. In the LXX the idea of “give thanks,” “praise,” is prominent: cf. in the NT Mt 11<sup>25</sup>, Lk 10<sup>21</sup>, and perhaps Phil 2<sup>11</sup> (see Lightfoot *ad l.*).

ἐξόν.

See *s.v.* ἔστι.

ἐξορκίζω.

With Mt 26<sup>68</sup> may be compared the heathen amulet BGU III. 9561<sup>ff.</sup> (iii/A.D.) ἐξορκίζω ὑμᾶς κατὰ τοῦ ἁγίου ὀνόματος θεραπεύσαι τὸν Διονύσιον, and the magical papyri P Par 574<sup>1239</sup> (iii/A.D.) (= *Selections*, p. 113) ἐξορκίζω σε δαίμον . . . κατὰ τοῦτου τοῦ θεοῦ κτλ., P Lond 4676<sup>ff.</sup> (iv/A.D.) (= I. p. 67) ἐξορκίζω σε κατὰ τῶν ἁγίων ὀνομάτων . . . καὶ κατὰ τῶν φρικτῶν ὀνομάτων . . . παράδος τὸν κλέπτην κτλ. See also BGU IV. 1141<sup>10</sup> (B.C. 14) ἐρωτῶ σε οὖν καὶ παρακαλῶ καὶ τὴν Καίσαρος τύ[χη]ν σε ἐξορκίζω, P Leid W<sup>v. 21</sup> (ii/iii A.D.) ὡς ἐξώρκισά σε, τέκνον, ἐν τῷ ἱερῷ, "veluti obtestatus sum te, fili, in templo" (Ed.), and the love-spell *Preisigke* 4947<sup>7</sup> (iii/A.D.) ἐξορκίζω τὸν πάντα συνέχοντα κύριον θεὸν . . . πότισσον 'Α. . . φιλεῖν με. See also Wünsch *AF* 3<sup>25</sup> cited *s.v.* ἀποδιορκίζω.

ἐξορῶσσω.

In BGU IV. 1024<sup>iv. 4</sup> (iv/v A.D.) the editor supplies ἐξορῶρuchs γὰρ [δν ἐθ]αψε δημοσίᾳ [νεκρὸν] ἢ πόλις (καὶ) ἐλέησεν, understanding by the first word ἐξορῶρuchs instead of ἐξορῶρuchs which would have suited the construction better. See also *Syll* 891<sup>6</sup> (ii/A.D.) ἀλλὰ ἀτειμάσει ἢ μεταθήσει ὄρους ἐξορ(ίσσ)ων, amended by Dittenberger from ἐξορῶν on the stone.

ἐξουθενέω, ἐξουθενέω. *Orig. Philoz 1*

For this strong compound = "set at nought" (Suidas: ἀντ' οὐδενὸς λογιζομαι), as in Mk 9<sup>12</sup>, cf. BGU IV. 1117<sup>31</sup> (B.C. 13) μεχρὶ τοῦ ἐ[ξ]ουθενή[σαι] καὶ ἐκτελέσαι καὶ ἐκτεῖσαι τῷ Εἰρηναίῳ [δ ἐ]ὰν ἐνοφιλήσωσιν κτλ. The form ἐξουθενέω is found in Mk<sup>1</sup>, Lk<sup>3</sup>, and Paul<sup>8</sup>, and in the more literary LXX writers. The later LXX books show ἐξουθενόω coined when οὐδεὶς was reasserting itself against οὐθείς: see Thackeray *Gr.* i. p. 105, and cf. Lob. *Phryn.* p. 182. Ἐξουθενέω, which is used by Plutarch, occurs in Lk 23<sup>11</sup> W.

ἐξουσία.

For the primary meaning of this important word "power of choice," "liberty of action," cf. BGU IV. 1158<sup>13</sup> (B.C. 9), where it is joined with ἐγλογή—μένει(ν) περὶ ἑα(τήν) Κορ-ν(η)λίαν τὴν ἐξουσίαν(ν) καὶ ἐγλογή(ν) ἑαυτὸν πράσσειν τὸ κεφά[λ]αιο(ν). Hence the common usage in wills, contracts, and other legal documents, to denote the "claim," or "right," or "control," one has over anything, e.g. P Oxy II. 272<sup>13</sup> (A.D. 66) ὁμολογ[ο]ῦμεν ἔχειν σε ἐξουσίαν σε[αυτῆς] τὴν ἀπ[α]λ[υ]τῆ[σιν] ποιεῖσθαι παρὰ τοῦ Ἡρακλίου τῶν προκειμένων ἀργ(υρίου) (δραχμῶν), BGU I. 183<sup>25</sup> (A.D. 85) ἔχειν αὐτὴν τὴν ἐξουσίαν τῶν ἰδίων πάντων, P Tebt II. 319<sup>21</sup> (A.D. 248) ἐξουσίαν ἔχειν τῶν ἑαυτοῦ ὑπαρχόντων: see also Milligan *ad* 2 Thess 3<sup>9</sup>. For the definite idea of right given by law, see P Oxy II. 237<sup>vi. 17</sup> (A.D. 186) ἀξιώ τοῦ νόμου διδόντος μοι ἐξουσίαν κτλ. and *ib.* vii. 27, viii. 4: cf. also *ib.* 259<sup>18</sup> (A.D. 23) where a man undertakes to produce a prisoner within a month—μὴ ἔχοντός μου ἐξουσίαν (ἰ. ἔξ—) χρόνον ἕτερον [κ]τῆ[σ]εσθαι, "as I have no power to obtain a further period of time." In *Syll* 328<sup>9</sup> (B.C. 84) π[ρ]ὸς ἐμὲ ἡλθ[εν] ἐ[ν] 'Απαμῆρ ἡρώτησέν τε [δ]πως ἀν[ε]ξου-

σίαν αὐ[τῷ] [π]οιήσω ἐπὶ τοῦ συν[βο]υλίου, where we seem at first to have the same construction as in Rev 14<sup>18</sup>, the editor understands the last words as = "coram consilio." The meaning "power of rule," "authority," appears in BGU IV. 1200<sup>80</sup> (B.C. 2) Ἡρακλίδης καὶ Διονύσιος . . . ] ἐξουσίαν ἔχοντες τῶν Ἀσκληπιάδου ἀνόμως ἀποδέδωκαν κτλ., P Ryl II. 81<sup>8</sup> (c. A.D. 104) τὴν γὰρ ὅλου τοῦ πράγματος ἐξουσίαν τοῖς κατασ[τ]ορεῦσι ἐπεθέμην, P Giss I. 11<sup>18</sup> (A.D. 118) (= *Chrest.* I. p. 524) οὐκ ἀγνοεῖς ὅτι ἄλλας ὀκτὸ μυριάδες ἔχω πλοίων ὧν ἐξουσίαν ἔχω, and Wünsch *AF* 4<sup>21</sup> (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν ἔχοντα τὴν ἐξουσίαν τῆς ὥρας ταύτης. For the general sense of exhibiting weight and authority, as in Mk 1<sup>22</sup>, cf. P Fay 125<sup>6</sup> (ii/A.D.) ἀντιλαβὼν ἦν ἐξουσίαν ἔχεις, "using all the influence you have" (Edd.), and on the bearing of this meaning in the difficult 1 Cor 11<sup>10</sup>, see Ramsay *Cities*, p. 202 ff., where it is shown that, in accordance with the Oriental view, "a woman's authority and dignity vanish along with the all-covering veil that she discards." In P Par 63<sup>176</sup> (B.C. 164) (= P Petr III. p. 34) we have ἕτερός τις ἐμ βαρυ[τ]ε[ραι] κείμενος ἐξουσίαι, "any-other persons in high office" (Mahaffy), and for the reference of the word to civil magistracy or rule, as in Rom 13<sup>1</sup>, see P Lond 1178<sup>9</sup> (A.D. 194) (= III. p. 215, *Selections*, p. 98) δημαρχικῆς ἐξουσίας, the *tribunicia potestas* of Claudius, and cf. P Oxy VI. 904<sup>7ff.</sup> (petition to a preses—v/A.D.) ὅθεν τὰς ἰκεσίας προσφέρω τῇ ὑμετέρᾳ ἐξουσίᾳ . . . ἵνα καὶ γὰρ τοῦτου τυχὼν εὐχαριστήσω ταῖς ἀκλεινεῖς (ἰ. ἀκλινεῖς) ἀκοαῖς τῆς ὑμετέρας ἐξουσίας, "accordingly I make my entreaties to your highness . . . in order that having gained my request I may bless the impartial ears of your highness" (Edd.).

In an interesting note in his *Poimandres*, p. 48 n.<sup>3</sup>, Reitzenstein claims that in the NT, as in the Hermes dialogue, the idea of "knowledge" is mingled with that of "power."

ἐξουσιάζω.

In the sepulchral inscr. *CIG* III. 4584, after the statement that the monument had been provided by certain persons ἐξ ἰδίων καμάτων, it is added—θναυτέρα αὐτῶν μὴ ἐξουσιάζειν τοῦ μνήματος: cf. the inscr. from the catacombs of Syracuse *IG* XIV. 79<sup>4</sup> Ἀφροδισίας καὶ Εὐφροσύνου ἀγορασία τόπος· μηδὲς ἐξουσιάζει ἄλλος.

ἐξοχή.

For the metaph. phrase κατ' ἐξοχήν (*Ac* 25<sup>23</sup>) see *Syll* 373<sup>16</sup> (i/A.D.) ἐπιτελέσαι τῷ κατ' ἐξοχήν παρ' ἡμῶν τιμωμένῳ θεῷ Διὶ Καπετωλίῳ, *OGIS* 764<sup>62</sup> (ii/B.C.) ἔπαθλα κατ' ἐξοχήν καλὰ: cf. Vett. Val. p. 17<sup>23</sup> καθόλου ἐξοχὰς ἐχόντων περὶ ἐπιστήμην, and the use of the word in our slang sense of "a lead" in *Cic. Att.* iv. 15. 6. A corresponding use of the adj. is found in Vett. Val. p. 16<sup>1</sup> ἐν παντὶ δὲ τὸ ἐξοχὸν μάλιστα προδῶσουσιν ἐν τῷ παιδευτικῷ: cf. *OGIS* 640<sup>16</sup> (iii/A.D.) τοῦ ἐξοχωτάτου ἐπάρχου and P Oxy XII. 1469<sup>1</sup> (A.D. 298) Αἰμιλίῳ . . . διαδεχο(μένῳ) τὰ μέρη τῶν ἐξοχωτάτων ἐπάρχων, where the editors note that ἐξοχωτάτος (*eminentissimus*) occurs frequently in inscr. with reference to prefects of the Praetorian Guard or of Syria, but is very rare in Egypt. See also the fragmentary dinner-menu P Giss I. 93<sup>3</sup> καυλὼν ἐξοχὰ ἐ[μ] . . . ] λοιπὰς ἰχθύος μ[ε] . . . For the verb in the mid. = "cling to," like προσέχομαι, cf.



P Oxy VII. 1027<sup>6</sup> (i/A.D.) ἐξ οὗ καὶ ἐξεχομένου μου τῆς τῶ[ν] ἡνεχυρασμένων προσβολῆς, "when I therefore pursued my right of entry upon the transferred property" (Edd.). In MGr ἐξοχή has developed a new meaning "country."

ἐξυπνίζω,

"I wake out of sleep," as in Jn 11<sup>11</sup> (cf. 3 Kings 3<sup>15</sup>, Job 14<sup>12</sup>) is Hellenistic for ἀφύπνιζω (see Lob. *Phryg.* p. 224): cf. also ἐξυπνώ in Ps 120(121)<sup>4</sup> and apparently Vett. Val. p. 344<sup>2</sup> where for ἐξ ὕπνου μέγεθος Kroll reads ἐξυπνουμένη. MGr ξυπνώ.

ἐξυπνος.

The adverb is found P Giss I. 19<sup>4</sup> (ii/A.D.) ὅτι ἐξ[ύπ]νως ἐ[ξ]ήλθες ἀπ' ἐμοῦ. MGr ξυπνος, "wide-awake," hence "sharp," "clever."

ἐξω.

For this common adverb we may refer to the numerous nursing-contracts in BGU IV. where a very general provision is that the child shall be cared for ἐξω κατὰ πόλιν, that is "outside" the house of the person who gives it in charge, but "in the town": thus in 1108<sup>6</sup> (B.C. 5) the nurse promises—τροφεύσειν καὶ θηλάσειν ἐξω παρ' ἐατῇ κατὰ πόλιν(ιν): see further *Archiv* v. p. 38. In PSI IV. 340<sup>19</sup> (B.C. 257-6) Ἀμύνταν δὲ ἐξω τε σκηνοῦντα, ἐξω is opposed to ἐν τῇ χώρῃ, and for a similar contrast with ἐσω cf. BGU IV. 1141<sup>31</sup> (B.C. 14) περὶ δὲ Ξύστου μοι γράφεις, ὅτι ἐξω καχεκτεύεται, ἥ (= εἰ) τι μὲν ὁ σύνδουλος αὐτὸν δυνήσεται συστήσασθαι, ἐγὼ οὐκ ἐπίσταμαι, οὐδὲ γὰρ καθέδωμι ἐσω ἵνα εἰδῶ. Exx. of the adv. equivalent to an adj., as in Ac 26<sup>11</sup>, are BGU IV. 1114<sup>5</sup> (B.C. 4) ἐν τοῖς ἐξω τόποις, and P Oxy VI. 903<sup>20</sup> (iv/A.D.) τὰς ἐξω θύρας. For the word as a prep. c. gen., as in 2 Cor 4<sup>16</sup>, cf. P Oxy III. 480<sup>14</sup> (A.D. 132), a declaration in a census-return that no one dwells in a certain house—ἐξω τῶν προγ(εγραμμένων), "except the aforesaid," and the phrase ἐξω ἱεροῦ βωμοῦ, with reference to the being "outside" the protection of a temple and altar, as discussed *s.v.* βωμός.

The collocation δεῦρ' ἐξω (Jn 11<sup>43</sup>) is found in *Menandrea* p. 35<sup>483</sup> διόπερ ὑπεκδέδουκα δεῦρ' ἐξω λάθρα, and for the comp. cf. P Oxy III. 498<sup>12</sup> (ii/A.D.) τῶν μὲν ἐξωτέρω λίθων κύβων καμηλικῶν, "the outer squared camel stones." In P Rev Lxii. 13 (iii/B.C.) ἐξω ὅρα "at the end of the line, 'look outside,' calls attention to the fact that a note on the *verso* is to be inserted at this point" (Edd.). A quaint parallel to οἱ ἐξω (e.g. in Col 4<sup>5</sup>) is seen in the MGr ὁ ἐξω ἀπ' ἐδώ, "he who is far from this place," meaning "the devil." The word is also found in MGr under the forms ἐξω, ὅξω.

ἐξωθεν.

P Fay 110<sup>8</sup> (A.D. 94) κ[α]λὶ τὰ κύκλωι τοῦ ἐλαιουργίου ἐξωθεν σκάψον ἐπὶ βάθος, "and dig a deep trench round the oil-press outside" (Edd.).

ἐξωθέω.

In PSI I. 41<sup>16</sup> (iv/A.D.) a woman complains regarding her husband—ἐξέωσέ [μ]ε ἄνευ αἰτίας πρὸ δέκα τοῦτω[ν ἐν]αυ- τῶν εἰς τῇ[ν πα]ροῦσαν ἀπορίαν(?)—cf. the stronger force

of the *v.l.* in Acts 27<sup>39</sup>. Cf. also P Flor I. 58<sup>9</sup> (iii/A.D.) ἐξέωσαν followed by a lacuna, and perhaps P Leid W<sup>1</sup> 10 (ii/iii A.D.) εἰσπληθόντος γὰρ τοῦ θεοῦ περισσότερον ἔξα (l. ἐξω) ὠθήσονται, where the editor suggests that we should perhaps read ἐξωστήσονται.

ἐξώτερος.

An adj. ἐξωτικός, which survives in MGr, is found in the vi/A.D. PSI IV. 284<sup>2</sup> τῶν ὑπὸ σε ἐξω[τ]ικῶν ἀρουρ(ῶν). Cf. also MGr ἐξωτικό, "ghost."

ἐοικα.

P Oxy VI. 899<sup>18</sup> (A.D. 200) ἀνδράσι γὰρ ἔοικεν τὰ τῆς γεωργίας, "for men are the persons suitable for undertaking the cultivation" (Edd.). For εἰκός cf. BGU IV. 1208<sup>18</sup> (B.C. 27-6) εἰκός σε μετεληφέναι κτλ.

ἐορτάζω.

For this verb which in the NT is confined to 1 Cor 5<sup>8</sup>, but is frequent in the LXX, cf. BGU II. 646<sup>6</sup> (A.D. 193), an order issued by a prefect during the short reign of the Emperor Pertinax—ἵνα πάντες ἰδιῆτα[ι] (l. εἰδήτε) καὶ ταῖς ἡμέραις ἡμέραις ἐορτάσθ[η] (l. ἐορτάσθητε). See also *OGIS* 493<sup>25</sup> (ii/A.D.) κ[αθ'] ἑκάστον ἐνιαυτὸν ἐορτάζειν τὴν γενέθλιον αὐ[τοῦ] καὶ πάσιν ἀνθρώποις αἰτίαν ἀγαθῶν ἡμέ[ε]ραν, with reference to a birthday celebration.

ἐορτή.

For this common word it is sufficient to cite BGU II. 596<sup>7</sup> (A.D. 84) (= *Selections*, p. 64) ὅπως εἰς τὴν ἐορτὴν (cf. Jn 13<sup>29</sup>) περιστρεῖδία ἡμεῖν ἀγοράσθην, P Fay 118<sup>16</sup> (A.D. 110) ἀγόρασον τὰ ὀρνιθάρια τῆς ἐορτῆς, P Oxy III. 475<sup>17</sup> (A.D. 182) ἐορτῆς οὐσης ἐν τῇ Σενέπτα, *ib.* IV. 725<sup>33</sup> (contract of apprenticeship—A.D. 183) ἀργήσει δὲ ὁ παῖς εἰς λόγον ἐορτῶν κατ' ἔτος ἡμέρας εἴκοσι, "the boy shall have 20 holidays in the year on account of festivals" (Edd.), *ib.* IX. 1185<sup>29</sup> (c. A.D. 200) τὴν τοῦ βασιλέως ἐορτὴν ἐπιτελείωσαν, "let them celebrate the festival of the sovereign"—perhaps his birthday: cf. τὴν ἐορτὴν . . ποιῆσαι, Ac 18<sup>21</sup> D. With ἐορτασμο, LXX Wisd 19<sup>16</sup>, cf. the adj. ἐορτάσιμος, P Giss I. 40<sup>11</sup> 20 (A.D. 212) ἐτέραις τισὶν ἐορτασί[μοις] ἡμέραις, *OGIS* 524<sup>7</sup> ἐν ταῖς ἐορτασίμοις τῶν Σεβαστῶν ἡμέραις. A form ἐορτικός occurs P Strass I. 40<sup>49</sup> (A.D. 569). In P Tebt II. 417<sup>24</sup> ff. (iii/A.D.) μάθε τοῦ Μάρου ὅτι τί θέλεις ἀγοράσμεν εἰς Ἀντινῶν (l. -φον), we may perhaps supply ἐορτὴν, as in Jn Lc.

ἐπαγγελία.

For this word in its original sense of "announcement" we may cite *Syll* 605<sup>7</sup> (iii/B.C.) καὶ τοῖς ἀποδημοῦσιν ἐπὶ τὰς σπονδοφορίας διατελεῖ μετ' εὐνοίας ἀπογράφων τὴν ἐπαγγελίαν, *ib.* 260<sup>9</sup> (not after B.C. 199) οἱ ἡιρημένοι ὑπὸ Μαγνήτων περὶ τῆς ἐπαγγελίας τοῦ ἀγῶνος. In *Michel* 473<sup>10</sup> (ii/B.C.) καὶ αὐτὸς ἐπαγγέλλαν ποιησάμενος ἐκ τῶν ἰδίων ἔδωκεν εἰς τὴν [κατασκευὴν τῆς] στοᾶς, the word is seen with the meaning of "promise," which apparently it always has in the NT: cf. further *Priene* 123<sup>9</sup> with reference to a magistrate who on taking office had promised a distribution of food—ἐβεβαίωσεν δὲ τὴν ἐπαγγελίαν παραστή[σ]ας μὲν τοῖς ἐντεμενίοις θεοῖς τὴν θυσιαν. In PSI IV. 281<sup>58</sup> (ii/A.D.)



κατὰ τὰς ἐπαγγελίας αὐτοῦ, the “promises” are almost = “threats”: see the editor’s note.

## ἐπαγγέλλομαι,

= “promise,” as in Heb 10<sup>23</sup>, 11<sup>11</sup>, may be illustrated by P Petr I. 29<sup>12</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 31) ἐχρησάμην δὲ καὶ παρὰ Δύνεως ἀρτάβας δὲ κριθοπύρων αὐτοῦ ἐπαγγελομένου καὶ φιλοτίμου ὄντος, P Tebt II. 411<sup>9</sup> (ii/A.D.) εἰ μὴ ἐπηγγείλαμην σήμερόν σε παρέσασθαι, “had I not promised that you would be present to-day,” P Oxy I. 711<sup>18</sup> (A.D. 303) ἄπερ διὰ τῶν αὐτῶν γραμματίων ἐπηγγίλατο ἀποδώσειν ἄνευ δίκης κτλ. Ramsay (*Exp* VII. viii. p. 19) draws attention to the use of the verb in 1 Tim 6<sup>21</sup> where it is applied to “volunteers, who set up as teachers with the intention to make a business and a means of livelihood out of the Word of God,” and notes its application “to candidates for municipal favours and votes in the Greek cities, who publicly announced what they intended to do for the general benefit, if they gained popular support”—cf. *Cagnat* IV. 766 (Mossyna in Phrygia—A.D. 80–100) (= *C. and B.* i. p. 146) τὰ δὲ λοιπὰ οἱ ἐπαγγελιάμενοι καθὼς ὑπογράφεται—the names of the promisers being appended. The verb is also a kind of *term. tech.* in the inscr. for the announcement of public sacrifices, e.g. *Syll* 258<sup>39</sup> (iii/B.C.) τοῖς ἐπαγγέλλοσι τὰν θυσιᾶν καὶ ἐκεχηρίαν τὰς Ἀρτέμιδος: cf. 1 Tim 2<sup>10</sup> and Philo de *Human.* I (= II. p. 384 ed. Mangey) ἐπαγγέλλεται θεοῦ θεράπειαν.

## ἐπάγω.

With 2 Pet 2<sup>15</sup> cf. P Ryl II. 144<sup>21</sup> (A.D. 38) ἔτι δὲ καὶ ἐτόλμῃσεν πθόνους (i. φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, “moreover he had the audacity to bring baseless accusations of malice against me” (Edd.). In the early marriage contract P Tebt I. 104<sup>19</sup> (B.C. 92) we have μὴ ἐξέστω Φιλίσκωι γυναῖκα ἄλλην ἐπ[α]γ[α]γέσθαι ἀλλὰ Ἀπολλωνίαν, “it shall not be lawful for P. to bring in any other wife but A.” (cf. the *l. l.* ἐπεισάγω), and in P Oxy VIII. 1121<sup>21</sup> (A.D. 295) the verb is = “induce,” when a petitioner complaining of certain persons who had carried off valuables adds—τίνι ἐπαγόμενοι οὐκ ἐπίσταμαι, “on what inducement I cannot tell” (Ed.). A new formula with reference to enrolment is found in P Hib I. 32<sup>4</sup> (B.C. 246) Ἡράκλειτος Ἡρ[ακλε]του Καστόρειος τῶν οὐπῶ [ἐ]πηγμένων, “H. son of H., of the Castorian deme but not yet enrolled,” and more fully in P Petr I. 27(3)<sup>5</sup> τῆς ἐπιγονῆς τῶν οὐπῶ ἐπηγμ[ένων], and so *ib.* III. 11<sup>21</sup>, 132<sup>20</sup>. In the Egyptian calendar ἐπαγόμεναι ἡμέραι = Aug. 24–28, with a sixth ἐπαγομένη ἡμέρα (= Aug. 29), were “inserted” once in four years.

## ἐπαγωνίζομαι.

*Syll* 732<sup>16</sup> (B.C. 36–5) ἀδιαλύτως δὲ ἐπαγωνίζομενος, *Michel* 394<sup>19</sup> (mid. i/B.C.) διαδεξάμενός τ’ αὐτὸς ἐπηγωνίσαστο τῇ πρὸς τὴν πόλιν εἰ[ύ]νοια, “vied in good will towards the city.”

## Ἐπαινετος.

This proper name (Rom 16<sup>5</sup>) is found in an imprecatory tablet from Corcyra, *Syll* 808<sup>4</sup>: cf. the list of names from Hermopolis *Magna Preisigke* 599<sup>180</sup> (Ptol.) Ἐπαινετος Θόαντος, and the fem. in *Michel* 1503<sup>D. I. 29</sup> (ii/i B.C.)

Ἐπαινέτη Ἀριστοβούλου. For the adj., apparently in an active sense, cf. the rhetorical fragment PSI I. 85<sup>4</sup> (iii/A.D.) ἀπομνημόνευμα σύντομον ἐπὶ προσώπου τινὸς ἐπενετόν (i. ἐπαινετόν), “a concise laudatory memoir regarding some person”: see further *s.v.* ἀπομνημόνευμα.

## ἐπαινέω.

*Syll* 192<sup>62</sup> (B.C. 290–87) καὶ ἐπὶ πᾶσι τούτοις ἐπέινεκε (for form see Meisterhans *Gr.* p. 171) καὶ ἐστεφάνωκεν αὐτὸν ὁ δῆμος [οὐθὲν ἐλλείποντα] σπουδῆς πρὸς τὴν πόλιν, *Magn* 115<sup>a. 13</sup> (ii/A.D.) ὅτι μὲν γὰρ [τ]ὴν ἐμὴν ἐκπονεῖς [γ]ῆν . . . ἐπαι[ν]ῶ σὴν πρόθεσιν. According to Meisterhans *Gr.* p. 211 the construction with the acc. prevails from B.C. 350: previous to that the verb is found also with the dative. For the constr. in Lk 16<sup>8</sup> with the acc. of the person and the gen. of the thing we may compare *IMae* iii. 910 Θ. τὴν ἑαυτοῦ γυναῖκα . . . στοργῆς καὶ καλοκάγαθίας ἧς ἔσχεν ἰς ἐμὲ ἀφηροῖσεν (“canonized as a hero”). In P Eleph 13<sup>4</sup> (B.C. 223–2) ἐγὼ οὖν ἐπυνθανόμην τοῦ Σανώτος, εἰ τι βούλοιο ἐν τοῖς καθ’ ἡμᾶς τόποις, ὁ δὲ ἐπῆναι μόνον, ἐπέταξεν δ’ οὐθέν, ἐπῆναι is = “approbat,” “assentiebatur,” almost = “thanked me,” “said he was obliged” (cf. the classical formula, κάλλιστ’ ἐπαινῶ), a sense which apparently does not occur elsewhere in the papyri: see Witkowski’s note, *Exp.*<sup>2</sup>, p. 43. MGr παῖνῶ retains the meaning “praise.”

## ἐπαινος.

Rouffiac (*Recherches*, p. 49) aptly illustrates the use of this common noun in Phil 1<sup>11</sup> from Priene 199<sup>9</sup> (beginning of i/B.C.) μεγίστου τε[λ]εουχεν ἐπαινου καὶ δόξης ἀτα[ράκτου], and in 1 Pet 1<sup>7</sup> from *ib.* 53<sup>15</sup> (ii/B.C.) ἀξίως ἐπαινον καὶ τιμῶν ποιεῖσθαι τὰς κρίσεις. The word is MGr.

## ἐπαίρω.

P Petr III. 46(3)<sup>11</sup> εἰς τοὺς ἐπαρθέντας τοίχους (corrected from τὸν ἐπαρθέντα), “walls built to a greater height” (Edd.). P Oxy X. 1272<sup>12</sup> (A.D. 144) καὶ τὴν τοῦ πεσσοῦ θύραν ἐπηρ[ύ]νεν “and that the door of the terrace had been lifted” (Edd.). *Syll* 737<sup>24</sup> (ii/A.D.) “whoever wishes the resolutions just read to be passed and inscribed on a pillar—ἀράτω τὴν χεῖρα. πάντες ἐπῆραν,” where the compound following the simplex has the stronger perfective force (*Proleg.* p. 113). As illustrating the Jewish (Ps 28<sup>2</sup>) and Christian (1 Tim 2<sup>8</sup>) as well as Pagan (Virg. *Aen.* i. 93) practice of “lifting up” hands in prayer, reference may be made to the two uplifted hands shown on the stele inscribed with the Jewish prayer for vengeance found at Rheneia: see Deissmann *LAE*, Fig. 64, p. 424. MGr παίρ(ν)ω, “take,” “fetch.”

## ἐπαιτέω.

In P Lond 24<sup>4</sup> (B.C. 163) (= I. p. 32) a recluse at the Serapeum describes himself as living—ἀφ’ ὧν ἐπαιτῶ ἐν τῷ ἱερῶι, “from what I beg in the temple”: cf. Lk 16<sup>8</sup> ἐπαιτεῖν αἰσχύνομαι. That temples generally were a promising haunt for the profession Luke reminds us elsewhere. Ἐπήτρια, the Greek for a “beguress”—to parallel it with an equal novelty—appears as a ἄπ. εἰρ. in P Par 59<sup>10</sup> (B.C. 160) (= Witkowski<sup>2</sup>, p. 76, where see note): cf. ἀγύρτρια

(Aesch. *Ag.* 1273), δέκτρια (Archil. 8). The pass. of the verb is found in P Tebt I. 26<sup>13</sup> (B.C. 114) πρὸς πῇ (ἰ. τῇ) ἐπιδόσει τῶν ἐπαιτουμένων λόγων, "for the delivery of the accounts which were required" (Edd.).

## ἐπακολουθεῖω.

From its original meaning "follow," "follow after," this verb came to be used in a number of closely related senses from iii/B.C. onwards. Thus it means "am personally present at," "see to," in P Petr II. 40(δ)<sup>6</sup> (iii/B.C.) καλῶς οὖν ποιήσεις ἀποστειλας τινὰ τῇ ἡ, ὅς ἐπακολουθήσει τῇ ἐγχύσει τοῦ γινομένου σου γλεύκους, "it were well for you, then, to send some one on the 8th who will see to the pouring out of the must which comes to you" (Ed.); cf. P Oxy VII. 1024<sup>33</sup> (A.D. 129) ἦν καταθήσεται εἰς τὴν γῆν ὑγιῶς ἐπακολουθούτων τῶν εἰωθότων, "under the observance of the usual officers" (Ed.), and *ib.* 1031<sup>18</sup> (A.D. 228). Hence the meaning develops to "conform to," "concur with," as P Lille I. 4<sup>22</sup> (B.C. 218-7) τῆς πρὸς Θ. ἐπιστολῆς ὑπογράφῃ ὑμῖν τὸ ἀντίγραφον, ὅπως ἐπακολουθούντες ποιήτε κατὰ [τα]ῦτα, "pour que vous vous y conformiez" (Ed.), P Fay 24<sup>19</sup> (A.D. 158) ἐγρ(άφη) δ(ιὰ) Σα . . . s νομο- [γ]ρ(άφου) ἐπακολουθούτος Διοδώρου ὑπηρετοῦ, "written by S . . . , scribe of the nome, with the concurrence of Diodorus, clerk," and similarly P Grenf II. 62<sup>14</sup> (A.D. 211). The derived meaning "ensue," "result," is common, as P Ryl II. 126<sup>19</sup> (A.D. 28-9) ἐξ οὗ βλάβος μοι ἐπηκλούθη(σεν) (ἰ. ἐπηκολ—) οὐκ ὀλίγον, "by which no small loss resulted to me," BGU I. 72<sup>12</sup> (A.D. 191) οὗ χολικὴν βλάβην ἐπεκλούθησεν, *ib.* 214 (A.D. 209) ὡς ἐκ τούτου οὐκ ὀλίγη μοι ζῆμια ἐπηκλούθησεν, P Oxy X. 1255<sup>19</sup> (A.D. 292) τῶν μετρημάτων γ[υ]νομένων εἰς τὸ μηδεμίαν μέμψιν ἐπακολουθήσῃ, and from the inscrr. *Syll* 325<sup>26</sup> (i/B.C.). Another development of meaning is "ratify," as in P Gen I. 22<sup>1</sup> (A.D. 37-8) Ἐπίμαχος Ζωπύρου ἐ[π]ηκλούθηκα τῇ [πρ]οκειμένη διαγραφῇ, P Oxy II. 260<sup>20</sup> (A.D. 59), P Ryl II. 122<sup>20</sup> (A.D. 127), P Flor I. 1<sup>28</sup> (A.D. 153), and more particularly "verify," "check" an account, as in the signatures to a series of tax receipts P Tebt I. 100<sup>20f</sup> (B.C. 117-6) Δρεῦς ἐπηκλούθηκα (ἰ. ἐπηκολ—), Ἀκουσίλαος ἐπηκλούθηκα. This last usage throws an interesting side-light on [Mk] 16<sup>20</sup> τοῦ κυρίου . . . τὸν λόγον βεβαιούτος διὰ τῶν ἐπακολουθούτων σημείων: the signs did not merely follow, they acted as a kind of authenticating signature to the word (cf. Milligan *Documents*, p. 78f.). We need only cite further the usage in registration documents, e.g. P Oxy II. 244<sup>9</sup> (A.D. 23) τοὺς ἐπακολουθ(ούντας) ἄρνas [κ]αὶ ἐρίφους, "the lambs and kids that may be produced" (Edd.), *ib.* 245<sup>11</sup> (A.D. 26). See also the important discussion on the verb in Wilcken *Ostr.* i. pp. 76f., 640, and cf. *Archiv.* ii. p. 103, iii. p. 14. In P Oxy VI. 909<sup>4</sup> (A.D. 225) the mother of certain minors is described as ἐπακολουθήτρια, "a concurring party": cf. P Lips I. 9<sup>6</sup> (A.D. 233) and see *Chrest.* II. i. p. 250f. For the subst. ἐπακολουθήσις cf. P Ryl II. 233<sup>14</sup> (ii/A.D.) μηδὲν χωρὶς ἐπακολουθήσεως αὐτοῦ ἀγοράζεται, "nothing is being bought without his cognizance" (Edd.), P Oxy XII. 1473<sup>8</sup> (A.D. 201) γ[ρ]άμματα ἐκδιδομένη τῆς ἐπακολουθήσεως τῷ Ὁριῶνι, "delivering to Horion the documents of settlement" (Edd.). Note the syncopated form which persists in MGr ἀκολουθῶ, and cf. P Tebt I. 100<sup>20</sup> (quoted above) for its early date, B.C. 117-16.

## ἐπακούω.

With ἐπακούω in 2 Cor 6<sup>2</sup> (fr. LXX Isai 49<sup>6</sup>) cf. the invocation to Isis by a dreamer in the Serapeum P Par 51<sup>24</sup> (B.C. 160) (= *Selections*, p. 20) ἐλθέ μοι, θεὰ θεῶν, εἰλεως γινομένη, ἐπάκουσόν μου, ἐλήσον τὰς διδύμας. So also P Leid Wv. 41 (ii/iii A.D.) κύριε . . . εἰσελθε καὶ ἐπάκουσόν με (note the late acc. of person as after the MGr ἀκούω), *ib.* 1080<sup>8</sup> (iii/A.D. ?) κατὰ τὰς κοινὰς ἡμῶν εὐχὰς καὶ προσευχὰς, ἐφ' αἷς οἱ θεοὶ τέλιον (ἰ. —ειον) ἐπακούσαντες παρέσχον, and the Christian P Oxy XII. 1494<sup>7</sup> (early iv/A.D.) εἰν' οὐτως ἐπακούσῃ ὁ θαῖς τῶν εὐχῶν ὑμῶν. In a ii/B.C. Delphic inscr. a certain Bacchius is described as having bestowed benefactions on the city—ἐπακούσας προθ[ύ]μως τὰ ἀξιόμμενα (*Syll* 306<sup>11</sup>). The adj. is found in a iii/A.D. love-spell, *Preisigke* 4947<sup>6</sup> ἵνα με φιλήῃ καὶ δ' ἐὰν αὐτὴν αἰτῶ, ἐπήκοός μοι ᾖ (ἰ. ᾗ).

## ἐπακροάομαι.

For the medical usage of this verb, which in the NT is peculiar to Lk (Ac 16<sup>25</sup>), see Hobart, p. 234.

## ἐπᾶν.

See for this word P Tebt I. 27<sup>62</sup> (B.C. 113) ἐπᾶν καὶ περὶ (om.) τὸ περὶ τῆς [ἀφ]έσε[ως] πρόγραμμα ἐκτεθῆ, P Ryl II. 153<sup>23</sup> (A.D. 138-61) ἐπᾶν δὲ γένηται τῆς ἐννόμου ἡλικίας, "when he attains the legal age," *ib.* 172<sup>28</sup> (offer to lease a palm-garden—A.D. 208) ἐπᾶν δὲ μὴ τις προσθῇ σοι, "as long as there is no higher offer" (Edd.), P Oxy VIII. 1102<sup>20</sup> (c. A.D. 146) ἐπᾶν τὰ ὑπ' ἐμοῦ κελευσθέν[τ]α γένηται, "as soon as my orders have been carried out" (Ed.), *ib.* XII. 1473<sup>36</sup> (A.D. 201) ἐπ[ά]ν, δ' μὴ εἴη, ἀπαλλ[α]γώμεν, "whensoever, which heaven forbid, we are divorced" (Edd.), PSI IV. 299<sup>18</sup> (iii/A.D.) ἐπᾶν πλοίου εὐπορηθῶ.

## ἐπάναγκες.

This word, which in the NT occurs only in Ac 15<sup>28</sup>, and is described by Blass (*ad L.*) as a "doctum vocabulum" which Luke might naturally be expected to use, may be illustrated by P Ryl II. 65<sup>5</sup> (B.C. 67?) δι' ἧς ἐπάναγκες τὸν παραβησόμενον . . . ἀποτείσει τῷ ἐθνει ἐπίτιμον, "whereby it was provided that any person breaking the agreement should be compelled to pay to the association a fine," P Flor I. 50<sup>107</sup> (A.D. 268) ὥστε ἐκάστην μερίδα ἐπάναγκες χορηγεῖν, P Oxy I. 102<sup>18</sup> (A.D. 306) βεβαιουμένης δέ μοι τῆς ἐπιδ[ο]χῆς ἐπάναγκες ἀποδώσω τὰ λυτὰ (ἰ. λοιπὰ) τοῦ φόρου, and from the inscrr. *Syll* 737<sup>80</sup> (c. A.D. 175) ὁ δὲ ἐπάναγκες ἀγορὰν ἀγέτω, *ib.* 871<sup>9</sup> (with reference to a Trust) ὅπως ἐπάναγκες αὐτοῖς οἱ δ[ε]όμενοι τῆς πορθμείας χρῶνται. See also Menander *Fragm.* p. 176 οὐδὲν διαβολῆς ἐστὶν ἐπιπυνώτερον | τὴν ἐν ἐτέρῳ γὰρ κειμένην ἀμαρτίαν | εἰς μέμψιν ἰδίαν αὐτὸν ἐπάναγκες λαβεῖν. For ἐπάναγκον, see P Fay 91<sup>16</sup> (A.D. 99) ἐπάνα[γ]κον ὅην παρεμβαλεῖν τὴν Θ. ἐν [γ]αῖ . . . ἐλαιουργίῳ . . . [ἐ]λαϊκοὺς καρποὺς ἐκπεπτωκότας (ἰ. ἐκπεπτ—) εἰς τὸ ἐνεσπ[ο]δ[ε]ν τρίτον ἔτος, "Th. is accordingly obliged to feed the olive-press with the olive produce included in the present third year," and for ἐπαναγκάζω, see P Oxy II. 281<sup>26</sup> (A.D. 20-50) ὅπως ἐπαναγκασθῇ συνεχόμενος ἀποδοῦναι μ. (om.) μοι τὴν [φ]ερνὴν σὺν ἡμιόλιᾳ, "that he may be compelled perforce to pay back my



dowry increased by half its amount" (Edd.), and *ib.* XII. 1470<sup>16</sup> (A.D. 336) ἐπαναγκασθῆναι τὸν αὐτὸν Δημητριάδην κτλ.

## ἐπανάγω.

P Par 63<sup>8</sup> (B.C. 164) (= P Petr III. p. 18) τῶι Δι ἱκανὸς ἐπαγγέμεν, "we give ample acknowledgments to Zeus" (Mahaffy): cf. *ib.* 67 ἐπανάγοντα τὸ διστ[α]ζόμενον ἐπὶ τὸν ἐκκείμενον κανόνα, "if he applied the doubtful cases to the rule provided for him" (*ib.*). See also P Vat A<sup>15</sup> (B.C. 168) (= Witkowski<sup>2</sup>, p. 65) οὐ γὰρ πάντως δεῖ στενὴς ἐπανάγοντά σε (omit) προσμένειν ἕως τοῦ πορίσαι τι καὶ κατενεγκεῖν.

## ἐπαναπαύομαι.

A new citation for this verb, which is found only twice (Lk 10<sup>6</sup>, Rom 2<sup>17</sup>) in the NT, may be given from Didache 4<sup>2</sup> ἐκζητήσεις δὲ καθ' ἡμέραν τὰ πρόσωπα τῶν ἀγίων, ἵνα ἐπαναπαῖς τοῖς λόγοις αὐτῶν, "that you may be refreshed by their words," where the form of the 2nd aor. pass. ἐπαναπαῖς recalls the fut. ἐπαναπαῖσεται read by NB in Lk 11. c. (cf. also ἀναπαῖσονται in Rev 14<sup>13</sup>).

## ἐπανέρχομαι.

For this verb (Lk 10<sup>35</sup>, 19<sup>15</sup>) we may cite the interesting rescript P Lond 904<sup>23</sup> (A.D. 104) (= III. p. 125, *Selections*, p. 73) ordering all persons who happen to be residing out of their homes ἐπα[νε]λθεῖν εἰς τὰ ἐαυ[τῶν] ἐφέστια in view of the approaching census: cf. Lk 21<sup>36</sup>. For other exx. see P Flor I. 61<sup>64</sup> (A.D. 85) (= *Chrest.* II. p. 89) μετὰ εἴκοσι ἔτη ἐπανελεύση πρὸς ἐμέ, P Oxy VI. 933<sup>17</sup> (late ii/A.D.) ὥστε ἐπανελθόντα σε μαρτυρήθῃ (ἐ. μαρτυρήσειν), "so that when you come back you will bear me witness," so *ib.* VII. 1064<sup>11</sup> (iii/A.D.), P Tebt II. 333<sup>10</sup> (A.D. 216) μεχρὶ τούτ[ο]υ οὐκ ἐπανήλθαν, "up to this time they have not returned," BGU I. 266<sup>12</sup> (iii/A.D.) 8[η]λῶ . . . ἐπανεληλυθῆναι [τοῦ]ς πρ[ο]-κειμ[έν]ους καμήλ(ous) δύο, and from the inscr. *Syll* 276<sup>7</sup> (c. B.C. 195) ὅταν ἐπανελθῶσιν οἱ πρεσ[β]ευταί.

## ἐπανίστημι.

*Syll* 136<sup>10</sup> ἀπὸ] . . . τῶν ἐπαν[αστ]ά(ν)τ[ων] τῶι δήμωι τ[ῶι] Κερκυραίων. For the subst. Boll (*Offenbarung* p. 132) cites *Catalogus cod. astr. gr.* VIII. 3, 174, 3 ἐχθρῶν ἐπανάστασιν, 169, 26 μεγάλου προσώπου ἐπανάστασιν ἐτέρου πρὸς ἕτερον. MGr ἐπανάστασι, "insurrection," "revolution."

## ἐπανόρθωσις.

For the literal meaning of this subst. see Michel 830<sup>4</sup> (end ii/B.C.) εἰς τὴν ἐπανόρθωσιν τοῦ ἱεροῦ τῆς Ἀρτέμιδος. With the metaph. usage in 2 Tim 3<sup>16</sup>, cf. P Oxy II. 237<sup>viii. 30</sup> (A.D. 186) καίτοι πολλάκις κριθέν ὑπὸ τῶν πρὸ ἐμοῦ ἐπάρχων τῆς δεούσης αὐτὰ τυχεῖν ἐπανορθώσεως, "although my predecessors often ordered that these (abstracts) should receive the necessary correction," *ib.* I. 78<sup>29</sup> (iii/A.D.) 8 προσήκόν ἐστι πράξει περὶ τῆς τούτων ἐπανορθώσεως, and *ib.* 67<sup>14</sup> (A.D. 338) πάντα μέν, ὡς ἔπος ἐστὶν εἰπεῖν, ὅσα εἰσχύειν τι δύν[α]-ται παρὰ τὴν τῶν νόμων [ισχὺ]ν πρὸς ὀλίγον εἰσχύει, ἐπανορθοῦτε (ἐ.—αι) δὲ ὅσπερ ὑπὸ τῆς τῶν νόμων ἐπεξελεύσεως, "everything, it may be said, that is able to withstand the power of the law withstands but for a short time

and then submits to the law's correcting vengeance" (Edd.). For an additional ex. of the verb, see P Gen I. 1<sup>17</sup> (A.D. 158) εἰ μάθοιμι παρὰ τὰ κεκελευμένα πρά[σ]σοντας ἐπιστρεφ[έ]στερον ὑμᾶς ἐπανορθώ[σ]μαι. P Ryl II. 302 (iii/A.D.) is addressed to an official—ἐπανορθωτῇ τῆς ἱερᾶς . . . , and in *OGIS* 711<sup>4</sup> this noun is used with a political reference ("vocabulum solenne iuris publici est, expressum ex Latino corrector," Dittenberger).

## ἐπάνω

is common with reference to something already mentioned, e.g. P Oxy III. 502<sup>54</sup> (A.D. 164) μεμίσθωκα σὺν τοῖς ἐπάνω τὰς ἐν τῇ αὐτῇ κέλλας, "I have leased together with the above-mentioned premises the chambers in the court" (Edd.), BGU IV. 1046<sup>ii. 7</sup> (ii/A.D.) ὁ αὐτὸς ἐπάνω γενόμενος καὶ σιτολ(όγος), P Hamb I. 12<sup>17</sup> (A.D. 209–10) ὑπὸ τῶν ἐπάνω πρεσβ(υτέρων): cf. P Oxy VII. 1032<sup>34</sup> (A.D. 162) ὡς ἐπάνω δηλοῦται, "as stated above." In connexion with time the phrase οἱ ἐπάνω χρόνοι, "the former times," is often met: e.g. in P Hib I. 96<sup>23</sup> (B.C. 259), P Oxy II. 268<sup>17</sup> (A.D. 58) *ib.* 237<sup>viii. 38</sup> (A.D. 186), P Tebt II. 397<sup>17</sup> (A.D. 198). For the use of ἐπάνω as an "improper" preposition (= "above," "over") cf. P Oxy III. 495<sup>8</sup> (A.D. 181–9) ἐν . . . κέλλῃ τῇ ἐπάνω τοῦ πυλῶνος, P Leid W<sup>vii. 19</sup> (ii/iii A.D.) ἐὰν θέλῃς ἐπάνω κορκοδεῖλου (ἐ. κροκο- by metathesis) διαβαίνειν, P Flor I. 50<sup>32</sup> (A.D. 268) ἐπάνω λίμνης, and see Thumb in *ThLL* xxviii. p. 422 for the survival of this usage in MGr ἐπάνω, ἐπάνω's, ἀπάνω. It may be added that ἐπάνω changed out of ἐπάνου is found in an ancient "curse" strongly tinged with Jewish influences—Wünsch *AF* 3<sup>34</sup> (Carthage—Imperial time) (ἐ)τι ἐξορκίζω ὑμᾶς κατὰ τοῦ ἐπάν(ω) τοῦ οὐρανοῦ θεοῦ: cf. Isai 14<sup>18</sup>. For ἐπάνωθεν, not found in the NT, but frequent in the LXX, see BGU IV. 1198<sup>7</sup> (B.C. 4).

## ἐπάρατος.

For this NT ἄπ. εἰρ. (Jn 7<sup>49</sup>) cf. *Syll* 366<sup>23</sup> (c. A.D. 38) τὸν δὲ κακουροῦν[τα] πε[ρ]ὶ τ[ὴν] κοινὴν τῆς πόλεως εὐετηρίαν . . . (ὡς κοινὸν τῆς πόλεως λυμεῶνα ἐπάρατον εἶναι ζημιουῖσθαι τε ὑπὸ τῶν ἀρχόν[των]. For the verb see *OGIS* 532<sup>28</sup> (B.C. 3) ἐὰν δέ τι ὑπεναντίον τούτῳ τ[ῶ]ι ὅρκῳι ποῆσω . . . ἐπαρώμαι αὐτὸς τε κατ' ἐμοῦ κτλ., and *Syll* 810 εἰ δέ τι ἐκὼν ἑξαμαρτ[ή]σει, οὐκ ἐμὸν ἐπαράσ[ασθαι], δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ως]—an inscr. which recalls the teaching of Rom 12<sup>19</sup>.

## ἐπαρκέω.

P Par 46<sup>5</sup> (B.C. 153) εἰ ἔρρωσαι καὶ τὰ παρὰ τῶν θεῶν κατὰ λόγον σοι χρηματίζεται, εἴη ἂν, ὡς βούλομαι, καὶ αὐτὸς δὲ μετρίως ἐπ[α]ρ[κ]ῶ—where however the reading is far from certain: see Witkowski<sup>2</sup>, p. 86. See also *Cagnat* IV. 743 (Eumeneia—time of Alexander Severus = C. and B. ii. No. 232<sup>18</sup>) τοῦτο γὰρ ἦν μοι τερπνὸν ἐπαρκεῖν εἴ τις ἔχρηζε—a Jew speaks. In Polyb. i. 51. 10 the verb is used as nearly synonymous with ἐπιβοηθεῖω: cf. 1 Tim 5<sup>10, 16</sup>.

## ἐπαρχεία,

which is used, like the Lat. *provincia*, in Ac 23<sup>34</sup>, 25<sup>1</sup>, to denote "province," "sphere of duty," is restored by the editors in P Par 17<sup>2</sup> (B.C. 154) ἐπαρχίας Θη[βα]ίδος, τοῦ



περὶ Ἐλεφαντίνην νομοῦ. They also remark in connexion with this document on the interest of finding a contract of sale drawn in official form and in the Greek language in this remote province at such an early date. See also P Oxy III. 471<sup>82</sup> (ii/A.D.) ἀπαλ[λ]αγῇ τῆς ἐ[π]αρχείας, and *ib.* XII. 1410<sup>8</sup> (early iv/A.D.) ἐξ αὐθεντίας Μαγ[ν]ο[υ] Ρούφου τοῦ διασημ[οτάτου] καθολ[ο]υ ἐπαρχείας Αἰγύπτου καὶ Λιβύης, where "the addition of Libya to Egypt in the title of the catholicus is new" (Edd.).

The title ἐπαρχος is found in the interesting order to return home for the approaching census—P Lond 904<sup>1</sup> (A.D. 104) (= III. p. 125, *Selections*, p. 73) Γ[ά]ιος Οὐ[λ]β[ι]ος Μάξιμος ἐπαρχ[ος] Αἰγύπτου λέγει κτλ. : cf. P Oxy X. 1271<sup>1</sup> (A.D. 246), a petition addressed Οὐαλερίω Φίρμω ἐπαρχῷ Αἰγύπτου. In P Lond 904<sup>33</sup> (as above) the enrolment is to be made by a certain Festus who is described as ἐπαρχω[ι] ἐλλης (Ἰ. Ἰλλης); cf. P Gen I. 47<sup>1</sup> (A.D. 346) Φλαουίῳ Ἀβιννείῳ ἐπαρχῷ ἐλλης στρατιωτῶν κάστρων Διο[υ]νυσιάδος. A number of exx. of the title are classified in P Oxy XII. Index VIII. s.v.

### ἑπαυλῖς.

This NT ἀπ. εἰρ. (Ac 1<sup>20</sup> from Ps 68(69)<sup>26</sup>) may be illustrated from a property-return, P Oxy II. 248<sup>28</sup> (A.D. 80), where mention is made of δέμοιρον μέρος τετάρτου μέρους[ς] κοινωνικῆς ἐπαύλεως συνπεπ[τ]ωκυίας, "a common homestead that is in a state of ruin": cf. P Ryl II. 177<sup>10</sup> (A.D. 246) λιβὸς ἐπαυλ[ῖς] Φοι[β]άμμωνος Τρύφωνος, "on the west the homestead of Phoebammon son of Tryphon," and P Hamb I. 23<sup>18</sup> (A.D. 569) καὶ οἰκία καὶ ἐπαύλιδι (contrast ἐπαύλεως *surra*), with the editor's note, where other instances are collected. From the inscr. we may add *Syll* 510<sup>13, 68</sup> (ii/B.C.), and for the diminutive *OGIS* 765<sup>13</sup> (iii/B.C.) τὰ τε ἐπαύλια ἐνέπ[ρ]ησαν.

### ἐπαύριον.

For this LXX and NT word, for which LS have no profane citations, cf. P Hamb I. 27<sup>4</sup> (B.C. 250) τῇ δὲ ἐφαύριον αὐτὸν ἐπέχ[ε]τον, P Lille I. 15<sup>2</sup> (B.C. 242) τῇ δ' ἐπαύριον ἡμέραι, P Tebt I. 119<sup>17</sup> (B.C. 105-1) τὸ ἐφαύρι[ο]ν. For the aspirate see s.v. αὐριον.

### ἑπαφρᾶς.

The name, a pet form of ἑπαφρόδιτος, is common in the inscr., e.g. *Syll* 893<sup>1</sup> (ii/A.D.), *Dessau* 7843, 7864, etc. *Preisigke* 1206 shows ἑπαφρῦς. Contrast with the gen. ἑπαφρᾶ in Col 1<sup>7</sup> the form ἑπαφρᾶδος in the *Papers of the American School of Classical Studies at Athens*, iii. 375 (Phrygia)—cited by Hatch *JBL* xxvii. p. 145.

### ἑπαφροδίτος.

In *OGIS* 441 (B.C. 81) ἑπαφρόδιτος appears as a surname of Sulla (= Felix). In the papyri the spelling of the name, which is common, is generally ἑπαφρόδειτος, e.g. P Oxy IV. 743<sup>26</sup> (B.C. 2) ἤλθαμεν ἐπὶ ἑπαφρόδειτον. For the adj. see P Ryl II. 77<sup>58</sup> (A.D. 192) ἐπὶ τῇ ἐπαφροδείτῳ ἡγεμονίᾳ Λαρκίου Μέμορος, "during the delightful praefecture of Larcus Memor" (Edd.).

### ἐπεγείρω.

*Syll* 324<sup>10</sup> (i/B.C.) τοὺς τε διὰ παντὸς ἐπεγεί[ρ]ομένους ἐπὶ τ[ῇ]ν [π]όλιν πολεμικούς [ἀμυνόμενος : cf. Ac 13<sup>50</sup>, 14<sup>2</sup>, and see Hobart, p. 225 f.

### ἐπεΐ.

Citations of this very common word are hardly necessary, but we may quote PSI IV. 435<sup>12</sup> (B.C. 258-7) ἐπεὶ δὲ τάχιστα ὑγιᾶσθην, παρεγένετό τις ἐκ Κνίδου, P Lond 42<sup>28</sup> (B.C. 168) (= I. p. 31) ἐπεὶ καὶ ἡ μήτηρ σου τυγχάνει βαρέως ἔχουσα, "since your mother is much annoyed about it," and P Meyer 20<sup>46</sup> (1st half iii/A.D.) εἰπέ τῇ ἱερίσσοι (Ἰ. -ίσσοι) τοῦ ἱεροῦ τῶν Ἑρμωνιτιῶν, ἵνα ἐκεῖ πέμψω τὰς ἐπιστολάς, ἐπὶ (Ἰ. ἐπὶ) εὐσημντά ἐστιν, "tell the priestess of the sanctuary of Hermonthis that I am sending my letters thither, since she is well known." For ἐπεὶ μὴ see BGU II. 530<sup>35</sup> (i/A.D.) ἡ μήτηρ σου μέμφεται σε, ἐπὶ μὴ ἀντέγραψας αὐτῇ—a letter from a father to his son; cf. the similar use of ὅτι μὴ in Jn 3<sup>18</sup> and see *Proleg.* p. 239 f. and Abbott *Joh. Gr.* p. 534 ff. Ἐπεὶ = *alioquin*, as in Rom 11<sup>6</sup>, is illustrated by Wetstein *ad L.*, and by Field *Notes*, p. 162.

### ἐπειδή.

For the causal reference of this word, as in Phil 2<sup>26</sup>, cf. P Tebt II. 382<sup>30</sup> (B.C. 30—A.D. 1) ἐπειδ[ὲ] ἡ Κάστωρ . . . παρακεχώρη(κεν) ἀπὸ τῶν λοιπῶν τοῦ κλήρου . . . Ἀκούσιλαίω γράφ[ο]μεν ὑμῖν ἵν' ἡ ἐπιμελὴς κτλ., "whereas Castor has ceded the remainder of his holding to Acusilaus, we write to you in order that you may be careful," etc., P Oxy VII. 1061<sup>2</sup> (B.C. 22) ἐπειδήμ[ι] καὶ ἄλλοτέ σοι ἐγράψαμεν. MGr ἐπειδ[ὲ]ς, "because," "since."

### ἐπειδήπερ.

appears with its usual meaning "since" in P Flor II. 118<sup>5</sup> (A.D. 254) ἐπιστέλαιa ὅπως χόρτου μοι ἡμῆεροῦ φροντίδα ποιησῆσθαι ἐπειδήπερ μετὰ τὴν αὐριον γίνομαι εἰς τὸν νομὸν ἐποψόμενος τὰ παρ' ὑμῖν ἔργα, P Ryl II. 238<sup>10</sup> (A.D. 262) κτηνὸνδριον δὲ αὐτοῖς ἐν γοργὸν τῶν ὑπὸ σὲ παράσχες, ἐπειδήπερ τὸ αὐτῶν δ' εἶχαν βουρδωνάριον εἰς ἐμὴν ὑπηρεσίαν κατέσχον, "give them one spirited donkey from those in your charge, since I have kept for my own use the mule which they had" (Edd.), P Strass I. 5<sup>10</sup> (A.D. 262) ὅμως αὐτός, ἐπειδήπερ ἐκ παλαιοῦ χρόνου τὴν γεωργίαν ἐνπιστευθεὶς ἐτύγχανε, τοὺς φόρους καταβέβληκεν.

### ἐπειδὸν.

P Tebt II. 286<sup>20</sup> (A.D. 121-38) ἐκ τῆς αὐ[τῇ] τοψ[ι]ς ἡν ἐγὼ ἐπειδὸν, "of my own personal observation" (Edd.), P Flor II. 118<sup>6</sup> (A.D. 254) γίνομαι εἰς τὸν νομὸν ἐποψόμενος τὰ παρ' ὑμῖν ἔργα, *Preisigke* 1817 (a wall scribble) Ν. ὁ ἐπειδὸν καὶ ὁ γράψας [ ]. For the aspirated form (see s.v. ἀφοράω) cf. P Oxy I. 44<sup>13</sup> (late i/A.D.) ἀντιγράψαντος οὖν αὐτοῦ μοι περὶ τοῦ ἐφιδόντα τὰς π[ρ]ο[τ]έρας μισθώσεις, "he replied requesting me to examine the terms under which the taxes had previously been farmed" (Edd.), *ib.* 51<sup>7</sup> (A.D. 173) ἐφιδεῖν σῶμα νεκρὸν ἀπηρτημένον, "to inspect the body of a man who had been found hanged" (Edd.), and BGU II. 647<sup>6</sup> (A.D. 130) παρηγγελῇ ἡμῖν . . . ἐφιδεῖν τὴν ὑπὸ Μυσθαρίωνα Καμείους διάθεσιν.

## ἔπειμι.

P Petr III. 56 (δ)<sup>12</sup> αὐθήμερον ἢ τῇ ἐπι[ού]σῃ, P Ryl II. 157<sup>22</sup> (A.D. 135) τῶν ἔμπροσθεν καὶ τῶν ἐπεσομένων χρόνων, "for the past and future," *Syll* 481<sup>19</sup> (iii/ii B.C.) εἰς τὴν ἐπισύσαν ἐκκλησίαν. In P Lond 948 verso<sup>2</sup> (A.D. 257) (= III. p. 209) we have τοῦπιον (= τὸ ἐπίον) ξύλων, "what remains over of the wood."

## ἐπείπερ.

For ἐπείπερ, which is read in the TR of Rom 3<sup>90</sup>, cf. P Par 63<sup>188</sup> (B.C. 165) (= P Petr III. p. 34) ἐπείπερ ὑμᾶς δεῖ συνεχέστερον ὑπὲρ τῶν αὐτῶν ὑπομνήσκουσιν, "since it is necessary to keep reminding you continuously about the same things" (Mahaffy), and P Oxy XII. 1469<sup>4</sup> (A.D. 298) ἐπείπερ ἐὰν πλεονεξία τις προχωρήσῃ καθ' [ἡ]μῶν δι' ἀδυναμείαν ἀναπρόστατοι καταστή[σ]όμεθα, "since, if any advantage of us is taken, our weakness will leave us no escape" (Edd.).

## ἐπεισάγωγή.

We have found no instance as yet of this interesting subst. (Heb 7<sup>19</sup>), but the verb is used as a *term. techn.* in marriage-contracts, forbidding a man to "introduce" another woman into his house, e.g. P Eleph I<sup>8</sup> (B.C. 311-0) (= *Selections*, p. 3) μὴ ἐξέστω δὲ Ἡρακλείδῃ γυναῖκα ἄλλην ἐπεισάγεσθαι ἐφ' ὅβρει Δημητρίας, P Giss I. 2<sup>1.20</sup> (B.C. 173), BGU IV. 1050<sup>10</sup> (time of Augustus). This would seem to justify the RV translation of Heb 7. c. "a bringing in thereupon" or "besides," as against Field *Notes*, p. 227. See also the verbal ἐπεισάκτος in *Osl* 757<sup>4</sup> (B.C. 106-5) σὺν τῷ ἐπισάκτῳ with reference apparently to "imported" wine: cf. the use of παρεισάκτος in Gal 2<sup>4</sup>. Musonius (p. 61<sup>2</sup>) has—εἰ δλον ἐπεισάκτον τὸ τῆς ἀρετῆς ἦν, καὶ μηδὲν αὐτοῦ φύσει ἡμῖν μετῆν . . .

## ἐπεισερχομαι.

For this verb cf. P Oxy VI. 902<sup>5</sup> (c. A.D. 465) μετὰ δὲ τὴν τοῦτου τελευταίην ὁ [τοῦτ]ου ἀδελφὸς Θεόδωρος ἐπισήλθεν εἰς τὴν φροντίδα τῶν τοῦτου πραγμάτων, where the verb is practically = ἐπήλθεν, as perhaps in Lk 21<sup>35</sup>: see Field *Notes*, p. 75. The stronger force, which is seen in I Macc 16<sup>16</sup>, is well illustrated by P Par 41<sup>19</sup> (B.C. 160) ἐπισελθόντες Τεβέθσιος υἱὸν . . . ἐπέπεσόν τε καρτερῶς [ἐμολ]. For the subst. ἐπεξέλευσις see PSI IV. 313<sup>13</sup> (iii/iv. A.D.), and P Oxy I. 67 cited *s.v.* ἐπανόρθωσις.

## ἔπειτα

is used of *time* in OGIS 90<sup>43</sup> (the Rosetta stone—B.C. 196) νῦν τε καὶ εἰς τὸν ἔπειτα χρόνον. For a reference to *order* see P Giss I. 23<sup>11</sup> where, after referring to her prayers on behalf of her daughter, the writer proceeds—ἔπειτα δὲ χάρι (i. χάρις) τῷ θεῷ κτλ. Similarly the word is contrasted with πρῶτον (cf. Heb 7<sup>3</sup>) in P Oxy IX. 1217<sup>5</sup> (iii/A.D.) πρῶτον μὲν ἀσπαζομένη σ[ε], ἔπειτα εὐχομένη παρὰ πᾶσι θεοῖς κτλ. The form and meaning persist in MGr.

## ἐπεκτείνω.

Vett. Val. p. 362<sup>20</sup> εἰθ' οὕτως τὴν ἐτέραν ἐπεκτείνειν ἔως τῆς ζητουμένης ὥρας.

## ἐπερχομαι

is common in the sense "proceed against," "make a claim against," e.g. P Eleph 3<sup>3</sup> (B.C. 284-3) μὴ ἐξέστω δὲ Ἀντιπάτρῳ ἐπελθεῖν ἐπ' Ἑλλάφιον εἰσπράττοντι τροφεῖα, P Ryl II. 174<sup>15</sup> (A.D. 112) καὶ μὴ ἐπελεύσ[εσθ]αι μήτε αὐτὴν Ἡρακλοῦν μηδὲ τοὺς παρ' αὐτῆς [ἐπὶ τὴν] Τασουχάρ[ιον], "and that neither Heraclous herself nor her assigns will proceed against Tasoucharion," and especially the phrase μηδὲν ἐγκαλεῖν μηδ' ἐγκαλέσειν μηδ' ἐπελεύσεσθαι, as P Oxy X. 1282<sup>28</sup> (A.D. 83) *ib.* II. 266<sup>16, 21</sup> (A.D. 96), *ib.* I. 91<sup>22</sup> (A.D. 187), P Fay 94<sup>7</sup> (A.D. 222-35) *al.* For the meaning "come upon" with the idea of violence, as in Lk 11<sup>22</sup> (cf. 1<sup>35</sup>, "an illapse sudden and irresistible," Swete *Holy Spirit in NT*, p. 26), see P Ryl II. 116<sup>12</sup> (A.D. 194) ἐπήλθε μοι μετὰ Σερήνου, "assaulted me with the aid of Serenus," and cf. BGU I. 22<sup>13</sup> (A.D. 114) (= *Selections*, p. 75) Ταορσενού-φισ . . . ἐπελθούσα ἐν τὴν οἰκία (i. οἰκίαν) μου ἄλογόν μοι ἀηδῖαν συνεστήσατο, "T. having burst into my house picked a brutal quarrel with me." In P Oxy I. 69<sup>15</sup> (A.D. 190) ἐπέλευσις = "raid," "robbery"—ἐξέτασιν ποιήσασθαι περὶ τῆς γενομένης ἐπελεύσεως, "to make due inquiry about the robbery" (Edd.), and in P Fay 26<sup>14</sup> (A.D. 150) τῶν ἐκ τῆς ἐπελεύσεως φανέν[των] the editors suggest as an alternative translation "review," "examination." See also P Oxy XII. 1562<sup>22</sup> (A.D. 276-82) ὁμολογῶ μηδεμίαν ἐφοδὸν ἢ ἐπέλευσιν ἔχ[ειν] πρὸς τὸν Δ., and for ἐπελευστικός, cf. P Oxy VIII. 1120<sup>10</sup> (early iii/A.D.) ἵνα μὴ φανῇ ἐπελευστικός, "so that he should not seem indictable" (Ed.).

## ἐπερωτάω.

For this verb in its ordinary NT sense of "ask," see P Hib I. 72<sup>15</sup> (B.C. 241) ἀποσταλεῖς Ἀ. πρὸς τὸν [ἐν τῷ] ἀδούτῳ Χ. ἐπηρώτα εἰ ὑπάρχει ἐν τῷ ἱερῷ . . . ἡ σφραγίς, "A. having been sent to Ch. in the sanctuary asked him if the seal was in the temple"; P Flor III. 331<sup>3</sup> (ii/A.D.) ἐπερωτῶμενος ὑπ[ὸ] σου περὶ τῶν ἐντὸς περιχώμα[τος] ἀν[α]γραφομένων . . . προσφωνῶ ὡς ὑπόκειται. For a "remarkably early example" of the stipulatory formula ἐπερωτηθεὶς ὡμολόγησα cf. P Oxy VI. 905<sup>20</sup> (A.D. 170) (= *Selections*, p. 87) κυρία ἡ συγγραφὴ διαστῇ γραφεῖσα πρὸς τὸ ἐκάτερον μέρος ἔχειν μοναχόν, καὶ ἐπερωτη[θέν]τες ἑαυτοῖς ὡμολόγησαν, "the contract is valid, being written in duplicate in order that each party may have one: and in answer to the formal question they declared to each other their consent." Other examples of the same formula (cf. Modica *Introduzione*, p. 128) are P Gen I. 42<sup>21</sup> (A.D. 224-5), P Fay 90<sup>22</sup> (A.D. 234), P Tebt II. 378<sup>30</sup> (A.D. 265): in P Oxy X. 1273<sup>41</sup> (A.D. 260) we have—περὶ δὲ τοῦ ταῦτα ὁρθῶς καλῶς γείνεσθαι ἀλλήλους ἐπερωτήσαντ[ε]ς ὡμολόγησαν, "and to each other's questions whether this is done rightly and fairly they have given their assent" (Edd.). Cf. the technical use of the verb in P Oxy X. 1277<sup>14</sup> (A.D. 255) βεβαιώσω καὶ ἐπερώτημ (i. —μαι) ὡς πρόκειται, "I will guarantee (the sale) and have been asked the formal question as aforesaid," and in the late P Iand 48<sup>9</sup> (A.D. 582) διὰ Μηνᾶ οἰκέτου τοῦ ἐπερωτῶντος καὶ προσπορίζοντος . . . τὴν ἀγογὴν καὶ ἐνοχὴν with the editor's note.

## ἐπερώτημα

is used in the same technical way as the verb (see *s.v.* ἐπερωτάω) in P Cairo Preis I<sup>18</sup> (ii/A.D.) ἐὰν γὰρ μηδὲν ἐπερώ-



τημα ἢ ἐνγεγραμμένον . . . , with Wilcken's note "ἐπερώ-  
τημα = stipulatio (d. i. ἐπερωτηθεὶς ὁμολόγησα)." This  
would seem to help the meaning of the word in the difficult  
passage I Pet 3<sup>21</sup>: cf. Blenkin's note in *CGT ad l.* For  
the word = "inquiry of" and hence "sanction," cf. *Syll*  
397<sup>6</sup> (Roman age) κατὰ τὸ ἐπερώτημα τῶν κρατίστων  
Ἀρεοπαγιτῶν, *ib.* 593<sup>4</sup> (after middle of iii/A.D.) καθ' ὑπο-  
μνηματισμὸν τῆς ἐξ Ἀρείου πάγου βουλῆς καὶ ἐπερώτημα τῆς  
βουλῆς τῶν Φ. For the form ἐπερώτησις, see P Oxy IV.  
718<sup>13</sup> (A.D. 180-92) ὡς ἐξ ἐπερωτήσεως κτήτορος, "in  
answer to an inquiry concerning the landlord" (Edd.), *ib.*  
IX. 1205<sup>9</sup> (A.D. 291) ἐπερωτήσεως τε γενομένης [ὁμολογ-  
ήσαμεν, *Syll* 555<sup>2</sup> (about A.D. I) τὰς] δ' ἐπερωτάσ[ε]ως καὶ  
τοῦ χρησμοῦ ἀντίγραφά ἐστι τάδε.

## ἐπέχω.

For ἐπέχω, "fix attention on," "pay heed," as in Ac 3<sup>6</sup>,  
I Tim 4<sup>18</sup>, cf. P Fay 112<sup>11</sup> (A.D. 99) ἐπέχον τῷ δακτυλιστῇ  
Ζωίλῳ καὶ εἶνα αὐτὸν μὴ δυσωπήσης, "give heed to the  
measurer (?) Zoilus; don't look askance at him," BGU IV.  
1040<sup>80</sup> (ii/A.D.) οἱ γὰρ γ[ε]ωργοὶ ἡμῖν ἐπέχουσιν [καὶ] κα[θ']  
ἡμῶν μέλλουσιν ἐντυν[χ]άνειν. Cf. P Oxy I. 67<sup>6</sup> (A.D.  
338) παρα[νόμ]ως ἐπέχοντάς μου τῶν οἰκοπέδων, "making  
illegal encroachments on my estates" (Edd.). The sense of  
"delay," "hinder," is found in the legal phrase μηδενὸς  
ἐπεχομένου, "if no one objects," or "if there is no hind-  
rance," as in P Tebt II. 327<sup>27</sup> (late ii/A.D.), P Oxy III. 488<sup>43</sup>  
(ii/iii A.D.). For the use of the verb in connexion with the  
"suspension" of payments, see P Tebt II. 337<sup>4</sup> (ii/iii A.D.)  
μετὰ τὰς ἀπὸ ἐποχμῶν συστ[αλ]έας[ας] [?] διὰ τὸ εἰσπ[ραχ-  
θῆναι] πρὸ τοῦ ἐπισχεθῆναι, "after deducting the sums  
which were withdrawn from the category of suspended  
payments because they were collected before they were  
suspended" (Edd.), and P Giss I. 48<sup>11</sup> (A.D. 202-3) with  
the editor's note: cf. also P Tebt II. 336<sup>13</sup> (c. A.D. 190) of  
lands ἐν ἐποχῇ, *i.e.* lands on which the collection of rents  
had been suspended, owing to their having been flooded and  
rendered useless. So P Giss I. 81<sup>13</sup> (A.D. 119) ἀξιῶν ἐπι-  
σχεθῆναι τὴν πρᾶσιν μέχρι ἂν περὶ τούτου κριθῶμεν, "ask-  
ing that the sale should be stopped until a decision had been  
given in this matter." The meaning of "wait," as in Ac  
19<sup>23</sup>, may be illustrated from P Lille I. 26<sup>7</sup> (iii/B.C.) περὶ  
(*i.e.* περὶ) δὲ τούτου τοῦ μέρους δεήσει ἐπισχεῖν [ἕως ἂν]  
μάθωμεν, "wait until we learn," and the curious love-charm,  
*Preisigke* 4947<sup>15</sup> (iii/A.D.), where the petitioner prays that  
the lady of his affections should be led to love him—καὶ μὴ  
ἐπεχέτω μίαν ὥραν, ἕως ἔλθῃ πρὸς ἐμέ . . . εἰς τὸν ἀπαντα  
χρόνον, "and let her not wait one hour, until she come to  
me for all time": cf. also P Petr II. 20<sup>1, 15</sup> (B.C. 252) ἐπὶ καὶ  
αὐτὸς ἔπεσχον τοῦ ἐντυχεῖν, "wherefore I also refrained  
from meeting him" (see *ib.* III. p. 77), P Flor II. 151<sup>13</sup>  
(A.D. 267) μέλλον γὰρ στρατιώτης πέμπεσθαι ἐπ' αὐτοὺς  
ἐγὼ ἔπεσχον. None of the above citations can be said to  
throw any fresh light on the use of the verb in Phil 2<sup>16</sup>, but  
it may be noted that against the translation "holding forth"  
(AV, RV: cf. Hom. *Od.* xvi. 444 cited by Moule *CGT ad l.*),  
Field (*Notes*, p. 193 f.) brings forward a number of exx. from  
late Greek in support of rendering λόγον ἐπέχω τινός =  
"correspond," "play the part of," and hence translates  
"being in the stead of life to it (*sc.* the world)." On the  
other hand, evidence can be quoted for ἐπέχω = a strength-

ened ἔχω, as Plut. *Oth.* 17 τὴν πόλιν ἐπέχεε κλαυθμός (see  
Haupt in Meyer *ad l.*), and hence the translation "holding  
fast the word of life." It may be added that in *Att.* xiii.  
21. 3 Cicero objects to *inhibere* as a rendering of ἐπέχειν, on  
the ground that *inhibere*, as a term used in rowing, = "to  
back water," whereas ἐπέχειν = "to hold oneself balanced  
between two opinions": see Tyrrell *Cicero in his Letters*,  
p. 242.

## ἐπιηρέάζω.

The verb is common = "insult," "treat wrongfully."  
Thus in P Flor I. 99<sup>10</sup> (i/ii A.D.) (= *Selections*, p. 72) we  
find the parents of a youth, who had squandered his and  
their property, announcing—οὐ χάριν προορώμεθα μήποτε  
ἐ[π]ηρέασι ἡμῖν ἢ ἑτερο[ν] ἢ (omit.) ἀτοπὸν τι πράξῃ[ι],  
"on that account we are taking precautions lest he should  
deal spitefully with us, or do anything else amiss": cf.  
P Fay 123<sup>7</sup> (c. A.D. 100) διὰ τὸ ἐπιηρέασθαι οὐκ ἡδυνήθη[ν]  
κατέλθειν, "owing to my having been molested I was unable  
to come down," P Gen I. 31<sup>18</sup> (A.D. 145-6) πρὸς τὸ μὴ  
ἔτι ὑσπερόν με ἐπιηρέάζεσθαι, BGU I. 15<sup>12</sup> (A.D. 194) ὅτι νῦν  
καμογραμματαὺς ἐπιηρέαζει τῷ συνηγορουμ[ε]νῳ, PSI I. 92<sup>4</sup>  
(iii/A.D.) ὁ ἄνθρωπος ἐπιηρέασεν ἡμῖν, and *OGIS* 484<sup>28</sup>  
(ii/A.D.) δι' ὧν ἐπιηρέαζον μάλιστα τοὺς τὸν ἰχθὺν πιπρά-  
σκοντας. The middle is found in an interesting document in  
which a weaver petitions on the ground of poverty against  
his name being inserted in the list of those eligible for the  
office of πρεσβύτερος τῆς κώμης, or village elder, P Lond  
846<sup>6</sup> (A.D. 140) (= III. p. 131) οἱ δὲ τῆς κώμης πρεσβύτεροι  
ἐπιηρέαζοντ[ό] μοι ὅπως ἀναδώσω καὶ μου τὸ κτήμα εἰς πρεσ-  
βυτερεῖαν τῆς κώμης ἀπ[ό]ρου[ν] μου ὁ[ν]τος. For the subst.  
ἐπιηρεασμός, see P Tebt I. 28<sup>4</sup> (c. B.C. 114) διὰ τὸν . . .  
ἐ[π]ηρ[ε]ασμόν, "on account of the insolent conduct," and  
for ἐπιηρέα, BGU I. 340<sup>21</sup> (A.D. 148-9) ἐπὶ οὖν οὗτοι οὐκ  
ἀφ[ί]στα[ν]τε (*i.e.* ν[υ]νταί) τῆς κατ' ἐμοῦ ἐπιηρίας, and the  
curious mantic P Ryl I. 28<sup>139</sup> (iv/A.D.) where the quivering  
of the right leg-bone is taken as a sign that the person will  
be involved ἐν ἐπιηρίᾳ, "in ill-treatment."

## ἐπί.

The uses of ἐπί in Hellenistic Greek are hardly less varied  
than those of ἐν. From one point of view, indeed, they are even  
more varied, as ἐπί is the only preposition which continues  
to be largely represented with all three cases. According to  
Moulton (*Proleg.* p. 107) the figures in the NT are—gen.  
216, dat. 176, acc. 464. In accordance with the general devel-  
opment of the use of the acc., the instances with this case  
are far the most numerous, and often occur where we might  
have expected the gen. or dat., while the constructions with  
these two cases are frequently interchanged, as will be seen  
from some of the exx. cited below. It will be kept in view  
that, as with the other prepositions, the treatment of ἐπί  
here makes no attempt at being exhaustive, but must be supple-  
mented by the special dissertations of Kuhring and Ross-  
berg. It is hoped, however, that sufficient evidence has  
been adduced to throw light on the main usages of the  
preposition in the NT.

(1) c. gen.—For the common *local* sense "at," "on,"  
"upon," see P Par 47<sup>16</sup> (c. B.C. 153) (= *Selections*, p. 23)  
ἐ[πὶ] τ[ῶν] τόπων ἵνα, P Tebt I. 33<sup>7</sup> (B.C. 112) (= *Selections*,  
p. 30) ἐπὶ τῶν καθηκόντων τόπων, *ib.* II. 397<sup>25</sup> (A.D. 198)



ἐπὶ ξένης εἰνας, and P Giss I. 21<sup>13</sup> μένε ἐπὶ ἑαυτοῦ, "stay at home." The sense of "near," "in the vicinity of" appears in P Ryl II. 127<sup>9</sup> (A.D. 29) κοιμωμένου μου ἐπὶ τῆς θύρας: cf. Ac 5<sup>23</sup> and see Jn 6<sup>18</sup>, 21<sup>1</sup> ἐπὶ τῆς θαλάσσης, where the rendering "near the sea," or, as we should say, "on the shore," is to be preferred (cf. Abbott *Joh. Gr.* p. 261). In P Lond 1168<sup>8</sup> (A.D. 18) (= III. p. 136) ἐν τοῖς ἀπὸ λίβος μέρεσι ἐπὶ ταῖς οὐαῖς γεινναῖς, ἐπί is almost = "with." The local force still underlies the meaning of such a phrase as ἐπ' ἀληθείας (cf. Mk 12<sup>14</sup>) in the census paper P Oxy II. 255<sup>18</sup> (A.D. 48) (= *Selections*, p. 47), where it is stated that the return is "sound" and rests "on a true basis"—ἐξ [ὑ]γιούς καὶ ἐπ' ἀληθείας. Cf. also P Lille I. 26<sup>4</sup> (iii/B.C.) τὴν δὲ λοιπὴν γῆν ἐτοίμαζω, εἰ μὴ ἀκολουθεῖς ἅπαντα καθὼς ἐπὶ τῆς διαγραφῆς τ[οῦ] [εἰς τὸ] τῆς σπόρου μεμισθῶσθαι τοῖς γεωργοῖς, where ἐπὶ τῆς διαγραφῆς refers to the conditions laid down in the agreement, and P Grenf II. 77<sup>78</sup> (iii/iv A.D.) (= *Selections*, p. 121) (γίνεται) ἐπὶ τοῦ λόγου τῆς δολῆς δια[π]άνης = "total of the account for the whole outlay." An even more elliptical usage is found in Mk 12<sup>38</sup> ἐπὶ τοῦ βάλτου, "in the place concerning the Bush" (RV).

The preposition is used of "oversight," "authority," as in Mt 24<sup>46</sup>, Ac 8<sup>27</sup>, Rom 9<sup>5</sup>, in such passages as P Tebt I. 5<sup>68</sup> (B.C. 118) ὁ ἐπὶ τῶν προ(σόδων), BGU IV. 1120<sup>1</sup> (B.C. 5) πρωτάρχῳ ἐπὶ τοῦ κριτηρίου, P Oxy I. 99<sup>14</sup> (A.D. 55) τραπέζης ἐφ' ἧς Σαρα[π]ίων καὶ μέτοχοι, P Lond 1150<sup>48</sup> (A.D. 145-47) (= III. p. 113) ἐπὶ οἴνου καὶ ὄξου οἱ πρόντες, and the *libellus* BGU I. 287<sup>1</sup> (A.D. 250) (= *Selections*, p. 115) where the magistrates who presided over the sacrifices are referred to—τοῖς ἐπὶ [τῶν] θυσιῶν ἱρημένοις. In P Leid Wv. 99 (ii/iii A.D.) ἔσθε (2. ἔσεσθε) ἀμφοτέροι ἐπὶ πάσης ἀνάγκης, the editor translates "*supra omnem necessitatem*."

From this we may pass to the *judicial* reference, as in Mt 28<sup>14</sup> (ὅπό BD), in P Par 46<sup>16</sup> (B.C. 153) διδὲ καὶ ἡγοούμενος δεῖν ἐπ' ἄλλου μὲν μηθενὸς αὐτῷ διακριθῆναι, ἐπὶ σοῦ δ' αὐτοῦ, γέγραφα σοι κτλ., P Oxy I. 38<sup>11</sup> (A.D. 49-50) (= *Selections*, p. 53) καθὰ π[α]ρῆλθον ἐπὶ τοῦ γενομένου τοῦ νομοῦ στρατηγῶ Πασίωνος, "I accordingly brought an account before Pasion, who was ex-strategus of the nome," and BGU III. 909<sup>23</sup> (A.D. 359) ἀξιῶ ἀχθῆναι ἐπὶ σοῦ τ[οῦ] προειρημένους Ἀριον καὶ . . . Ἀγάμωνα. See also P Oxy I. 37<sup>1-3</sup> (A.D. 49) (= *Selections*, p. 48) ἐπὶ τοῦ βήματος, [II]εσοῦρι[s] πρὸς Σαραεὺν, "in court, P. *versus* S.": cf. Ac 25<sup>10</sup>. Akin to this is the usage in an oath, as P Petr III. 56(4)<sup>12</sup> (iii/B.C.) ὁμοσά σοι τὸν πάτριον ὄρκον ἐπὶ τοῦ ποταμοῦ. In P Par 63<sup>39</sup> (B.C. 164) (= P Petr III. p. 20) ὅρκους παρ' ὑμῶν λαβεῖν μὴ μόνον ἐπὶ τῷ[ν] θεῶν ἀλλὰ καὶ κατὰ τῶν βασιλέων, Mahaffy is unable (p. 38 f.) to discover any distinction between the prepositions, and translates "to exact oaths from you not only by the gods, but also by the kings." In BGU I. 153<sup>27</sup> (A.D. 152) ἀπογράφασθαι ἐν τῇ τῶν καμήλων ἀπογραφῇ . . . ἐπ' ὀνόματος αὐτῶν, the reference is to "the entering on the list of a camel *under the name* of its new owner" (Deissmann *BS*, p. 197 n.<sup>3</sup>).

A good parallel to ἐπὶ = "concerning," "in the case of," as in Gal 3<sup>16</sup>, is afforded by P Tebt I. 5<sup>78</sup> (B.C. 118) προστε[τά]χασι δὲ καὶ τὰ εἰς τὴν ταφὴν τοῦ Ἀπιοῦ καὶ Μνήστου ζῆταιν ἐκ τοῦ βα(σιλικοῦ) [ώ]ς καὶ ἐπὶ τῶν ἀποτεθεωμένων, "and they have decreed that the expenses for the burial of

Apis and Mnesis should be demanded from the Crown revenues, as in the case of the deified personages" (Edd.): cf. *ib.* 7<sup>6</sup> (B.C. 114) τὰ ἐπ' αὐτῶν ἐνιστηκῶτα, "the state of the matter concerning them" (Edd.), and Menander *Fragm.* p. 188 οὐδέ τις ἐφ' αὐτοῦ τὰ κακὰ συνορᾷ, Πάμφιλε, σαφῶς, ἑτέρου δ' ἀσχημονοῦντος ὄψεται, "no one clearly sees evil in his own case, but when another misbehaves, he'll see it." See also such phrases as P Tebt I. 27<sup>64</sup> (B.C. 113) ἐπὶ τοῦ βελτίστου, "in the best possible manner" (but cf. ἐπ' ἀληθείας above), P Strass I. 70<sup>16</sup> (A.D. 138) ὡς ἐπὶ τῶν ὁμοίω[ν], "as in similar cases," and BGU IV. 1098<sup>44</sup> (c. B.C. 20) ὡς ἂν ἐπὶ τοῦ[ν] καίρου κοινῶς κρίνωσι, "under the circumstances."

This last ex. leads naturally to the temporal use of ἐπὶ: cf. e.g. P Meyer 61<sup>4</sup> (A.D. 125) ἐπὶ τῆς τριακάδ[ος] τοῦ[ν] Παῦνι μηνός: also P Petr II. 11(1)<sup>2</sup> (iii/B.C.) (= *Selections*, p. 7) ὅπως τῆς ἐπὶ τοῦ παρόντος σχολῆς ἀπολυθῶ, "that I may be relieved from my present occupation," where ἐπὶ τοῦ παρόντος is practically = ἐν τῷ παρόντι. With such passages as Mk 2<sup>28</sup>, Ac 11<sup>28</sup>, where ἐπὶ = "in the time of" cf. P Amh II. 43<sup>2</sup> (B.C. 173) ἔτους ὀγδρόν ἐφ' ἱερέως Ἡρακλίδου, P Tebt I. 61(δ)<sup>70</sup> (B.C. 118-7) ἐν τῷ κθ (ἔτει) ἐπὶ τοῦ ἀ[δ]ελφοῦ, P Tor I. 17<sup>5</sup> (B.C. 116) τοῦ κῆ (ἔτους) Παχῶν ἐπὶ τοῦ Φιλομήτορος, and *OGIS* 90<sup>16</sup> (Rosetta stone—B.C. 196) προσέταξεν δὲ [Ptolemy V. Epiphanes] καὶ περὶ τῶν ἱερέων, ὅπως μηνὸς πλείον διδῶσιν εἰς τὸ τελεστικὸν οὐ ἐτάσσοντο ἕως τοῦ πρώτου ἔτους ἐπὶ τοῦ πατρὸς αὐτοῦ [Ptolemy IV. Philopator], where, as against Dittenberger *ad L.*, Wilcken (*Archiv* iii. p. 320 f.) has shown that this use of ἐπὶ c. gen. carries back the dating to the beginning of the previous reign, *i.e.* "until the first year of his father's reign." On the importance of this in connexion with the chronological statement in the Prologue to Ecclesiasticus, see Wilcken *ut s.* and Deissmann *BS*, p. 339 ff. For the temporal use of ἐπὶ with an abstract noun, as in Rom 1<sup>10</sup>, etc., see P Tebt I. 58<sup>31</sup> (B.C. 111) μή ποτε ἐπὶ τοῦ διαλόγου χεμασθῶμεν, "in order that we may not come to grief at the audit" (Edd.).

(2) c. dat.—The idea of "in" or "at" (as in Mt 24<sup>88</sup>) and "on" or "upon" (as in Mk 6<sup>25</sup>, 28) may be illustrated by P Tebt I. 6<sup>27</sup> (B.C. 140-39) ἐν Ἀλεξανδρείᾳ καὶ ἐπὶ χώραι, "at Alexandria and in the country," P Petr III. 11<sup>1-3</sup> (B.C. 235) οὐλῇ . . . ἐπ' ὀφρὺν δεξιά. See also P Oxy I. 115<sup>3</sup> (ii/A.D.) (= *Selections*, p. 96) ἐκλαυσα ἐπὶ τῷ εὐμοίρῳ ὡς ἐπὶ Διδυμάτος ἐκλαυσα, where the dat. and gen. are interchanged in the same sentence. Ἐπὶ is common with the dat. = "with a view to," as in Gal 5<sup>13</sup>, e.g. P Tebt I. 44<sup>6</sup> (B.C. 114) ὄντος μου ἐπὶ θεραπείᾳ ἐν τῷ αὐτῷ μεγάλῳ Ἰσιεῖ, "while I was in the great temple of Isis here for medical treatment" (see the editor's note), P Oxy IX. 1203<sup>23</sup> (late i/A.D.) πάντα τὰ . . . ἐπὶ τῇ ἡμῶν ἀδικίᾳ πραχθέντα, "all the things done to our hurt," P Oxy I. 71<sup>1-10</sup> (A.D. 303) κακουργίαν ἐπὶ ἀποστερέσει τῇ ἡμετέρᾳ, "a fraud to my detriment."

Similarly with abstract nouns denoting *manner*, as in Rom 4<sup>18</sup>—P Tor I. 17<sup>1</sup> (B.C. 116) περιεσπακέναι . . . ἐπὶ τῇ πάσῃ συκοφαντίᾳ καὶ διασεισμῷ, *ib.* I. 7<sup>1-3</sup> κατοτρόπως καὶ ἐπὶ ραιδιουργίᾳ, P Oxy II. 237<sup>vi. 21</sup> (A.D. 186) ἐπὶ φθόνῳ δὲ μόνον λοιδορούμενος. In P Eleph 1<sup>6-8</sup> (B.C. 311-0) (= *Selections*, p. 2f.) the irregularity in elision between ἐπὶ αἰσχύνῃ and ἐφ' ὕβρει may be noted, its avoidance in the

first instance being due to the tendency in the Κοινή to isolate words for the sake of greater clearness: see Helbing *Gramm.* p. 12 f., and cf. Mayser *Gr.* p. 155 ff. In P Oxy III. 531<sup>8</sup> (ii/A.D.) ἕως ἐπ' ἀγαθῷ πρὸς σέ παραγένομαι (ἐ. -ωμαι), the meaning is "until I come to you auspiciously," much like the Latin "*quod bonum faustumque sit.*" See also ἐφ' ἡμισεία = "equally," cited *s.v.* ἡμισυς.

The thought of "on account of" underlies such passages as BGU I. 260<sup>3</sup> (A.D. 90) ἀπέχων παρά σου ὡς ὡφιλές μοι ἐπ' ἐνυκῆσι (ἐ. ἐνυκῆσει) κατὰ δημόσιον χρη[μ]α[τ]ισμὸν ἀργυρίου δραχμὰς ἑξακοσίας, Wilcken *Ostr.* 1131 (A.D. 212) ἔλαβον ἐπὶ προ[χρε]ῖα πυροῦ ἀρτ(άβην) μίαν ὑπ(ὲρ) μηνὸς Χύακ. An interesting ex. occurs in the letter of the Emperor Claudius in which he acknowledges the gift of a "golden crown"—ἐπὶ τῇ κατὰ Βρετάνων νίκῃ, "on the occasion of his victory over the Britons" (P Lond 1178<sup>12</sup> = III. p. 216, *Selections*, p. 99): cf. Lk 5<sup>5</sup>. This construction is common after verbs of feeling, as in P Eleph 13<sup>3</sup> (B.C. 223-2) ἦν (sc. ἐπιστολήν) ἀναγνούς ἑχάρην ἐπὶ τῷ με αισθέσθαι τὰ κατὰ σέ, and P Lond 42<sup>10</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ μὲν τῷ ἐρρώσθαι[ε] σε εὐθὺς τοῖς θεοῖς εὐχαρίστου.

Another usage which deserves notice is afforded by such a passage as P Meyer 6<sup>22</sup> (A.D. 125) μετῃλλαχότος δὲ τοῦ Φιλίππου ἐπὶ κληρονόμῳ νύφ' Ἀφροδείσῳ, where the meaning is that when Philip died he left as heir his son Aphrodisius: cf. P Ryl II. 76<sup>3</sup> (late ii/A.D.) Ἐρμῖον . . . τελευτήσας . . . ἐπὶ τε ἑμοὶ καὶ τοῖς ὁμομητρίοις ἀδελφοῖς κληρονόμοις, *ib.* 121<sup>7</sup> (ii/A.D.) ἐτελεύτησεν Ἡρᾶς . . . ἐπ' ἀφ' ἡλίου νύφ', "leaving his son a minor."

For ἐφ' ᾧ = "on condition that" see P Tebt I. 108<sup>4</sup> (B.C. 93 or 60) where the owner leases certain arourae—ἐφ' ᾧ δώ(σει) σπέρμα (ἀρτάβας) ἑ, "on condition that he (the owner) shall supply 15 artabae for seed," and P Tebt II. 381<sup>16</sup> (A.D. 123) where a mother bequeaths her property to her daughter—ἐφ' ᾧ . . . ποιήσεται τὴν τῆς μητρὸς κηδῖαν καὶ περιστολήν ὡς καθήκει, "on condition that she shall perform the obsequies and laying out of her mother as is fitting." In P Hib I. 77<sup>6</sup> (B.C. 249) the meaning is rather "to the effect that"—συντετάχμεθα γὰρ περὶ τῶν τελωνικῶν ἐφ' ᾧ [τοῖς θε]οῖς [τὰ] ἱερὰ σωθή-σασθαι καθὰ καὶ πρότερον, "for we have received instructions with regard to the collection of taxes that the sacred revenues (?) are to be preserved for the gods as in former times" (Edd.).

Examples of ἐπὶ construed with the inf. are P Ryl II. 153<sup>21</sup> (A.D. 138-61) where a father in his will nominates certain guardians—ἐπὶ τῷ αὐτ[ο]ῦ τρέφειν κ[αὶ] ἱματίζειν τὸν προγεγραμμένον μου υἱὸν καὶ κληρονόμον, "on condition that they shall provide my aforesaid son and heir with food and clothing," and P Lond 932<sup>18</sup> (A.D. 211) (= III. p. 149) ἐπὶ τῷ καὶ αὐτοὺς ὅσα ὀφείλει ὁ πατὴρ δάναει . . . ἀποδιδόναι: and with reference to time P Oxy II. 294<sup>3</sup> (A.D. 22) (= *Selections*, p. 34) ἐπὶ τῷ γεγονέναι ἐν Ἀλεξανδρίᾳ, "on my arrival in Alexandria."

Ἐπὶ c. dat. marks a point of time in P Tebt I. 5<sup>68</sup> (B.C. 118) πρὸς τὰς ἐπὶ ἐνίοις καιροῖς ἀπτημέν[α]ς [καρ]πέας, "for the emoluments demanded on certain occasions," P Oxy II. 275<sup>20</sup> (A.D. 66) (= *Selections*, p. 56) ἐπὶ συνκλεισμῷ τοῦ ὅλου χρόνου, "at the expiry of the whole period," P Lond III. 954<sup>18</sup> (A.D. 260) (= III. p. 154) ἐπὶ τέλει 8[ε]

τοῦ πενταετοῦς χρόνου παραδ[ώσω] σο[ι], and the late P Amh II. 157 (A.D. 612) τοῦ χρυσίου τῆς καταβολῆς ἐπὶ μῆ(ν)ι Φαῶφι. Cf. also P Tebt I. 69<sup>27</sup> (B.C. 114) ἐπ' ἐσχάτῳ. The idea of "in addition to," as in Lk 3<sup>20</sup>, 2 Cor 7<sup>13</sup>, Col 3<sup>14</sup>, appears in such a construction as P Eleph 5<sup>17</sup> (B.C. 284-3) μῆ(ν)ος Τῦβι τρίτῃ ἐπ' εἰκάδι.

The manner in which the gen. and dat. alternate is seen in P Lond 171 (δ)<sup>18</sup> (iii/A.D.) (= II. p. 176) ἀξίῳ λυθῆναι ἐπὶ σου κατὰ τὸ ἔθος, a request by a widow that the will of her late husband may be opened "in your presence according to custom," as compared with P Ryl II. 109<sup>10</sup> (A.D. 235) ἐπὶ παρόντι σοι διὰ βοηθοῦ, "you being represented by an assistant," and in ἐπὶ παρόντων ὑμῶν of the *libellus* P Meyer 15<sup>6</sup> (A.D. 250), which appears as ἐπὶ παροῦσιν ὑμῖν in the similar document BGU I. 287<sup>8</sup> (A.D. 250) (= *Selections*, p. 115).

(3) c. acc.—The usage after verbs of motion hardly needs illustration, but see *OGIS* 90<sup>20</sup> (Rosetta stone—B.C. 196) προενοήθη δὲ καὶ ὅπως ἑξαποσταλῶσιν δυνάμεις . . . ἐπὶ τοὺς ἐπελθόντας ἐπὶ τὴν Αἴγυπτον κατὰ τε τὴν θάλασσαν καὶ τὴν ἡπειρον, where, as the editor points out, the use of ἐπὶ, not εἰς, Αἴγυπτον shows that the invading army had not yet entered the country. For other exx. of ἐπὶ followed by the acc. of a person see P Par 26<sup>41</sup> (B.C. 163-2) (= *Selections*, p. 17) δεόμεθα οὖν ὑμῶν . . . ἀποστελῆναι ἡμῶν τὴν ἐντευξιν ἐπὶ Διονυσίον τῶν φίλων καὶ στρατηγόν, P Oxy IV. 743<sup>25</sup> (B.C. 2) παραγενομ(ένου) γὰρ Δαμάτους εἰς Ἀλεξάνδρειαν ἦλθαμεν ἐπὶ Ἐπαφρόδειτον, and P Meyer 3<sup>18</sup> (A.D. 148) ἵν' οὖν τὸ κελευσθ(έν) εἰδῆς καὶ εὐθὺς ἐπὶ τὸν κρά(τιστον) ἐπίτροπ(ον) καταπτήσης [ἐ]πέστειλά σοι.

This last ex. brings us to the more distinctively judicial usage, as BGU I. 22<sup>36</sup> (A.D. 114) (= *Selections*, p. 76) διὸ ἀξίῳ ἀκθῆναι (ἐ. ἀκθῆναι, and cf. Mt 10<sup>18</sup>, Ac 18<sup>12</sup>) τοὺς ἐγκαλουμένους ἐπὶ σέ πρὸς δέουσ(αν) ἐπέεδοι, "I beg therefore that you will cause the accused to be brought before you for fitting punishment," and, before an abstract noun, P Oxy II. 294<sup>18</sup> (A.D. 22) (= *Selections*, p. 35) εἶνα σὺν αὐτῷ ἐπὶ διαλογισμὸν ἔλ[θ]ῃ, "in order that I may come along with him to the inquiry": cf. Mt 3<sup>7</sup>, Lk 23<sup>48</sup>.

The phrase ἐπὶ τὸ αὐτό, as in Ac 1<sup>16</sup>, 2<sup>47</sup>, is perpetually recurring, especially in accounts, where it represents an addition sum, "together," "in all," e.g. P Tebt I. 14<sup>20</sup> (B.C. 114) ἀξίας ἐπὶ τὸ αὐτὸ χα(λκοῦ) (ταλάντου) ᾧ, "of which the total value is one talent of copper" (Edd.), P Fay 102<sup>6</sup> (c. A.D. 105) γί(νονται) ἐπὶ τὸ αὐτὸ (ὀβολοὶ) ἑπᾶ, and P Oxy IV. 716<sup>14</sup> (A.D. 186) where one-sixth of a slave owned by one man and a half owned by two others are reckoned as τὸ ἐπὶ τὸ αὐτὸ δίμοι[ρ]ον μέρος, "together two-thirds": also the Messenian inscr. *Syll* 653<sup>66</sup> (B.C. 91) ἐγγιδόντες ἂν τε δοκεῖ συνφέρειν εἶμεν ἐ[πὶ] τὸ αὐτὸ πάντα τὰ θύματα. For the possibility that in Ac 2<sup>47</sup> the phrase = "greatly" in accordance with another meaning of the Aramaic word which lay behind Luke's translation, see Torrey's Harvard study on *The Composition and Date of Acts* (Milford, 1916), p. 10 ff.

The thought of *degree* attained, as in 2 Tim 2<sup>16</sup>, may be seen in P Par 63<sup>124</sup> (B.C. 164) (= P Petr III. p. 28) τοῖς μὲν ἐπὶ τὸ χεῖρον διαλαμβάνουσι, "to those who put a less favourable interpretation upon it," P Tebt I. 27<sup>80</sup> (B.C. 113) αἰεὶ δὲ τιнос ἐπὶ τὸ βελτίον προσετινοομένου, "by the continual invention of further improvements" (Edd.), *Cagnat*



IV. 247<sup>35</sup> (c. B.C. 150) ἐπὶ πλείον αἰεῖν. In P Tebt I. 33<sup>6</sup> (B.C. 112) (= *Selections*, p. 30) we find *purpose* implied—ἀνάπλουν . . . ἐπὶ θεωρίαν ποιούμενος, “making the voyage to see the sights” (cf. Lk 23<sup>48</sup>), and similarly with the inf. construction in BGU IV. 1124<sup>21</sup> (B.C. 18) the apprenticeship of a boy—ἐπὶ τῷ μαθηταίῳ τὴν ἡλοκοπικὴν(ν) τέχνην. Cf. P Petr II. 11(2)<sup>3</sup> (mid. iii/B.C.) (= Witkowski<sup>2</sup>, p. 6) ἀπογέγραμμαι δὲ ἐπὶ τελώνιον, “I am enrolled for the purpose of taxation” in certain particulars which are stated—contrast Mt 9<sup>9</sup> ἐπὶ τὸ τελώνιον of place.

The *temporal* use = “for,” “during,” as in Lk 4<sup>25</sup>, Ac 13<sup>31</sup>, 1 Cor 7<sup>39</sup>, may be seen in BGU IV. 1058<sup>9</sup> (B.C. 13) ἐπὶ χρόνον ἔτη δύο ἀπὸ Φαρμουθι [τοῦ ἐνεστῶτος] (ἔτους) Καίσαρος, P Oxy II. 275<sup>9</sup> (A.D. 66) (= *Selections*, p. 55) ἐπὶ χρόνον ἐνιαυτὸν ἕνα ἀπὸ τῆς ἐνεστῶσης ἡμέρας, *ib.* 15 ἐπὶ τὸν ὅλον χρόνον, P Tebt II. 381<sup>19</sup> (A.D. 123) (= *Selections*, p. 79) ἐφ’ ὃν δὲ χρόνον περίεστιν ἡ μήτηρ Θαῆσις, “as long as her mother Thaesis lives,” and P Heid 6<sup>27</sup> (iv/A.D.) (= *Selections*, p. 127) ἐπὶ μέγιστον χρόνον.

On the survival of ἐπὶ in MGr in adverbial expressions, see Thumb *Handbook*, p. 98.

### ἐπιβαίνω.

P Oxy VIII. 1155<sup>3</sup> (A.D. 104) ἔτι (ἴ. ὅτι) εὐθὺς ἐπιβέβηκα ἰς Ἀλεξάνδρην, “as soon as I arrived at Alexandria” (Ed.), P Flor II. 275<sup>22</sup> (iii/A.D.) ὅτι οὐκ ἔξον ἄλλον ἐπιβῆναι εἰς Σα . . . . In P Tebt I. 58<sup>40</sup> (B.C. 111) ἐπιβεβή(κασιν) ἡμῖν (πυροῦ) οὔβ, the verb = “have been assigned”: in *ib.* 5<sup>38</sup> (B.C. 118) τοὺς ἐπιβεβηκότας ἐπὶ τὴν βασιλικήν the editors render “those who have encroached on the Crown land”: cf. P Oxy I. 67<sup>21</sup> (A.D. 338). The verb is used of hostile intent in P Hamb I. 10<sup>6</sup> (ii/A.D.) ἐπέβη μου ταῖς οἰκίαις . . . ληστήριον (“a band of robbers”): cf. P Oxy X. 1278<sup>27</sup> (A.D. 214) οὐκ οὐσης ἔξουσ[ι]ς ὁποτέρω μέρει ἐπιβαίνειν οἱ(ῶ)δετέρω ἐντὸς τοῦ προκειμένου αὐτοῦ χρόνου, “none of the parties having the right to molest another during his aforesaid period” (Edd.). In Syll 364<sup>16</sup> (A.D. 37) the verb, as in Ac 25<sup>1</sup>, is construed with the dat. of entrance on an office—ἐπιβάς πρῶτως τῇ ἐπαρχείᾳ τῆς ἡμετέρας πόλεως (see Dittenberger’s note), and for the subst. ἐπίβασις in the same sense see P Lond 1170<sup>8</sup> (iii/A.D.) (= III. p. 93).

### ἐπιβάλλω.

For the transitive use of this verb, cf. P Leid W<sup>iii</sup>. 41 (ii/iii A.D.) οἷς (sc. τοῖς λύχνους) οὐκέτι ἐπιβαλεῖς ἔλαιον, so xv. 37. In P Ryl II. 69<sup>6</sup> (B.C. 34) we have a complaint against a man—ἐπιβαλό(ντος) . . . τὰ ἐαυτοῦ πρόβατα ἐφ’ ὃν ἔχομεν ἐν τῷ ψυγμῶν . . . κνήκον, “having let his sheep loose on the cneus which we have in the drying-place” (Edd.), while in P Leid G<sup>19</sup> (B.C. 181–145) the phrase ἐπιβάλλειν [ἐπ’ ἐμὲ] τὰς χεῖρας is used with the idea of violence, as in Mt 26<sup>50</sup> *al.* For the intrans. use meaning “attack,” cf. P Ryl II. 127<sup>10</sup> (A.D. 29) ἐπιβαλόντες τινὲς ληστρικῶν τρόπῳ ὑπάρκουν . . . τὸ ἀπὸ βορρᾶ τείχος τοῦ οἴκου, “certain individuals making a thievish incursion undermined the northern wall of the house” (Edd.), *ib.* 133<sup>9</sup> (A.D. 33) ἐπιβαλὼν Ὁ. εἰς τὸ λεγόμενον Τ. ἔμβλημ(α), “O. making an attack upon the dam (?) called that

of T.” (Edd.). A late usage by which the verb = “arrive at,” “reach to” may be illustrated by P Par 6<sup>7</sup> (B.C. 129) Δόχου τοῦ συγγενοῦς [ἐπι]βεβληκότ[ος] εἰς Διόσπολιν [τὴν] μεγάλην, P Amh II. 31<sup>5</sup> (B.C. 112) ἐπιβάλλοντες εἰς τὸν Παθουρίτην διεπεμψάμεθα κτλ., and the almost technical phrase ἐπιβάλλειν ἐπὶ τοὺς τόπους in P Hal I. 8<sup>4</sup> (B.C. 232), P Grenf I. 40<sup>7</sup> (ii/B.C.). The sense of “endeavour” underlies the use of the mid. followed by the inf. in P Par 63<sup>136</sup> (B.C. 164) (= P Petr III. p. 30) ἐπιγράφει[ν τοῖς] μὴ δυναμένοις ἐπιβεβλημένους, “endeavouring to impose the corvée on those who cannot perform it” (Mahaffy), *ib.* 29<sup>36</sup> (B.C. 161–0) ὑμῖν δὲ γίνωτο πᾶν δ’ ἂν ἐπιβάλλησθ’ ἐπιτυχᾶναι. The legal phrase τὸ ἐπιβάλλον μέρος, as in Lk 15<sup>12</sup>, is very common: in addition to exx. in Deissmann *BS* p. 230 cf. P Grenf. I. 33<sup>33</sup> (c. B.C. 103–2) τὰς ἐπιβαλλούσας αὐτῇ μερίδας γῆς, P Oxy IV. 715<sup>13</sup> ff. (A.D. 131) τὸ ἐπιβάλλ[ον] αὐτῶν . . . τρίτον μέρος οἰκίας καὶ τὸ ἐπιβάλλον αὐτῶν μέρος ψιλοῦ τόπου, P Fay 93<sup>3</sup> (A.D. 161) ἀπὸ τοῦ ἐπιβάλλοντος σοι [ἡμῖ]σους μέρους. See also P Hib I. 115<sup>3, 22</sup> (c. B.C. 250) ἐπιβάλλει of instalments of money falling due, P Lond 3<sup>21</sup> (B.C. 146 or 135) (= I. p. 46) καρπεῖον ἐπιβαλλόντων μοι, P Fay 100<sup>20</sup> (A.D. 99) τὰς ἐπιβαλλούσας μοι ἀργ(υρίου) (δραχμὰς) τριακοσίας, BGU I. 194<sup>12</sup> (A.D. 177) τὰς λειτουργίας ἐπιβαλλούσας αὐτοῖς. Other impersonal exx. are P Par 63<sup>10</sup> (B.C. 164) (= P Petr III. p. 18) κοινῇ πᾶσιν ἐπιβάλλει, “is a common duty incumbent on all” (Mahaffy), P Tebt I. 40<sup>18</sup> (B.C. 117) (= *Selections*, p. 28) διὰ τὸ μάλιστα ἐπιβάλλειν προνοεῖσθαι τῶν βασιλικῶν, “because it chiefly falls to you to look after the interests of the Crown.” Another passage from the Tebtunis papyri throws a welcome light on the *crux* of Mk 14<sup>72</sup>. In I. 50<sup>12</sup> (B.C. 112–1) ἐπιβαλὼν συνέχωσεν τὰ ἐν τῇ ἐαυτοῦ γῇ μέρη τοῦ σημεινομένου ὑδραγωγοῦ, we translate “set to and dammed up” the part of the water-course in question: see further in *Proleg.* p. 131, and cf. Allen *ad* Mk *l.c.* where this rendering of ἐπιβαλὼν in the Markan passage is accepted as probable, and the use of the word for the Evangelist’s favourite ἤρξατο is explained as due to a misreading of the Aramaic original. Note that ἐπιβαλὼν occurs also in Syr. *S* aeth = 565 at Mk 10<sup>60</sup> (see Burkitt *Ev. Da-Mepharreshe* ii. p. 250).

For ἐπιβολή = ἐπιβάλλον μέρος, see P Tebt II. 391<sup>10</sup> (A.D. 99) τὸ λοιπὸν τῆς ἐπιβολῆς τῆς λαογραφίας with the editor’s note. It is common = “embankment” as in P Petr I. 23<sup>3</sup> εἰς ἐπιβολὴν παλαιῶ χύματος. In P Lond 1157<sup>111</sup> (A.D. 197–8?) (= III. p. 66) the editors suggest that in the phrase ἐπιβολ(ῆς) πηχισμοῦ the reference is to an “additional charge” for certain measurements, or to an “allotment” of such a charge.

### ἐπιβαρέω.

The use of this verb in 1 Th 2<sup>9</sup>, 2 Th 3<sup>8</sup>, is well illustrated in Syll 371<sup>14</sup> (time of Nero) where a certain physician is said to have behaved—ὡς μηδένα ὑφ’ αὐτοῦ παρὰ τὴν ἄξίαν τοῦ καθ’ ἐαυτὸν μεγέθους ἐπιβεβαρηθῆσαι: cf. P Oxy XII. 1481<sup>12</sup> (early ii/A.D.) where a soldier writing to his mother adds as a postscript μὴ ἐπιβαροῦ πέμπειν τι ἡμῖν, “do not burden yourself to send me anything.” Add Michel 394<sup>58</sup> (mid. i/B.C.) εἰς π[α]ρά[τασιν] καθ[ίστησιν] ὅσον ἐπ’ αὐτῶ τοὺς ἐπιβαροῦντας, καὶ τοῖς ἀδίκως ἐπι[βαρ]η[θ]ε[ῖ]σι δικαίαν παρέχεται βοήθειαν, and see further *s.v.* βαρέω.



## ἐπιβλέπω.

P Leid W xiv. 23 (ii/iii A.D.) ἐπιβλεψόν μου τῇ γενέσει (I. γεννήσει or γενέσει)—an appeal for divine regard and help: cf. Lk 1<sup>48</sup>, 9<sup>38</sup>, and see Hobart p. 18 f.

## ἐπιβλημα.

For this word in connexion with dress, as in Mt 9<sup>16</sup> (cf. Isai 3<sup>24</sup>, Josh 9<sup>3(11)</sup> Symm.), cf. the early inscr. Syll 877<sup>4</sup> (c. B.C. 420) στρώματι καὶ ἐνδύματι [καὶ ἐ]πιβλέματι.

## ἐπιβοάω.

This verb, which is read for the *simplex* in the TR of Ac 25<sup>24</sup>, may be illustrated by P Leid W xi. 27 (ii/iii A.D.) ὁ δ' ἐπὶ τοῦ ἐτέρου μέρους ἑραξ ἰδίᾳ φῶνῃ ἀσπάζεται σε καὶ ἐπιβοάται, ἵνα λάβῃ τροφήν.

## ἐπιβουλή.

For ἐ. = "plot" as *quater* in Ac, cf. P Oxy II. 237 vi. 31 (A.D. 186) πρόφασις δὲ ἐστὶν ἐπιβουλῆς, "a pretext for plotting against me" (Edd.), and ib. 6 ἐτέρω ἐπέτρεψεν τὴν κατ' ἐμοῦ ἐπιβουλήν. The verb is found in P Oxy III. 472<sup>8</sup> (c. A.D. 130) εἰ δ' ἄρα τις καὶ ἐπεβούλευσεν αὐτῷ, ὁ υἱὸς ἐπιτηδεύσας, "but if any one really plotted against him, his son is the most likely person" (Edd.), BGU IV. 1024 iv. 10 (iv/v A.D.) σὺ δὲ ἐπεβούλευσας σώμα (I. σώματι) ἄλλοτρίῳ θέντι ὑπὸ τοῦ [γ]ένους τῶν ἀνθρώπων, and from the inscr. Syll 510<sup>32</sup> (ii/B.C.) ὡς ἀπειθοῦντα καὶ ἐπιβουλεύοντα τοῖς συ(μ)φέρουσι τῆς πόλεως.

## ἐπιγαμβρεύω.

For this *terminus technicus* which is used c. acc. in sense of "take to wife after" in Mt 22<sup>24</sup>, under the influence of Gen 38<sup>8</sup>, see Anz *Subsidia*, p. 378. Elsewhere in the LXX (e.g. 1 Kings 18<sup>23</sup>) it represents the Heb. יָהָרַךְ = "become son-in-law."

## ἐπίγειος.

In striking resemblance to Phil 2<sup>10</sup> is the use of this word in the magic P Par 574<sup>3048</sup> (iii/A.D.) (= Deissmann *LAE*, p. 252 f.) καὶ σὺ λάλησον ὅποιον ἐὰν ᾖς ἐπουράνιον ἢ ἀέριον εἴτε ἐπίγειον εἴτε ὑπόγειον ἢ καταχθόνιον κτλ. The passage "is not a quotation from St. Paul," but "the papyrus and St. Paul are both using familiar Jewish categories" (ib. p. 257 n. 11). See also P Lond 46<sup>187</sup> (iv/A.D.) (= I. p. 70) ἵνα μοι ᾦν ὑπήκοος πᾶς δαίμων οὐράνιος καὶ αἰθέριος καὶ ἐπίγειος καὶ ὑπόγειος κτλ., and Wunsch *AF* 4<sup>11</sup> (iii/A.D.) where ἐπίγειος is found in combination with οὐράνιος and χθόνιος. In P Petr II. 8(c)<sup>10</sup> (B.C. 246) ἐπίγεια, "ground-floor buildings," are contrasted with πύργος διώρυφος, "a tower of two stories" (see the Editor's note). On the form see Mayser *Gr.* p. 448.

## ἐπιγίνομαι

is common of *time*, e.g. P Lond 42<sup>23</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) μὴ ὅτι γε τοσούτου χρόνου ἐπιγεγονότος, P Fay 11<sup>19</sup> (c. B.C. 115) τῶν τῆς ἀποδόσεως χρόνων διεληλυθότων καὶ ἄλλων ἐπιγεγονότων πλεόνων, "the periods fixed for the repayment have passed, and still further periods elapsed" (Edd.). In P Oxy II. 246<sup>18</sup> (A.D. 66) the verb is used of lambs "born after" a first registration—καὶ νῦν [ν]

ἀπογράφομαι τοὺς ἐπ[ιγ]εγονότας εἰς τὴν ἐνεστ[ῶσαν] δευτέραν ἀπογραφὴν: cf. P Ryl II. 111<sup>12</sup> (census-return—A.D. 161) ἀν[α]γεγρα[μμένον] ἐν ἐπιγεγεννημένοις, *OGIS* 56<sup>19</sup> (B.C. 237) ὑπόμνημα καταλείποντες τοῖς τε νῦν οὖσιν καὶ τοῖς ἐπιγινόμενοις. See further P Par 45<sup>8</sup> (B.C. 153) εὐλαβοῦμαι τὸν ἐνδίκτην τὰ πλίστα, τὰ (= ἀ) πράσεις, μὴ ἐπιγίν[ου]το, where Witkowski (Epp.<sup>2</sup>, p. 85) understands ἐπιγίνομαι as = "de improvise appareo, aggredior": cf. Ac 28<sup>13</sup>, and see Hobart, p. 290. The double compound ἐπιπαραγίνομαι is found P Petr III. 31<sup>7</sup> (B.C. 240). The subst. ἐπιγονή = "offspring," "descendants," as in 2 Chron 31<sup>16</sup>, is common, e.g. P Par 63<sup>186</sup> (B.C. 164) τὴν τούτων ἐπιγονήν. See also the editors' note in P Tebt I. p. 556 ff. on the meaning of the phrase τῆς ἐπιγονῆς.

## ἐπιγινώσκω.

Dean Robinson's careful study of this verb in *Eph.* p. 248 ff., in which he comes to the conclusion that the verb denotes not so much fuller or more perfect knowing, as knowing arrived at by the attention being directed to (ἐπὶ) a particular person or object, is on the whole borne out by the evidence of the papyri. Thus one of the letters in the Gemellus correspondence, P Fay 112<sup>14</sup> (A.D. 99), has—ἐπίγνοιθι εἰ ἐσκάφη ὡς τῆς Διονυσιάδος ἐλαιών, "find out whether the olive-yard at Dionysias was dug," while another letter in the same collection in a similar context has the *simplex*—ib. 110<sup>18</sup> (A.D. 94) γνῶθι εἰ πεπότισται ὁ [ἐ]λαιὼν δυσὶ ὕδασι: cf. Mt 11<sup>27</sup> with Lk 10<sup>22</sup>. See also P Tebt II. 297<sup>8</sup> (c. A.D. 123) where, in the account of legal proceedings concerning the purchase of a priestly office, the advocate, after recalling a report that the office ought to be sold, proceeds—τοῦτο ἐπιγνοὺς ὁ συνηγορούμενος ἐνέτυχε Τε[ι]μοκράτει, "on learning this my client appealed to Timocrates"; and an application for division of property in the same volume, 319<sup>11</sup> (A.D. 248) ἔδοξεν δὲ νῦν αὐτοῖς ταύτας διαιρῆ[σασθαι] ἐπὶ τῷ ἑκαστῶν αὐτῶν ἐπιγινώσκειν τ[ὸ] ἴδιον μέρος, "they have now decided to divide these (*sc.* arourae) on the understanding that each should distinguish his own share" (Edd.). Other examples where no intensive force can be claimed for the ἐπι— are P Oxy IX. 1188<sup>16</sup> (A.D. 13) ἐπιγνοὺς τὴν διάθε(σιν) καὶ ἐπιθεῖς τὴν ἐπ' ἄλη(θείας) ἀξίαν προσφώνη(σον), "after learning their condition and adding the true value furnish a report" (Ed.), with reference to the purchase of logs, ib. VI. 930<sup>14</sup> (ii/iii A.D.) ἐμέλησε δέ μοι πέμψαι καὶ πυθέσθαι περὶ τῆς ὕλης σου καὶ ἐπιγινῶναι τί ἀναγινώσκεις, "I took care to send and ask about your health and learn what you are reading" (Edd.), ib. 932<sup>8</sup> (late ii/A.D.) ἐὰν δύνῃ ἀναβῆναι ἵνα ἐπιγνοῖς τὸν δόνον, "if you can go up to find out the ass, do so" (Edd.) (for this omitted apodosis cf. Lk 19<sup>48</sup>, 2 Th 2<sup>3 f.</sup>), P Cairo Preis 48<sup>8</sup> (ii/A.D.) ἐπιγνοὺς ξὺς ἡς μοι ἔγραψας ἐπιστολῆς, ὅτι ἔρρωσαι, ἡσθην, ἀδελφέ, and Preisigke 4630<sup>12</sup> (ii/A.D.) καὶ γὰρ λείαν δακνόμεθα ἕως ἂν ἐπιγνῶμεν πῶς τὸν πόδα ἔχεις. In BGU IV. 1139<sup>13</sup> (B.C. 5) the writer has deleted ἐπιγνοὺς and inserted συνιδῶν above the line. P Lond 354<sup>23</sup> (c. B.C. 10) (= II. p. 165) ἐπιγνόντα ἀκρεβῶς ἔκαστα shows the force of the verb strengthened by means of an adverb: cf. Ac 25<sup>10</sup>.

It may be added that the vernacular is rich in ἐπι- compounds of the kind Dean Robinson describes: cf. e.g. P Lips I. 37<sup>23</sup> (A.D. 389) ἡμιθανῇ αὐτὸν [πο]ιήσαντες ὡς κα[τὰ]

φαν[ρ]ά ἐστιν τὰ προσφωνηθέντα ὑπὸ τῶν ἐπιθεωρησάντων τὰ πλήγματα, "by those who inspected the blows," and P Tebt II. 406<sup>24</sup> (inventory of property—c. A.D. 266) καὶ ὧν ἐπικρατὶ δούλων, "and the slaves he owns."

### ἐπίγνωσις

is found in P Tebt I. 281<sup>11</sup> (c. B.C. 114) πρὸς τὸ μὴ ἕκαστα ἐπ' ἐπίγνωσιν ἀχθ[ῆ]ναι, where the editors render "in order to prevent the details being accurately known": it is doubtful, however, whether the addition of "accurately" is required. The term, as in Phil I<sup>8</sup>, Heb 10<sup>28</sup>, may well have been borrowed from the popular philosophy of the day: cf. Epict. ii. xx. 21 λαβὼν . . . κανόνας εἰς ἐπίγνωσιν τῆς ἀληθείας.

### ἐπιγραφή

in the literal sense of an "insertion" is found in P Lond II. 178<sup>13</sup> (A.D. 145) (= II. p. 207) τὸ δὲ χειρόγραφον . . . καθαρὸν ἀπὸ ἐπιγραφῆς καὶ ἀλφιδος κύριον ἔστω: see *Archiv* i. p. 125. Cf. also P Ryl II. 316<sup>2</sup> (ii/A.D.) ἀπὸ δὲ ἐπιγραφῶν καὶ παραγραφῶν from a much mutilated sale of land. In PSI IV. 424<sup>8</sup> (iii/B.C.) τοῦτο δὲ ποιήσας ἔσει ἐμέ τε σεσσωικῶς . . . καὶ τὴν ἐπιγραφὴν ταύτην ἔξεις, the word is used of a mark or title of honour. It is common as a special term in connexion with a tax whose precise nature remains uncertain. Grenfell and Hunt describe it as in any case "an extra burden" as distinguished from the ordinary land taxes (*Tebtunis Papyri*, I. p. 38 ff.): see also their note on P Oxy XII. 1445<sup>8</sup> (ii/A.D.), where the word is said to be used in papyri of the Roman period "in the wide sense of 'assessment' in connexion with many kinds of taxes upon land," and cf. P Par 63<sup>71</sup> (B.C. 164) (= P Petr III. p. 24) καὶ μήτ' ἐνίοις καταδεστέραν τοῦ μετρίου τὴν ἐπιγραφὴν γεννηθῆναι μήτε πάλιν ὑπερτείνουσιν αὐτὴν τυχοῦσαν, "if the corvée were not unduly relaxed in some cases, nor, on the other hand, excessive in amount" (Mahaffy).

### ἐπιγράφω.

The use of the subst. for a "special impost" (see *s.v.* ἐπιγραφή) is supported by the verb in P Tebt I. 481<sup>13</sup> (c. B.C. 113) where reference is made to certain supplies of wheat "imposed" in view of the approaching visit of King Soter II.—τὴν ἐπιγεγραμμένην πρὸς τὴν τοῦ βασιλεως παρουσίαν ἀγορὰν (πυροῦ) ἀρταβῶν π: cf. P Hib I. 44<sup>3</sup> (B.C. 253) of compulsory labour. The verb is also used of any one "appointed to" or "set apart for" an office, as P Oxy II. 251<sup>82</sup> (A.D. 44) ἐπιγέγραμμαι αὐτῆς κύριος, P Tebt II. 380<sup>21</sup> (A.D. 67) ὑπογραφεῖς τῆς <Θ> ομοῦτο(ς) <καὶ τοῦ> ἐπιγραψ<αμ>ένου αὐτῆς κυρίου Δυσῶς κτλ., "the signatories for Thommous and her appointed guardian are Lysas, etc.": so *ib.* 397<sup>20, 25</sup> (A.D. 198). Similarly of the witnesses entered in an act, as e.g. Petr II. 21(a)<sup>5</sup> ἐπεὶ ἐπιγράφην μάρτυς ἐπὶ συγγραφῇ. For the general sense "direct" see P Ryl II. 153<sup>48</sup> (A.D. 138–61) ἐπέγραψα δὲ Εὐδαίμονι . . . γράψαι ὑπὲρ ἐμοῦ τῆς ὑπογραφῆς τὸ σῶμα διὰ τὴν περὶ ἐμέ ἀσθενίαν, "I have directed Eudaemon . . . to write for me the body of the subscription on account of my illness" (Edd.). The meaning "inscribe," as in Ac 17<sup>23</sup>, is found P Oxy VI. 886<sup>18</sup> (a magical formula—iii/A.D.) (= *Selections*, p. 111) ἐπιγρ(αψον) ἐν ἐκάστῳ τῶν φύλλων τὰ τῶν θεῶν ὀνόματα.

### ἐπιδείκνυμι.

For this verb in its primary sense of "show," cf. P Flor II. 125<sup>8</sup> (A.D. 254) ἐπιδείξων τοὺς τόπους ἐνθα ἀπετίθη, P Fay 20<sup>8</sup> (iii/iv A.D.) πολλὸν ἂν φανερώτεραν τὴν ἑμαντοῦ μεγαλοψυχίαν ἐπιδεικ[ν]ύμενος, "making a much more conspicuous display of my magnanimity," P Oxy I. 42<sup>5</sup> (A.D. 325) ὅτ[ι] προθυμώτατα τοὺς ἐφήβους [τ]ὰ γυμνικὰ ἐπιδείκνυσθαι προσήκει. In P Ryl II. 175<sup>14</sup> (A.D. 168) ἐπιδειγ- μένος ἐξηγητ[ῆς] is "exegetes-elect." See also P Petr III. 53(n)<sup>8</sup> (iii/B.C.) ἀ[λ]λ' οὐ τυχὼν ἐπιδείξειν (? for—δείξαι)[π]ρὸς βίαν ἔχετα, "but since he did not succeed in clearing himself he is forcibly detained;" and for the meaning "prove," as in Ac 18<sup>28</sup>, Heb 6<sup>17</sup>, cf. P Eleph I<sup>7</sup> (marriage-contract—B.C. 311–10) (= *Selections*, p. 3) ἐπιδειξάτω δὲ Ἡρακλείδης ὅτι ἂν ἐγκαλῇ Δημητρίαι ἐναντίον ἀνδρῶν τριῶν, "and let H. prove his charge against D. in the presence of three men," P Giss I. 21<sup>24</sup> (marriage-contract—B.C. 173) ἐὰν δέ τι τούτων ἐπιδει[χθῇ] ποιῶν, P Tor I. I vii.4 (B.C. 117–6) προσυποδεικνύς . . . πρότερον εἶναι ἐπιδεικνύνει αὐτόν, ὥς ἐστιν υἱὸς τοῦ τε Πτολεμαίου καὶ . . . μητρός, and P Ryl II. 87 (early iii/A.D.) where ἐπέδειξα is used *ter* of a surveyor who has "verified" the condition of certain arourae of land. For the subst. see P Tor I. I vii.7 (B.C. 116) μετὰ τὰς ἐπιδείξεις ταύτας "hisce demonstratis" (Edd.), P Oxy III. 471<sup>90</sup> (ii/A.D.) ὥστε καὶ ἐπιδείξεις ἦν αὐτῷ πρὸς τοὺς δανειζομένους ἀ ἐπραττεν, "and even showed off to the borrowers what he had been doing" (Edd.).

### ἐπιδέχομαι.

With the use of this verb in 3 Jn<sup>9</sup> we may compare P Par 63<sup>121</sup> (B.C. 165) (= P Petr III. p. 32) ἀσμένως ἐπιδέξασθαι τὸ προτεινόμενον, "to receive cheerfully what is proposed," and for the slightly different sense in the following verse (3 Jn<sup>10</sup>) cf. P Oxy II. 281<sup>9</sup> (A.D. 20–50) ἐγὼ μὲν οὖν ἐπιδεξαμένη αὐτόν εἰς τὰ τῶν γονέων μου οἰκητήρια λειτὼν παντελῶς ὄντα, "as he was destitute of means I received him into my parents' house" (Edd.). For the general sense "accept" cf. P Oxy I. 44<sup>18</sup> (late i/A.D.) τῶν ὄντων μὴ ἐπιδεδεγμένων ὑπὸ τῶν τελωνῶν, "the taxes not having been accepted by the tax-farmers": the verb is also common with μισθώσασθαι of "accepting" the terms of a lease, e.g. P Oxy X. 1279<sup>6</sup> (A.D. 139). A derived sense "undertake" appears in P Par 63<sup>90</sup> (B.C. 165) (= P Petr III. p. 26) ἐπιδέχεσθαι τὰ τῆς γεωργίας, "to undertake field labour," P Oxy III. 498<sup>8</sup> (ii/A.D.) ἐπιδεχόμεθα λαβεῖν τῶν οἰκοδομουμένων λίθων κύβων, "we undertake to cut the squared building stones": cf. *ib.* XII. 1412<sup>7</sup> (c. A.D. 284) οὐδὲ βραχεῖαν ἀνάθεσ[ε]ν ἐπιδέχεται, "does not admit even a brief delay" (Edd.).

The subst. is found in PSI IV. 316<sup>16</sup> (iv/A.D.?) βεβαι[ου]μένης δέ μοι τῆς ἐπιδοχῆς.

### ἐπιδημέω.

The meaning of this word (see Ac 2<sup>10</sup>, 17<sup>21</sup>) is well brought out in P Par 69 (A.D. 233), extracts from the day-book of a strategus, where it is used of his arrival and temporary sojourn in a place, as ἀποδημέω is of his departure: see further Wilcken *Archiv* iv. p. 374, cf. p. 422. The actual Lukan phrase οἱ ἐπιδημοῦντες ξένοι (Ac 17<sup>21</sup>) may be paralleled from the inscr., e.g. Priene 108<sup>886</sup> (after B.C. 129) παρὰ



τοῖς ἐπιδεδίμηκόςι τῶν ξένων, 111<sup>187</sup> (i/B.C.) τοὺς ἐπι-  
δεδίμηκόςι ξένους: see Rouffiac, p. 44. Other exx. of  
the verb are P Par 26<sup>1.4</sup> (B.C. 163-2) (= *Selections*, p. 13)  
where the Serapeum Twins refer to a petition which they  
had addressed to Ptolemy and Cleopatra—ἐπιδημήσα[σι]ν  
ἐν Μέμφει, “when they were in residence at Memphis,”  
P Oxy IV. 705<sup>38</sup> ἐπιδημήσα[ν]τες τῷ ἔθνει of the visit of  
Severus and Caracalla to Egypt in A.D. 202, and CP Herm  
I. 8<sup>ii.3</sup> μέχρις ἂν ἐπιδημήσῃ ἐπ’ ἀγαθοῖς ὁ λαμπρό[τατος]  
ἡγεμών. For the corresponding subst. see P Gen I. 31<sup>4</sup>  
(A.D. 145-6) Διόσκωρος . . . ἐκάστοτέ σοι κατ’ ἐπιδημίαν  
παρενοχλῶν, “Dioscurus who is always troubling you (the  
strategus) on the occasion of your visitation,” *OGIS* 517<sup>7</sup>  
(iii/A.D.) κατὰ τὴν . . . [Δύ]τοκράτορος Ἀντωνίνου ἐπι-  
δημίαν: the word is thus practically synonymous with the  
more technical παρουσία; see Milligan *Thess.*, p. 145 ff.

### ἐπιδιατάσσομαι.

The Pauline use of this verb in connexion with a will in  
Gal 3<sup>15</sup> may be illustrated from the occurrence of διατά-  
σσεσθαι, διάταξις, etc., in inscr. from Asia Minor with the  
specialized meaning of “determine by testamentary disposi-  
tion”: see W. Judeich *Altertümer von Hierapolis*, p. 110,  
cited by Deissmann *LAE*, p. 87 n<sup>6</sup>.

### ἐπιδίδωμι

is the ordinary formula for sending in a report to a magis-  
trate or official body, e.g. P Oxy II. 255<sup>16</sup> (A.D. 48) (= *Selections*, p. 47) ὁμνῶ . . . εἰ μὴν [ἐ]ξ [ύ]γιους καὶ ἐπ’  
ἀληθείας ἐπιδεδωκέναι τὴν [π]ροκειμένην [γρ]αφὴν τῶν παρ’  
ἐμοὶ [ο]ικούντων, “I swear that assuredly the preceding  
document makes a sound and true return of those living with  
me”—a census-return; P Fay 28<sup>11</sup> (A.D. 150-1) (= *Selec-  
tions*, p. 82) διδὲ ἐπιδίδωμι [τὸ] τῆς ἐπιγενήσεως ὑπόμνημα—  
a notice of birth; P Oxy I. 79<sup>10</sup> (A.D. 181-92) (= *Selections*,  
p. 89) διδὲ ἐπιδίδωμι [τὸ] βιβλεῖδιον ἀξίων ταγῆναι αὐτὸν ἐν  
τῇ τῶν τετελευτηκότων τάξει—a notice of death; BGU I.  
287<sup>16</sup> (A.D. 250) (= *Selections*, p. 116) Αὐρήλ(ιος) [Δι]ο-  
γέννης ἐπιδ[έ]δωκα—a certificate of pagan sacrifice. Cf. also P  
Oxy III. 487<sup>6</sup> (A.D. 156) Σερήνος ἐπ[έ]δωκέ με εἰς ἐπιτρο-  
πὴν ἀφ[η]λίκ[ων] υἱ[ῶ]ν, “Serenus appointed me guardian of  
(two) minors.” For other exx. see *s.v.* βιβλίον, and the  
editor’s note on *OGIS* 515<sup>38</sup> (iii/A.D.).

With the use of the verb in Ac 27<sup>16</sup> we may compare P  
Par 49<sup>9</sup> (B.C. 164-158) εἰς πᾶν τό σοι χρήσιμον ἑμαυτὸν  
ἐπιδιδόναι. In P Lille I. 3<sup>39</sup> (after B.C. 241-0) συνχρημά-  
τιζε δ[ισα]ς ἂν ἡμέρας ἐπιδόμῃ, the editors treat the verb as  
an opt.; but see *Proleg.* p. 55, where similar forms are  
treated as subjunctives. For the subst. see P Ryl II. 119<sup>29</sup>  
(A.D. 54-67) καθ’ οὗ καὶ πλείστας ἐντυχίας καὶ ἐπιδόσεις  
ἀναφορῶν ἐποιησάμεθα, “against whom we made numerous  
petitions and presented reports” (Edd.), and for the adj. *ib.*  
233<sup>11</sup> (ii/A.D.) λόγον . . . ὑφ’ ἐν γεγραμμένον κεχωρισμένον  
δὲ εἰς δὲ ἐπιδόσεις, “an account written under one head,  
but divided into 4 sections.”

### ἐπιδιορθόω.

For this verb, which in the NT is confined to Tit 1<sup>5</sup>,  
Grimm-Thayer refer to *CIG* II. 2555<sup>9</sup> αἱ δὲ τί κα δόξη βουλευο-  
μέ[νοις] ἐπὶ τῷ κοινῷ συμφέροντι ἐπιδιορθῶσαι ἢ ἐξελὲν ἢ  
ἐνβαλὲν. Cf. Field *Notes*, p. 219.

### ἐπιείκεια.

An interesting ex. of this word occurs in the Abinnaeus  
correspondence, when an official writes urging him in his  
character of πραιπόσιτος to keep a look-out for any natron  
that might be smuggled into Arsinoe, and to arrest those  
engaged in the attempt—P Lond 23<sup>10</sup> (c. A.D. 346) (= II.  
p. 285, *Chrest.* I. p. 379) τὰ αὐτὰ δηλώ, ἵνα μετὰ πάσης  
ἐπιείκειας τὴν φρουρὰν τῶν ταμειακῶν νίτρων ποιήσῃ καὶ  
πάντας ὅσους καταλαμβάνεις ἐπισχῇς μετὰ καὶ τῶν κτηνῶν  
αὐτῶν. Cf. from the inscr. *OGIS* 504<sup>9</sup> (time of Hadrian)  
where a certain Οὐλπίος Εὐρυκλῆς is praised ὡς . . . ἐν  
τῷ κοινῷ ἐπὶ παιδεῖαι τε καὶ τῇ ἄλλῃ ἀρετῇ καὶ ἐπιει-  
κείαι διάδηλον ἑαυτὸν πεποιηκέν[αι], *ib.* 507<sup>8</sup> (time of  
Hadrian) αὐτῷ τὰ αὐτὰ ἐπιείκεια τε καὶ αἰδοῖ πάσῃ κεχηρ-  
μένῳ, and *Syll* 932<sup>35</sup> (iii/A.D. *ad init.*) ἐντελ[ας] μὴ ὕβρει  
μηδὲ βίᾳ, δικαιοσύνη δὲ καὶ ἐπιείκεια [κρατ]εῖν τοὺς ἐνοικι-  
οῦντας. In P Oxy I. 67<sup>6</sup> (A.D. 338) ἄπερ ἀντέγραψεν πρὸς  
τὴν σὴν ἐπιείκειαν τε καὶ καθαρότητα, “which in reply he  
wrote to your clemency and impartiality” (Edd.), the ab-  
stract honorific periphrasis: cf. CPR I. 19<sup>15,24</sup> (A.D. 350).  
The word is used by Proclus in his description (*Epistologr.*  
*Gr.* p. 8 ε) of an ironical epistle—λίαν ἀγαμαί τὴν σὴν  
ἐπιείκειαν, ὅτι οὕτω ταχέως μεταβάλλῃ ἀπ’ εὐνομίας εἰς τὸ  
ἐναντίον (cited by Dibelius *HZNT ad Phil* 4<sup>6</sup>). From the  
above instances it will be seen that ἐπιείκεια is a very elusive  
term, and is by no means always = “sweet reasonableness.”

### ἐπιεικής

is found in the fragmentary P Petr II. 3(c) —*hiat cont.*  
Cf. P Oxy IX. 1218<sup>6</sup> (iii/A.D.) οἶδα γάρ σου τὸ σπουδεῖον  
καὶ ἐπικός (i. τὸ σπουδαῖον καὶ ἐπιεικής), “for I know your  
goodness and reasonableness” (Ed.). With 1 Tim 3<sup>3</sup> cf. the  
use of the adverb in *Priene* 119<sup>13</sup> (i/B.C. *ad init.*) where a  
man who has been elected ἀντιγραφεύς is said to have dis-  
charged his duties in an equitable manner—ἤρξεν ἐπιεικῶς:  
also P Tebt II. 484 (c. A.D. 14) where writing to certain  
πράκτορες who were deficient in their reckoning the strat-  
egus (?) says—καὶ ἐπικέστρον (i. ἐπιεικέστρον) ὅμιν  
ἐχρησάμην, and P Oxy XII. 1414<sup>23</sup> (A.D. 270-5) οἱ  
βουλευταὶ εἰπον) ἐπιεικῶς ὁ πρύτανις, “the senators said,  
‘The Prytanis has done right’” (Edd.). According to  
Radermacher *Gr.* p. 36 n.<sup>1</sup> ἐπικῆς is the form found in  
the inscr. and ἐπιεικής the form in the papyri: but cf.  
*Priene* 119 *ut s.* On the relation of the two forms, see  
Moulton *Gr.* ii. § 38.

### ἐπιζητέω.

A few exx. may be quoted to illustrate the varying shades  
of meaning of this verb in the NT. Thus for the sense  
“seek for,” as in Lk 4<sup>12</sup>, cf. P Hamb I. 27<sup>4</sup> (B.C. 250) τῇ δὲ  
ἐφαύριον αὐτὸν ἐπεζήτησαν καὶ οὐχ ἡὔρισκον ἐμ Φιλαδε]λ-  
φείαι, and for “inquire,” cf. P Fay 39<sup>14</sup> (A.D. 183) ἐπιζητ-  
οῦντί σοι, “in answer to your inquiry,” and so P Oxy I. 77<sup>6</sup>  
(A.D. 223): the directive rather than the intensive force of  
the compound is well seen in P Tebt II. 411<sup>7</sup> (ii/A.D.) ὁ γὰρ  
κράτιστος ἐπιστράτηγος ἱκανῶς σε ἐπεζήτησε, “has made  
several inquiries about you.” Similarly for “desire,” cf. P  
Tebt II. 314<sup>6</sup> (ii/A.D.) ἐπιζητοῦντος τοῦ [ἀ]ρχιερέως τὸν  
παῖδα εἰ[λ]δῖν, and for the stronger “demand,” P Lille I. 7<sup>6</sup>  
(iii/B.C.) καὶ ἐπιζητήσαντος αὐτοῦ βυβλάρια τινα, ἃ ἐδεδώ-



κειν ἐν φυ(λακῇ), P Tebt II. 416<sup>20</sup> (iii/A.D.) μηδὲν ἐπιζητεῖτω, "let her want for nothing" (Edd.). The passive appears in P Oxy I. 80<sup>15</sup> (A.D. 238-44) τοὺς ἐπιζητουμένους, of criminals who are "wanted," P Oxy IX. 1194<sup>3</sup> (c. A.D. 265) πρὸς τὰ ἐπιζητηθέντα ὥστε μεταδοθῆναι τὰ λοιπαζόμενα, "in answer to the requisition for a report of the arrears" (Ed.), *ib.* 1196<sup>15</sup> (A.D. 211-12) ἐμφανὴς ὦν ὁπόταν ἐπιζητηθῶ, "appearing whenever I may be required" (Ed.), and in the interesting P Oxy I. 36<sup>ii.8</sup> (ii/iii A.D.) from which we learn that if a tax-gatherer had any suspicion that a merchant had more goods on his ship than he had declared (ἀπεγράψατο) he had the right of requiring the cargo to be unloaded—ἐ[ὰν] δὲ τελώνης ἐκφορ[τις]θῇται τὸ πλοῖον ἐπιζητήσῃ, ὁ ἔμπορος ἐκφορτιζέ[τ]ω.

## ἐπιθεσις.

The only exx. we have found of this word are in the hostile sense of "setting upon," "attack," "machination," e.g. P Rein 17<sup>9</sup> (B.C. 109) ἐπε[λ] οὖν ὑπο[λα]μβάνω [δ]ὲ τῆς ἐπιθέσεως γεγονέναι Κωννῶτος, "comme j'ai lieu d'attribuer ce coup à une machination de Konnōs" (Ed.), P Oxy II. 283<sup>15</sup> (A.D. 45) ὃν καὶ ἀγέλοχα (ἰ. ἀγέλοχα) ἐπὶ σὲ μεθ' ἱκανῆς τῆς γεγονούσας μοι ἐπιθέσεως καὶ πληγῶν ἐπιφορᾶς, "I have brought him to you at the expense of a severe and violent attack upon myself" (Edd.), *ib.* VIII. 1121<sup>7</sup> (A.D. 295) καὶ αὐτὴ γὰρ ἀνυπερβλήτον ἐπίβην καὶ ἀρπαγὴν πάσχευσα πρόσκειμι μαρτυρο[μέν]η τὰ εἰς με ἐπιχειρηθέντα, "I therefore, being the victim of a most outrageous attack and robbery, approach you to testify to the assault upon me" (Ed.). Cf. Vett. Val. p. 73<sup>11</sup> ἐξ ὀνειδισμῶν καὶ ἐνέδρας καὶ δόλου καὶ ἐπιθέσεως ἀναγομένους κτλ., and for ἐπιθέτης *ib.* p. 16<sup>11</sup>. 'Επίθεμα = "addition" is found in P Oxy III. 500<sup>14</sup> (A.D. 130), and according to the editors' note *ad l.* it should be rendered "higher bid" in P Amh II. 85<sup>21</sup> (A.D. 78): see further for the word the note on P Giss I. 48<sup>10</sup> and for the phrase ἱλαστήριον ἐπίθεμα in Exod 25<sup>16</sup> (17) see Deissmann, *BS*, p. 124 ff.

## ἐπιθυμῶ.

For the late acc. constr. with this verb, as in Mt 5<sup>28</sup> BD, cf. the Hadrumetum Memorial of iii/A.D., reproduced in *BS*, p. 274 ff., <sup>45</sup> μηδεμίαν ἄλλη[ν] γυναῖκα μήτε παρθένον ἐπιθυμοῦντα. In P Lond 897 (A.D. 84) (= III. p. 207) after the closing word of l. <sup>28</sup> the following words have been written and struck out— . . . με . . . σε οὐκ ἐπιθυμῶ εἰς Ἀρσινοῖτην π. Other exx. of the verb are BGU I. 248<sup>14</sup> (ii/A.D.) ὦν κοινήσε βούλεται (ἰ. κοινήσαι βούλεται) καὶ αὐτὸν ἐ[.] ε[.] . . . ἐπιθυμῶν τῶν ἡθῶν σου ἀπολαύσαι, P Oxy VI. 963 (ii/iii A.D.) ἀσπαζομαι σε, μήτερ, διὰ τῶν γραμμάτων τούτων ἐπιθυμοῦσα ἤδη θεάσασθαι, and from the inscr. *Syll* 226<sup>106</sup> (iii/B.C.) πρὸς δὲ τούτοις Θισαμάτας καὶ Σκύθας καὶ Σαυδαράτας ἐπιθυμῶν τοῦ ὀχυρώματος ("fortress"), *OGIS* 764<sup>19</sup> (ii/B.C.) τοῖς ἄλλοις ἀρχουσιν πᾶ]σιν καὶ Ῥωμαίων τοῖς ἐπιθυμοῦσιν καὶ τοῖς ἐλευθέροις παισίν.

## ἐπιθυμητής.

For ἐ. used in a bad sense as in 1 Cor 10<sup>6</sup>, Deissmann (*BS*, p. 224) compares BGU II. 531<sup>ii.22</sup> (ii/A.D.) ὡς οὐτε εἰμὶ ἄδικος οὐτε ἀ[λ]λοτριῶν ἐπιθυμητής. On the other hand cf. an inscr. from about the beginning of the Christian era, *Syll* 935<sup>40</sup> ἵνα οὖν καὶ ὁ δῆμος φαίνεται εὐχάριστος καὶ

τιμῶν τοὺς ἀρετῇ διαφέροντας πολλοὶ τε δόξης ἐπιθυμηταὶ γένωνται.

## ἐπιθυμία

in the widest sense of "desire," which Hort finds even in Jas 1<sup>14</sup>, may be illustrated from P Giss I. 79<sup>iii.16</sup> (c. A.D. 117) δι' ἣν ἔσομεν εὐω[νείν] κατ' ἐπιθυμίαν σου, "and then we shall be able to buy cheaply in accordance with your desire" (ἀθυμέω = "draw back," "hesitate," occurs in the same document: see *s.v.*), BGU III. 970<sup>25</sup> (ii/A.D.) μεταδῶνά μοι ἀντίρρησιν . . . πρὸς τὴν ἰδίαν ἐπιθυμίαν, and *Syll* 366<sup>12</sup> (c. A.D. 38) ἀ(λ)είπτους ("steadfast") ἐκείνου τῆς ἐπιθυμίας βουλῆμασιν. See also the iii/A.D. love-spell from Hadrumetum edited by Deissmann *BS*, p. 273 ff., where the forsaken husband is described as <sup>74</sup>—ἐρώντα μαινόμενον ἀγρυπνο[ύν]τα ἐπὶ τῇ φιλῇ αὐτῆς καὶ ἐπιθυμίᾳ, "loving, frantic, sleepless with love and desire for her."

## ἐπικαθίζω

is found in the NT only in Mt 21<sup>7</sup>. Cf. ἐπικάθημαι in P Tebt II. 391<sup>11</sup> (A.D. 99) τοὺς ἐν τῇ κώμῃ καταγινόμενους καὶ ἐπικαθημένους ἄνδρες (ἰ. -as), "the inhabitants of and settlers in the village" (Edd.).

## ἐπικαλέω.

The various NT usages of this common verb can all be illustrated from our documents. Thus for the meaning "surname" see P Fay 12<sup>1</sup> (c. B.C. 103) βασιλεῖ Πτολεμαίω ἐπικαλ(ουμένω) Ἀλ[ε]ξάνδρῳ . . . χαίρειν, P Tebt II. 399<sup>15</sup> (ii/A.D.) ὑπὲρ ἐγγό]γου Εὐδαίμονος ἐπικεκλημένου [Μυ . . . , BGU II. 447<sup>25</sup> (ii/A.D.), etc.; and for the simple "call," see P Tebt II. 382<sup>7</sup> (B.C. 30—A.D. 1) ἀρού(ρας) ἑ ἐπικαλουμένας Βασιλ(ικοῦ) Γραμματέως), "6 arourae called those of the Basilico-grammateus," *ib.* 319<sup>8</sup> (A.D. 248) ἐν τόπῳ ἐπικαλουμένῳ Καρίωνι, P Ryl II. 172<sup>9</sup> (A.D. 208) Φοινικῶνα περὶ κώμ(ην) Ἡφ(αιστιάδα) ἐπικαλούμενον Ἐρεννίου, "the palm-garden called that of Herennius in the area of the village Hephastias." For ἐ. = "accuse," see P Hib I. 62<sup>5</sup> (B.C. 245) κακοῦργον τὸν τῇν] λείαν ποιήσαντα ἐπικαλεῖ Τνᾶς Ἀρνούφιως, "the criminal who did the pillage is accused by Tnas son of Harnouphis" (Edd.), P Fay 97<sup>20</sup> (A.D. 78) ἐνκαλεῖν μηδ' ἐπικ[α]λεῖν, "make any claim or charge," so BGU I. 350<sup>14</sup> (time of Trajan). The middle usage "invoke," "call upon," as in Ac 7<sup>59</sup>, is frequent in the magic papyri, as P Leid Wix.<sup>85</sup> (ii/iii A.D.) ἐπικαλοῦ τὸν τῆς ὥρας καὶ τὸν τῆς ἡμέρας θεόν, P Oxy VI. 886<sup>10</sup> (iii/A.D.) (= *Selections*, p. 111) ἐπικαλοῦ μὲ [ν (?)] τὸν (ἥλιον) κέ τοὺς ἐν βυθῷ θεοὺς πάντας: cf. *Syll* 816<sup>1</sup> (ii/B.C.) (= *LAE*, p. 424) ἐπικαλοῦμαι καὶ ἀξίω τὸν θεὸν τὸν ὑψιστον . . . ἐπὶ τοὺς δόλῳ φονεύσαντας κτλ. (for constr. with ἐπὶ, see 2 Cor 1<sup>23</sup>). For ἐπὶκλήσις = "spell," see P Lond 121<sup>289</sup> (iii/A.D.) (= I. p. 93): in P Lille I. 29<sup>1.27</sup> (iii/B.C.) δούλων ἐπὶκλήσις καὶ τοῖς καταδικασμένοις πράξις is rendered "recours contre les esclaves et moyens d'exécution pour ceux qui les ont fait condamner," the editor noting that this usage of ἐ. is unknown to the Attic vocabulary.

## ἐπικατάρατος

is described by Grimm-Thayer as "only in bibl. and eccl. use," but Deissmann (*LAE*, p. 93 f.) quotes it from *Syll*

891<sup>a</sup> (ii/A.D.) ἐπικατάρατος ὅστις μὴ φείδοιτο κατὰ τόνδε τὸν χώρον τοῦδε τοῦ ἔργου, "cursed whoever doth not spare this work in this place" (viz. a monument on a tomb), and also from an undoubtedly pagan inscr. from Halicarnassus of ii/iii A.D., *CIG* 2664 εἰ τις δὲ ἐπιχειρήσι λῶν ἄραι ἢ λῦσαι αὐτό, ἤτω ἐπικατάρατος ταῖς προγεγραμμέναις ἀραῖς.

## ἐπίκειμαι.

For the meaning "lie upon," "cover," see P Tebt I. 47<sup>25</sup> (B.C. 113) τοῦ ὕδατος ἐπικεμένου, of the water covering the land at the annual rising of the Nile, P Grenf II. 57<sup>a</sup> (A.D. 168) τὴν ἐπικε[μέν]ην σποράν: cf. also P Ryl II. 121<sup>11</sup> (ii/A.D.) τ[ῶ]ν σφραγίδας ἀς ἐπέθηκ[ε] ἐπικείνται, "the seals which he affixed are still in their place" (Edd.), P Oxy VIII. 1127<sup>24</sup> (A.D. 183) καὶ τὰς ἐπικεμένους θύρας δύο κλεῖν μίαν, "and the two doors and one key attached" (Ed.). The sepulchral inscr. *Kaibel* 622<sup>8</sup> has φθίνουσ τήνδ' ἐπίκειμαι κόνιν, "in death I have this dust laid upon me." The stronger sense of "attack" occurs in P Par 46<sup>8</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 86) ληστῶν ἐπικεμένων: cf. P Rein 48<sup>8</sup> (ii/A.D.) ὁρῶ σὲ ἐπικεμένον μοι, "très irrité contre moi" (Ed.), P Oxy III. 488<sup>21</sup> (ii/iii A.D.) τοῦ ἀνθρώπου ἐπικεμένου μοι, "since the man oppresses me" (Edd.). The verb is used much as in Lk 5<sup>1</sup> in P Ryl II. 243<sup>7</sup> (ii/A.D.) καὶ νῦν ἐπιστάμεθά σου τὸ σπουδαῖον καὶ ὡς ἐπικεσαι τοῖς ἔργοις τοῦ κλήρου, "we now know your zeal and attentiveness to the work of the holding" (Edd.). See also the late P Lips I. 90<sup>1</sup> (Byz.) σὺν θεῷ ἐπικείμενος τῆς χειρογραφείας, and P Iand 24<sup>1</sup> (vi/vii A.D.) ὁ ἐπικείμενος τῶν ἀγγαρευτῶν with the editor's note.

## ἐπικέλλω.

Blass (*Philology of the Gospels*, p. 186) finds in the phrase ἐπέκειλαν τὴν ναῦν of Ac 27<sup>41</sup> evidence that Luke was acquainted with Homer (cf. *Od.* ix. 148, 546) on the grounds that the form ἐπικέλλω is altogether poetical, and that the obsolete ἡ ναῦς is not used anywhere else in the NT. On the other hand, poetical phrases often live on in common speech.

## ἐπικεφάλαιον.

That ἐ, which is read for κήνσον in Mk 12<sup>14</sup> by D Θ *al.*, normally refers to the poll-tax rather than to a tax on trades (as Milne *Theb. Ostr.* p. 153 f.) is shown by the editors in their note on P Ryl II. 191<sup>7</sup> (A.D. 115-7) ἐπικεφαλαίου ἰθ' (ἔτους) (δραχμὰς) δεκαεξ (ὀβολοὺς) β' [(ἡμιωβελίον)], "for the poll-tax of the 19th year sixteen dr. 2½ ob." On the more general ἐπικεφάλαιον, as applied to taxes other than the poll-tax, but levied *per capita*, see P Oxy XII. p. 110 f.

## Ἐπικούρειος.

*Cagnat* IV. 997, an inscr. in honour of a certain man — Ἀμυνίαν . . . φιλόσοφον Ἐπικούρηον, πλεί[σ]τα τὴν πόλιν ὠφελήσαν[τα].

## ἐπικουρία.

For this word which in the NT is peculiar to Luke (cf. Hobart, p. 267), see *Syll* 601<sup>24</sup> (iii/B.C.) ποιείσθω δὲ ἡ ἱέρεια καθ' ἐκάστην νομηνίαν ἐπικουρίαν ὑπὲρ πόλεως. The adj.

with reference to auxiliary or mercenary troops is found in *OGIS* 338<sup>17</sup> (B.C. 133) δεδόσθαι πολιτείαν . . . παραφυλακταῖς καὶ τοῖς ἄλλοις ἐπικου[ροῖς] τοῖς κατοικοῦσιν ἢ ἐνεκτημένοις ἐν τ[ῇ] πόλει ἢ τῇ χώρῃ. An Imperial rescript of late iii/A.D. shows the verb—P Oxy XII. 1407<sup>6</sup> ἡμεῖς σοι ἐπικουροῦ[μεν].

## ἐπικρίνω.

This verb, along with the corresponding subst. ἐπικρίσις, is very common of the "examination" of persons liable to military service, as e.g. in P Oxy I. 39<sup>11</sup> (A.D. 52) where, with reference to a man who had been released owing to defective eyesight, it is stated—ἐπεκρίθη (ἡ) ἐν Ἀλεξανδ[ρείᾳ]; cf. BGU I. 142<sup>1</sup> (A.D. 159) ἐπεκρίθη Ἰσιδωρος . . . ἱππεύ[ς] τῶν ἁπο[λ]ιναρίων ὑ[πὸ] Ἰσιδώρου. Both ἐπικρίνω and ἐπικρίσις are also used in connexion with the "selection" of boys aged 11-14 for admission to the list of privileged persons who were exempt from the poll-tax: see P Lond II. p. 42 ff., P Oxy II. p. 217 ff., and Wilcken *Papyruskunde* I. i. p. 142. For the ἐπικριτής, or magistrate who made the ἐπικρίσις, see P Fay 27<sup>8</sup> (A.D. 151-2), P Tebt II. 320<sup>2</sup> (A.D. 181) *al.* A wider use of the verb is seen in *ib.* II. 284<sup>2</sup> (i/B.C.) where, in obedience to an oracular response from the god Soknebtunis, Lysimachus informs his sister—ἐπικρίταί μοι μὴ καταβῆναι ἕως τῆς κῆ, "it has been decided for me that I should not go down till the 25<sup>th</sup>" (Edd.): cf. Lk 23<sup>24</sup>, and for ἐπικρίμα = "edict," see P Tebt II. 286<sup>4</sup> (A.D. 121-138). In MGr the verb = "judge," "criticize."

## ἐπιλαμβάνομαι.

For the active of this verb see P Par 26<sup>48</sup> (B.C. 163-2) (= *Selections*, p. 17) ἐπιλαβόντα παρ' ἡμῶν τὴν γραφὴν τῶν ὀφειλομένων ἡμῖν δεόντων, "having received from us the written list of the necessities due to us," BGU IV. 1138<sup>20</sup> (B.C. 19) ἐπιλαβόν(α) παρ' αὐτ(οῦ) τὸν κερωρηκ(ότα): in a Magdola papyrus re-edited by Reinach in *Mél. Nicole*, p. 451 ff., we have ἑπιλαβ[ὼν] μάρτυρας. In *OGIS* 257<sup>9</sup> (B.C. 109) the verb is used without an accus. "de rebus subito ingruentibus"—ἐν τοῖς ἐπειληφόσιν ἀναγκαῖοις τοῖς καιροῖς. The mid., which alone is found in the NT (cf. Prov 4<sup>13</sup>), may be illustrated from P Hal I. 111<sup>1</sup> (iii/B.C.) ὁ μαρτυρίας ἐπιλαμβάνόμενος, PSI IV. 366<sup>4</sup> (B.C. 250-49) ἐὰν ἐπιλαμβάνηται τῶν ἀνθρώπων καὶ τῆς βοῆς, and P Tebt II. 417<sup>10</sup> (iii/A.D.) ἐπὶ γὰρ ἐ[ὰν] φθάσωμεν ἐπιλαβεῖσθαι τοῦ ἔργου δυνόμεθα αὐτ[ὸ] ἀ[φ]ίνει (ἡ ἀφείναι), "for as soon as we make haste to set ourselves to the work we can finish it" (note the late constr. of φθάνω c. inf.). The subst. occurs in P Tebt II. 335<sup>9</sup> (mid. iii/A.D.) φοβούμενος μὴ ἄρα εὐρεθείη ἐν αὐτοῖς ἐπιληψί[ς], "from fear that they might disclose a claim by seizure" (Edd.), and see Preuschen *Mönchtum*, p. 65 for ἐπιληψτος.

## ἐπιλανθάνομαι.

The construction with the acc. in Phil 3<sup>13</sup>, while not unknown in classical, is amply attested in later Greek, e.g. P Oxy IV. 744<sup>12</sup> (B.C. 1) (= *Selections*, p. 33) εἰρηκας δὲ Ἀφροδισιάτι ὅτι μὴ με ἐπιλάθῃς πῶς δύναμαι σε ἐπιλαθεῖν; The correct middle also has the acc. in P Lond 964<sup>9</sup> (late ii/iii A.D.) (= III. p. 212) βλέπε μὴ ἐπιλάθῃ μηδὲν



τοὺς στεφάνους κτλ.: cf. also P Par 32<sup>11</sup> (B.C. 162) ἐπι-  
λελῆσθαι τὰ μέτρα τῶν ὁδονίων, and P Oxy XII. 1489<sup>3</sup> (late  
iii/A.D.) τὸ κιθῶνιν ἐπιλέλιπμε (i. ἐπιλέλησμαι), "I have  
left my cloak behind." These passages, of which at least  
the first and the two last occur in illiterate documents, are  
further of interest as against Harnack's contention (*Sayings  
of Jesus*, p. 84) that the use of the compound in Lk 12<sup>6</sup> οὐκ  
ἔστιν ἐπιλελῆσμένον marks "the language of literature": see  
Moulton *Camb. Bibl. Essays*, p. 494. For ἐ. with the gen.,  
as in Heb 6<sup>10</sup>, cf. PSI IV. 353<sup>16</sup> (B.C. 254-3) μὴ ἐπιλανθάνου  
ἡμῶν, OGIS 116<sup>15</sup> (B.C. 181-146) μὴ ἐπιλανθανόμενοι δὲ [καὶ  
τῶν] εὐεργεσιῶν τῶν γενημένων ἐν εἰς τῶν αὐτῶν πατρίδας,  
and the passage from the Hermetic writings in Reitzenstein  
*Hellen. Mysterienrelig.* p. 116—πασῶν γὰρ τῶν σωματικῶν  
αἰσθησέων τε καὶ κινήσεων ἐπιλαθόμενος (v. l. ἐπιλαβόμενος)  
ἀτρεμεῖ.

## ἐπιλέγω.

For this verb in its original meaning cf. P Leid W<sup>vi</sup>. 25  
(ii/iii A.D.) ἐπιλέγων τὸ δνομα, "insuper pronuntians nomen."  
The sense of "choose," as in Ac 15<sup>40</sup>, appears in P Petr II.  
40(a)<sup>16</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 41) καὶ οἱ [κ]υνηγοὶ ἐπι-  
λελεγμένοι εἰσιν οἱ μέλ[λο]ντες παραγενέσθ[αι] μετὰ τοῦ  
στρατηγοῦ, P Hib I. 78<sup>12</sup> (B.C. 244-3) ἂν ἐκ τοῦ Ὁξυρυγ-  
[χ]ίτου ἐπιλέγωνται, "if people are being chosen from the  
Oxyrhynchite nome," P Oxy IX. 1210<sup>4</sup> (i/B.C.—i/A.D.) ἐπι-  
λελεγμένων ὑπὸ τῶν γονέων εἰς γηροβοσκίαν ἀφ' ὧν ἔχουσι  
υἱῶν, "men chosen by the parents from their sons to support  
them in old age" (Ed.). See also OGIS 383<sup>70</sup> (mid. i/B.C.)  
θεραπείαν τε ἀνέγλεπτον καὶ ἱερεῖς ἐπιλέξας σὺν πρεπούσαις  
ἐσθῆσι Περσικῶι γένει κατέστησα, and for ἐπιλεκτός, which  
is fairly frequent in the LXX, cf. *ib.* 48<sup>14</sup> (iii/B.C.) εἶτα καὶ  
ἐψηφίσαν[το] ἐξ ἐπιλέκτων ἀνδρῶν τὴν βουλὴν [καὶ τὰ]  
δικαστή[ρια] αἰρεῖσθ[αι], and P Par 63<sup>21, 196</sup> (B.C. 165) with  
reference to "picked" troops.

## ἐπιλείπω.

Michel 332<sup>9</sup> (ii/B.C.) σπουδῆς οὐθὲν ἐπιλείπων ἐν πᾶσι  
τοῖς ἀξιουμένοις. On the verb c. acc., as in Heb 11<sup>22</sup>, see  
Schmidt *de Flavii Josephi elocutione*, p. 385, and on the  
literary character of the phrase in Heb *l.c.* Wendland  
*Urchristlichen Literaturformen*, p. 307 n<sup>1</sup>. Ἐπιλείπομαι =  
"fail," "come short in," is found with the dat. in the  
recently recovered *Constitution of Athens* (ed. Sandys) xx. 2  
ὁ δὲ Ἰσαγόρας ἐπιλειπόμενος τῇ δυνάμει, xxvii. 4 πρὸς δὴ  
ταύτην τὴν χορηγίαν ἐπιλειπόμενος ὁ Περικλῆς τῇ οὐσίᾳ.  
See also CQ ii. (1908), p. 209.

## ἐπιλείχω.

A curious illustration of Lk 16<sup>21</sup> is afforded by Syll 803<sup>36</sup>  
(iii/B.C.), where an inscription found in the Asclepieum of  
Epidaurus records how a dog healed a boy—τῶι γλώσσαι  
ἐθεράπευσεν καὶ ὑγιή ἐπόησε. Upon the presence of dogs in  
the Asclepieum see Dittenberger *Syll* 631 n<sup>4</sup>.

## ἐπιλοιπος.

With ἐ. in 1 Pet 4<sup>2</sup>, cf. P Petr II. 13 (19)<sup>4</sup> (c. B.C. 252) (= *Witkowski*<sup>2</sup>, p. 18) σοῦ προστατήσα[ι] τὸν ἐ[π]λοιπον  
βίον, "to take care of you for the rest of your life." In P  
Ryl II. 154<sup>33</sup> (A.D. 66) provision is made that in the event

PART III.

of divorce taking place between two contracting parties,  
Sisois (the father-in-law) is to receive "the remainder"—  
τὸ ἐπιλοιπον—of the dowry, after the claims of the bride-  
groom have been met. The *recto* of the papyrus letter P  
Tebt I. 58<sup>36</sup> (B.C. 111) ends τὰπλοιπα ὁπείσω "the Greek  
equivalent of our 'P.T.O.' " (Edd.).

## ἐπίλυσις.

For the metaphorical sense which this word has in 2 Pet  
1<sup>20</sup> see Vett. Val. p. 221<sup>8</sup> τὰς δὲ αἰτίας ἢ τὰς λοιπὰς ἐπι-  
λύσεις μὴ ἐπιγνώ, p. 330<sup>10</sup> οὐ μὴν κατὰ τὴν δόκησιν τινῶν  
ἀμφιβόλους ἐπιλύσεις καὶ γραφὰς ἀναριθμούς περιττῶν  
συντάξεων. In the papyri the word is used for the "dis-  
charge" of an account, etc., as in P Eleph 27<sup>23</sup> (B.C. 223-2)  
ἐπειδὴ . . . τετάγμεθα τὸ ἀργύριον καὶ τοὺς τόκους ἐπὶ τὴν  
βασιλικὴν τράπεζαν, καλῶς ποιήσεις δοῦς ἡμῖν τὴν ἐπίλυσιν,  
P Grenf II. 26<sup>27</sup> (B.C. 103), *ib.* 30<sup>31</sup> (B.C. 102), etc.: see  
further *s.v.* ἐπιλύω.

## ἐπιλύω.

Like ἐπίλυσις, the verb is used in monetary transactions,  
e.g. P Grenf I. 26<sup>2</sup> (B.C. 113) ἐπελύσα[το] Ψενοῦπις Ὀννώ-  
φριος δάνειον πυροῦ ἀρ ὕς, a usage hitherto unknown: see  
further *Philologus N.F.* xvii. pp. 564 f., 577. For the  
metaphorical meaning as in the NT, cf. Vett. Val. p. 173<sup>6</sup>  
τὸ τῆς ἀληθείας μέρος ὡς ὑπὸ οὐδενὸς ἀνδρὸς ἐπιλελυμένον  
αὐτὸς ἐφώτισα, p. 259<sup>4</sup> προεῖπον γὰρ ἐν τοῖς ἔμπροσθεν,  
ὅτι ἂ μὲν ἐκ τῶν παλαιῶν σκοτεινῶς συντεταγμένα  
ἐπελυσάμην.

## ἐπιμαρτυρέω.

For this verb = "bear witness to," which is found in the  
NT only in 1 Pet 5<sup>12</sup>, cf. P Leid W<sup>xiv.1</sup> (ii/iii A.D.) ἐπι-  
μαρτυροῦντος μηδενὸς κακοποιοῦ Κρόνου. The stronger  
form ἐπιμαρτύρομαι (cf. 1 Macc 2<sup>66</sup>) occurs e.g. in P Petr II.  
17 (3)<sup>11</sup> οὐδ' ἐπεμαρτύρατό με Ἀ., "neither did A. appeal  
to me," P Grenf I. 38<sup>15</sup> (ii/i B.C.) περὶ ὧν (particulars of  
an assault) τοὺς παρόντας ἐπεμαρτυράμην, "I called those  
present to witness."

## ἐπιμέλεια.

P Hib I. 41<sup>20</sup> (c. B.C. 261) ἐπιμέλειαν δὲ ποιήσαι, "be  
careful," BGU IV. 1106<sup>28</sup> (B.C. 13) ποιεῖσθαι . . . [τοῦ]  
παιδίου προσήκουσαν ἐπιμέλειαν, of a nurse, P Amh II. 64<sup>12</sup>  
(A.D. 107) ἀθέτους . . . κ[αὶ] μὴ ἀναλογούντας τὴν ἐ[π]ι-  
μέλειαν, "inefficient and incapable of doing their duties"  
(Edd.), P Oxy I. 58<sup>22</sup> (A.D. 288) αἱ ταμιακαὶ οὐσαὶ τῆς  
προσηκούσης ἐπιμελείας τεύξονται, "the estates of the  
treasury will receive proper attention" (Edd.). Note also the  
common usage in such an address as P Oxy II. 281<sup>2</sup>  
(A.D. 20-50) Ἡρακλείδην ἱερεῖ καὶ ἀρχιδικαστῇ καὶ πρὸς  
τῇ ἐπιμέλειᾳ τῶν χρηματιστῶν, "to H., priest, chief justice,  
superintendent of the chrematistae." In the Christian letter,  
P Oxy XII. 1493<sup>10</sup> (iii/iv A.D.) we have—τούτου οὖν τὴν  
ἐπιμέλειαν ποιήσω ὡς ἰδίου υἱοῦ, "I shall take care of him  
as if he were my own son" (Edd.). On the "excellent Greek  
phrase" ἐπιμελείας τυχεῖν, "to receive attention" (RV  
mg. in Ac 27<sup>3</sup>) cf. the citations from Wetstein in *Field Notes*,  
p. 143, and see further Hobart pp. 29, 269 f. where it is  
shown that both the noun and the corresponding verb are



common in medical language for the "care" bestowed upon the sick, a meaning which may underlie its usage here. In the inscr. the phrase τὴν ἐπιμελείαν ποιησαμένων is very common with reference to the persons charged with putting up the inscr.: see Rouffiac *Recherches*, p. 56.

Ἐπιμελητής is the regular term for a "curator" or "supervisor." Thus we hear of ἐπιμελεῖται ἀνώνης, ἀχυροῦ, βαλανείου, γυμνασίου, ἱεροῦ, etc.: for citations see Hohlwein *L'Égypte Romaine*, p. 232 ff.

### ἐπιμελέομαι, ἐπιμέλομαι.

For the constr. with the gen., as in Lk 10<sup>34f</sup>, 1 Tim 3<sup>5</sup>, cf. P Petr II. 11 (1)<sup>8</sup> (iii/B.C.) (= *Selections*, p. 8) ἐπιμέλου δὲ καὶ σαυτοῦ, "take care also of yourself," P Lond 42<sup>22</sup> (B.C. 168) (= I. p. 31, *Selections*, p. 11) χαριεὶ δὲ καὶ τοῦ σώματος ἐπιμελόμενος, ἢ ὑγιαίνης, BGU IV. 1078<sup>11</sup> (A.D. 39) τὰ δ' ἄλλα ἐπιμελῶ (= εἰσθε ἀτῶν (= ὑμῶν αὐτῶν), P Oxy VIII. 1154<sup>4</sup> (late i/A.D.) ἐπιμελοῦ σεαυτῆς ἵνα μοι ὑγιαίνης, "take care of yourself so that I may have you well" (Ed.). The verb is construed with the dat. in P Tebt I. 58<sup>62</sup> (B.C. 111) ἐπιμέμου (I. ἐπιμελου) τοῖς ἐν οἴκῳ, P Oxy IV. 744<sup>6</sup> (B.C. 1) (= *Selections*, p. 32) παρακαλῶ σε ἐπιμελήθῃ (I. —ήθητι) τῷ παιδίῳ. From the inscr. we may cite Cagnat IV. 684<sup>14</sup> (A.D. 88–9) ἐπιμελησαμένον Ἡρακλείτου with reference to the undertaking to set up a χαριστήριον, and *ib.* 685<sup>18</sup> ἐπιμεληθέντος in the same sense.

### ἐπιμελῶς.

P Fay 121<sup>7</sup> (c. A.D. 100) ζυγόδεσμον καινὸν στερεόν, δ καὶ ἀλείψεις ἐπιμελῶς, "a new strong yoke-band, which you will carefully grease" (Edd.). P Oxy XII. 1581<sup>14</sup> (ii/A.D.) διὰ π[αν]τὸς ἔχε τ[ὸ]ν Σαραπίωνα ἐπ[ι]μ[ε]λῶς. PSI IV. 405<sup>20</sup> (iii/B.C.) ἐπιμελέστερον σύνταξον Θεοπόμποι διδόναι ταῦτα τῷ νιῷ μου. P Hamb I. 35<sup>12</sup> (c. A.D. 160) ἵνα καὶ ἡ εἰσπραξις ἐπιμελέστερον γίν[η]ται. For the adj., which does not occur in the NT, see P Oxy XII. 1412<sup>11</sup> (c. A.D. 284) εἰς ἐπιμελὴ τόπον, "at a suitable place."

### ἐπιμένω.

For ἐ. "remain" in a place, as in Ac 10<sup>48</sup>, 1 Cor 16<sup>7f</sup>, cf. P Lond 897<sup>12</sup> (A.D. 84) (= III. p. 207) κέκρικα γὰρ νῆ τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν, P Fay 296 (A.D. 113) πρὸς τὸ δύνασθαι με ἐπιμένειν ἐν τῇ ἰδίᾳ διευθύνων τὰ δημόσια. The construction with the dative is found in P Ryl II. 153<sup>3</sup> (A.D. 138–61) τῷ αὐτῷ ἀπελευθέ[ρῳ] . . . ἐπιμ[ε]νοντι ὡς προγγράπται τῇ πατρίδι μου: cf. *ib.* 239<sup>9</sup> (mid. iii/A.D.) ἐπίμινον τοῖς ἐκεῖ, "stay on for the men there," PSI III. 158<sup>28</sup> (iii/A.D. ?) a planetary configuration makes men ἐπιψόγους μὴ ἐπιμένοντας μὲ γυναικί (the opposite of "love one only and cleave to her."). For the tropical use, as in Rom 6<sup>4</sup>, cf. P Oxy II. 237<sup>vi</sup>, 18 (A.D. 186) ἐπιμένει τῇ αὐτῇ ἀπονοίᾳ ἐνυβρίων μοι, P Tebt II. 424<sup>4</sup> (late iii/A.D.) εἰ μὲν ἐπιμένεις σου τῇ ἀπονοίᾳ, συνχέρω σοι, "if you persist in your folly, I congratulate you" (Edd.), and with [n] 8<sup>7</sup> ἐπέμενον ἑρῳτῶντες cf. the late P Oxy I. 128<sup>7</sup> (vi/vii A.D.) ἐπιμένει γὰρ λέγων μὴ δύνασθαι ἐπὶ τοσοῦτον κοπωθῆναι, "he insists that he is unable to bear such a strain" (Edd.). See also *Menandrea* p. 3<sup>35</sup> ἐπιμένει τὸ χρέος ἀπεργαζόμενος, "he stays on to work off the debt."

### ἐπινεύω.

P Petr II. 32 (1)<sup>28</sup> κώιδια ἃ ἐπένευσεν ὁ Φίλιππος πᾶσιν ἡμῖν ἐργάζεσθαι, "hides which Philip permitted all of us to prepare," P Ryl II. 119<sup>21</sup> (A.D. 54–67) οὐκ ἐπένευσεν, "he refused," P Giss I. 41<sup>ii</sup>, 9 (Hadrian) ἐπινεύσαντος ο[ἱ]ν τῇ[ι] δεήσει μου, CP Herm I. 52<sup>i</sup>, 19 (iii/A.D.) ἐπινεύειν τῇ δεήσει τοῦ κοινοῦ ἡμῶν συνεδρίου, *Syll* 418<sup>13</sup> (A.D. 238) εὐχόμενοι ἰλωος ἐπινεύσαι ἡμῖν δεομένοις τὸν τρόπον τοῦτον. In the Christian letter P Oxy VI. 939<sup>8</sup> (iv/A.D.) (= *Selections*, p. 128) we have ταῖς εὐ[χ]αῖς ἡμῶν ἐπένευσεν, "He inclined His ear to our prayers."

### ἐπίνοια.

For this NT ἄπ. εἰρ. (Ac 8<sup>22</sup>), cf. P Oxy II. 237<sup>vii</sup>, 35 (A.D. 186) μὴ ἡκολουθηκεῖν τῇ τοῦ νόμου ἀπανθρωπία ἀλλὰ τ[ῇ] ἐπι[ν]οίᾳ τῆς παιδός, *ib.* XII. 1468<sup>5</sup> (c. A.D. 258) οὐ δικαίως ἐπινοίας, *OGIS* 580<sup>7</sup> (A.D. 367–75) ἐξ οἰκ(ε)ίων ἐπινοιών. For the corresponding verb, see P Tebt II. 382<sup>38</sup> (B.C. 30—A.D. 1) τὰλλ' ἐπινο[ε]ῖν [ὡς καθήκει, "to manage the other formalities, as is fitting" (Edd.), and from the inscr. the important *Priene* 105<sup>18</sup> (B.C. 9) (= Rouffiac *Recherches*, p. 71) εἰ μὴ παρ' ἑκ[α]σ[τ]α ἐπινοήσασιν τρόπον τινα τῆς ἀμειψέως καινόν. See also P Lond V. 1674<sup>22</sup> (c. A.D. 570) καθ' ἑκάστην (sc. ὥραν) ἐπινοοῦμενοι, "being plotted against each hour" (Ed.).

### ἐπ[ε]φορ[ε]ω.

The aspirated form, banned by WH as "Western," and explained by Thumb (*Spiritus asper*, p. 72) as due to a "contamination" of ἐφορκέω and ἐπιορκέω, is common in papyri and inscr. in the legal formula εὐορκούντι μὲν μοι εὐ εἶν, ἐπιορκούντι δὲ τὰ ἐναντία, "if my oath is kept, may it be well with me, but if false, the reverse": e.g. P Tebt I. 78<sup>17</sup> (B.C. 110–8), P Oxy II. 253<sup>23</sup> (A.D. 19), *ib.* 255<sup>24</sup> (A.D. 48), *OGIS* 229<sup>69</sup> (iii/B.C.). See also Moulton *Gr.* ii. § 40.

### ἐπιούσιος.

The papyri have as yet shed no clear light upon this difficult word (Mt 6<sup>11</sup>, Lk 11<sup>3</sup>), which was in all probability a new coinage by the author of the Greek Q to render his Aramaic original. The unlikely derivation from ἐπί and οὐσία is not supported by the papyri where οὐσία generally means "property," "estate," the abstract sense being confined to certain magical documents (see *s.v.*); and it is much more probable that ἐπιούσιος should be connected with ἡ ἐπιούσα [ἡμέρα], "the immediately following day," in accordance with the sense of ἐπιέναι "to come close after," *instare* (cf. Ac 16<sup>11</sup> and P Petr III. 56 (δ)<sup>12</sup> αὐθήμερον ἡ τῇ ἐπι[ο]ύσῃ, cited *s.v.* ζειμι). That ἡ ἐπιούσα is not always equivalent to ἡ αὐριον is clearly shown by the opening scene of Plato's *Crito* (44 A), where τῆς ἐπιούσης ἡμέρας refers to the same day as τῆμερον (43 D). The desire to emphasize immediacy made the translator dissatisfied with τὸν τῆς αὐριον or the like as a rendering of the Aramaic before him: he followed a right instinct in coining a new adjective from the common term for "the coming day." Lightfoot supports this derivation in his well-known discussion (*On a Fresh Revision*, p. 217 ff.), and it is adopted as certain by Schmiedel (Winer-Schmiedel *Gr.* i. p. 136 ff.), Deissmann

(*NTliche Studien Heinrichi dargebracht*, 1914, p. 115 ff.), and Robertson *Gr.* p. 159.

On the other hand Debrunner (*Glotta* iv. (1912) p. 249 ff.: cf. Blass-Debrunner p. 75) prefers to regard ἐπιούσιος as a substantivising of ἐπὶ τὴν οὐσαν [ἡμέραν], "for the current day," comparing ἐπιμήσιος (Polybius), "for the current month," ἐφημέριος, etc.; and in spite of the valid objection that ἡ οὐσα, unlike ἡ ἐπιούσα, has not been found with ἡμέρα understood, he has obtained the weighty support of Thumb (Brugmann-Thumb, p. 675). Moulton, from whose Grammar (II. § 120 δ) the above brief account has been epitomized, gives his vote for ἡ ἐπιούσα "as being on the whole the most probable etymology." See also Klostermann *ad Mt* 6<sup>11</sup> (in *HZNT*), and cf. *ZNTW* i. p. 250 ff., vii. p. 266 ff.

### ἐπιπίπτω.

The idea of "hostility" appears in P Petr II. 18(2b)<sup>14</sup> (B.C. 246) καὶ ἐπιπεσὼν ἔτυπεν [αὐ]τ[ὸ]ν κατὰ τοῦ τραχήλου: cf. P Flor II. 168<sup>4</sup> (iii/A.D.). In illustration of Mk 3<sup>10</sup> Field *Notes*, p. 25, aptly cites Thuc. vii. 84 ἄθροοι γὰρ ἀναγκαζόμενοι χωρεῖν ἐπέπιπτόν τε ἀλλήλοις καὶ κατεπάτουν. The subst. ἐπίπτωμα is found in PSI III. 252<sup>28</sup> (iii/A.D. ?) as a medical term; cf. Hobart, p. 44, on the use of the verb in the TR of Ac 13<sup>11</sup>.

### ἐπιπλήσσω.

This NT ἀπ. ἐρ. = "rebuke," "reprove" (1 Tim 5<sup>1</sup>), may be illustrated by BGU IV. 1138<sup>22</sup> (B.C. 19) καὶ αὐτὸ(ν) ἐπιπλήξαι καταξίως, and P Flor II. 241<sup>2</sup> (A.D. 254) . . . ἀπὶ . . . ν ἡ τοὺς σὺν αὐτῷ ἐπιπλήσσειν, where the editor translates "punish." The same strong sense appears in the use of the subst. (cf. 2 Macc 7<sup>33</sup>) in P Tebt I. 41<sup>23</sup> (c. B.C. 119) τύχηι τῆς ἀρμοζούσης ἐπιπλήξεως, "may receive suitable punishment" (Edd.), and so P Tor I. 1<sup>iii.14</sup> (B.C. 117-6). A good parallel to the NT passage is afforded by Epict. *Ench.* xxxiii. 16 with reference to approaches to indecent speech—ἀν μὲν εὐκαιρον ᾗ, καὶ ἐπιπλήξον τῷ προελθόντι, "rebuke him who makes the approach" (see Sharp *Epict.* p. 72 f.), and for the sense of *severity* in the word cf. Eustath. on Hom. *Il.* x. 500 τὸ ἐπιπλ. καὶ κόπτειν λέγεται—ἔτι δὲ καὶ μαστίξαι—ἀφ' οὗ καὶ τὸ λόγους ἐπιπλήσσειν εἴρηται (cited by Wetstein *ad* 1 Tim 5<sup>1</sup>). See also Field *Notes*, p. 209.

### ἐπιπορεύομαι.

In P Petr II. 10(1)<sup>11</sup> (c. B.C. 240) ἐ. is used of the "visit" of an administrator who makes extortionate demands on the hospitality of the natives—ἐπιπορεύεται ἡμῖν συντάσων διδόναι εἰς τὰ ξένια χήνας ἰβ, ἡμῶν οὐ δυναμένων, "comes to see us, and orders us to give him for his entertainment twelve geese, this being out of our power" (Ed.). The verb is fairly common in legal documents = "proceed against," e.g. P Tebt II. 383<sup>28</sup> (A.D. 46) καὶ μὴ ἐπιπορεύεσθαι ἐκάτερον τῷ ἐτέρῳ [ἐ]φ' ᾧ ὁ ἔτ[ερος] αὐτῶν κεκλή[ρωται] τρόπῳ μηθενί, "and neither shall proceed against the other on any account in respect of the shares which each of them has received" (Edd.): see also Modica *Introduzione*, p. 120 f. For the simple meaning "journey to" cf. P Lille I. 37<sup>8</sup> (after B.C. 241) συντετάχαμεν Μίυσει τῷ τοπ[ογρ(αμματῇ)] ἐπὶ τοῦ

τοὺς ἐπιπορεύεσθαι τοὺς τόπο[us, *Chrest.* I. 116<sup>3</sup> (ii/iii A.D.) θύε πᾶσι τοῖς θεοῖς, ἐφ' ἑκάστον ἱερὸν ἐπιπορεύου προσκυνῶν, and cf. such an expression as P Tor I. 1<sup>vii.13</sup> (B.C. 117) καὶ μὴ ἐξεῖναι ἐπὶ τὰ τῶν τετελευτηκότων ἐπιπορεύεσθαι, where it is forbidden to "approach" the affairs of the dead, with the view of administering the inheritance, until certain conditions have been fulfilled: see the editor's note p. 166. We may add Heraclitus *Fragm.* 71 ψυχῆς πείρατα οὐκ ἂν ἐξεύροιο πᾶσαν ἐπιπορεύόμενος ὁδόν' οὕτω βαθὺν λόγον ἔχει, "travelling over the whole road."

### ἐπιρίπτω.

For this verb (for form see Moulton *Gr.* ii. § 41 (δ)) "used apparently as a stronger form" of ἐπιβάλλω, see P Tebt I. 5<sup>183</sup> (B.C. 118) μηδὲ τοὺς στρα(τηγούς) . . . ἐπιρίπτειν μόσχους μηδὲ ἱερεῖα τρέφειν, "nor that the strategical force them (the inhabitants of the land) to feed calves and other animals for sacrifice" (Edd.), so 185 μηδὲ οἰνικά ἢ σιτικά γενή(ματα) ἐπιρίπτειν τιμῆς, and 249 μηδὲ . . . ἐπιρίπτειν τοῖς λινύφοις καὶ βυσσοσυργοῖς. Ἐκρίπτω occurs in P Lond 106<sup>13</sup> (iii/B.C.) (= I. p. 61) τὰ τε σκεύη μου ἐξέρριψεν εἰς τὴν ὁδόν.

### ἐπίσημος.

In P Petr III. 73<sup>9</sup> we hear of a shop—ὁ [ἐ]πίσημον Ν, "on which is the number 50" (Edd.): cf. BGU IV. 1132<sup>10</sup> (B.C. 16) γούου 5 ἐπίσημου, "a district with the number 6," and *Syll* 588<sup>3</sup> (c. B.C. 180) δακτύλιον . . . ἔχοντα ἐπίσημον Ἀπόλλωνα. The adj. is common in connexion with money, e.g. P Ryl II. 160(c)<sup>11.18</sup> (A.D. 32) ἔχο (ἡ) ἔχω τὰς τοῦ ἀργυρίου ἐπίσημου καιφαλῆον (ἡ—αἶον) νομισματὸς δραχμὰς ἑκατόν, "I have received the capital sum of 100 drachmae of coined silver" (Edd.), *ib.* 154<sup>5</sup> (A.D. 66), P Hamb I. 2<sup>14</sup> (A.D. 59) ἀργύριον ἐπίσημον δόκιμον ἀρεστὸν ἀνυπόλογον παντὸς ὑπ[ο]λόγου, P Tebt II. 392<sup>23</sup> (A.D. 134-5). For the metaphorical use, which alone is found in the NT, cf. *Michel* 544<sup>25</sup> (B.C. 114) ἐπίσημον τὴν ἑαυτοῦ [ἀρετ]ὴν κατέστησεν, BGU IV. 1086<sup>11.4</sup> (A.D. 160 or 183 or 215) ταύτης μου [τῆς ἐπιστ]ολῆς τὸ ἀντίγραφον δημοσίᾳ ἐν τε [ταῖς] μητροπόλεσι καὶ ἐν τοῖς ἐπίσημοις [τῶν] νομῶν τόποις προθεῖναι φροντίσατε, and P Ryl II. 153<sup>5</sup> (A.D. 138-61), a will in which the testator makes provision for a ceremony to be performed at his grave—ἐν ταῖς ἐπ[ισ]ήμοις τοῦ ὄρους ἡμέραις, "on the high days of the cemeteries" (Edd.); similarly the Will of Abraham, Bishop of Hermonthis, about the end of vi/A.D., P Lond 77<sup>58</sup> (= I. p. 234, *Chrest.* II. p. 372), where reference is made to τὰς τοῦ θανάτου ἐπισήμους ἡμέρας in connexion with the rites accompanying mummification and interment, see P Lips I. 30 Intr., and cf. LXX Esther 5<sup>4</sup>, 8<sup>13</sup>. In MGr ἐπίσημος = "official."

### ἐπισιτισμός.

OGIS 200<sup>15</sup> (iv/A.D.) θρέψαντες αὐτοὺς βόεσιν τε καὶ ἐπισιτισμῷ ἁνών(ης).

### ἐπισκέπτομαι

is common = "inspect," "examine," "inquire into," e.g. P Lond 887<sup>8</sup> (iii/B.C.) (= III. p. 1) καὶ ἀνακαλεσ[ά]-μενον αὐτῷ ἐπισκέψασθαι περὶ τούτων, P Hamb I. 25<sup>2</sup>



(B.C. 238) γράφ[ε]ις μοι ἐπισκεψάμενον περὶ ὧν ἐγκαλεῖ Διομέδων Κάλαι, P Petr II. 10(1)<sup>23</sup> (a complaint from the Royal Gooseherds) ἀποστέλλαι ἡμῶν τὸ ὑπόμνημα εἰς τὸ λογιστήριον ἐπισκέψασθαι, "that you should send our minute to the Treasury Office to be examined" (Ed.), and P Tebt I. 58<sup>14</sup> (B.C. 111) where a tax-farmer describes how by means of a bribe he had "obtained a view of" (ἐπισκεψάμενη) the document containing his rival's offer. For the passive see BGU I. 73<sup>15</sup> (A.D. 135) (= *Chrest.* II. p. 228) ἐπιλαβοῦσι τὸν χρ[η]ματισμ[ὸν] ἐπε[σ]κε[μ]μένον, and P Ryl II. 426 Fr. 4 (ii/iii A.D.) fragments of a report on land, where, at the end of each section, the result of the ἐπίσκεψις is noted, as <sup>9</sup> ἐπ[ε]σκέφθησαν ἀβρ[ό]χου (ἀρ.) εἴκοσι ὁ[κτώ] (cf. *Archiv* i. p. 151). The meaning "visit," as in Ac 7<sup>23</sup>, is found in P Lille I. 6<sup>5</sup> (iii/B.C.) διαβάντος μου . . . ἐπισκέψασθαι τὴν ἀδελφ[ήν]: cf. the Christian amulet P Oxy VIII. 1151<sup>28</sup> (v/A.D. ?) ἴασαι καὶ ἐπίσκεψαι καὶ τὴν δούλην σου Ἰωαννίαν. With the use of the verb in Ac 6<sup>3</sup> we may compare P Petr II. 37 2b verso<sup>4</sup> (iii/B.C.) ἐπισκεψάμενος ἐν ἀρχῇ ἃ δεῖ γενέσθαι ἔργα, P Oxy III. 533<sup>20</sup> (ii/iii A.D.) ἐπισκέψασθε ἐκ τοῦ λογιστηρίου τοῦ στρα[τη]γοῦ ἐπιστολ[ήν] τοῦ διοικητοῦ, "look out at the office of the strategus a letter of the diocetes" (Edd.). The *simplex* is found P Cairo Preis 48<sup>6</sup> (ii/A.D.) τὸ μὲν πλοῖόν σοι, ὡς ἠθέλησας, σκέψομαι, and for ἐνσκέπτομαι see P Lond 106<sup>28</sup> (iii/B.C.) (= I. p. 61). For the title ἐπισκέπτης see P Lond 1171<sup>83</sup> (B.C. 8) (= III. p. 179) τιμῆς οἴνου τοῖς ἐπισκέπτ[αι]ς (δραχμὰς) 8, P Oxy III. 589 (ii/A.D.) ἐπισκέπτη τῶν παρὰ ποταμὸν ἐδαφῶν, P Flor I. 61<sup>4</sup> (A.D. 210) ἐπισκέπτης γ[ὰρ] ἔχειροτονήθην, and the exx. in P Strass I. 78 *Introd.*, and for ἐπίσκεψις, P Par 6<sup>87</sup> (B.C. 129) τὴν προσήκουσ[αν] ἐξ ἐπισκέψεως διάληψ[ιν] ποιήσασθαι, P Oxy XII. 1446<sup>35, 32</sup> (A.D. 161–210), *al.*

## ἐπισκευάζω

is common = "repair," e.g. P Petr II. 13 (2)<sup>12</sup> (B.C. 258–3) of bridges—ἵνα ἐπισκευασθῶσι πρὸ τῆς τοῦ ὕδατος ἀφύσεως, *ib.* 20<sup>11, 7</sup> (B.C. 252) πλοῖων μὴ ἐπισκευαζομένων ὑπὸ χέρα, P Tor I. 11<sup>11</sup> (B.C. 117) ἐπισκευάσαντες τὰ καθιεργημένα μέρη, P Ryl II. 161<sup>17</sup> (A.D. 71), P Oxy IX. 1220<sup>13</sup> (iii/A.D.), *ib.* I. 53<sup>5</sup> (A.D. 316), *al.* For a fut. ἐπισκευῶ see PSI IV. 382<sup>3</sup> (B.C. 248–7) γινώσκεις ὅτι συνεπάμεθά σοι τὴν πρῶταιν ἐπισκευῶν τοῦ πλοῦ: cf. Meisterhans *Gr.* p. 180. We have no parallel for the use of the mid. in Ac 21<sup>18</sup>, where the meaning seems to be "having furnished ourselves for the journey" (see Field *Notes*, p. 135): Ramsay (*Hastings' DB* V. p. 398) prefers to think of the getting ready or saddling of horses, in view of such passages as Xen. *Hell.* v. 3. 1, etc. For the subst. ἐπισκευή = "repairs," see P Lond 1177<sup>178</sup> (A.D. 113) (= III. p. 186) τιμῆς ξύλων εἰς ἐπισκευὰς μηχ[αν]ῆς, P Oxy XII. 1450<sup>10</sup> (A.D. 249–50) τοπικῶν εἰδῶν τῆς ἐπισκευῆς, *al.*

## ἐπισκηνώω

On the force of this rare verb in 2 Cor 12<sup>9</sup> see an interesting note in *ExpT* xxii. p. 312f.

## ἐπισκιάζω

is found in the mid. in Vett. Val. p. 111<sup>1</sup> γίνονται δὲ ἑτερόχροες συγγενήματα ἔχοντες φαλακροὶ ἐπισκιαζόμενοι

ἢ ὀφθαλμοπόνοι κτλ., and for the subst. see *ib.* pp. 3<sup>9</sup>, 109<sup>80</sup>, etc. The LXX usage is discussed by Anz *Subsidia*, p. 289, and Hatch *Essays*, p. 4.

## ἐπισκοπέω.

The NT (Heb 12<sup>15</sup>) connotation of this word "exercise oversight or care" may be illustrated by its common use as an epistolary formula in the closing salutations of letters, e.g. P Revill Mel p. 295<sup>12</sup> (B.C. 131–0) (= Witkowski *Erp.* p. 96) ἐπισκοποῦ <δ[ε]> καὶ τὰς ἀδελφὰς . . . καὶ Πέλοπα κτλ., P Lips I. 104<sup>18</sup> (c. B.C. 96–5) ἐπισκοπεῖτ[α] ἡμᾶς Ἀλμέντις, Ψενοσίρις κτλ., P Oxy IV. 743<sup>43</sup> (B.C. 2) ἐπισκοποῦ(ν) τοὺς σοὺς πάντε(ς), *ib.* II. 294<sup>31</sup> (A.D. 22) ἐπισκωποῦ Δημητροῦ[ν] καὶ Δωρίωνα [τὸν πατ]έρα, P Giss I. 12<sup>7</sup> ἐπισκοποῦμαι τὴν σὴν σύνβιον καὶ τοὺς φιλοῦντάς σε πάντας. For the verb = "inspect" see P Lille I. 1 verso<sup>27</sup> (B.C. 259–8) ὕστερον δὲ ἐπισκοπούμενος τὸ περίχωμα συνέκριεν τὰ χῶματα ποῆσαι, P Tebt I. 30<sup>25</sup> (B.C. 115) ἐπισκοποῦντες διὰ τοῦ ἀπολογισμοῦ τοῦ ἐδάφους, "on examining the land-register" (Edd.). From the inscr. we may cite *Syll* 802<sup>82</sup> (iii/B.C.) ἀνάξε τὸν γυλιό[ν] κα[ὶ] ἐπισκόπει τὰ συντετριμμένα σ[κε]ύη.

## ἐπισκοπή.

A iv/A.D. Lycaonian inscr. describes a bishop as—εἰκοσι πέντε ὅλοις ἔτεσιν τὴν ἐπισκοπὴν μετὰ πολ[λ]ῆς ἐπιτεμίας διο[κ]ήσας (*ExpT* VII. vi. p. 387: *C. and B.* ii. p. 543).

The subst. ἐπισκοπέα is found in the Royal Ordinances P Tebt I. 51<sup>89</sup> (B.C. 118), where reference is made to penalties incurred for making false returns "in connexion with the government inspections"—πρὸς τὰς βα[σιλικὰς] ἐπισκοπέας.

## ἐπίσκοπος.

The use of this word as an official title in pre-Christian times has been fully illustrated by Deissmann (*BS*, p. 230 f.) from the inscr. From his exx. it is enough to recall the application of the word to communal officials in Rhodes, as *IMae* 49<sup>48 ff.</sup> (ii/B.C.) where we hear of a council of five ἐπίσκοποι, and, more significant still in view of its later usage, the mention of an ἐπίσκοπος amongst the officials of the temple of Apollo at Rhodes in *ib.* 731<sup>8</sup>. To these instances we may add P Petr III. 36(a) verso<sup>17</sup> where in a petition to the epimeletes the words occur—ἐπ[ὶ] τῶν ἀποδεδειγμένων ἐπισκόπων, "in the presence of the appointed supervisors" (Edd.), and the curious religious letter, P Par 631x. 47 ff. (B.C. 165) ἀπόκειται γὰρ παρὰ θεοῦ μῆνις τοῖς μὴ κατὰ τὸ βέλτιστον [προαι]ρουμένοις ζῆν, καὶ τῶν ἀνθρώπων . . . ἐπίσκοπόν ἐστιν τὸ δαμ[όν]ιον καὶ νέμε[σις] ἀπὸ Δι[ὸς] τοῖς ὑπερφήανοις (cf. Jas 4<sup>6</sup>, 1 Pet 5<sup>5</sup> from Prov 3<sup>24</sup>). With this last may be compared the curse against any one who injures a sepulchral monument, *Syll* 891 (ii/A.D.), which concludes with the words ἐπισκόπους δὲ ἔχοι Ἑρηνίαν, "let him have the Erinyes as his guardians," while the prayer for the man who respects it is—ἐπισκοπήη δὲ Χάρις καὶ Ὑγεία, "may Grace and Health attend him." See also Boll *Offenbarung*, p. 143 where, with reference to the "eyes" of the four living creatures, the description of heaven with its thousands of star-eyes as ἐπίσκοπος is cited from Sextus Emp. ix. 54. In P Oxy VI. 903<sup>15</sup> (iv/A.D.), an accusation



against a husband, the accused is said to have made a certain statement on oath ἐπὶ παρουσίᾳ τῶν ἐπισκόπων καὶ τῶν ἀδελφῶν, "in the presence of the bishops and of his own brothers," with which the editors compare P Lips I. 43 (iv/A.D.) where a bishop acts as judge. See also P Lond 9817 (iv/A.D.) (= III. p. 242), as restored by Wilcken *Christ.* I. p. 157, where a deacon writes "to his beloved and most reverend father"—καθὼς γέγραπται ἐν τῇ γραφῇ ὅτι Μακάριοι εἰσιν οἱ ἔχοντες σπέρμα ἐν Σιών, τὰ νῦν ἡμεῖς ἔσμεν, ὅτι ἔχομέν σε <ἐπ>σκοπον καὶ ἀγαθότατον πατέρ <α>.

For the distinctive NT use of ἐπίσκοπος it must be sufficient to refer to Hort's *Christian Ecclesia*, where it is shown that the word is descriptive of function, not of office, thus Phil 1<sup>1</sup> σὺν ἐπισκόποις καὶ διακόνις, "with them that have oversight, and them that do service [minister]" (p. 212).

### ἐπισπάω.

For this strong verb cf. P Magd 24<sup>8</sup> (B.C. 218) (as completed *Archiv* vi. p. 274) of an assault—Ψενοβάστις τῇ αὐτῇ δεξιᾷ χειρὶ ἐπισπασμένη τῆς ἀναβολῆς τοῦ ἱματίου. Cf. P Tebt I. 27<sup>4</sup> (B.C. 113) περὶ τῶν ἐπισπασθησομένων εἰς τὰς γεννῆ[α]τοφυλακίας, "concerning the persons to be made to undertake the custody of the crops" (Edd.), so 13, and *Syll* 929<sup>40</sup> (ii/B.C.) where the mid. ἐπισπασάντο = "brought in to help." In P Par 46<sup>10</sup> (B.C. 153) (= Witkowski<sup>8</sup>, p. 86) ἀλλὰ σὲ αὐτὸν μάρτυρα ἐπισπάσῃ, the verb = "to subpoena": cf. P Lond 1164 (f)<sup>8</sup> (A.D. 212) (= III. p. 161) μετὰ κυρίου οὗ ἐκοῦσα ἐπισπάσατο πρὸς μόνην ταύτην τὴν οἰκονομίαν κτλ. For the meaning "persuade" cf. *OGIS* 223<sup>18</sup> (iii/B.C.) καὶ νῦν πολὺ τι μᾶλλον ἐπισπάσμεθα, κατανοοῦντες τὸ εὐγενὲς ὅμων. The compound προσεπισπάω occurs in P Tor I. 1<sup>viii.30</sup> (B.C. 117) πολυπραγμόνως δὲ προσεπισπώμενον τὴν τῶν στρατηγῶν καθήκουσαν ἔξουσίαν, "tum totis viribus distendens auctoritatem, quae Stratego competit" (Ed.).

### ἐπισπείρω.

With the usage in Mt 13<sup>25</sup> cf. the subst. in P Tebt II. 375<sup>14</sup> (A.D. 140) εἰς σπορὰν κ[αὶ] ἐπισπορὰν, "to be sown and resown" (Edd.), and the adj. in *ib.* I. 27<sup>37</sup> (B.C. 113) τῶν χλωρῶν καὶ τ[ῶν] ἄλλων ἐπισπόρων, "the green stuffs and the other second crops" (Edd.).

### ἐπιστάμαι.

For this verb, which is common in Ac, it is sufficient to cite P Hib I. 40<sup>8</sup> (B.C. 261) ἐπίστασο μέντον (λ.-οι) ἀκριβῶς, "you must clearly understand," P Tebt II. 408<sup>8</sup> (A.D. 3) ἐπιστάμενος πῶς σε τίθεμαι κέ φιλω, "since you know how I esteem and love you" (Edd.), P Ryl II. 243<sup>6</sup> (ii/A.D.) καὶ νῦν ἐπιστάμεθα σου τὸ σπουδαῖον, P Leid W<sup>xix.9</sup> (ii/iii A.D.) ἐπικαλοῦμαι σε (α god) . . . δν οὐδεὶς ἐπίσταται, δν οἱ (θεοὶ or ἄγγελοι) προσκυνοῦσιν, P Oxy VIII. 1121<sup>21</sup> (A.D. 295) τίνοι ἐπαγόμενοι οὐκ ἐπίσταμαι, "on what inducement I cannot tell" (Ed.), and the common phrase regarding an illiterate person διὰ τὸ μὴ ἐπίστασθαι γράμματα, as in P Ryl II. 73<sup>19</sup> (B.C. 33-30): cf. P Tebt II. 291<sup>41</sup> (A.D. 162) ἀπ[ε]δίδεν δούς τοῦ ἐπίστασθαι [ἐ]ρατικά [καὶ] Αἰγύπτια γράμ[μα]τα. See also *Syll* 726<sup>64</sup> (B.C. 301-0) εἰδότες ὅτι ἐπίστανται χάριτας ἀποδιδόναι οἱ θιασῶται. The acc. of the person (as in Ac 19<sup>15</sup>), which LS (*s.v.* II. 3) describe

as rare, is used by Musonius p. 12<sup>5</sup>, where he characterizes τὴν φιλοσοφίαν as παράδειγμα . . . χρηστὸν ταῖς ἐπισταμέναις αὐτῇ: see also P Leid cited *supra*.

### ἐπίστασις.

P Amh II. 134<sup>8</sup> (early ii/A.D.) ἔρω (λ. ἐρωτῶ) οὖν σὲ πρὸς ἐπίστασιν τῶν ἄλλων ἐκδικῆσαι αὐτόν, "I ask you therefore, in order to check the other elders (?), to vindicate him" (Edd.), similarly P Oxy XII. 1465<sup>15</sup> (i/B.C.). For the meaning "attention," which some commentators find in 2 Cor 11<sup>28</sup>, we may add to the Polybian passages referred to by Grimm-Thayer, Aristes 256 ἵνα δ' ἐπίστασιν τούτων λαμβάνωμεν, θεραπεύειν δὲ τὸν θεόν, "but we must pray to God for the gift of a regard for these things" (Thackeray) But both in 2 Cor 12. and Ac 24<sup>12</sup> (cf. 2 Macc 6<sup>3</sup>) the word is best understood = "onset," or "caballing (conspiring) against" (Souter). For the obscure phrase ἐν ἐπιστάσει καὶ ἐν ἀπολογισμῷ applied to land, see P Tebt I. p. 576 ff.

### ἐπιστάτης.

in its original sense of "superintendent," "overseer," found in a number of different connexions, e.g. ἐ. εἰρήνης κώμης (P Oxy I. 64<sup>2</sup>—iii/iv A.D.), ἐ. τοῦ ἱεροῦ (P Par 26<sup>22</sup>—B.C. 163) and τῶν ἱερῶν (P Leid G<sup>4</sup>—end of ii/B.C.), ἐ. τῆς πόλεως (BGU III. 1006<sup>8</sup>—iii/B.C.), ἐ. τῶν φυλακίων (P Tebt I. 51<sup>69</sup>—B.C. 118). For further particulars regarding ἐ. τῆς κώμης, a local justice, see *Archiv* iv. p. 35 ff., and for ἐ. τοῦ ἱεροῦ Preisigke *Prinz-Joachim-Ostr* p. 60 ff., and for the word generally Preisigke *Fachwörter*, p. 89 f. The verb ἐπιστάτω is found in P Oxy XII. 1413<sup>20</sup> (A.D. 270-5). In connexion with the Lukan use of the subst. applied to Jesus instead of the Hebrew 'Ραββί in the sense of "Master," Rouffiac (*Recherches*, p. 56f.) refers to an ἐπιστάταν τῶν παιδῶν (*IG* XII. 1, 43), apparently a sort of headmaster, and τὸν ἐπιστά[την] τῶν ἐφήβων, whose duty it was τ[ῶν] ψυχ[ῶν] πρὸς ἀρετὴν καὶ πάθος ἀνθρώπινον προάγεσθαι (*Priene* 112<sup>73</sup> ff.—after B.C. 84). He adds that the vocative was often used in the Greek gymnasia when the ephebi addressed their masters. See also Dalman *Words of Jesus*, p. 336.

### ἐπιστέλλω.

For the meaning "send," "send to," cf. P Amh II. 33<sup>85</sup> (c. B.C. 157) αὐτόν τε πρὸς ἡμᾶς μετὰ φυλακῆς ἐπιστείλατε, P Oxy II. 276<sup>18</sup> (A.D. 77) παρηλθέναι πα[ρ'] αὐτῶν τὰς ἐπιστ[α]λείσας (sc. ἀρτάβας) α[ὐτ]οῖς. The general use of the verb, however, is in connexion with sending a letter or other written communication, as in P Par 61<sup>2</sup> (B.C. 156) τῆς πρὸς Δωρίωνα ἐπιστολῆς τὸ ἀντίγραφον ὑπόκειται νομίσαντες οὖν καὶ πρὸς ὑμᾶς τὰ αὐτὰ ἐπιστάλθαι, σκοπεῖτε ἵνα μηδὲν παρὰ ταῦτα γίνηται, *ib.* 63<sup>185</sup> (B.C. 164) (= P Petr III. p. 34) ἐν τοῖς περὶ τούτων [ἐ]πισταλμένοις χρηματισμοῖς, "in the communications we have sent to you dealing with these matters" (Mahaffy), P Fay 26<sup>4</sup> (A.D. 150) πρὸς [τὸ] ἐπιστάλιν ἡμεῖν ὑπὸ σοῦ ἐπιστάλμα, BGU IV. 1081<sup>5</sup> (ii/iii A.D.) εὐ ποιήσ[ει]ς ἐπιστείλας ἡμεῖν περὶ τῆς σῆς ὑγίας, P Fay 133<sup>18</sup> (a letter—iv/A.D.) μοι ἐπιστείλον, "send me word." From the usage of the word in official documents the meaning readily passed over into "instruct," "enjoin,"

as in Ac 15<sup>30</sup> (RV marg.), Heb 13<sup>23</sup>: cf. e.g. P Ryl II. 121<sup>13</sup> (ii/A.D.) ἀξιῶ [ἐ]πισταλῆ[ν]αι τοῖς τῆς [π]όλεως γραμματεῖσι [ἐ]πίτροπον αὐτῷ καταστα[θῆ]ναι, "I request that an order be sent to the 'scribes of the city for the appointment of a guardian for him'" (Edd.), P Fay 31<sup>20</sup> (c. A.D. 129) διδὸν προσαγγέλλω ὅπως ἐπισταλῇ τῷ τῷ γραφεῖον Θεαδέλφειας συνχηρημα[τίζ]ειν μοι ὡς καθήκει, "I therefore give notice, in order that instructions may be sent to the director of the record office of Theadelphia, duly to join me in the transaction of the business" (Edd.), P Strass I. 5<sup>16</sup> (a decision of the prefect—A.D. 262) ἐπισ[τ]ελῶ τῷ στρατη[γ]ῳ, P Oxy IX. 1194<sup>3</sup> (c. A.D. 265) δύναται ἐπισταλῆναι τῷ στρατηγῳ τὰ δέοντα, "the proper measures can be communicated to the strategus," and hence in BGU I. 144<sup>ii.3</sup> (iii/A.D.) ἐπεστάλ(η) ὑπὸ ἐμοῦ, virtually = "he was confirmed by me" in a certain office. See further Laqueur *Quaestiones*, p. 16 f. where it is shown that in letters written by Roman Emperors or Magistrates ἐπιστέλλω is always = "write" rather than "send," e.g. CIG III. 3835<sup>4</sup> ἐπέστελα αὐτῷ δηλῶν τὸ πρᾶγμα ὄλον. ἐπέστελα δὲ Ἐσπέρῳ τῷ ἐπιτρόπῳ, and cf. P Hamb I. p. 77 for the ending of ἐπιστάματα, official acts or decisions in letter form, with ἐπιστέλλω, or ἐπέστελα, or ἐπιστέλλεται σοι. With this the NT usage cited *supra* corresponds: cf. also Ac 21<sup>25</sup> N.

## ἐπιστήμων.

For this adj. (Jas 3<sup>13</sup>, cf. Deut 1<sup>18</sup>, 4<sup>6</sup>), which carries with it a certain idea of "expert" knowledge, see P Oxy XII. 1469<sup>12</sup> (A.D. 298) αἰετὶ γὰρ ὁ δημόσιος γ[εω]μέτρης ἐπιστήμων ὢν τῶν τόπων αὐτῶν κτλ., and cf. the use of the subst. in P Fay 106<sup>22</sup> (c. A.D. 140) οἱ τὴν ἱατρικὴν ἐπιστήμην μεταχειριζόμενοι, "those practising the profession of physician," P Oxy VI. 896<sup>4</sup> (A.D. 316) ζωγράφου τὴν ἐπιστήμην, "a painter by profession." In Vett. Val. p. 211<sup>18</sup> τὸ γὰρ θεῖον βουληθὲν προγινώσκειν ἀνθρώπους τὰ μέλλοντα εἰς φῶς προήγαγε τὴν ἐπιστήμην, δι' ἧς τὸ καθ' αὐτὸν ἕκαστος προγινώσκων εὐθυμότερος μὲν πρὸς τὸ ἀγαθόν, the editor defines ἐπιστήμη as "*mathesis*." The noun survives in MGr = "knowledge," "science."

## ἐπιστολή.

Preisigke in his *Fachwörter*, p. 90, has classified various more or less technical usages of this common word. Thus in P Amh II. 64<sup>10</sup> (A.D. 107) the copy of an official letter addressed to the strategus with reference to the public baths of Hermopolis is headed—ἀντίγραφον ἐπιστολῆς, and in P Hamb I. 18<sup>ii.6</sup> (A.D. 222) a συνκολ(ήσιμον) is mentioned αὐθ(εντικῶν) ἐπιστολ(ῶν) καὶ βιβλ(ιδίων) ὑποκεκολ(ημένων). In BGU IV. 1046<sup>ii.5</sup> (not before A.D. 166) (= *Chrest.* I. p. 375) we learn that the persons selected for certain public duties were appointed by the epistrategus—δι' ἐπιστολ(ῆς) κομισθ(είσης) καὶ προγρα(φείσης) ("openly placarded up"); while in *Chrest.* I. 26<sup>16</sup> (A.D. 135) a petition, instead of being lodged in the usual way as a ὑπόμνημα, takes the form of an ἐπιστολή: see Wilcken's note *ad l.* In BGU IV. 1135<sup>7</sup> (prob. B.C. 10) κατὰ νομογραφικὴν ἐπιστολὴν, the word is = "despatch," and in the business letter P Giss I. 105<sup>10</sup> (v/A.D.) λήμψης ἐπιστολᾶς it is = "receipt." The range of the word was thus wide, and its official usage in the above-noted instances may serve as a needed corrective to the over-emphasis which Deissmann (*BS*, p. 3 ff., *LAE*,

p. 217 ff.) is inclined to lay upon the "popular" character of the Pauline ἐπιστολαί: see Milligan *Documents*, p. 94 f.

We may further cite BGU III. 827<sup>20</sup> (undated) Ἰδοὺ δ[ὲ] τρίτην ἐπιστολὴν σοι γράφω, which recalls 2 Pet 3<sup>1</sup> with an opening like 2 Cor 12<sup>14</sup>, and P Oxy XII. 1409<sup>2</sup> (A.D. 278) τῆς γραφείσης ἐπιστολῆς εἰς κοινὸν ἡμῖν στρατη[γ]οῖς καὶ δεκάπρωτοις, with reference to a "circular letter" addressed to the strategus and δεκάπρωτοι of the Heptanomia and Arsinoite nome by the diocetes. For the diminutive it is enough to refer to the soldier's letter to his mother, *ib.* 1481<sup>3</sup> (early ii/A.D.), in which he explains the reason why he has been so long in sending her an ἐπιστόλιον—διότι ἐν παρεμβολῇ ἡμι καὶ οὐ δι' ἀσθένει[αν], ὥστε μὴ λοιπὸν, "that I am in camp, and not that I am ill; so do not grieve about me" (Edd.), and P Par 45<sup>4</sup> (B.C. 153) ἀπόντος μου πεφρόντικα ὑπὲρ σου χρήσιμα τῶν σῶν πραγμάτων ἃ σοι δεδύνημαι διασαφῆσαι διὰ τοῦ ἐπιστολίου, cf. 2 Cor 10<sup>11</sup>.

## ἐπιστομίζω.

To the exx. of this rare verb (Tit 1<sup>11</sup>), we may add Philostr. *Opera* ii. p. 122<sup>8</sup> (ed. Kayser) ἐπεστομίζεν αὐτόν, and *ib.* p. 370<sup>24</sup>. Cf. also the use of ἐνστομίζω in the magical papyrus P Par 574<sup>2174</sup>.

## ἐπιστρέφω

is used literally = "turn" or "turn back" in P Tebt I. 138 (late ii/B.C.) ἐπιστρέψας καὶ σπασάμενος ταύτην (sc. τὴν μάχαιραν). The word has a certain ethical significance in P Oxy III. 486<sup>30</sup> (A.D. 131) τ[οῦ] Σ[α]ραπίωνος μὴ ἐπιστραφέντος ὥστε κ[ατα]πλεῦσαι, "but S. has paid no attention to the instruction to sail down" (Edd.), BGU I. 367 (ii/A.D.) οἱ ἀδελφοὶ Ἀ. καὶ Ὡ. ὀφείλοντές μοι κατ' οὐδὲν ἐπιστρέφονται ἀποδῶναι μοι, "the brothers H. and H., although they owe me (money), do not show the smallest inclination to repay me," P Fay 128<sup>3</sup> (iii/A.D.) οὐκ ἐπέστρεπται ὁ Ποντικός λαβεῖν τὴν οἰκίαν παρ' ἡμῶν, "Ponticus has not shown any inclination to take the house from us" (Edd.). On the misleading translation of the verb by "am converted" in the AV see *Field Notes*, p. 8 f., and especially p. 246 ff. The absolute use of the verb in certain portions of the LXX is discussed in Thackeray *Gr.* i. p. 53: see also Anz *Subsidia*, p. 289 f. For the moral sense of "conversion," as in Ac 3<sup>19</sup>, Sharp (*Epict.* p. 73) cites Epict. ii. 20, 22 ἵν' οἱ πολῖται ἡμῶν ἐπιστραφέντες τιμῶσι τὸ θεῖον.

## ἐπιστροφή

occurs = "attention," "regard" in a prisoner's petition P Petr II. 19 (2)<sup>3</sup> (iii/B.C.) καλῶς οὖμ ποιήσεις ἐπι[σ]τροφὴν [μου] ποιησάμενος, ἐρρεῖμαι γὰρ κακῶς διακείμενος ἀπ' ἐκείνου: cf. PSI IV. 380<sup>8</sup> (B.C. 249–8), and *Michel* 543<sup>3</sup> (c. B.C. 200) ὁ δῆμος ἐπι[σ]τροφῆς ἀξίαν πρόσευξεν . . . ποιούμενος. In *Chrest.* I. 176<sup>12</sup> (probably time of Nero) the lessee of an olive-yard complains of certain outlays that he had been obliged to make—μηδεμίαν μου ἐπιστρ[ο]φήν ποιησαμένων αὐτῶν (sc. τῶν προεστώτων): cf. *Syll* 790<sup>76</sup> (i/B.C.) ὑπολαμβάνομεν δὲ ἀναγκα[ί]ον εἶναι καὶ συμφέρον γενέσθαι τινα περὶ τούτων ἐπιστροφὴν with reference to the renewal of trees that had been destroyed. On the deepened meaning which this and similar words assumed in the language of Christianity, see Milligan *Documents*, p. 58 f., and cf. Hobart, p. 172 f.



ἐπισυνάγω.

For this verb cf. *OGIS* 90<sup>33</sup> (Rosetta stone—B.C. 196) ὡς ἂν ἐκ πολλοῦ χ(ρ)όνου συνεστηκυίας τῆς ἀλλοτριότητος τοῖς ἐπισυναχθεῖσιν εἰς αὐτήν (sc. Δύκων πόλιν) ἀσεβέσιν, *Syll* 318<sup>33</sup> (B.C. 118) ἐπισυναχθέντων τῶν Γαλατῶν ἱππέων ἐπὶ πλειόνων. It is used of “accumulated” interest in P Grenf II. 72<sup>8</sup> (A.D. 290–304) with reference to a loan of 2 talents—ἄπερ σοι ἀποδώσω σὺν τοῖς ἐπισυναχθεῖσι τόκοις ἄχρι ἀποδόσεως, and so P Flor I. 46<sup>14</sup> (iii/A.D. *ad init.*). See also Milligan *Thess.* p. 96.

ἐπισυναγωγῇ,

which in Bibl. Greek is confined to 2 Macc 27, 2 Thess 2<sup>1</sup>, Heb 10<sup>26</sup>, has been pronounced by Cremer “unknown in profane Greek,” but Deissmann (*LAE*, p. 101 ff.) cites it from an inscr. from the island of Syme not later than B.C. 100, *IG* XII. 3 Suppl. No. 1270<sup>11</sup> τὰς δὲ ἐπισυναγωγὰς τοῦ διαφόρου γινόμενας πολυχρόνου, “the collection, however, of the sum (to defray expenses) taking a long time.”

ἐπισυντρέχω.

We have no citation for this NT ἄρ. εἰρ. (Mk 9<sup>35</sup>), but ἐπιτρέχω is used in the curious title of a minor village official in P Fay 107<sup>7</sup> (A.D. 133) ὦν χάριν ἀξιῶ συντάξει τῷ τῆς κώμης ἐπιτρέχοντι ποιήσασθαι τὴν καθήκουσαν ἀναζήτησιν, “wherefore I entreat you to give instructions to the village inspector to hold the due enquiry” (Edd.): cf. *ib.* 23<sup>2</sup> (ii/A.D.) Σαραπῶν . . . δοθεὶς εἰς ἐπιδρομ(ήν) τῆς μητροπ(όλεως) and see Jouguet *La Vie Municipale*, p. 267.

ἐπισύστασις.

This word which is found in the LXX (Numb 16<sup>40</sup>, 26<sup>9</sup>, and 1 Esdr 5<sup>73</sup> A) and in the received text of Ac 24<sup>12</sup>, 2 Cor 11<sup>28</sup>, may be illustrated from *Syll* 325<sup>27</sup> (i/B.C.) διὰ τὰς τῶν κρατούντων τῆς χώρας βαρβάρων ἐπισυνστάσεις, where the thought of “hostile” combination is prominent: see further Field *Notes*, p. 185 f. On the other hand the verb is sometimes used practically = “appoint,” as when certain πρεσβύτεροι of the village of Karanis grant one of their number a certificate stating that they had appointed him their deputy in the collection of the beer-tax—P Lond 255<sup>10</sup> (A.D. 136) (= II. p. 117) ἐπισυνεστάκαμέν σοι ἀνθ' ὑμῶν (i. ἡμῶν) πρακτορεύιν (i. —ειν) κ(αὶ) χιρῖζιν (i. χειρῖζειν) τὴν δὲ ζυτηράν κτλ.: cf. *ib.* 306<sup>8</sup> (A.D. 145) (= II. p. 118) τὸν [ὁ]μολογούντα συνεστακέναι τὸν Σα[το]ρνῖλον πρακτορεύοντα.

ἐπισφαλής.

This adj., which is peculiar to Lk in the NT (Ac 27<sup>9</sup>: cf. Hobart, p. 201) appears *ter* in *Menandrea*, e.g. p. 14<sup>126</sup> δυν' ἐπισφαλῆ φύσει | τὸν βίον ἀπάντων τῇ προνοίᾳ δεῖ, πάτερ, τρεῖν.

For the adv., as in Sap 4<sup>4</sup>, cf. P Oxy I. 76<sup>20</sup> (A.D. 179) νοσήσας ἐπισφαλῶς ἔχει, “has fallen ill and is in a precarious condition” (Edd.).

ἐπισχύω.

An interesting parallel to Lk 23<sup>5</sup> is afforded by Vett. Val. p. 48<sup>6</sup> τῶν δὲ τοιούτων καὶ ὁ λόγος ἐπισχύσει πρὸς συμβουλίας ἢ διδασχῇ. For the compound συνεπισχύω see BGU IV. 1189<sup>14</sup> (B.C. 1) ἀξιῶ ἐὰν φαίνηται ἐπιτάξει τῷ α(ὐτῷ) τοπάρχῃ συνεπισχύειν μοι κτλ.

ἐπισωρεύω.

Vett. Val. p. 332<sup>24</sup> ἐκ τούτων γὰρ συνωρᾶται καὶ εὐκατάληπτα γίνεται τὰ πολλῶ χρόνῳ <καλ> καμᾶτῳ ἐπισωρεύοντα τοῖς ἀνθρώποις τὴν παρὰ τούτων ἐνέργειαν: cf. p. 344<sup>13</sup>. Epict. i. 10. 5 λοιπὸν ἐν ἐξ ἐνὸς ἐπισεσώρευκεν, “has gone on adding to his heap ever since” (Matheson).

ἐπιταγή.

The ordinary meaning appears in a fragmentary letter P Flor II. 119<sup>6</sup> (A.D. 254) ὅπως . . . ἐπιταγὴν λάβωσιν, with reference to an “order” or “instruction” given to certain fishermen. The use of the word in Paul to denote a *divine* command (Rom 16<sup>26</sup>, 1 Tim 1<sup>1</sup>, Tit 1<sup>3</sup>) is in accord with its technical use in dedicatory inscriptions. Thus in *Syll* 786<sup>4</sup> Isias dedicates an altar to the Mother of the gods κατ' ἐπιταγὴν, “by command” of Cybele herself conveyed in dream or oracle, as Dittenberger remarks. He compares other formulae like κατὰ μαντεῖαν, κατ' ὄναρ, καθ' ὄραμα. See also *Syll* 805<sup>3</sup> (Rom.), *IG* XII. 1, 785. It is at least possible that this connotation may be present in 1 Cor 7<sup>6</sup>, 2 Cor 8<sup>2</sup>. Add the Phrygian inscr. Ἀγαθῇ τύχῃ Σόλων ἱερὸς κατὰ ἐπιταγὴν Δ[ι] Δίῳ εὐχὴν καὶ ἑαυτῷ ζῶν, which Sir William Ramsay (*Stud. in the East. Rom. Prov.* p. 275) cites in illustration of the old Phrygian custom of consecrating any sacred place by a grave. “Here Solon, in service at an Anatolian hieron, was ordered by the god to fulfil a vow, and in the same act of dedication he made the grave for himself.” Cf. also the stele inscr. in *JHS* xxvi. (1906), p. 28 Οὐάρι(ο)ς . . . Πωλλῶν κατ' ἐπιταγὴν τοῦ θεοῦ ἀνέθηκα εἰκετεύων.

For ἐπίταγμα, see P Oxy XII. 1469<sup>3</sup> (A.D. 298) ἐν τοῖς[ς] καθ' ἡμᾶς ἐπιτάγμασιν, “in commands concerning us.” According to the editor's note ἐπίταγμα is used in P Grenf I. 18<sup>9</sup> (B.C. 132) τοῦ ἐπιτάγματος ἱππάρχου of a “reserve” of cavalry, but see *contra* Schubart in *Archiv* ii. p. 149.

ἐπιτάσσω.

P Eleph 13<sup>4</sup> (B.C. 223) ὁ δὲ ἐπήνει μόνον, ἐπέταξεν δ' οὐθέν, P Tebt I. 59<sup>9</sup> (B.C. 99) ἐπιτάσσουντές μοι προθυμότερον διὰ τὸ ἄνωθεν φοβεῖσθαι καὶ σέβασθαι τὸ ἱερόν, P Oxy II. 294<sup>21</sup> (A.D. 22) (= *Selections*, p. 35) ὡς ἐπέταξεν ὁ ἡγεμῶν, *ib.* 275<sup>11</sup> (A.D. 66) (= *Selections*, p. 55) ποιο[ῦ]ντα πάντα τὰ ἐπιτασσόμενα αὐτῷ—of an apprentice, *ib.* XII. 1480<sup>6</sup> (A.D. 32) οὐκ ἡμέλησα περὶ οὐ μοι ἐπιτέταχας, “I did not neglect your instructions” (Edd.).

ἐπιτελέω.

For this verb in connexion with the performance of religious duties cf. P Leid G<sup>21</sup> (B.C. 181–145) ἔ[να] τυχὼν τῆς παρ' ὑμῶν φιλ[αν]θρ[ω]πίας, [ἐ]πιτελέω τὰς τῶν θεῶν λε[ι]τουργίας, P Tebt I. 6<sup>48</sup> (B.C. 140–39) ἐπιτ[ε]λεῖν τὰ νομιζόμενα τοῖς θεοῖς ὑπὲρ ἡμῶν καὶ τῶν τέ[κ]νων, *ib.* II. 294<sup>11</sup> (A.D. 146) τὰ τῇ προφητείᾳ προ[σ]ήκοντα ἐ[πι]τ[ε]λ[ε]ῖν, *ib.* 292<sup>21</sup> (A.D. 189 90) τὰς ἐπιβαλλο[ύ]σας ἱερουργίας ἐπιτελεῖν, and from the inscr. *Priene* 108<sup>27</sup> (after B.C. 129) τὰς τε θυσίας ἐπέτελεσεν, *al.* (cf. Rouffiac *Recherches*, p. 66). The word is very common = “accomplish,” “complete,” any work or duty. Thus P Tor I. 1<sup>viii.16</sup> (B.C. 117) μηδὲ τὴν αὐτὴν ἐργασίαν ἐπιτελεῖν, P Par 63<sup>16</sup> (B.C. 164) (= P Petr III. p. 18) ἕκαστα δ' ἐπιτελεσθῆι κατὰ τὸν ὑποδειγμένον ἐν τῷ πεμφθέντι σοι παρ' ἡμῶν ὑπομνήματι



τρόπον, "that everything be performed in the manner laid down in the minute sent to you by us" (Mahaffy), *ib.* 26<sup>28</sup> (B.C. 163-2) ἡμῖν μὲν ὑπέσχετο τὸ προκείμενον ἐπιτελέσειν (for form see Mayser *Gr.* p. 357), "promised us that he would perform what he had been directed to do." So in connexion with building P Grenf I. 21<sup>17</sup> (B.C. 126) ἕως ἂν ἐπιτελέσωι—of a dove-cote, P Ryl II. 161<sup>16</sup> (A.D. 71) ἀν[ο]ικοδομοῦντος καὶ ἐπιτελοῦντος [καὶ ἐπισκ]ευάζοντος—of a priest's chamber, or with agricultural operations *ib.* 166<sup>20</sup> (A.D. 26) τὰ δὲ γεωργ[ικὰ] ἔργα πάντα ἄ[ξ]ω καὶ ἐπιτελέσω καθ' ἑ[σ]ος, PSI I. 57<sup>23</sup> (A.D. 52) προήγμ[ε]θα ἐγβήναι τῆς τοῦ κλή(ρου) γεωργ(ίας) τὸ καθήκον ἐπιτελέσας, and with the execution of a deed in P Oxy III. 483<sup>34</sup> (A.D. 108) διὸ ἐπιτελεῖτε ὡς καθήκει. In BGU IV. 1062<sup>19</sup> (A.D. 236-7) the verb is used of a payment—πάντα ἐπιτελέσαι ὅσα τῇ αὐτῇ ὥνῃ ἀνέκει, and in P Giss I. 39<sup>11</sup> (B.C. 204-181) δ γέγ[ρα]φά σοι διὰ τῆς συγγραφῆς, ὥστε ἐμὲ ἐπιτελέσαι, ἐγὼ ἐπ[ι]τελέσω ἀνευ λόγου παντὸς ὅτ' ἵν' οὖσιν τοῦ πρὸς σε, the editor notes that ὥστε ἐμὲ ἐπιτελέσαι is dependent on the foregoing δ γέγ[ρα]φά σοι. For a weakened sense corresponding to our "do," cf. P Oxy VIII. 1118<sup>10</sup> (i/ii A.D.) ἐξαλλοτριώσονται καὶ ἐπιτελέσονται δ ἐὰν αἰράμαι, "alienate it (mortgaged property) and do with it whatever I choose" (Ed.), P Ryl II. 105<sup>27</sup> (A.D. 136) ἐπιτέλ(εσον) ὡς καθ(ήκει) "do what is proper" (Edd.). For the adj. see *Michel* 1001<sup>18</sup> (C. B.C. 200) ἐντεταλμένου ἐπιτελεῖ με ποιῆσαι τὰν τοῦ πατρὸς αὐτοῦ Φοίνικος ἐντολάν. In the same inscr. the daughter's name is seen to be Ἐπιτέλεια.

## ἐπιτήδεις.

For τὰ ἐπιτήδεια, "the necessities of life," as in Jas 2<sup>16</sup>, cf. P Hib I. 110<sup>10</sup> (c. B.C. 270) where payments are made εἰς τὰ ἐπιτήδ[ε]ια, and P Lond 1159<sup>3</sup> (A.D. 145-7) (= III. p. 112) ἐπὶ παροχῆς τῶν ἐτοιμαζομένων ἐπιτηδείων with reference to furnishing provisions and other supplies in view of an impending official visit. See also P Ryl II. 238<sup>6</sup> (A.D. 262) παροσχέιν τὰ ἐπιτήδεια πάντα, "to provide all that is necessary" for certain huntsmen, P Giss I. 85<sup>13</sup> τὰ ἐπιτήδεια τῇ σχολῇς (i. σχολῇ), and for the superlative P Oxy III. 472<sup>8</sup> (c. A.D. 130) ὁ υἱὸς ἐπιτηδείωτος. P Strass I. 32<sup>13</sup> (A.D. 261) ζυγὸν δὲ ἐνάγων παρά σοι τὸν ἐπιτηδείωτερον αὐτῷ παρὰ σchas shows the comparative where the context demands a superlative: see *Proleg.* p. 78. In P Fay 22<sup>24</sup> (i/A.D.) a husband undertakes to provide for his divorced wife τὰ ἐπιτήδεια, in a manner befitting her rank. The adj. is common along with εὐπορος, e.g. BGU I. 235<sup>12</sup> (ii/A.D. ?) εὐπόρους καὶ ἐπιδηδίο[υς] (i. ἐπιτηδέους) γνώμη καὶ κινδύ[ω]ν (i. —ύνω), P Oxy IX. 1187<sup>11</sup> (A.D. 254) δ[ύ]να εὐπορον καὶ ἐπιτήδειον, "being a person of means and suited for the post" (Ed.), of a phylarch. For the meaning "convenient" cf. P Hib I. 83<sup>10</sup> (c. B.C. 258-7) οὐ γὰρ ἐπιτηδείους (i. —όν?) ἐστίν, P Tebt II. 409<sup>11</sup> (A.D. 5) εἰδὼς ὅτι ἐπιτ[η]δίο[υ]ν [σο]ι. The adv. may be illustrated by P Oxy VI. 938<sup>8</sup> (iii/iv A.D.) ἡπείχθη καὶ νῦν σοι γράψαι ὅπως αὐτῆς ὥρας γομωσασθῆναι (i. γομωθῆναι) ἐπιτηδείως τὰς σαργάνας ποιήσας ἀποστείλῃς, "I hasten to write to you now once more and beg you instantly to get the baskets properly laden and send them off" (Edd.), and the subst. ἐπιτήδευμα (common in the LXX) by Vett. Val. p. 73<sup>20</sup> τοὺς δὲ ἐκ τῶν ἐπιτηδευμάτων καρποὺς οὐ λαμβάνουσι.

## ἐπιτίθημι

is construed with the acc. and dat., as in Ac 28<sup>19</sup>, in BGU IV. 1208<sup>14</sup> (B.C. 27) δ ἐπιτέθ[ε]ισα[ι] τοῖς παρ' αὐτοῦ [πιττάκ]ιον, *ib.* 1139<sup>7</sup> (B.C. 5) Πάρθος . . . αὐτῇ ἐπέθηκεν ἱμάμα (cf. Mk 3<sup>16</sup> ff.), P Ryl II. 81<sup>9</sup> (c. A.D. 104) τὴν γὰρ δλου τοῦ πράγματος ἐξουσίαν τοῖς κατασ[π]ορεύσει ἐπέθεμην, "for I gave the inspectors of sowing the conduct of the whole matter" (Edd.), and with the acc. alone in *ib.* 121<sup>10</sup> (ii/A.D.) τ[ῶ]ν σφραγίδας ἃς ἐπέθηκε[ι], "the seals which he affixed" (Edd.). In BGU IV. 1019<sup>7</sup> (mid. ii/A.D.) we have δς ἔδωκεν τὸν στρατηγὸν τοῦ νομοῦ εἰς τ[ὸ] πέρας ἐπιθεῖναι τ[ῇ] λογοθεσίᾳ. For the meaning "persuade," "enjoin," cf. P Oxy X. 1255<sup>6</sup> (A.D. 292) ἐπειθεμένον σου ἡμῖν, *ib.* 1265<sup>11</sup> (A.D. 336) ἐπέθετό μοι ἡ σὴ ἐμμέλ[ε]ια ἐγγράφως δηλώσαι, "your grace enjoined me to state in writing" (Edd.), and for the meaning "attack," "assault," as in Ac 18<sup>10</sup>, cf. P Tebt I. 15<sup>11</sup> (B.C. 114) καὶ τὸν τούτου υἱὸν Μάρωνα ἐπιτεθεῖσθαι τῷ Πολέμωνι, *ib.* 53<sup>10</sup> (B.C. 110) ἐπιθέμενοι ληστικῶι τρόπῳ, and so BGU IV. 1061<sup>14</sup> (B.C. 14): cf. P Flor III. 332<sup>7</sup> (ii/A.D.) ἄλλ' ἐπιζητεῖ νῦν μετὰ καὶ ἄλλων γυμναστικῶν φίλων πῶς ἐπιθήγ[η] μοι ἀπόντος σου, and see *s.v.* ἐπίθεσις. With the use of the verb = "add to" in Rev 22<sup>18</sup> as opposed to ἀφαιρέω, cf. προστίθημι in *Cagnat* IV. 1028<sup>20</sup> ἐὰν δέ τις πρὸς ταύτας τὰς συνθήκας κοινή(ι) βουλῇ(ι) προσθεῖναι ἢ ἀφελεῖν βούλ[ω]νται ὁ δῆμος καὶ ἡ βουλὴ κτλ.

## ἐπιτιμία

= "censure," "lay under a penalty," as notably in Mk (see Allen *ad* Mk 8<sup>30</sup>), may be illustrated from P Magd 24<sup>5</sup> (B.C. 218) ἀγανακτήσαντος δέ μου καὶ ἐπιτιμῶντος αὐτῇ, P Par 42<sup>7</sup> (B.C. 156) μεταπεμψάμενος οὖν αὐτὸν καὶ τὸν φυλακίτην ἐπιτίμων αὐτῷ, P Oxy X. 1295<sup>5</sup> (ii/iii A.D.) ἐὰν δὲ μέλλῃς οὕτω αὐτῷ ἐπιτιμᾶν, and *Syll* 177<sup>55</sup> (B.C. 303) δπως, ἐὰν τινες φαίνωνται μὴ τὰ βέλτιστα νομογραφούντες, ἀλλ' ἀνεπιτήδεια, αὐτοῖς ἐπιτιμῶμεν καὶ ζημιῶμεν. In PSI IV. 356<sup>7</sup> (B.C. 253-2) ἐπιτετιμῆται is used of χόρτος that has been "augmented" in price. For ἐπιτιμή = "penalty," "fine," see P Petr III. 20 *verso*<sup>ii.5</sup> (B.C. 246) τὰς ἐπιτιμὰς εἰς τὸ βασιλικ[ό]ν, and for the corresponding use of τὸ ἐπίτιμον, see P Gen I. 20<sup>15</sup> (ii/B.C.) προσαποτισάτω ἐπίτιμον παραχρήμα, P Oxy II. 275<sup>29</sup> (A.D. 66) (= *Selections*, p. 57) ἐπίτιμον δραχμὰς ἑκατόν, *ib.* X. 1282<sup>10</sup> (A.D. 83) τό τε βλάβος καὶ ἐπίτιμον, "the damages and a fine," and the large number of exx. from iii/B.C. to iv/A.D. in Berger *Strafklauseln*, p. 5. Berger (p. 14) also recalls the rare use of ἐπίτιμον = contraband goods," as P Tebt I. 39<sup>10</sup> (B.C. 114) ἐλαϊκὸν ἐπίτιμον, "contraband oil" (Edd.): cf. P Petr II. 30 (f)<sup>3</sup> ἀπέβαινε παῖς ὑπάρχειν ἐπίτιμον ἐν τῷ Μητροδώρου ἐποικίῳ (δραχμὰς) πν, where Mahaffy translates "the slave showed that there was an assessable value (?) in the dwelling of Metrodorus worth 150 drachmae."

## ἐπιτιμία.

For this NT ἄπ. εἰρ. (2 Cor 2<sup>6</sup>, cf. Wisd 3<sup>10</sup>) = "punishment," "penalty," cf. the use of ἐπίτιμιον in P Hal I. 1<sup>208</sup> (iii/B.C.) τριπλάσια τὰ ἐπιτιμία ἀποτεισάτω, ἐὰν δίκῃ νικῇ, P Oxy XII. 1468<sup>7</sup> (c. A.D. 258) τοῖς ἐκ τῶν νόμων ὠρισμένοις ἐπιτιμίοις, "the decreed penalties of the laws," and see what is said of τὸ ἐπίτιμον *s.v.* ἐπιτιμῶ *sub fin.*

The subst. in its sense of "franchise," "citizenship," occurs in a rescript of Severus, P Oxy XII. 1405<sup>10</sup> (iii/A.D.) ἡ δὲ ἐπιτεμνία σου ἐκ τούτου οὐδὲν βλαβήσεται, "your citizenship, however, will in no way be injured thereby."

## ἐπὶ τὸ αὐτό.

For this phrase, as in Ac 1<sup>15</sup>, 2<sup>1</sup>, see *s.v.* ἐπὶ.

## ἐπιτρέπω.

For the distinctive NT sense of this verb "permit," "allow," cf. P Magd 27 (B.C. 221) δέομαι οὖν σου, βασιλεῦ, . . . μὴ ἐπιτρέπῃν τῷ Πωρεὶ κωλύειν ἡμᾶς οικοδομεῖν, *ib.* 12<sup>11</sup> (B.C. 217) μὴ ἐπιτρέπῃν αὐτοῖς ἐγβαλεῖν με ἐκ τῶν κλήρων, BGU II. 451<sup>10</sup> (i/ii A.D.) θεῶν ἐπιτρέπόν[τ]ων, P Ryl II. 120<sup>16</sup> (A.D. 167) διὰ ἀξίῳ ἐπιτρέψαι μ[ο]ι χρήσασθαι αὐτῷ τῷ Ἑρμείῳ, P Lond 951 *verso*<sup>4</sup> (late iii/A.D.) (= III. p. 213) τῷ βρέφει ἐχέτω τροφόν, ἐγὼ γὰρ οὐκ ἐπιτρέπω τῇ θυγατρὶ μου θηλάζειν, and for the pass., P Oxy III. 474<sup>40</sup> (A.D. 184?) δεῦτερον τοῦτο προσαγορεύω ἄνευ τοῦ ἐπιτραπῆναι μὴ ἐφάπτεσθαι τοῦ κυριακοῦ χρήματος, "I now make this second order that the imperial moneys are not to be touched without leave" (Edd.). For the use of the inf. after ἐπιτρέπω in the NT, as in the Pontic dialect of MGr, see *Proleg.* p. 205. For the verb = "entrust," "commission," "instruct," we may cite a letter from a farm-bailiff to his employer, P Lond 1173<sup>38</sup> (A.D. 125) (= III. p. 208) ὡς ἐπείτρεψάς μοι κατεργάζεσθαι τὴν χερσάμπelon ἐποίησα, ὕστερον ἐπ[έτρε]-ψάς [μ]οι διὰ λόγον μήκει κατεργάζεσθαι, and the report of a public physician to the strategus, P Oxy I. 51<sup>5</sup> (A.D. 173) ἐπετράπην ὑπὸ σοῦ διὰ Ἑρακλείδου ὑπηρέτου ἐφιδεῖν σῶμα νεκρὸν ἀπρητημένον ("found hanged"), and similarly *ib.* III. 476<sup>10</sup> (ii/A.D.). For the more strictly legal usage, cf. further P Lips I. 8<sup>8</sup> (A.D. 220) (= *Chrest.* II. 210) μετὰ κυρίου . . . [τοῦ αἰτηθέντος ὑπ' αὐτῆς καὶ ἐπιτραπέντος] ὑπὸ Αὐρηλίου Καστορος . . . ἐν[ά]ρ[χου] ἐξη[γη]τοῦ, of a guardian for whom a woman had asked, and who "had been installed" by the exegete Aurelius Kastor.

## ἐπιτροπεύω.

For this verb which is read by D *al.* in Lk 3<sup>1</sup> for the more general ἡγεμονεύω to mark that Pilate was "procurator" of Judaea cf. the use of the subst. ἐπίτροπος in *Syll* 404<sup>15</sup> (ii/A.D.), *al.* The more general sense of "act as trustee or guardian" is seen in BGU IV. 1113<sup>9</sup> (B.C. 14) ἐπετρόπευσεν τοῦ Δουκίου, P Oxy IV. 727<sup>15</sup> (A.D. 154) ἐπιμελησόμενον ὦν καὶ αὐτοὶ ἐπιτροπεύουσιν ἀφελίκων ἐαυτῶν ἀδελφιδῶν, "to take charge of their brother's children who are minors and their wards" (Edd.), *OGIS* 141<sup>5</sup> (B.C. 146–116) ἐπιτροπεύσαντα τῶν τέκνων ἡμῶν. For the corresponding subst. cf. P Oxy VI. 907<sup>20</sup> (A.D. 276) πᾶσι τοῖς τῇ ἐπιτροπείᾳ διαφέρουσι, "in all that pertains to the guardianship" (Edd.), and more generally P Fay 20<sup>17</sup> an imperial edict by Julian (cf. *Archiv* ii. p. 169) addressed—τοῖς ἡγεμόσιν τοῖς κατ' ἐπιτροπείας παρ' ἐμοῦ ἀπισταμένοις, "the governors dispatched by me to posts of rule" (Edd.).

## ἐπιτροπή.

For ἐ., as in Ac 26<sup>12</sup>, cf. P Par 45<sup>4</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 84) ἀλ' ὅμως τοῖς θεοῖς τὴν ἐπιτροπὴν δίδωμι, PART III.

P Oxy IV. 743<sup>82</sup> (B.C. 2) περὶ πάντων αὐτῷ τὴν ἐπιτροπὴν δέδωκα. It is = "the office of guardian" in P Oxy VI. 893<sup>84</sup> (A.D. 123) αἰτουσά μ[ε] ἀντὶ ταύτης ἀποχὴν τῆς ἐπιτροπῆς, "demanding from me in return a receipt for her guardianship," P Ryl II. 153<sup>20</sup> (A.D. 138–61) οὓς [οἶδα ἐπιτρεδού]ς καὶ ἀξίου[ς τ]ῆς ἐπιτροπῆς, "whom I know to be suitable and worthy of the office of guardian," and = "the office of procurator" in BGU I. 16<sup>8</sup> (A.D. 159–60) (= *Selections*, p. 84) τῆς τοῦ ἰδίου λόγου ἐπιτροπῆς. In MGr ἐπιτροπή = "committee."

## ἐπίτροπος

is very common in connexion with the guardianship of minors (cf. Gal 4<sup>2</sup>), e.g. P Ryl II. 109<sup>18</sup> (A.D. 235) Α[ύρη]λιος Ἑρμόδ[ω]ρος . . . ἐπίτροπος(ος) τῶν ἀφελ(ικων) . . . ὥμοσα ὑπὲρ αὐτῶν, "I, Aurelius Hermodorus, guardian of the minors, have taken the oath on their behalf," *ib.* 121<sup>18</sup> (ii/A.D.) ἀξίῳ . . . [ἐ]πίτροπον αὐτῷ καταστα[θ]ῆναι, and a Will, *ib.* 153<sup>18</sup> (A.D. 138–61) οὗ καὶ καθίστημι ἐπιτρόπους [ἀ]ρ[χ]οὺς γέν[ε]ται τῆς ἐν[ό]μο[υ] [ῆ]λ[ικ]ίας. Preisigke *Fachwörter*, p. 93, has classified the uses of the word in connexion with the office of "procurator": cf. Magie, p. 162 f., and Rouffiac *Recherches*, p. 46, where we are reminded of the Imperial procurator at Priene—ὁ τῶν κυρίων ἐπίτροπος (*Priene* 230<sup>6</sup>—A.D. 196–212). The agreement with Mt 20<sup>8</sup> λέγει ὁ κύριος . . . τῷ ἐπιτρόπῳ αὐτοῦ is of course, as Rouffiac remarks, purely verbal.

## ἐπιτυγχάνω.

Hort on Jas 4<sup>2</sup> states that "ἐπιτυγχάνω does not properly mean to 'obtain,' *i.e.* get possession, but to 'attain,' *i.e.* either fall in with or hit the mark, and is specially used absolutely of being successful." Of this meaning we have a good ex. in P Tebt II. 314<sup>10</sup> (ii/A.D.) τῆς δὲ τῶν φίλων σπουδῆς τυχόντος ἐπετύχαμεν, "by means of the good offices of our friends we achieved it" (Edd.): cf. BGU I. 332<sup>6</sup> (ii/iii A.D.) εὐχομένη ἡμᾶς ὑγιαίνοντες (—τας) ἀπολαβεῖν, ὡς εὐχομαι ἐπιτετευχότας (cf. Heb 8<sup>6</sup> N<sup>o</sup>B, Deissmann *BS* p. 190). For the absolute use see also P Oxy I. 72<sup>7</sup> (A.D. 90) ἀπογράφομαι Μάρκῳ Πουρκίῳ ἐπιτυγχάνοντι ἀπόντι, "I register for M. P. who happens to be away." For the constr. with the gen., as in Heb 6<sup>16</sup>, 11<sup>33</sup>, cf. BGU I. 113<sup>3</sup> (A.D. 143) ἐπιτυχόντες . . . τῆς Ρωμαίων πολιτείας, *ib.* II. 522<sup>8</sup> (ii/A.D.) αὐτῇ δέομαι, γυν[ή] χήρα καὶ ἀδοήγτος (—ἀδοήθ—), ἐπιτυχεῖν τῆς αὐτῆς φιλανθρωπίας. With the acc., as in Rom 11<sup>7</sup>, cf. P Par 29<sup>28</sup> (B.C. 161–0) ὑμῖν δὲ γίνονται πᾶν δ' ἂν ἐπιβάλλησθ' ἐπιτυγχάνειν, and with the dat., cf. P Oxy III. 474<sup>23</sup> (A.D. 184?) ἐπιτυγχάνων τοῖς ἀργυρικοῖς λόγοις, where the editors translate "on examining the accounts of the money revenue." The subst. = "success" appears in *OGIS* 678<sup>2</sup> (time of Hadrian) ὑπὲρ . . . τῆς τῶν ὑπὸ αὐτοῦ ἐπιταγέντων ἔργων ἐπιτυχίας: cf. the adv. *ib.* 556<sup>8</sup> πρεσβεύσαντα ἐπιτυχῶς ὑπὲρ τῆς ἐλευθερίας. MGr ἐπιτυχαίνω, "succeed," "attain."

## ἐπιφαίνω

is used of the "epiphany" of the goddess Artemis Leukophryene in a Magnesian inscr. not before B.C. 200, *Syll* 256<sup>6</sup> ἐπιφαινομένης αὐτοῖς Ἀρτέμι[δος] Δε[υ]κοφρυηνῆς: cf. Tit 2<sup>11</sup>, 3<sup>4</sup>. See also *Syll* 802<sup>28</sup> (iii/B.C.) ἐπιφανέντα



[τ]ὸν θεὸν ἐφαλέσθαι ἐπὶ τὰν χήρα καὶ ἐκτεῖναι οὐ τοὺς δακτύλ[ο]υς, of a temple-vision by which a man with powerless fingers was healed.

## ἐπιφάνεια.

The NT usage of this word to denote "manifestation," more particularly in connexion with the παρουσία of the Lord (2 Thess 2<sup>a</sup>, 1 Tim 6<sup>14</sup>, 2 Tim 4<sup>1, 8</sup>, Tit 2<sup>13</sup>), is prepared for by the occurrence of the word in late Greek to denote any conspicuous intervention on the part of higher powers. Thus from the inscr. we may cite *OGIS* 233<sup>35</sup> (iii/B.C.) ἀπελογίσαντο διὰ πλειόνων τήν τε τῆς θεᾶς ἐπιφάνειαν, *ib.* 331<sup>52</sup> (mid. ii/B.C.) διὰ τὰς ἐξ αὐτοῦ (τοῦ Διὸς τοῦ Σαβαζίου) ἐπιφανείας, *ib.* 383<sup>85</sup> (mid. i/B.C.) μεγάλων δαιμόνων ἐπιφανείας, *Syll* 656<sup>35</sup> (ii/A.D.) διὰ τὰς ὑπ' αὐτῆς (τῆς Ἀρτέμιδος) γενομένας ἐναργεῖς ἐπιφάνειας. In *Cos* 391 the accession of Caligula is described as an "epiphany"—ἐνιαυτοῦ πρώτου τῆς [Γα]ίου Καίσαρος . . . ἐπιφανείας, and in *OGIS* 763<sup>19</sup> (ii/B.C.) it is united with δόξα—πολλὰ τῶν πρὸς ἐπιφάνειαν καὶ δόξαν ἀνηκόντων: cf. Tit *l.c.* and see Epict. iii. 22. 29. For a medical use of the word in describing symptoms, see the papyrus fragment of ii/A.D. published by Goodspeed in *AJP* xxiv. p. 327 f.—<sup>5</sup> τὴν ἐπιφάνειαν?

## ἐπιφανής.

For this adj. = "manifest," "illustrious," as in Ac 2<sup>20</sup>, cf. *OGIS* 90<sup>47</sup> (Rosetta stone—B.C. 196), where it is said of King Ptolemy V.—ἐπιφανῆ ποιήσαντος τήν τε ἄνω χώραν καὶ τὴν κάτω. The same inscr. shows the word frequently as a title of the King when it can only be regarded as = "Avatar," see Dittenberger's note on *ib.* <sup>5</sup> Πτολεμαίου . . . Θεοῦ Ἐπιφανοῦς Εὐχαρίστου, and cf. what has already been said *s.v.* ἐπιφάνεια. We may also refer to E. R. Bevan's discussion of this title of Antiochus IV. in *JHS* xx. p. 28 f. He shows that Seleucus I. was worshipped as Zeus Olympios: Antiochus replaced Zeus on his coins, the intervening kings having substituted Apollo. His title meant a claim to be worshipped as "Zeus incarnate."

The wider sense of the word may be further illustrated from P Oxy XII. 1425<sup>2</sup> (A.D. 318), where an official return is headed—ὑπατίας τῶν δεσποτῶν ἡμῶν Δικ[ι]ννίου Σεβαστοῦ τὸ εἰ καὶ Κρίσπου τοῦ ἐπιφανεστάτου Καίσαρος τὸ α, "in the consulship of our lords Licinius Augustus for the fifth time and Crispus the most illustrious Cæsar for the first time" (Edd.). For the adv. see a Phrygian inscr. *C. and B.* i. p. 182, No. 70, Διονοισίου ἀνδρὸς βουλευτοῦ καὶ πάσας ἀρχὰς καὶ λειτουργίας λαμπρῶς καὶ ἐπιφανῶς ἐκτετελεκότος.

## ἐπιφέρειω

is common = "produce," "bring forward." Thus P Eleph 2<sup>16</sup> (B.C. 285-4) ἡ δὲ συγγραφή ἥδε κυρία ἔστω πάντῃ πάντως, ὅπου ἂν ἐπιφέρηται ὡς ἐκεῖ τοῦ συναλλάγματος γεγεννημένου, similarly P Grenf I. 10<sup>19</sup> (B.C. 174), P Oxy II. 257<sup>19</sup> (A.D. 94-5) καθ' [δς] ἐπήνεγκεν ἀποδείξεις, "in accordance with the proofs he produced," P Tebt II. 297<sup>16</sup> (c. A.D. 123) τὴν ἐπ[ε]νεχθεῖσαν ὑπὸ τοῦ Μαρσισο[ύ]χου κύρωσιν, "the certificate of appointment produced by Marsisuchus" (Edd.), P Ryl II. 163<sup>14</sup> (A.D. 139) ἐπόσω τὸ τῆς ἐγκτήσεως ἐπίσταλμα, "I will submit the authorization of

the land registry office" (Edd.), and for a new future see P Fay 64<sup>7</sup> (ii/A.D.) ἐπενεγκοῦμέ (L.—μέν) σοι τὸ δημόσιον σύμβολον, "we will hand over to you the treasury receipt" (Edd.), P Hamb I. 44<sup>7</sup> (A.D. 215) ἐπενεγκῶ σοι τὸ δημόσιον σύμβολον. The verb is used of "recording" votes in *Michel* 487<sup>19</sup> (ii/B.C.) ψήφοι ἐπηνέχθησαν δισχιλῖαι ἑκατὸν δεκατρεῖς. For the meaning "bring forward" an accusation (cf. the simplex in Ac 25<sup>18</sup>), see P Oxy III. 472<sup>9</sup> (c. A.D. 130) διὰ τί δ' ἐπήνεγκεν τὸ ἐγκλημα ταύτη δῆλον, "why he brought the accusation is now clear" (Edd.), and for the meaning "inflict," as in Rom 3<sup>5</sup>, see P Tebt II. 331<sup>10</sup> (c. A.D. 131) ἐπήνεγκά[ν] μοι πληγὰς εἰς πᾶν μέλ[ος] τοῦ σώματος: cf. the subst. in P Oxy II. 283<sup>15</sup> (A.D. 45) πληγῶν ἐπιφορᾶς. The adj. = "appropriate," "relative," is found in *ib.* 266<sup>14</sup> (A.D. 96) ἥ[ς] τὴν ἐπιφορον (sc. ὁμολογίαν) αὐτὸθεν ἀναδεδωκεῖν αὐτῷ [κεχ]ιασμένην εἰς ἀκύρωσιν, "this bond she has thereupon returned to him cancelled" (Edd.), and similarly *ib.* X. 1282<sup>33</sup> (A.D. 83).

## ἐπιφωνέω

is followed by direct discourse, as in Lk 23<sup>21</sup>, in P Ryl II. 77<sup>33</sup> (A.D. 192) τῶν π[α]ρ[ε]στῶτων ἀπὸ τῆς πόλεως ἐπιφωνή[σ]αντων στεφέσθω Ἀχιλλεὺς κοσμητέαν, "the citizens standing by cried out, 'Let Achilles be crowned as cosmetes'" (Edd.): so *OGIS* 595<sup>35</sup> (ii/A.D.) ἐπεφώνησαν καλῶς εἶπεν Φιλοκλῆς, *al.*

## ἐπιφώσκω.

A horoscope P Lond 130<sup>39</sup> (= I. p. 134) is dated—ἔτους τρίτου θεοῦ Τίτου Φαρμουθι τῇ ἐπιφωσκούσῃ, i.e. April 1st, A.D. 81, though the use of the title θεός = "divinus," shows, as the editor points out, that the document itself was not drawn up until after the Emperor's death: cf. also the late P Grenf II. 112<sup>15</sup> (a Festal Epistle by the Patriarch of Alexandria with reference to the date of Easter—A.D. 577?) τῇ ἑξῆς ἐπιφωσκούσῃ κυριακῇ. We cannot discuss here the *cruz* of Mt 28<sup>1</sup> (see Allen's note in *ICC ad l.*), but two instances of the verb may be cited from the Gosp. of Peter—2 ἐπεὶ καὶ σάββατον ἐπιφώσκει (cf. Lk 23<sup>54</sup>), 9 τῇ δὲ νυκτὶ ἡ ἐπέφωσκεν ἡ κυριακή. On the meaning see Notes by C. H. Turner in *JTS* xiv. p. 188 ff., and by F. C. Burkitt in *ib.* p. 538 ff. The latter claims the verb as apparently "a real example of that 'Jewish Greek' which the discoveries of Egyptian papyri have reduced to such restricted compass," but see the first citation *supra*, in which no direct trace of Semitic influence can be predicated.

## ἐπιχειρέω.

For this verb, which in the NT is confined to the Lukan writings (Lk 1<sup>1</sup>, Ac 9<sup>29</sup>, 19<sup>13</sup>), it is sufficient to cite P Par 63<sup>12</sup> (B.C. 164) (= P Petr III. p. 28) εἰ συναναγκάζειν ἐπιχειροῦν προσδέχεσθαι, "if one were to endeavour to compel them to accept (the work)" (Mahaffy), *ib.* 61<sup>16</sup> (B.C. 156) μάλιστα δὲ τῶν συκοφαντεῖν ἐπιχειρούντων [τελωνῶν, P Tebt I. 63<sup>8</sup> (B.C. 140-39) ἄλλους δὲ ἐπιχειρεῖν ἐπ[ι]λ[λ]έειν εἰς τοὺς ταῖς προσόδοις, "and others try to mix themselves up with the revenues" (Edd.), P Ryl II. 144<sup>16</sup> (A.D. 38) δς δὲ ἐκ τοῦ ἐναντίου ἄλογον ἀγῶν μοι ἐπιχειρήσας παρεχρήσατό μοι πολλὰ καὶ ἀσχημα, "whereupon he opposing me made a brutal and odious attack upon me and subjected



me to much shameful mishandling" (Edd.), P Oxy I. 38<sup>9</sup> (A.D. 49-50) (= *Selections*, p. 53) τοῦ Σύρ[ου] ἐπιχειρη-  
κότος ἀποσπᾶσαι εἰς δουλαγωγίαν τὸν ἀφ' ἡλικίας μου υἱὸν  
Ἀπίωνα, "S. having endeavoured to carry off into slavery  
my young son A.," P Oxy III. 492<sup>9</sup> (A.D. 130) ἐκτελεῖσι ὁ  
ἐπιχειρῶν πρὸς ἀθέτησιν τι τοῦτων ἀγειν ἐπιτείμου δρα-  
[χμᾶς] χιλίας, "the person attempting to set aside aught of  
them (viz. certain dispositions) shall forfeit a fine of 1000  
drachmae" (Edd.), and *ib.* VIII. 1119<sup>18</sup> (A.D. 254) τῆς  
παρὰ νόμου παρὰ τῶν πλημ[μελ]εῖν ἐπιχειρούντων εἰς τε τὰς  
θείας νομοθεσίας, "the lawlessness of those who attempt to  
offend against the Imperial legislation" (Ed.). These ex-  
amples show that any idea of failure, though often suggested  
by the context, does not lie in the verb itself. For the  
construction with the inf. see *Proleg.* p. 205. In *Chrest.*  
II. 372<sup>7,24</sup> (ii/A.D.) the verb is followed by the dat.—ἐπιδὴ  
τοίνυν ἐπιχειρεῖς τοῖς ἀδυνάτοις, οὐτε οὗτος οὐτε οἱ ἄλλοι  
νιόει σφύ' Α[λε]ξανδρέων πολεῖται εἰ[σι]ν.

## ἐπιχέω.

P Leid W i. 10 (ii/iii A.D.) καὶ μηκέτι ἐπιχέης (the vessel  
being already full); cf. the late form in *ib.* 1x. 26 καὶ κελεύσας  
(*l.* γελεύσας) τοὺς λύχνους μηκέτι ἐπύχυνε (*l.* ἐπύχυνε). We  
may cite from the inscr. *Michel* 1001<sup>17,22</sup> (c. B.C. 200) καὶ  
ποιεῖσθαι τὰν τὰν (om.) συναγωγὰν ἀπὸ τοῦ πρᾶτου ἀλείμ-  
ματος καὶ ἐπιχεῖσθαι πάντας ἀπὸ δέπνου. For the subst.  
= "a surplus" see P Ryl II. 97<sup>5</sup> (A.D. 139) καὶ ἐπιχύματος  
ἐκάστω μετρητῇ κοτυλῶν δύο, "and an extra amount of 2  
cotylae for each metretres" (Edd.).

## ἐπιχορηγέω.

Though the simple χορηγέω is more common, the com-  
pound verb is also well attested in the papyri: see e.g. P  
Oxy II. 282<sup>8</sup> (A.D. 30-5) where a man in lodging a com-  
plaint against his wife states—ἐγὼ μὲν οὖν ἐπεχορήγησα  
αὐτῇ τὰ ἐξ ἡς καὶ ὑπὲρ δύναμιν, "I for my part provided for  
my wife in a manner that exceeded my resources" (Edd.).  
The passage may perhaps be taken as illustrating the  
"generous" connotation underlying the corresponding  
subst., as in Phil I<sup>18</sup> (see Kennedy *ad l.* in *EGT*). Ex-  
amples of the verb from marriage-contracts are BGU I. 183<sup>6</sup>  
(A.D. 85) ἐπιχωρη[γού]ντος Ὀρου δέοντα πάντα, P Oxy VI.  
905<sup>10</sup> (A.D. 170) (= *Selections*, p. 86) καὶ ὁ γαμῶν ἐπιχορη-  
γείτω τῇ γαμουμένη τὰ δέοντα κατὰ δύναμιν [τοῦ βίου, CPR  
I. 27<sup>18</sup> (A.D. 190) τοῦ Ἰσιδώρου [ἐ]πιχορηγοῦντος αὐτῇ τὰ  
δέοντα, *al.*

## ἐπιχορηγία.

*Syll* 378<sup>9</sup> (A.D. 79-81) τῆς ἐπιχορηγίας γενομένης ἐκ τῶν  
[ιερώ]ν προσόδων.

## ἐπιχρίω.

A very striking parallel to the healing of the blind man in  
Jn 9<sup>6</sup> is afforded by an inscription probably from the temple  
of Asclepius at Rome after A.D. 138: *Syll* 807<sup>15ff.</sup> Οὐαλ-  
ερῖω Ἀπρῷ στρατιώτῃ τυφλῷ ἐκρημάτισεν ὁ θεὸς ἔλθειν καὶ  
λαβεῖν αἷμα ἐξ ἀλεκτρυόνος λευκοῦ μετὰ μέλιτος καὶ κολ-  
λυρίου συντριῖναι καὶ ἐπὶ τρεῖς ἡμέρας ἐπιχρεῖσθαι ἐπὶ τοὺς  
ὀφθαλμούς· καὶ ἀνέβλεψεν καὶ ἐλήλυθεν καὶ ἠχάριστησεν  
δημοσίᾳ τῷ θεῷ, "Valerius Aper, a blind soldier, was

warned of the god to come and take the blood of a white  
cock along with honey, and to mix together an eye-salve,  
and for three days to anoint the eyes with it. And he re-  
ceived his sight, and came, and gave thanks publicly to the  
god." (For the tenses here note an exact parallel in Jas 1<sup>24</sup>,  
and cf. *Proleg.* p. 144 n<sup>1</sup>.) See also P Leid X vii. 38 (iii/iv  
A.D.) ὁμοιον γὰρ εἶδος ἔχει τὸ ἐπιχρισθὲν ἢ γραφέν, which  
the editor explains "aes totum illinitum, aut literae, figur-  
aeve in eo scalptae eamdem auri speciem offerunt."

## ἐποικοδομέω.

In connexion with the sale of a piece of land, power is given  
to the purchaser καὶ ἐμβατεῦν [καὶ ἐποι]κοδομεῖν καὶ  
ἐγμισθοῦν [καὶ] ἐτέροις παραχωρεῖν (BGU IV. 1130<sup>14</sup>—B.C.  
5): cf. P Giss I. 67<sup>12</sup> (ii/A.D.) οὐ[κ] ἐπωκοδομήσαμεν ταῖς  
κἐλλαις, "wir haben nicht an den Magazinen (Kellern)  
weiter gebaut" (Ed.), and Epict. ii. 15. 8 ἐποικοδομεῖν αὐτῷ  
τὴν εὐνοιαν, τὴν ἀσφάλειαν, "build on it (a sound founda-  
tion) your firmness and unshaken resolve" (Matheson).  
For the constr. with ἐπὶ, as in 1 Cor 3<sup>12</sup>, see *OGIS* 483<sup>117</sup>  
(ii/B.C.) μὴ ἐξουσία δὲ ἔστω ἐπὶ τοὺς κοινούς τοίχους μήτε  
ἐποικοδομεῖν μήτε διορύσσειν μήτε ἄλλο καταβλάπτειν  
μηθέν: cf. *Syll* 531<sup>32</sup> (iii/B.C.) ἐποικοδομήσει τεῖχιν ὑπὲρ  
γῆς, and for the subst. *ib.* 543<sup>4</sup> τῆς ἐποικοδομίας τῶν  
προκειμένων χωμάτων.

## ἐπονομάζω.

This NT ἀπ. εἰρ. is found in the Median parchment P  
Sa'id Khan 1 A. 11 (B.C. 88) (= *JHS* xxv. p. 28) τεμὴν  
ἀμπέλου τῆς οὔσης ἐν κώμῃ Κωπάνει τὴν ἐπονομαζομένην  
Δαδβακανράς, and so B. 11.

## ἐποπτεύω

occurs in an inscr. of Imperial times erected in memory of  
their daughter by a man and his wife, who describe them-  
selves as Καίσαρος δοῦλο(ι), *Cagnat* IV. 235<sup>5</sup>—

ἡ γὰρ ἐμοὺς αἰῶνας ἐποπτεύουσα χελιδὼν  
τὸ τρίτον ἡ ξένην μύρατ' ἀποιομένην.

In the astrological PSI III. 157<sup>33</sup> (iii/A.D. ?) the verb is  
used of the sun.

## ἐπόπτης.

With the application of ἐπόπτης to God in the Greek  
Bible (e.g. Esth 5<sup>1</sup>, 2 Macc 7<sup>35</sup>) may be compared the  
corresponding use in the inscr. Thus an inscr. from  
Cyzius describes Pompey the Great as ἐπόπτης γῆς τε καὶ  
θαλάσσης (*JHS* xxvii. p. 64), and in Pergamene inscr. the  
Emperor Augustus is similarly described, e.g. *Cagnat* IV.  
309<sup>3</sup> (B.C. 29) θεοῦ υἱὸν θεὸν Σεβαστόν, πάσης γῆς [κ]αὶ  
θαλάσσης [ἐ]π[ό]π[η]ν: cf. *OGIS* 666<sup>25</sup> (time of Nero)  
τὸν Ἥλιον Ἀρμαχιν ἐπόπτην καὶ σωτήρα with reference  
to an Egyptian Sun-god, *Preisigke* 1323 (ii/A.D.) Θεῷ ὑψίστῳ  
καὶ πάντων ἐπόπτη καὶ Ἠλίῳ καὶ Νεμέσσει, and the magic  
P Lond 121<sup>351, 372</sup> (iii/A.D.) (= I. pp. 95, 102). In P Oxy  
VI. 991 (A.D. 341) a petition (?) is addressed to a police  
official as ἐπόπτη ἱρήνης: cf. *ib.* XII. 1559<sup>3</sup> (A.D. 341).  
With the usage in 2 Pet 1<sup>16</sup> we may compare more par-  
ticularly *Michel* 1141<sup>1</sup> (ii/B.C.) ἱεροποιοὶ καὶ μυστηρίων  
ἐπόπται, *Syll* 657<sup>4</sup> Ῥοδίων ἱεροποιοὶ μύσται καὶ [ἐ]πόπται  
εὐσεβεῖς, and *ib.* 658<sup>3</sup> ἐφόπται εὐσεβεῖς, all with reference

to those initiated into the mysteries and hence "eye-witnesses." In the last passage the editor explains the aspirated form as due to the influence of ἐφοράω.

### ἔπος.

The phrase ὡς ἔπος ἐστὶν εἰπεῖν occurs in P Oxy I. 67<sup>14</sup> (a dispute concerning property—A.D. 338) qualifying a preceding πάντα: it is a literary reminiscence as in Heb 7<sup>9</sup>, the only place where ἔπος occurs in the NT. In the early Syll 17<sup>83</sup> (v/B.C.) we have οὐδ' ἔπει οὐδὲ ἔργοι, cf. 55<sup>7</sup>, and in OGIS 51<sup>87</sup> (iii/B.C.) ἐπὶ ποιηταί are contrasted with τραγωδιῶν π. and κωμωιδιῶν π., cf. Sir 44<sup>5</sup>: see also Syll 693<sup>21</sup> (iii/B.C.), 722<sup>6</sup> (ii/B.C.). As distinguished from λόγος, speech in progress, (F)ἔπος, vox, Sanskrit vāc, etc., describes a single utterance: see Proleg. p. III.

### ἐπουράνιος.

That this classical word (Homer, Plato) had survived in Hellenistic Greek outside the NT is shown by its occurrence in the Jewish text of the great Paris magical papyrus, P Par 574<sup>8042</sup> (iii/A.D.) (= Deissmann LAE, p. 252) καὶ σὺ λάλησον ὁποῖον ἐὰν ἦς ἐπουράνιον ἢ ἀέριον εἴτε ἐπίγειον εἴτε ὑπόγειον ἢ καταχθόνιον—a passage which at once recalls the Pauline usage (Phil 2<sup>10</sup>, Eph 2<sup>2</sup>, al.), but is not a quotation from the Apostle. "The papyrus and St. Paul are both using familiar Jewish categories" (Deissmann *ut* s. p. 257 n.<sup>11</sup>). See also Kaibel 261<sup>9 f.</sup> (ii/A.D.)—

κέεται μὲν γαίῃ φθίμενον δέμας, ἡ δὲ δοθεῖσα  
ψυχὴ μοι ναίει δώματ' ἐπουράνια.

### ἐπτά.

As we have no fresh light from our sources, it lies outside our sphere to discuss the uses of this number in the NT, but reference may be made to the notes by Allen on Mk 16<sup>9</sup>, and by Moffatt (in EGT) on Rev 5<sup>1</sup>. Note also Ac 12<sup>10</sup> D κατέβησαν τοὺς ἑβδόμους and Ev. Petr. 8 ἐπέχρισαν ἐπτά σφραγίδας. MGr ἐφτά shows the aspirate in compensation for the loss (in pronunciation) of the rough breathing.

### ἐπτάκις.

See s.v. ἑβδομηκοντάκις, and with reference to W. C. Allen's contention that in Mt 18<sup>22</sup> we are to understand 70 × 7, add (from Proleg. p. 107) a further parallel for cardinal in place of adverb from BGU IV. 1074 (p. 119—late iii/A.D.) τρισπυθιονείκης, but δεκαολυμπιονείκης, etc.

### Ἐραστος.

For this common name it is sufficient to refer to Syll 388 (A.D. 129) where we hear of an Ἐραστος, a shipowner of Ephesus.

### ἐραυνάω, ἐρευνάω.

The spelling ἐρευνάω is found *ter* in the fragmentary P Petr III. 65(δ)<sup>5, 10, 14</sup> (Ptol.), apparently part of a professional searcher's report, but ἐραυνάω, which is adopted throughout by WH, is certain from i/A.D. onwards, e.g. P Oxy II. 294<sup>9 f.</sup> (A.D. 22) (= Selections, p. 35) ὁ οἶκος . . . . Σεκόνδας ἡραύνηται κ[αὶ] . . . .] ὁ ἐμ[ὸς] οἶκος ἡραύνηται: see Proleg. p. 46, where the spelling of the subst. is also discussed. As illustrating the two forms it is

enough to cite here P Tebt I. 38<sup>18</sup> (B.C. 113) ἐρευναν δὲ τοῦτου σὺν αὐτοῖς ποιησάμενος, P Oxy I. 67<sup>18</sup> (A.D. 338) ἐπὶ δυσὶ κεφαλαίοις τὴν ἐραυναν ποιούμενον, "making the inquiry concerning two points." MGr ἐρευνα. In P Fay 104 (late iii/A.D.) reference is made *ter* to ἐραυνηταί, "searchers," apparently Customs officials (see the editors' note ad<sup>14</sup>).

### ἐργάζομαι.

P Petr II. 4(8)<sup>3</sup> (B.C. 255-4) οὐδενὶ τρόπῳ ἐργάζονται, P Tebt II. 384<sup>4</sup> (contract of apprenticeship—A.D. 10) παρεξόμεθά σοι τὸν] ἀδελφὸν . . . ἐργαζόμενον κατὰ τὴν] γερεθ[ιακὴν τέχνην, "we will produce our brother to work at the weaver's trade" (Edd.), P Ryl II. 233<sup>2</sup> (ii/A.D.) ἡ ἔξοδος τῶν ἐργαζομένων πάντων, "the exit for all the work-folk" (Edd.), P Lond 1177<sup>70</sup> (A.D. 113) (= III. p. 183) τῶν διὰ νυκτὸς ἐργασαμένων, P Meyer 20<sup>21</sup> (1st half iii/A.D.) ἐργαζέσθω Δουκιᾶς καὶ ζώτω ἐκ τοῦ μισθάρου (Δ—ίου) αὐτῆς (cf. 2 Th 3<sup>12</sup>). Εἰργασται, "work has been done," is very common in certificates granted for work done on embankments, as P Ryl II. 210<sup>8</sup> (A.D. 131) εἰργασται ὑπὲρ χωματικῶν ἔργων, so ib. 211<sup>5</sup>, 212<sup>5</sup> (both ii/A.D.), and P Fay 79<sup>3</sup> (A.D. 197). With the use of the verb = "perform" sacred rites, as in 1 Cor 9<sup>13</sup>, cf. the related ὀργιάζω = "celebrate mysteries": see Boisacq *Dict. Etym.* p. 272. For the fut. ἐργῶμαι, which is found in the LXX, but not in the NT, cf. Syll 540<sup>10</sup> (Eleusis—B.C. 175-171) ἐργάται δὲ συνεχῶς μετὰ τὸ τὴν δόσιν λαβεῖν. The compound ἀπεργάζομαι occurs in P Lille I. 16<sup>7</sup> (iii/B.C.) ἐπειδὴ καὶ ἀπεργάζονται οἱ λαοὶ τὸ κέρμα τοῦτο εἰς ἄριστον, "puisque précisément les indigènes acquittent (?) au mieux cette petite taxe" (Ed.), and P Oxy XII. 1409<sup>10</sup> (A.D. 278) ταῦτα ἀπεργάζεσθαι ἤδη μετὰ πάσης προθυμίας, "to build these up now with all zeal"; and the compound συνεργάζομαι in BGU II. 530<sup>15</sup> (i/A.D.) ὁ κοινωνὸς ἡμῶν οὐ συνεργάσατο. On the augment see Moulton CR xv. p. 35f., and on the constative ἐργάσασθαι in Mt 25<sup>16</sup>, 3 Jn 5, and Heb 11<sup>33</sup>, see Proleg. p. 116.

### ἐργασία.

P Tebt II. 286<sup>11</sup> (A.D. 121-138) τὰ σώματα καὶ τὰς ἐργασίας ἀπολήμψεται Ἀπολλ[ω]νίδης παρὰ τοῦ Ἀντωνίνου τοῦ κληρονόμου, "Apollonides shall receive back the slaves and their labour from Antoninus, the heir" (Edd.), P Fay 21<sup>11</sup> (A.D. 134) εἴτ' ἐν γένεσιν εἴτ' ἐν ἀργυρίῳ εἴτ' ἐν σωματικαῖς ἐργασίαις, "whether in kind or in money or in bodily labour" (Edd.), P Oxy XII. 1581<sup>6</sup> (ii/A.D.) Σαραπίωνα μὴ ἀφῆς ἀργεῖν καὶ ῥέμβεσθαι, ἀλλὰ εἰς ἐργασίαν αὐτὸν βάλε. For the word = "business," "trade," see P Lond 906<sup>6</sup> (A.D. 128) (= III. p. 108) βουλόμεθα ἐπιχωρηθῆναι π[αρ'] ὑμῶν τὴν χρυσοχ[οῦ]κὴν ἐργασίαν, "we wish that a grant should be made by you of your gold-smith's business," P Fay 93<sup>7</sup> (A.D. 161) βούλομαι μισθώσασθαι παρὰ σοῦ τὴν μυροπωλῆκὴν καὶ ἀροματικὴν ἐργασίαν, "I wish to lease from you your business of perfume-selling and unguent-making" (Edd.), P Tebt II. 287<sup>3</sup> (A.D. 161-9) οἱ μ[ε]ν εἰ[σ]ὶ γναφεῖς οἱ δὲ βαφεῖς τὴν ἐργασίαν, "some are fullers and others dyers by trade" (Edd.). MGr ἐργασία, "activity." How thoroughly the Latinism of Lk 12<sup>58</sup> had become acclimatized is shown by its occurrence in the colloquial P Oxy IV. 742<sup>11</sup> (B.C. 2) ἐάν τι δύνη σὺ ἐ[ξ] . . . γαί



μοι δὲς ἐργασία[ν . . . , "if you can . . . give your attention to it" (Edd.). For the word = "guild" of workmen, see *Altertümer von Hierapolis* iv. p. 87, No. 42<sup>5</sup> ἡ σεμνοτάτη ἐργασία τῶν πορφυροβάφων, p. 92, No. 50 τοῦτο τὸ ἥρῳον στεφανοῖ ἡ ἐργασία τῶν βαφείων, cited by Dittenberger *ad Syll* 873<sup>1</sup> where we have the compound—ἡ συνεργασία τῶν ἀργυροκόπων καὶ χρυσοχόων.

For ἐργαστήριον, see P Oxy XII. 1455<sup>9</sup> (A.D. 275) ἐν ᾧ ἔχω ἐργαστηρίῳ, "in the factory which I possess."

## ἐργάτης.

P Fay 331 (A.D. 125-6) contains payments to ἐργ(άται) at the rate of 9 obols per man: cf. P Oxy X. 1263<sup>13</sup> (A.D. 128-9) βούλομαι . . . χρῆσασθαι τῇ τῶν ἐργ[ατῶν] ποταμοῦ τέχ[νῃ], "I wish to practise the trade of a river-worker" (Edd.), P Ryl II. 98(a)<sup>16</sup> (A.D. 154-5) ἔξω δὲ σὺν ἑμῶν ἐργάτας δύο, *Chrest.* I. 96<sup>vii.17</sup> (accounts of the Temple of Jupiter Capitolinus—A.D. 215) ἐργάταις κ[ωμ-]άσαι τὸ ξόανον τοῦ θεοῦ πρὸς [ἀ]πάντη[σιν τοῦ] ἡγεμόνος, P Flor I. 3<sup>9</sup> (A.D. 301) ἐργάτας . . . δυν[α]ς εὐθέτους καὶ ἐπιτηδείους. One of the columns of P Lond 1170 *verso* (A.D. 258-9) (= III. p. 193 ff.), an account of receipts and expenditure by a steward at Philadelphia, is headed—<sup>65</sup> λόγος ἐργατῶν ἀργησάντων. An interesting inscr. dedicated to Αἰῶν as a deity, *Syll* 757 (i/A.D.), ends by describing Αἰῶν as θεὸς φύσεως ἐργάτης αἰωνίου πάντα, where the editor thinks that the difficult acc. πάντα is best explained by the accidental omission of a preceding κατά. For the subst. ἐργατεία, used in a concrete sense, see BGU IV. 1159<sup>9</sup> (time of Augustus) πᾶσαν ἐργατήαν παρεσκευακῶς (ἐ. παρεσκευακῶς), and P Oxy XII. 1450<sup>6</sup> (A.D. 249-50), and for ἐργατεύω, as in Tobit 5<sup>5</sup>, cf. P Par 63<sup>102</sup> (B.C. 165) (= P Petr III. p. 26) οἱ διὰ τὴν τῶν δεόντων σπάνιν ἐργατεύοντες πορίζονται τὰ πρὸς τὸ ζῆν, "who, through lack of necessities, supply themselves with the means of life by hard labour" (Mahaffy). The adj. is seen in P Fay 111<sup>6</sup> (A.D. 95-6) ἔχων ἐν τῇ [κ]όμῃ ἐργατικά κτήνη δέκα: PSI I. 38<sup>5</sup> (A.D. 101) ὁμολογῶ πεπρακέναι σοι δν ἔχω ἐργατικὸν δνον recalls the μύλος δονικός of Mk 9<sup>42</sup>. 'Εργάτης is a unique formation for \*ἐργότης through the influence of ἐργάζομαι, cf. Boeot: *Φεργωτίων* (Boisacq *Dict. Etym.* p. 272 n.<sup>1</sup>). It persists in MGr.

## ἐργον.

A few miscellaneous exx. of this common word (MGr ἔργο) will suffice: P Petr II. 11 (1)<sup>8</sup> (mid. iii/B.C.) εἰ δυνατόν ἐστιν καὶ μηθέν σε τῶν ἔργων κωλύει, πειράθητι ἐλθεῖν εἰς τὰ Ἀρσινόεια, P Par 66<sup>71</sup> (i/B.C.) ὦν τὰ ἔργα ἀναβάλουσιν (ἐ. —λλ—), "whose work is postponed," P Oxy XII. 1457<sup>13</sup> (B.C. 4-3) ὅ[νους] θηλήας δύο . . . ἐργαζόμενας μου τὰ ἴδια ἔργα, P Ryl II. 154<sup>20</sup> (A.D. 66) τὰ κατ' ἔ[το]ς γεωργικά ἔργα πάντα, and P Tebt II. 423<sup>3</sup> (early iii/A.D.) ἄλλοτε σοι ἔγραψα ὑπομνήσκειν περὶ τῶν ἔργων. In P Giss I. 20<sup>16</sup> (ii/A.D.) the word is almost = "sample"—ἐργά[ζο]μαι τὰ ἔργα[ζα]. . . ἀ. ξγρα[ψ]ας . . . ὅποι[ον] δέ σοι χρώ[μα] ἀρέσκει, [δ]ήλωσον δι' ἐπι[σ]τολῆς ἢ μεικρὸν ἔρ[γο]ν (or ἐρ[ιο]ν, see s.v. ἀρέσκω) αὐτοῦ π[έ]μψον.

## ἐρεθίζω.

The subst. is used physically in *Syll* 891<sup>12</sup> (ii/A.D.) τοῦτον τε θεὸς πατάξει ἀπορία καὶ πυρετῷ καὶ ῥίγῃ καὶ ἐρεθισμῷ

καὶ ἀνεμοφόρῳ κτλ.—a passage borrowed apparently from Deut 28<sup>22</sup>. The verb is cognate with ὀρνυμι and orior: cf. the Epic ὀροθύνω (Boisacq *Dict. Etym.* p. 273 f.). It is used (*in malam partem*) in Epict. *Enchir.* 20.

## ἐρεῖδω

is found in a petition of village-representatives against carrying out certain repairs on an embankment—P Oxy XII. 1469<sup>8</sup> (A.D. 298) οὐ ταῦτα μὲν οὖν μόνα ἤριστο τ[ῇ] κ[ώμῃ] ἡμῶν, "nor was this all that was imposed upon our village" (Edd.). The compound ἀπερεῖδω, as in LXX Dan 1<sup>2</sup>, occurs in P Tor I. 1 ii. 19 (B.C. 117-6) of "depositing" dead bodies in a house—ἀλλὰ καὶ νεκροὺς ἀπηρεισμένοι τυγχάνουσιν ἐνταῦθα, cf. *ib.* iii. 13. Hunt restores the subst. in P Hawara 17<sup>4</sup> (i/A.D.) (= *Archiv* v. p. 380) ἐνέδωκα[ν . . . ἐρ]είσματα, and *aites* Polyb. v. 100. 5 τῶν δ' ἐρεισμάτων οὐ δυναμένων ὑποφέρειν τὸ βάρος ἀλλ' ἐνδόντων: cf. *Syll* 582<sup>11</sup> (c. B.C. 180) ἐρείσματα σιδηρᾶ, and Vett. Val. pp. 333<sup>30</sup>, 334<sup>10</sup>. See also Anz *Subsidia*, p. 271, and for the medical usage Hobart p. 280 f.

## ἐρεύνγομαι.

A new literary reference for this word, corresponding to the usage in Mt 13<sup>35</sup> (cf. LXX Ps 18 (19)<sup>3</sup>), may be cited from P Oxy VII. 1011, fol. 1 *verso* <sup>7</sup>, a fragment of Callimachus—

ὦναο κάρ' (ἐ. κάρθ') ἔνεκ' οὐ τι θεῆς ἴδες ἱερὰ φρικτῆς,  
ἐξενέπειν καὶ τῶν ἥρυνες ἱστορίην.

"Lucky indeed for thee that thou hast never seen the mysteries of the dread goddess, or thou hadst e'en begun to blurt out the tale of them" (Ed.). In his note Hunt says "ἐξενέπειν ἥρυνες is perhaps a just possible expression for 'began to tell.'"

## ἐρημία.

BGU III. 888<sup>15</sup> (A.D. 160) ἐν ἐκτελ[ . . . ] . μένῃ τῷ αἰρημῇ (ἐ. ἐρ—), P Thead 16<sup>17</sup> (after A.D. 307) περὶ τῆς ἐρημ[ί]ας τῆς κώμης, and the schoolboy's exercise containing the tale of a parricide who, to escape justice, fled into the desert, P Grenf II. 84<sup>4</sup> (v/vi A.D.) υἱὸς τὸν εἰδιον πατέρα φωνεύσας καὶ τοὺς νομοὺς φοβηθεὶς ἔφυγεν εἰς ἐρημίαν. The word is MGr.

## ἐρημος.

P Lille I. 26<sup>3</sup> (iii/B.C.) ἡ κώμη ἐρημος διὰ τὸ πλεῖω χρόνον μὴ βεβρέχθαι, "the village deserted because for long there has been no inundation," P Tebt II. 308<sup>4</sup> (A.D. 174) ἐρήμου αἰγιαλοῦ, "desert shore," *OGIS* 580<sup>7</sup> (A.D. 367-75) τὸν τόπον . . . πρότερον ἀγνοοῦμενον καὶ ἐρημον. For the legal use of the adj. to denote judgment going "by default" owing to the non-appearance of the accused party, cf. P Hib I. 32<sup>9</sup> (B.C. 246) Νεοπτολέμου Μακεδόνης ἰδι[ώ]του τ[ῶν] Ἀντιόχου πρὸς καταδίκην ἐρημον ὕβρεως πρὸς (δραχμάς) σ, "(property of) Neoptolemus, Macedonian, a private in Antiochus' troop, who had been condemned by default for violence to a fine of 200 drachmae" (Edd.): cf. *Chrest.* II. i. p. 18 n.<sup>3</sup> On the accent of ἐρημος see Brugmann-Thumb *Gr.* p. 185. The adj. survives in MGr = "lonely," "forsaken": cf. also the Klepht ballad, Abbott *Songs*, p. 181<sup>2</sup>, where τάρημα τ' ἄρματα τάρημα τὰ τσαπαρζία = "the



wretched arms, the wretched knee-plates." The form ἔρμος (by stress of accent) is also found.

## ἐρημόω.

For the use of this verb in Rev 18<sup>10</sup>, Boll (*Offenbarung*, p. 133) cites from Hellenistic astrology Catal. VII. 170, 16 and 21, ναοὶ (μεγάλοι) ἐρημωθήσονται, 171, 14 ναὸς μέγας ἐρημωθήσεται. See also *OGIS* 519<sup>33</sup> (c. A.D. 245) συνέβη . . . τὰ χωρία ἐρημοῦσθαι. The noun (as in Mt 24<sup>15</sup>) survives in the MGr ἐρήμωσι, "isolation."

## ἐρίζω.

P Leid Wv.<sup>36</sup> (ii/iii A.D.) ἤρισεν αὐτῷ ὁ πρότερος λέγων, ἐγὼ τούτου ἰσχυρότερός εἰμι. BGU IV. 1043<sup>5</sup> (iii/A.D.) ὥστε ἔτι μοι ἐρίζεις.

## ἐριθεία (—ία).

For the spelling see WH *Notes*<sup>2</sup>, p. 160. The original meaning of the verb ἐριθεύομαι, "work for hire," as in LXX Tob 2<sup>11</sup>, may be illustrated from ἐριθος in P Hib I. 121<sup>34</sup> (B.C. 251-0) ἐριθοὺς ἐρίων, "wool-weavers," and from the compound συνέριθος, "fellow-worker," in a Magdola papyrus of B.C. 216 re-edited by Reinach in *Mél. Nicole*, p. 451 ff.—<sup>3</sup> τῇ συνερίθωι μου προσνοήσας, "s'étant concerté avec ma compagne d'atelier," while the derived sense of intriguing for office appears in ἀνερθέυτος, "unmoved by party spirit," in *Syll* 177<sup>45</sup> (B.C. 303) if the restoration is correct—(ἀ)[ποδείξει δὲ ἐκατέρους] νομογράφους τρεῖς μὴ νεωτέρους ἐτῶν τεσσαράκοντα [δντας ἀνερθεύτ]ους. The meaning of "selfish" rather than "factionous" ambition perhaps suits best all the NT occurrences of ἐριθεία: cf. Kennedy's note *ad* Phil 1<sup>16</sup> in *EGT*.

## ἐριον.

PSI IV. 368<sup>48</sup> (B.C. 250-49) τὰ ἔρια . . . ἄστατα, "wool not weighed," P Par 59<sup>8</sup> (B.C. 160) (= Witkowski<sup>2</sup>, p. 76) ἐρείου (ἥμισυ) (δραχμῶν) σ, P Ryl II. 138<sup>22</sup> (A.D. 34) ἐρίων σταθμία ιε, "fifteen measures of wool," similarly *ib.* 146<sup>15</sup> (A.D. 39), P Oxy VI. 929<sup>11</sup> (ii/iii A.D.) λέντιον τριβακόν, καὶ ἔρια, "a worn towel, and some wool" (Edd.). In P Lond 402 *verso*<sup>15</sup> (an inventory—ii/B.C.) (= II. p. 11) ἐριῶ (for ἐρεῶ) ἐντυλή is apparently = "a woollen wrapper or rug." For the diminutive ἐρίδιον see P Meyer 20<sup>36</sup> (1st half iii/A.D.) χαλκὸν αὐτῷ οὐκ ἔδωκα τοῦ πόκου τῶν ἐρειδ- (ωv), BGU III. 948<sup>19</sup> (iv/v A.D.) θέλησον [οἶν] νίε μου Θεόδουλε ἀγοράσιν μοι ἑ λι(τρὰς) ἐριδίου μέλα[νο]s, and for a possible occurrence of ἐριουργός = "wool-worker," see P Ryl II. 94<sup>14</sup> (A.D. 14-37).

## ἐρίζ.

As a new literary reference we may cite the Alexandrian Erotic Fragment P Grenf I. 1<sup>21</sup> (ii/B.C.) γίνωσκε (pap. γινωσχ') ὅτι θυμὸν ἀνίκητον ἔχω ὅταν ἐρις λάβῃ με, "know that I have a heart unconquerable when hate takes hold upon me." The word is used *in bonam partem* in *Kaibel* 142<sup>4</sup>—

ἢ κάλλει ψυχῆς πᾶσιν ἔβαλ]λεν ἐριν

where the editor renders "animi pulcritudine illa omnibus aemulandi studium iniecit."

## ἐρίριον.

This diminutive is found several times in P Thead 8<sup>11</sup> *ai.* (A.D. 306). For a good parallel to the usage in Lk 15<sup>28</sup>, cf. P Hib I. 54<sup>18</sup> (c. B.C. 245), where in view of a coming festival, the recipient of the letter is asked—κόμισαι δὲ καὶ τὸν ἔριφον παρὰ Ἀριστίωνος καὶ πέμψον ἡμῖν. See also P Oxy II. 244<sup>10</sup> (A.D. 23) τοὺς ἐπακολουθ(οῦντας) ἄρνας [κ]αὶ ἐρίφους, and P Strass I. 24<sup>49</sup> (a list of cattle—A.D. 118) πρόβ(ατα) χλᾶ καὶ αἰγες ὁ[μ]οίως τέλ(ειαι) τ ἔριφος ᾱ.

## Ἑρμαῖς.

For the wide use of this proper name (cf. Rom 16<sup>14</sup>), see Rouffiac *Recherches*, p. 91, and add P Lond 1178<sup>14</sup> (A.D. 194) (= III. p. 216). Cf. Milligan *Documents*, p. 183 n<sup>1</sup>.

## ἐρμηνεία.

The Greek translation of a will originally written in Latin is headed—Ἑρμηνεία διαθήκης (BGU I. 326<sup>1</sup> 1—ii/A.D.). Attached to it is—Ἑρμηνία κωδικίων διπτύχων (*ib.* ii. 15). Cf. P Oxy XII. 1466<sup>9</sup> (A.D. 245) and P Thead 13<sup>11</sup> 1 (A.D. 322 or 323), and see P Fay 23<sup>11</sup> (ii/A.D.) for an ἐπιτ(ηρητής) ἐρμηνίας. Vett. Val. p. 4<sup>5</sup> <δ> δὲ τοῦ Ἑρμοῦ σημαίνει παιδεῖαν, γράμματα, ἔλεγχον, λόγον, ἀδελφότητα, ἐρμηνείαν, κηρυκεῖαν κτλ. In the MGr Velvendos dialect ὁρμήνεια = "counsel," "advice."

## ἐρμηνευτής.

We are unable to cite any instance of this word (as in 1 Cor 14<sup>29</sup> B) from the Κοινή, but for ἐρμηνεύς see P Oxy II. 237 *vi.* 37 (A.D. 186) where the presiding magistrate directs that a woman be asked "through an interpreter" what is her choice—ἐκέλευ[σε]ν δι' [ἐρ]μηνεύς αὐτὴν ἐνεχθῆν[αι] τῇ βούλει: cf. BGU III. 985<sup>10</sup> (A.D. 124-5) μ[ε]τ[ρ]ῶν [ἐξ]α- χρινίκα ἐρμηνεύς Καρανίδος, similarly P Tebt II. 450 (A.D. 140-1 or 150-1), P Strass I. 41<sup>38</sup> (A.D. 250) δ[ι]τ[ρ] ἐρμηνεύς, and P Oxy XII. 1517<sup>6</sup> (A.D. 272 or 278) where Θέων ἐρμηνεύς makes a payment for oil.

## ἐρμηνεύω.

To the legal BGU I. 326, cited *s.v.* ἐρμηνεία, there is added the following official docket—ii. 22 Γάιος Λούκιος Γεμιν[αν]ός νομικός Ῥωμαϊκὸς ἡρμηνεύσα τὸ προκείμενον ἀντίγραφον καὶ ἐστὶν σύμφωνον τῇ αὐθεντικῇ διαθήκῃ. Cf. the fragment of an unknown Latin work, P Ryl II. 62 (iii/A.D.), which ends—Ολύμπ[ιος] Ἰσ[τ]ιδωριανός[ . . . . . ] ἐρμηνεύσα ἀπὸ Ῥω[μα]ϊκῶν. The verb is used in a wider sense in BGU I. 140<sup>20</sup> (A.D. 201-2) τὸ αὐστηρότερον ὑπὸ τῶν πρὸ ἐμοῦ αὐτοκρατόρων σταθὲν φιλανθρωπότερον[ο]ν ἐρμηνεύω: cf. Lk 24<sup>27</sup> D. MGr = "explain," "comment upon."

## Ἑρμῆς.

P Oxy VI. 886 (iii/A.D.) (= *Selections*, p. 110 f.) contains a magical formula, purporting to be derived from a sacred book ἐν τοῖς τοῦ Ἑρμοῦ ταμίσις, while the method employed is concerned with the 29 letters, which were used by Hermes and by Isis, when she was seeking her brother and husband Osiris—δὲ ὦν ὁ Ἑρμῆς καὶ ἡ Ἰσις ζητοῦσα ἑαυτῆς τὸν ἀδελφὸν καὶ ἀνδρα Ὁσφριν. In the curious astrological dialogue, P Ryl II. 63<sup>5</sup> (iii/A.D.), in which various parts of

the body are connected with the sun, moon, planets, etc., the tongue, smell, and hearing belong to Hermes—Ἑρμιοῦ γλῶσσα ὁσφρησις ἀκοή. For Ἑρμῆς as the name of a man, as in Rom 16<sup>14</sup>, see *OGIS* 597<sup>4</sup> Διὶ Ἡλιοπολίτῃ παρὰ Ἑρμοῦ with the editor's note; also *Syll* 753<sup>2</sup> (not older than A.D. 212) and the other exx. in Rouffiac *Recherches*, p. 91.

## Ἑρμογένης.

For this proper name, as in 2 Tim 1<sup>15</sup>, see *Michel* 377<sup>1, 20</sup> (1st half ii/B.C.) and *ib.* 1211<sup>1, 5</sup> (i/B.C.?). The latter inscr. may be recorded in full—Μηνι· Ἀξιοτηνῶ· Ἐπει· Ἑρμογένης Γλυκῶνος· καὶ Νιτωνίς· Φιλοξένου· ἑλιδόρησαν Ἀρτεμίδωρον· περὶ· οἴνου· Ἀρτεμίδωρος πιττάκιον· ἔδωκεν· Ὁ· θεὸς· ἐκολάσето τὸν· Ἑρμογένην· καὶ εἰλάσето· τὸν· θεόν, καὶ ἀπὸ νῦν· εὐδοξεῖ.

## ἐρπετόν.

In the vi/A.D. Gnostic amulet, P Oxy VII. 1060<sup>7</sup>, we have the petition—ἀπάλλαξον τὸν οἶκον τοῦτον ἀπὸ παντὸς κακοῦ ἐρπετοῦ <καὶ> πράγματος ταχὺ ταχὺ, “free this house with all speed from every evil reptile and thing.” See also *Kaibel* 1033<sup>17</sup> (iii/B.C.)—

ἐρπέθ' ἄμ' αὐτῷ  
..... τὰ θεοὶ στυγέουσιν βροτοὶ τε.

## ἐρυθρός.

*OGIS* 69 is a dedicatory tablet erected θεοῖς μεγάλους Σαμοθράξι by a certain Apollonius—σωθεῖς ἐγὼ μεγάλων κινδύνων ἐκπεύσας ἐκ τῆς Ἑρυθρᾶς θαλάσσης, where the editor considers that the Arabian Gulf is referred to: cf. *ib.* 186<sup>6</sup> (B.C. 62) στρατηγὸς τῆς Ἰνδικῆς καὶ Ἑρυθρᾶς θαλάσσης, 199<sup>25</sup> (vi/A.D.) πέραν δὲ τῆς Ἑρυθρᾶς θαλάσσης οἰκοῦντας Ἀρραβίτας, and P Ryl II. 66 (late ii/B.C.) a petition addressed στρατηγῷ Ἑρυθρᾶ[s] θαλάσσης. For the adj. ἐρυθρᾶς, “of ruddy complexion,” cf. the description of a certain Euphronius in P Petr III. 13(a)<sup>24</sup> (B.C. 235) (as amended p. ix.)—εὐμεγέθης ἐρυθρία[s] ἐπ' ἑργυρπος, and for the verb in its derived sense, as in Tob 2<sup>14</sup>, cf. P Tebt I. 37<sup>10</sup> (B.C. 73) μεγάλως ἡρυθράκε, “he has become much ashamed” (Edd.).

## ἐρχομαι.

P Fay 123<sup>15</sup> (c. A.D. 100) ἐλήλυθεν γὰρ Τεύφιλος Ἰουδαῖος λέγων [δ]τι ἤχθην ἐς γεωργίαν, “Teuphilus the Jew has come saying, ‘I have been pressed in as a cultivator’” (Edd.) will serve as an instance of the ordinary use of this very common verb: the mention of the Jew Teuphilus (or Theophilus) is interesting. A few miscellaneous exx. may be added which illustrate NT constructions or phrases—with Jn 5<sup>24</sup> cf. P Lond 42<sup>17</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) εἰς πᾶν τι ἐληλυθῆα διὰ τὴν τοῦ σίτου τιμὴν, “having come to the last extremity because of the high price of corn,” P Vat A<sup>12</sup> (B.C. 168) (= Witkowski<sup>2</sup>, p. 65) τοῦ παιδίου σου εἰς τὰ ἔσχατα ἐληλυθότος, P Flor II. 212<sup>3</sup> (A.D. 254) εἰς τοσαύτην ἀνυχίαν ἦλθες . . . ὥς μὴ ἔχειν σε ἀρτά[β]ην μίαν λωπίνου: with Jn 9<sup>39</sup> cf. P Tor I. 1 ii. 20 (B.C. 116) ἐρχεσθαι ἐπὶ τὸ κριτήριον: with Jn 18<sup>4</sup> cf. the late P Iand I. 21<sup>2</sup> (vi/vii A.D.) ἡμῶν τὰ ἐρχόμενα οἷον οἷον: with Rev 2<sup>5, 16</sup> cf. BGU IV. 1041<sup>16</sup> (ii/A.D.) δτι

ἐρχομαί σοι, unfortunately in a somewhat obscure context (*Aesch. Prom. Vinc.* 358 ἄλλ' ἦλθεν αὐτῷ Ζηνὸς ἀγρυπνον βέλους is a classical parallel to the construction): and with 1 Cor 11<sup>20</sup> cf. P Tebt II. 416<sup>20</sup> (iii/A.D.) ποίησον αὐτῆς τὴν χρίαν ἕως ἔλθω, “supply her needs until I come.” *Preisigke* 1142 Μηνόφιλος ἐλθὼν (a wall-scratching from El-Amarna) shows ἐλθὼν used like ἦκω (cf. *ib.* 1143) of a worshipper (cf. Jn 6<sup>37</sup>).

The intermediate form in which 1st aor. terminations are attached to the 2nd aor. appears in BGU II. 530<sup>11</sup> (i/A.D.) οὔτε ἀντέγραψας οὔτε ἦλθας (other exx. in Deissmann *BS*, p. 191). For the perf. and aor. used together (see *Proleg.* p. 142 f.) cf. BGU I. 27<sup>6</sup> (ii/A.D.) εἰς γῆν ἐλήλυθα τῇ 5 τοῦ Ἐπειφ μηνός, καὶ ἐξε[κ]ένωσα μὲν τῇ 17 τοῦ αὐτοῦ μηνός.

## ἐρῶ.

For this fut. we may cite from P Oxy VI.—929<sup>22</sup> (ii/iii A.D.) ἐρεῖς δέ μοι ἐν τάχει περὶ τούτου, 932<sup>3</sup> (late ii/A.D.) ἐρί σοι δὲ Ἀπολινάρις πῶς τὰ θέματα καὶ τὰ δημόσια· τὸ ὄνομα δ' ἂν αὐτός σοι εἴπῃ, “Apolinarius will tell you how the deposits and public dues stand: the name will be that which he will tell you himself” (Edd.); and for the perf. *ib.* 940<sup>3</sup> (v/A.D.) ὡς ἀνωτέρω εἴρηται, “as stated above” (Edd.). Cf. εἶπον and λέγω.

## ἐρωτάω.

In the sense of “ask,” “entreat,” is so amply vouched for in the Κοινή that it is quite unnecessary to bring in the influence of the Heb. עָנָה (Grimm): cf. e.g. P Oxy II. 292<sup>7</sup> (c. A.D. 25) ἡρώτησα δὲ καὶ Ἑρμ[ε]ν τὸν ἀδελφὸν διὰ γραπτοῦ ἀνηγεῖ[σθα] σοι περὶ τούτου, P Ryl II. 229<sup>8</sup> (A.D. 38) ἐρωτῶ σε ἐκ παντὸς τρόπου εὐθέως μοι πέμψαι τὰς ἄλλας (ἀρτάβας) γ, and from the inscr. *Syll* 328<sup>5</sup> (B.C. 84) πρὸς ἐμὲ ἦλθεν ἐν ἡμέρᾳ Ἀπαμῆα ἡρώτησέν τε [ὅπως] ἂν ἐξουσιν αὐ[τ]ῷ [π]οιῆσω ἐπὶ τοῦ συν[βο]υλλο[υ] (where see Dittenberger's note). Ἑρωτηθεῖς = “being asked what your pleasure is” comes to mean “please,” e.g. P Oxy II. 269<sup>4</sup> (A.D. 57) εἰδὼν δὲ ἐρωτηθεῖς ὀχλήσον Δίωσκορον, “if you can, please worry Dioscorus” (Edd.): cf. Abbott *Joh. Gr.* p. 468. For the conjunction with παρακαλῶ, as in 1 Th 4<sup>1</sup>, cf. P Oxy II. 294<sup>28</sup> (A.D. 22) ἐρωτῶ δέ σε καὶ παρακαλῶ γράψαι μοι ἀντιφώνησιν περὶ τῶν γενομένων: see further Milligan *Thess.* p. 46. On the relation of ἐρωτάω and αἰτέω in Jn 16<sup>23</sup>, see *Proleg.* p. 66 n.<sup>1</sup>, and cf. Field *Notes*, p. 101 f., and for an apparently exceptional (cf. Abbott *Joh. Gr.* p. 469 f.) instance of ἐρωτάω in the sense of Christian prayer for Christians see the inscr. from the Roman catacombs ΖΗΘΗC EN ΚΩ ΚΑΙ ΕΡΩΤΑ ΥΠΕΡ ΗΜΩΝ (Northcote and Brownlow *Roma Sotteranea*, ii. p. 159) cited by Westcott *ad* 1 Jn 5<sup>16</sup>. In MGr ἐρωτῶ may expand to ἐρωτάω or contract to ῥωτῶ: a form ἀρωτῶ is also found.

## ἐσθής.

P Oxy III. 471<sup>101</sup> (ii/A.D.) ἐν λευκαῖς ἐσθήσιν, P Ryl II. 116<sup>15</sup> (A.D. 194) τὴν ἐσθήτά μου περιέσχισαν, P Thead 49<sup>4</sup> (A.D. 307–324?) ἐσθήτα στρατιωτικὴν, BGU I. 21 iii. 6 (iv/A.D.) ἐσθήτος, P Oxy XII. 1428<sup>9</sup> (iv/A.D.) τὴν ἐσθήτα ἀνεπι[κλή]τοις τοῖς ὑφάσμασιν κατασκευάσαι, “to manufacture the clothing in irreproachable (?) materials” (Edd.),



OGIS 383<sup>135</sup> (inscr. of Antiochus I. of Commagene—i/B.C.) κόσμον Περσικῆς ἐσθῆτος ἀ[ν]αλαμβάνων (see *s.v.* ἀναλαμβάνω). In *Syll* 817<sup>7</sup> we have ἐσθ[ῆ]ν τετιμημένην διακοσίων δραχμῶν, where Dittenberger remarks that this form of the acc. is not found elsewhere, but refers to Meyer *Gr.*<sup>3</sup> p. 427: for the ordinary form, in addition to the exx. cited above, see *Michel* 833<sup>62</sup> (B.C. 279) ὁ κόσμος ὁ τοῦ ἀγάλματος τοῦ τὴν ἔρειαν ἐσθῆτα ἔχοντος.

### ἔσθῃσις.

An interesting ex. of this somewhat rare word is found in BGU I. 16<sup>12</sup> (A.D. 159–160) (= *Selections*, p. 84) where a priest is informed against—ὡς κομώντος [κ]αὶ χρω[μ]ένου ἑραιῖς ἐσθῆσεσι, “on the charge of letting his hair grow too long, and of wearing woollen garments”: cf. Ac 1<sup>10</sup>.

### ἐσθίω.

P Giss I. 80<sup>6</sup> (ii/A.D.) τὰ [π]εριστερίδι[α καὶ ὁ]ρνυθάρια, ἃ οὐκ ἤρωθα ἐσθῆιν (ἴ. ἐσθῆιν), πέμ[ψ]ον . . . , *ib.*<sup>10</sup> ὅσα ποτὲ οὐκ ἔφαγον παρὰ σοῦ ἀφοσεστία (ἴ. ἀφέστια?), P Oxy IX. 1185<sup>10</sup> (c. A.D. 200) παῖδα τὸν μεικρὸν δεῖ ἄρτον ἐσθῆιν, and *ib.* X. 1297<sup>10</sup> (iv/A.D.) προ. εἰνάριον ἐλαίου, ἀνικαλύνσαι (ἴ. ἀνα-) αὐτὸν καὶ φάγαι, “a . . . of oil for you to uncover and eat”—so the editors, who for the form φάγαι compare P Tor I. 1<sup>v. 27</sup> (B.C. 117) μετῆλθαι, BGU I. 250<sup>8</sup> (time of Hadrian) ἐπενέγκαι. See also *Syll* 807<sup>13</sup> (after A.D. 138) ἀραι κόκκους στροβίλου καὶ φαγεῖν μετὰ μέλιτος ἐπὶ τρεῖς ἡμέρας. On the constative force of φαγεῖν as distinguished from the durative ἐσθῆιν cf. *Proleg.* p. 111, and for φάγομαι as an Hellenistic mixture of ἔδομαι and ἔφαγον cf. *ib.* p. 184 n<sup>8</sup>. MGr φαγί, “eating,” “repast.” Thumb (*Hellenismus*, p. 128 n.<sup>2</sup>) doubts the necessity of finding a Hebraism in ἐσθῆιν ἀπό (Mk 7<sup>28</sup>).

### ἔσοπτρον.

CPR I. 27<sup>10</sup> (A.D. 190) ἔσοπτρον δίπτυχον: cf. the restoration in *ib.* 21<sup>20</sup> (A.D. 230). In a list of articles of furniture in the fragmentary P Oxy VI. 978 (iii/A.D.) we find mention of an ὄσοπτρον (ἴ. ἔσοπτρον), and in a return of temple property, P Oxy XII. 1449<sup>19</sup> (A.D. 213–7), of ὄσυπτρον (ἴ. ἔσοπτρον) ἀργ(υροῦν) π[αιδικ(όν)], “a silver mirror for a child.”

### ἐσπέρα.

With Lk 24<sup>29</sup> cf. P Par 69<sup>c. 4</sup> (A.D. 233) πράξας περὶ ἐσπέραν. The word is found in the fragment of a lost Gospel P Oxy IV. 655<sup>2</sup> ἀφ' ἐσπ[έρας] ἕως π[ρω]ῆ. In *ib.* VIII. 1163<sup>2</sup> (v/A.D.) it refers to locality—τῇ τετράδι καταλαβὼν εἰς ἐσπέραν τὴν Δαρνιῶν, “I arrived on the 4th at the western border of Darne” (Ed.): cf. *Preisigke* 465<sup>11</sup> (A.D. 250–I) καθ' [ἐ]σπ[έ]ραν οἰκίας. For the rough, instead of the smooth, breathing taking the place of an original simple *F* see Brugmann-Thumb, p. 52. MGr σπέρα.

### ἐσπερινός.

For this adj., as in Lk 12<sup>38</sup> D, cf. P Oxy VI. 901<sup>5</sup> (A.D. 336) ἐσπερινὸς ὥρες (ἴ. ἐσπεριναῖς ὥραις) τῇ χθὲς ἡμέρᾳ, “in the evening time of yesterday,” BGU IV. 1024<sup>vi. 6</sup> (iv/v A.D.) κατὰ τὰς [ἐ]σπερινὰς ὥρας.

### ἔσχατος.

For ἔ. with reference to *time* cf. P Oxy II. 280<sup>14</sup> (A.D. 88–9) ἐν δὲ τῷ ἐσχατῷ ἐνιαυτῷ, P Tebt II. 375<sup>20</sup> (A.D. 140) τῷ δὲ πέμπτῳ (ἴ.—τῷ) ἔτι (ἴ. ἔτι) ὃ ἐστὶν ἔσχατον ἔτος τῆς μισθώσεως. See also BGU IV. 1024<sup>iv. 13</sup> (iv/v A.D.) τῆς ἐσχάτης ἐλπίδας (ἴ.—ος) ἀποστε[ρ]ήσαι, and from the inscr. *Michel* 326<sup>2</sup> (ii/B.C.) τῆς ἐσχάτης τοῦ βίου τε[λ]ευτῆς. With τὰ ἔσχατα in Mt 12<sup>45</sup> *al.*, cf. P Vat A<sup>13</sup> (B.C. 168) (= Witkowski<sup>2</sup>, p. 65) τοῦ παιδίου σου εἰς τὰ ἔσχατα ἐληλυθότος. *Michel* 394<sup>34</sup> (mid. i/B.C.) τῆς πόλ[ε]ως ἐν τοῖς ἐσχατοῖς ὑπαρχούσης κινδύνους supports Hort's rendering of ἐν καιρῷ ἐσχατῷ in 1 Pet 1<sup>5</sup> “in a season of extremity,” “when things are at their worst,” for which he adduces various classical exx. For the adverbial ἔσχατον, as in 1 Cor 15<sup>8</sup>, see P Oxy VI. 886<sup>21</sup> (iii/A.D.) (= *Selections*, p. 112) τὸ δὲ ὑπολιπ[έ]μενον ἔσχατον ἀνάγνωτι (ἴ.—θι), *Syll* 879<sup>11</sup> (end of iii/B.C.) ἐπιτελεῖν δὲ τὰ νόμιμα τοῖς ἀποχομένοις ἔσχατον ἐν τρισὶ μηνσιν.

### ἐσχάτως.

The phrase ἐσχάτως ἔχειν, which in the NT occurs only in Mk 5<sup>23</sup>, is censured by the Atticists, see Lobeck *Phryn.* p. 389, Rutherford *NP* p. 481. For other exx. of the intrans. use of ἔχω with an adv., see *s.v.* ἔχω.

### ἔσω.

P Par 41<sup>17</sup> (B.C. 160) ἐμοῦ δὲ καθημένου ἔσω ἐν τῷ παστοφορίῳ, BGU IV. 1127<sup>9</sup> (B.C. 18) ἐν τῷ ἔσω κύκλῳ, *Syll* 574<sup>2</sup> (ii/B.C.) τὸ τέμενος τῆς [Ἀρτέμιδος] ἄστυλῳ πᾶν, ὅσον ἔσω π[ε]ριβόλου, and the early Christian letter P Grenf II. 73<sup>9</sup> (late iii/A.D.) (= *Selections*, p. 118) where the grave-diggers bring the banished Politike—εἰς τὸ ἐγώ, evidently a mistake for εἰς τὸ ἔσω, “into the interior.” The form εἶσω is found in the grave-inscription, *Archiv* i. p. 220 No. 2<sup>6</sup> (B.C. 145–116)—

εὐνοια γάρ μιν

βαίνει καὶ εἶσω γὰς ἄχρι καὶ ὠκεανόν.

See also P Giss *Ino.* 137<sup>6</sup> (= *Archiv* v. p. 137) εἶσω ἡμερῶν ἑκοσι.

### ἔσωθεν.

P Oxy XII. 1449<sup>44</sup> (Return of Temple Property—A.D. 213–7) λαμπ(ὰς) σὺν ἱωδίῳ Κόρης ἀργυρῷ ἀσήμ(ῳ) ὀκ(ῆς) λι(τ)ρας ἃ ἔσωθεν ἐξυ(λ)νη, “a lamp with a small figure of Core in unstamped silver weighing 1 lb., the interior being of wood” (Edd.). With the use in Mt 7<sup>15</sup> cf. Epict. ii. 8. 14 αὐτοῦ δὲ τοῦ θεοῦ παρόντος ἔσωθεν.

### ἐσώτερος.

See the quotation from P Magd 29 *s.v.* ἀπορρίπτω.

### ἔταιρος.

We are unable to quote any instance of this word, which in the NT is confined to the First Gospel (cf. Ev. Petr. 7), from the papyri, but it is by no means infrequent in the inscr., e.g. *Syll* 365<sup>6</sup> (c. A.D. 37) συντρόφους καὶ ἑταίρους αὐτῶν γεγονότας, OGIS 573<sup>1</sup> (i/A.D.) ἔδοξε τοῖς ἑταίροις καὶ Σαββατισταῖς θεοῦ [εἶν]οῖαι Σαββατιστοῦ συνηγμένοις. Cf. Vett. Val. p. 331<sup>13</sup> ὅπως διὰ τούτων οἱ ἀμαθεῖς καὶ θεομάχοι πιστὶν ἐνεγκάμενοι καὶ ἑταῖροί γε τῆς ἀληθείας γενόμενοι



ὑπαρκτὴν καὶ σεβάσιμον τὴν ἐπιστήμην καταλάβωσιν.  
Aphaeresis is seen in MGr ταίρι, "pair," "mate."

### ἐτερογλωσσος.

With this compound (1 Cor 14<sup>21</sup>) cf. the similarly formed ἐτερογνώμων, e.g. Vett. Val. p. 79<sup>18</sup> οὗτοι γὰρ εἰσι ἐτερογνώμονες τόποι αἰτίας ἐπάγοντες καὶ καθαίρεσις.

### ἐτεροζυγέω.

For the use of the corr. adj. in the LXX (Lev 19<sup>19</sup>) Herwerden *Lex. s.v.* compares Philo *Princ.* 11 *init.* (= II. p. 369 ed. Mangey) κτήνη ἐτεροζυγα.

### ἐτερος

and ἀμφότεροι are claimed by Blass (*Gr.* pp. 36, 179 f.) as the only surviving words in the Hellenistic age which denote *duality* as distinct from plurality, and abundant evidence can be cited from the Κοινή of the correct use of ἕτερος in this sense. See e.g. P Ryl II. 229<sup>8</sup> (A.D. 38) ἵνα δοῖ σοι ὄνον . . ἵνα καὶ αὐτὸς δοῖ ἑτέραν (a second ass), P Amh II. 65<sup>8 ff.</sup> (early ii/A.D.) δίκαιον τὸν ἕτερον ἀπολυθῆναι ἐὰν ἄλλος ἀντ' αὐτοῦ κατασταθῇ, "it is just that one of them (sc. two brothers) should be released, if some one else is appointed in his stead" (Edd.), BGU I. 5<sup>ii. 5</sup> (A.D. 79-80) ἕτερον εἶναι ὁμώνυμο(ν), "another of the same name," P Fay 100<sup>8</sup> (A.D. 99) τ[ῆ] μὲν Χαριτίῳ . . [τ]ῆ δὲ ἐτέρᾳ Χαριτίῳ, with reference to two women, both named Chariton, CPR I. 11<sup>8</sup> (A.D. 108) ἐτέρας . . οἰκίας, *ib.* 223<sup>18</sup> (ii/A.D.) μέχρι [ἐ]τέρας ἀπογραφῆς, "until the next (lit. "another") census," P Tebt II. 381<sup>8</sup> (A.D. 123) ἐτέρας θυγατρός, "her other daughter," P Amh II. 88<sup>8 ff.</sup> (A.D. 128) ἐν δυσὶ κοίταις (here = σφραγίσαι, "parcels") . . ὧν μίᾱς μὲν . . ἐτέρας δὲ . . , BGU I. 194<sup>15 f.</sup> (A.D. 177) ἐπιστολῶν δύο, μίᾱς μὲν . . τὴν δὲ ἑτέραν . . , P Fay 164 (ii/A.D.) ἐπὶ δυνᾷ ἐνλ φοινίκων) ἀρτάβας τρεῖς καὶ ἐφ' ἐτ(έρω) . . (ἀρτάβας) δύο, and similarly *ib.* 165. On the other hand, ἕτερος is incorrectly used for ἄλλος in such passages as P Leid B<sup>ii. 11</sup> (B.C. 164) ὑπὲρ ὧν ἂν προσδεώμεθα ἑτέρων, P Par 45<sup>8</sup> (B.C. 153) (= Witkowski,<sup>2</sup> p. 82) ἡ (= εἰ) ἕτερον θέλεις λέγειν, λέγε, *ib.* 46<sup>8</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 86) οὐ]χ ἕτερόν τινα, ἀλλὰ σὲ αὐτὸν μάρτυρα ἐπισπάσσω, P Fay 12<sup>14</sup> (c. B.C. 103) ἐτέρους συμπρόντας ὑπὸ τῶν α[ν]τῶν, "others besides themselves being present" (Edd.), *ib.* 36<sup>11</sup> (A.D. 111-2) ἐτέροις ἐπιχωρηθεὶς διδόναι, "with power to pass on the right (of making and selling bricks) to others" (Edd.), P Flor I. 99<sup>7</sup> (i/ii A.D.) (= *Selections*, p. 71) ὁ υἱὸς ἡμῶν Κάστωρ μεθ' ἑτέρων ἄσωτευόμενος ἐσπάνισε τὰ αὐτοῦ πάντα, "my son Castor along with others has squandered all his own property in riotous living," and BGU I. 86<sup>28</sup> (ii/A.D.) ὑποτίθεσθαι[ε] ἐτέροις παρασ[υ]νχωρούντω[ν], a formula allowing liberty to alienate. Cf. Lk 8<sup>8 ff.</sup> where even the stylist Luke substitutes ἕτερος for the correct ἄλλος of his (presumed) source-narrative (Mk 4<sup>5 ff.</sup>: cf. Mt 13<sup>5 ff.</sup>): see *Proleg.* p. 79. The opposite error of using ἄλλος for ἕτερος in Lk 6<sup>29</sup> (so Mt 5<sup>39</sup>) may be paralleled from P Grenf II. 23a<sup>8 f.</sup> (B.C. 107) τῆς μὲν μίᾱς . . τῆς δ' ἄλλης . . , P Tor I. 84<sup>4 f.</sup> (ii/B.C.) υἱῶν δύο, ἐνὸς μὲν . . ἄλλου, BGU II. 45<sup>10 ff.</sup> (A.D. 348) φοίνικας δύο, τὸν μὲν ἕνα . . καὶ τὸν

PART III.

ἄλλον . . , and the Andanian inscr. *Syll* 653<sup>91</sup> (B.C. 91) τὸν μὲν ἕνα . . τὸν δ' ἄλλον of *νω*. The readiness with which the two words could be interchanged is shown by P Oxy II. 276<sup>11</sup> (A.D. 77) Φρίβι Ἡρακλήου τῷ σὺν ἄλλοις σικιολόγοις compared with P Gen I. 36<sup>10</sup> (A.D. 170) παρὰ Πεκύσιος Σαταβούτος ἱερέως σὺν ἐτέροις ἱερεῦ[σιν]. Nor is it easy to differentiate them in such passages as CPR I. 103<sup>21</sup> ἀπὸ τε ἄλλων πρασέων ἢ ἑτέρων [οἰκονομιῶν]: cf. *ib.* 3<sup>19</sup> (ii/iii A.D.), 6<sup>17</sup> (A.D. 238). That however the original difference between them was often observed with great nicety even in vernacular documents is shown by the Twins' petition P Par 26<sup>82 f.</sup> (B.C. 163-2) (= *Selections*, p. 16 f.; the note on l. 33 requires correction) where ἄλλοι τῶν ἐκ τοῦ Σαραπιείου (to which the Twins themselves belonged) are distinguished from ἕτεροι τῶν ἐκ τοῦ Ἀσκληπείου, and P Ryl II. 102<sup>1, 20, 14</sup> (2nd half ii/A.D.) μετ' ἄλ(ων) . . μεθ' ἑτερα, where, as the editors point out, the former phrase introduces extracts from the original census-lists, while the second points to details that had been omitted. Other exx. showing how readily ἕτερος from meaning "the other class (of two)" came to imply "different" in quality or kind are *OGIS* 458<sup>8</sup> (c. B.C. 9) ἑτέραν τε ἔδωκεν παντὶ τῷ κόσμῳ ὄψιν, and P Oxy VI. 939<sup>18</sup> (iv/A.D.) ἑτερα . . γράμματα, where the reference is not only to "another," a second letter, but to a letter containing very "different" news from that previously despatched. ἕτερος is used without a subst. in P Tebt II. 381<sup>14</sup> (A.D. 123) (= *Selections*, p. 78) ἑτερα καθ' ὃν διήποτε σὺν τρόπον, "other things of whatsoever kind," following a list of articles bequeathed in a will, P Flor I. 99<sup>10</sup> (i/ii A.D.) (= *Selections*, p. 72) ἕτερο[ν] ἀποπὼν τι, "anything else amiss," and CPR I. 32<sup>16</sup> (A.D. 218) οὐδὲν δὲ ἕτερον πρακθησόμεθα (cf. Ac 17<sup>21</sup>). An interesting confirmation of the RV rendering of Lk 23<sup>32</sup> ἑτεροι κακοῦργοι δύο, "two others, malefactors" is afforded by P Tebt I. 41<sup>9</sup> (a petition—c. B.C. 119) καὶ [μ]ετὰ τοῦ παντός σκυλμοῦ συν-εχεῖς ἐπιλήψεις ποιουμένου τινῶν ἡμῶν καὶ ἑτέρων γυναικῶν διασελεῖν, "to extort from some of us and from others, viz. women"—the petitioners are men.

According to Lightfoot (*Gal.*<sup>10</sup>, p. 76) the primary distinction between ἄλλος and ἕτερος is that the former is another "as one besides," and the latter another as "one of two." But Ramsay in an important discussion on Gal 1<sup>6 f.</sup> (*Comm.* p. 260 ff.) contends that this reverses the facts regarding the force of the two words when they are pointedly contrasted. In Gal *l.c.* he has now definitely adopted the construction given by the American Revisers in the margin ("a different gospel, which is nothing else save that there are some that trouble you"), and agrees with the opinion expressed by Professor A. W. Mair who has supplied a long list of passages from Demosthenes and others, showing that any distinction in usage between the two words results naturally from the fact that one is a positive, or absolute, word (ἄλλος), while the other is a comparative, or relative (ἕτερος), and further that, where this is not essential, they are used indifferently: see e.g. Demosthenes xxiii. 71 (ed. Butcher) οὗτ' ἄλλος οὐδεὶς, but xxv. 17 ἕτερος δ' οὐδὲ εἰς.

### ἐτέρως.

*Syll* 406<sup>10</sup> (A.D. 147) εἰ καὶ ἐτέρως τοῦτο ἀπέβη.

ἔτι.

P Lond 42<sup>22</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) ὡς ἔρ[ι] σοῦ παρ[ί]οντος πάντων ἐπεδεόμην, "while you were still at home, I went short altogether." In *ib.* 25 we have—ἔτι δὲ καὶ "Ὁρου τοῦ τὴν ἐπιστολὴν παρακεκομκό[το]ς ἀπηγγελκότος κτλ., "and now that Horus who brought the letter has told" etc.: cf. P Ryl II. 145<sup>9</sup> (A.D. 38) ἔτι καὶ μὴ ἀρκ[ε]σθ[έ]ις. P Oxy IV. 744<sup>3</sup> (B.C. 1) (= *Selections*, p. 32) shows a common phrase γίνωσκε ὡς ἔτι καὶ νῦν ἐν Ἀλεξανδρίᾳ (ἡ -δρεῖα) σμέν (ἡ ἐσμέν): cf. P Hib I. 46<sup>18</sup> (B.C. 258) ἔτι οὖν καὶ νῦν ἡ τὸ ἀργύριον εἰσάγετε ἡ κτλ., "now therefore at length either collect the money, or," etc., Revillout *Mélanges* p. 295<sup>6</sup> (B.C. 131-0) (= Witkowski<sup>2</sup>, p. 96) ἔτι καὶ νῦν καλῶς ποιήσεις παρακαλῶνσαντὸν καὶ τοὺς παρ' ἡμῶν, P Oxy VIII. 1111<sup>13</sup> (A.D. 203) δν δηλ(ῶ) τετελ(ευτηκέναι) ἔτι πάλα[ι], "whom I declare to have died long ago." For the adv. phrase of *degree*, as in Phil I<sup>9</sup>, see the Christian letter *ib.* VI. 939<sup>3</sup> (iv/A.D.) (= *Selections*, p. 128) νῦν ἔτι μᾶλλον ἢ πρὸς σέ [τοῦ δεσπότη] τοῦ θεοῦ γνώσις ἀνεφάνη ἅπασιν ἡμῖν.

ἔτοιμάζω.

P Petr II. 40(a)<sup>15</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 41) ἔτοιμάζεται γὰρ ἡ διαδοχή, "the relief is being equipped," P Lille I. 26<sup>4</sup> (iii/B.C.) τὴν δὲ λοιπὴν γλῆν ἐτοιμάζω, of preparing land by cultivation, PSI IV. 434<sup>17</sup> (B.C. 261-0) ἐτοιμάζονται θηρεύειν, P Hib I. 47<sup>23</sup> (B.C. 256) καὶ ὄλυραν δὲ κ[αὶ] κρητὴν ἐτοιμάζει ἵνα [παραμ]ετρήσωμεν εἰς τὸ βασιλικόν, "prepare both olyra and barley in order that we may measure it to the State" (Edd.). The verb is almost a *z.z.* for preparations in view of an approaching visit, e.g. P Tebt II. 592 (iii/A.D.) ἐπισ[τολ]ήν σοι ἐπεμψα ὡς σοῦ ταχὺ ἐρχομένου καὶ ἐτοιμάκην (ἡ ἐτοιμάκειν) σοι πάντα, P Oxy X. 1299<sup>9</sup> (iv/A.D.) ἐτυμάσο αὐτῷ (ἡ ἐτοιμάσω αὐτὸ) ἕως ἔρχῃ, "I will prepare it for your coming" (Edd.), *ib.* XII. 1490<sup>7</sup> (late iii/A.D.) ἐπιστέλλον τί θέλεις ἐτοιμασθῆναι, "give instructions as to what preparations you wish to be made" (Edd.): cf. Philem 22. We have an instance of dropped augment in P Grenf II. 14(b)<sup>1</sup> (B.C. 264 or 227) ἐτοιμάκαμεν ἐπὶ τὴν παρουσίαν τὴν Χρυσίππου: in BGU III. 830<sup>18</sup> (i/A.D.) χρ[ι]στὴν οὖν ἐτοιμάσ[ε]ιν καὶ προαιρ[ε]ῖν, we should have expected either the pres. or aor. inf. for the future. The verb is current in MGr.

ἔτοιμασία.

BGU II. 625<sup>17</sup> (ii/iii A.D.) ἕως δτον ἡ ἐτυμασί[α] (ἡ ἐτοιμασία) γένηται μετὰ τὴν κατασπορὰν καὶ εὐσκοληθῆς (ἡ εὐσκοληθῆς), CP Herm I. 95<sup>20</sup> πρὸ ἐτοιμασίας. With the Pauline passage Eph 6<sup>18</sup> cf. M. Anton. iv. 12 δύο ταύτας ἐτοιμότηας ἔχειν αἰεὶ δεῖ, where Crossley, comparing *ib.* iii. 13, regards ἐτοιμότηας as meaning δόγματα ἔτοιμα or πρόχειρα, and translates "have these two principles always at hand." In MGr the noun = "preparation," "equipment."

ἔτοιμος.

For ἔτοιμος applied to *things* cf. P Oxy II. 291<sup>11</sup> (A.D. 25-26) ἔτο[ι]μα πώλησον . . . σιτικά καὶ ἀργυρικά, "prepare the statements of corn and money" (Edd.), P Flor III.

326<sup>10</sup> (A.D. 117-8) τὰ ὑπογεγραμμένα ἐδάφη πάντα ποιήσιν αὐλακίσσθαι, ὥστε ἔτοιμα εἶναι πρὸς κατασπορὰν, and *ib.* II. 123<sup>4</sup> (A.D. 254) ἐκ τῶν ἐτοιμοτέρων οἶνον μονόχωρα ἑκατόν, of wine ripe or ready for drinking. For the adj. applied to *persons* cf. P Hib I. 44<sup>7</sup> (B.C. 253) τοὺς δὲ θεριστάς ὡς ἂν ἐτοιμούς ποιήσῃς ἐπίστελλον ἡμῖν, "as soon as you can get the harvesters ready let me know" (Edd.), BGU IV. 1209<sup>17</sup> (B.C. 23) ἵνα πρὸς μὲν κατάπληξιν τῶν τολμησάντων ἔχωμεν αὐτοὺς ἐτοιμούς πρὸς ἐντυχίαν, and P Tebt II. 419<sup>10</sup> (iii/A.D.) εἰ μὲν ἐτοιμὴ ἦν ἡ θυγάτηρ μου, ἀνερχέσθω διὰ τῆς δνου. For the phrase ἐν ἐτοιμῳ, as in 2 Cor 10<sup>6</sup>, see P Gen I. 76<sup>8</sup> (iii/iv A.D.) τοὺς ἐργάτας ἐν ἐτοιμῳ ἐποίησα: cf. *Michel* 394<sup>13</sup> (mid. i/B.C.) προθυμότερα ἔδωκεν ἐξ ἐτοιμοῦ, "he gave most readily without hesitation." The word is MGr.

ἔτοιμω.

For the phrase ἐτοιμῳς ἔχω followed by the inf., as in Ac 21<sup>18</sup>, 2 Cor 12<sup>14</sup>, 1 Pet 4<sup>5</sup>, cf. P Amh II. 32<sup>6</sup> (ii/B.C.) ἐτοιμῳς ἐχόντω[ν] χειρο]γραφ[ε]ῖ[ν] τὸν βασιλικὸν ὄρκον, "being ready to subscribe the royal oath," BGU I. 80<sup>27</sup> (A.D. 158-9) ἡ Σωτηρία ἐτοιμῳς ἔχουσα καταγράψαι, P Oxy XII. 1469<sup>21</sup> (A.D. 298) ἡμῶν ἐτοιμ[ω]ς ἐχόντων ὅσαπερ ἄλλα ἡμῖν αἰρεῖ ἀπεργάσασθαι, and the late PSI I. 46<sup>4</sup> (v/vi A.D.) ἐτίμω (ἡ ἐτοιμῳς) ἔχω λογίσασθαι. See also *Michel* 884<sup>24</sup> (B.C. 164-3) τῶν . . ἐτοιμῳς διδόντων, "those who give willingly."

ἔτος.

P Tebt II. 412<sup>3</sup> (late ii/A.D.) ἀνελθε εἰς τὴν μητρόπολιν τοῦ νέου ἔτους, "come up to the metropolis at the New Year." For κατ' ἔτος, "yearly," as in Lk 24<sup>1</sup>, cf. P Amh II. 86<sup>11</sup> (A.D. 78) ὅς (sc. δραχμὰς) καὶ ἀπ[οδ]ώσω κατ' ἔτος ἐξενάυτα, the yearly charge was to be paid annually, P Oxy IV. 725<sup>38</sup> (a contract of apprenticeship—A.D. 183) ἀρήσει δὲ ὁ παῖς εἰς λόγον ἑορτῶν κατ' ἔτος ἡμέρας εἴκοσι, "the boy shall have 20 holidays in the year on account of festivals" (Edd.): for κατ' ἔτος see P Tebt II. 311<sup>25</sup> (A.D. 134), 373<sup>10,14</sup> (A.D. 110-1), *al.* The aspirated form κατ' ἔτος is also fairly common, e.g. P Petr III. 19(c)<sup>36</sup> (B.C. 224) where the words κατ' ἔτος have been added above the line, and the editor explains the form as due to false analogy with κατ' ἡμέραν: see further Meyer *Gr.* p. 326 f., *Proleg.* p. 44. Κατ' ἔτος is read *quater* in P Ryl II. 166 (A.D. 26), and ἐφ' ἔτος in P Oxy X. 1299<sup>9</sup> (iv/A.D.): cf. MGr (ἐ)φέτο(ς), "this year." In P Oxy III. 477<sup>3</sup> (A.D. 132-3) τὸ [π]έμπτον ἔτ[ο]ς Δομτιανοῦ, "in the fifth year of Domitian," we have a good ex. of the acc. denoting a point of time, as occasionally in the NT (Jn 4<sup>52</sup>, Ac 20<sup>16</sup>, Rev 3<sup>3</sup>): cf. *Proleg.* p. 63, *CR* xviii. p. 152. On the other hand, the instrumental dat. of extension of time (see *Proleg.* p. 75) may be illustrated by *Syll* 607<sup>28</sup> (iii/iv A.D.) ἐβ[ό]ησεν ὁ δ(ῆμος) "πολλοὺς ἔτεσι τοὺς νεωκόρους," "Long live the temple-wardens," and by the iv/A.D. inscr. regarding a Lycanian Bishop—<sup>12</sup>εἴκοσι πέντε ὅλοις ἔτεσιν τὴν ἐπισκοπὴν . . διοικ[ή]σας (see *Exp.* VII. vi. p. 387).

A new adv. ἀνετεύτως is found joined with ἔτη, "to live for countless years," in an imprecatory tablet published by Wunsch in *Excavations in Palestine*, edd. Bliss and Macalister 1902, p. 176, No. 35<sup>3</sup>.



εὐ

is rare in the papyri, having given place to *καλῶς*: cf. Mayser *Gr.* p. 459. It must, however, be kept in view that εὐ continues to recur in certain epistolary phrases, as in P Oxy X. 1292<sup>3</sup> (c. A.D. 30) εὐ [π]οῆσεις ἐμβαλόμενός μοι κενώματα διακ[ό]σια, "please put on board for me two hundred empty jars" (Edd.), *ib.* I. 115<sup>12</sup> (ii/A.D.) εὐ πράττετε, *ib.* III. 527<sup>9</sup> (ii/iii A.D.) ἐρρώσθ(αι) εὐχομ(αι) εὐ πράττοντ(α), "I pray for your health and prosperity" (Edd.), and in such closing adjurations as P Eleph 23<sup>19</sup> (B.C. 223-2) εὐ[ο]ρκοῦντι μέμ[ο]ι [ε]ὐ εἴη, ἐφιορκοῦντι δὲ ἔνοχοι εἶναι τῇ ἀσεβείᾳ τοῦ ὅρκου, P Ryl II. 108<sup>19</sup> (A.D. 110-11) εὐορκοῦσι μὲν ἡμεῖν εὐ εἶναι, [ἐπ]ι[ο]ρκοῦσι δὲ τ[ῶ]ν ἐν[αν]τίᾳ, *et alibi*. The classical phrase εὐ γὰρ ἴσθι (cf. the simple ἴστε in Eph 5<sup>5</sup>, Heb 12<sup>17</sup>) is found in the touching letter of Epicurus to a child—εὐ γὰρ ἴσθι, ἡ αἰτία ὅτι καὶ ἐγὼ καὶ οἱ λοιποὶ πάντες σε μέγα φιλοῦμεν κτλ., "for be sure, the reason why I and all the others love you greatly," etc.: see *Selections*, p. 6.

### εὐαγγελίζω.

For the rare use of the active of this verb, as in Rev 10<sup>7</sup>, 14<sup>6</sup>, we can now appeal not only to Dion Cass. lxi. 13. 4 where the reading is doubtful, but to P Giss I. 27<sup>8</sup> (end of Trajan's reign or beginning of Hadrian's) (= *Chrest.* I. 17) where reference is made to the arrival from Memphis of a slave of the strategus Apollonius, announcing a victory he had gained—ἐρχομένη εὐαγγελίζοντι τὰ τῆς νείκης αὐτοῦ καὶ προκοπῆς. See also the Christian hymn of iv/A.D. P Amh I. 21<sup>6</sup> παισὶν δ' [ε]ὐηγγέλιζε λέγων, Πτωχοὶ βασιλείαν . . . The literary and Biblical usage of the mid. is fully illustrated by Milligan *Thess.* p. 141 ff.: add for the former *Menandrea* p. 106<sup>83</sup> εὐαγγελίσασθαι πρ[ὸς] σὲ ταῦτ' ἐβουλόμην, and Longus *Daphnis and Chloe* iii. 33 τὸν γάμον εὐηγγέλιζέτο, "full of joy brings her the annunciation of the marriage" (Thornley).

### εὐαγγέλιον.

For the very rare use of this word in the singular outside the NT and early Christian literature, see the iii/A.D. pap. letter cited *s.v.* γνώστης *ad init.*, and cf. *Archiv* v. p. 406 f. The plur. is found = "good tidings" in the striking calendar inscr. from Priene of date about B.C. 9 with reference to the birthday of the Emperor Augustus—ἡρξεν δὲ τῷ κόσμῳ τῶν δι' αὐτὸν εὐαγγελίων ἡ γενέθλιος, "but the birthday of the god was for the world the beginning of tidings of joy on his account" (*OGIS* 458<sup>40</sup>, Deissmann *LAE*, p. 370 f.). For the more ordinary usage = "sacrifices," "thank-offerings," cf. *OGIS* 44<sup>2</sup> (iv/B.C.) εὐαγγέλια καὶ σωτήρια ἔθυσσε, *Michel* 1325<sup>7</sup> εὐαγγέλια θύσω, and the new literary instance in *Menandrea* p. 90<sup>418</sup>. On the history of the word and its cognates, see Harnack *Constitution and Law*, p. 278 f., and Milligan *Thess.* p. 141 ff. MGr βαγγέλιον, "gospel."

Εὐάγγελος is found in the magical P Hawara 312 (possibly ii/A.D.) (= *Archiv* v. p. 393) which begins—Ἐξορκεῖς [ω] σε Εὐάγγελε κατὰ τοῦ Ἀνουβί <δο>ς κτλ., where Wunsch (p. 397) notes that "Εὐάγγελος muss ein übermenschliches, aber dem Anubis untergeordnetes Wesen sein." For the word as a proper name see also BGU II. 583<sup>1</sup> (before

A.D. 76), *ib.* III. 816<sup>6</sup> (iii/A.D.), *al.*, and for a similar use of Εὐαγγεῖος see the vi/A.D. P Iand 51<sup>6</sup> and P Oxy VI. 998.

### εὐαγγελιστής.

H. Achelis (*ZNTW* i. p. 87 f.) finds a trace of early Christianity in the use of this word in an inscr. from the Greek islands edited by H. von Gärtringen *CIGrIns* I. 1, No. 675<sup>6</sup> (Rhodes) Δάφνας καὶ θεοῦ ἀρχιερεὺς . . . ΟΗΡΟC (= ὁ [ι]ερὸς, Kaibel) εὐαγγελιστής, but see, on the other hand, A. Dieterich (*ib.* p. 336 ff.) who reads ὁ ἥρως εὐαγγελιστής, and thinks that "the chief priest of Daphne and the god" is so described as the proclaimer of the oracular announcements. The word occurs in the Christian amulet P Oxy VIII. 1151<sup>45</sup> (v/A.D. ?) with reference to the evangelist John—τοῦ ἁγίου καὶ ἐνδόξου ἀποστόλου κ(αί) εὐαγγελιστοῦ κ(αί) θεολόγου Ἰωάννου: cf. CPR I. 30<sup>4</sup> (vi/A.D.) τοῦ ἁγίου Ἰωάννου τοῦ εὐλόγου καὶ εὐαγγελιστοῦ.

### εὐαρεστέω.

This verb, which in the NT is confined to Heb, is found, if we can trust the restoration, in the marriage contract P Oxy II. 265<sup>48</sup> (A.D. 81-95) καὶ εὐαρ[ε]στοῦμαι? τοῦ προγεγραμμέν[ο]ν μου ἀνδρός. Cf. the double compound in *Michel* 1001<sup>14</sup> (c. B.C. 200) συνευαρεστούσας καὶ τὰς θυγατρὸς Ἐπιτελείας τὰς Φοίνικος.

### εὐάρεστος.

To Deissmann's citation (*BS*, p. 215) of this word from an inscr. of Nisyros (pre-Christian ?) γενόμενον εὐάρεστον πᾶσι (*Mittheilungen des athen. Instituts* 15, p. 134<sup>11 f.</sup>) to dispose of Cremer's claim that it belongs only to Bibl. and eccles. Greek, we may add *Priene* 114<sup>15</sup> (after B.C. 84) γενηθεὶς δὲ εὐάρε[τος] ἐν τοῖς τῆς γυμνασιαρχίας ἀναλώμασιν: cf. Rouffiac *Recherches*, p. 32 f. See also such passages as P Fay 90<sup>17</sup> (A.D. 234) τὸ λ[α]χανόσπ(ερμον) λαμβάνιν εὐάρεστον, P Flor I. 30<sup>20</sup> (A.D. 362) τὰς τοῦ πυροῦ εὐαρέ[στου] ἀρταβ[άς], P Strass I. 1<sup>9</sup> (A.D. 510) ἐν οὖν καλλίστῳ καὶ εὐαρέστῳ, and P Gen I. 15<sup>4</sup> (Byz.) τὴν τιμὴν σίτου εὐαρέστου ἀρταβῶν τεσσάρων, where the adj. has the meaning "choice," "in good condition." See also *s.v.* ἀρεστός.

### εὐαρέστως.

*CIG* II. 2885<sup>20</sup> (pre-Christian) τέλεισασα τὴν ὑδροφορίαν εὐαρέστως τοῖς πολεῖταις, *Syll* 325<sup>20</sup> (i/B.C.) ἱερησάμενος εὐαρέστως ὑπὸ πάντων ἐπηγήθη τῶν πολειτῶν.

### εὐγενής.

For this adj. = "well born," "noble," see the striking interview with an Emperor described *s.v.* ἀγενής, where a certain Appianus appeals to his εὐγένεια, stating further that he is εὐγενής καὶ γυμνασ[τ]αρχος (P Oxy I. 33<sup>17, 15, v. 2</sup>—late ii/A.D.). So P Oxy IX. 1206<sup>11</sup> (A.D. 335) where stipulations are made regarding a son to be adopted that he is not to be disavowed or reduced to slavery—διὰ τὸ εὐγενῆ αὐτὸν εἶναι [αἱ] κ[αί] ἐξ εὐγενῶν γονέων ἐλευθέρων, "because he is well born and the son of well born and free parents" (Ed.), and PSI I. 41<sup>13</sup> (iv/A.D.) where certain acts are described as ἀ μὴ τοῖς εὐγενέσι πρέπι. For the comparative (as in Ac 17<sup>11</sup>) see P Grenf I. 53<sup>38</sup> (iv/A.D.) (as revised *Chrest.* I. p. 158) ἐὰν ᾗν δὲ ὀνομάζιν περὶ γένου (i. γένους), καὶ ταῦτα



πάλιν φθάνομεν ἀποδείξειν, τίνος εὐγενός(= ε)στερός ἐστι. The adv. is found in P Lips I. 281<sup>18</sup> (A.D. 381) where, again with reference to a case of adoption, we find—*ὄνπερ θρέψω καὶ ἱματίῳ* (I.—(σω) εὐγενῶς καὶ γνησίως ὡς υἱὸν γνήσιον καὶ φυσικὸν ὡς ἐξ ἐ[μ]οῦ γενόμενον: cf. 12. For the subst. as a title of address, see P Gen. I. 50<sup>14</sup> (iv/A.D.) *γράφω οὖν* τῇ εὐγ[ενε]ῖα σου ἱγ[α κτλ., so *ib.* 55<sup>10</sup>. This usage survives in MGr—*ἡ εὐγενεία σου*, “your lordship” (Thumb *Handbook* § 139). Note also that in MGr vernacular εὐγενικός, “polite,” has been formed beside the literary εὐγενής (*ib.* § 115).

### εὐδία.

This originally poetical word (Thumb *Dial.* p. 373), which is rejected in the best texts of Mt 16<sup>2</sup>, occurs on the Rosetta stone *OGIS* 90<sup>11</sup> (B.C. 196) *καὶ δαπάνας πολλὰς ὑπομεμένηκεν ἕνεκα τοῦ τὴν Αἴγυπτον εἰς εὐδίαν ἀγαγεῖν*, where Dittenberger notes that it is used metaphorically “de beato et tranquillo rerum publicarum statu”: cf. Herodas i. 28, where amongst the glories of Egypt are mentioned—*δύναμις, εὐδ[ί]η, δ[ι]όξα*, “power, peace, fame.” For the literal sense cf. P Oxy IX. 1223<sup>12</sup> (late iv/A.D.) *ἡ* (I. εἰ) *καὶ εὐδία ἐστὶ καὶ τὸ πλοῖον ἀνενέγκε οὐ δύναται ἐν τῇ σήμερον*, “if it is calm weather and he cannot bring back the boat to-day” (Ed.).

### εὐδοκέω.

It may be well to illustrate somewhat at length the different constructions of this characteristically Jewish Greek verb. In P Lond 3<sup>6</sup> (B.C. 146 or 135) (= I. p. 46) *ἡδύοκ-ησάς με τῆς τιμ[ῆς τ]οῦ ἡμίσεος τοῦ [τρ]ιτου λογείας τῶν κευμένων νεκρῶν*, the meaning, apparently is, “you have granted me the honour of the half of the third offering collected for the dead (mummies).” The construction with the inf. to denote determination, as in Lk 12<sup>32</sup>, comes out in P Tebt II. 591 (ii/iii A.D.) *ὅτι οὐκ εὐδόνηκα* (I. ἡδύοκηκα) *οὐδένα πέμψαι ἐκθες οὐδὲ σήμερον*, and to denote readiness, as in I Th 2<sup>8</sup>, in P Grenf I. 1<sup>17</sup> (ii/B.C.) *εὐδοκῶ ζήλω δουλεύειν*, “I have goodwill to serve thee zealously.” For the constr. with the dat., which is found in the best texts of 2 Th 2<sup>12</sup>, cf. the common legal phrase *εὐδοκῶ πᾶσι τοῖς προγεγραμμένοις* as in P Lond 1168<sup>15</sup> (A.D. 18) (= III. p. 136), and such passages as P Oxy II. 261<sup>17</sup> (A.D. 55) *εὐδοκεῖ γὰρ τῇδε τῇ συστάσει*, “for she gives her consent to this appointment,” *ib.* IV. 725<sup>47</sup> (A.D. 183) *ὁ [δ]ὲ Ἡρακλᾶς εὐδοκῶν τοῦτοις πᾶσι*, and *ib.* X. 1273<sup>40</sup> (A.D. 260) *διὰ τὸ ἐντεῦθεν εὐδοκεῖν τῇ ἐσομένῃ δημοσιώσει*, “because both sides now agree to the future publication” (Edd.), and for the constr. with ἐπὶ cf. P Oxy I. 94<sup>15</sup> (A.D. 83) *εὐδοκεῖν γὰρ αὐτὸν ἐπὶ τούτο[ις]*, so *ib.* 97<sup>13</sup> (A.D. 115–6), *ib.* IV. 726<sup>22</sup> (A.D. 135), and P Tebt II. 317<sup>33</sup> (A.D. 174–5) *εὐδοκῶ γὰρ ἐπὶ τούτοις ἱγ[α]* ἦ, “for I consent to these provisions” (Edd.). We are unable to illustrate the Bibl. constr. with ἐν from our documents, but see Polyb. ii. 12. 3. The verb is used absolutely in P Ryl II. 155<sup>17</sup> (A.D. 138–61) *εὐδοκῖν τὴν μητέρα Θασήν*, “her mother Thases approves”: cf. such an attesting signature as *ib.* 120<sup>24</sup> (A.D. 167) *Ἑρμείνος* Ἑρμεῖου εὐδοκῶ, and the phrase *ἐξ εὐδοκούντων*, “by consent” in P Tebt II. 382<sup>3</sup> (B.C. 30–A.D. I), *al.* See also the marriage-contract P Oxy III. 496<sup>8</sup> (A.D. 127) where the husband is not allowed to dispose of certain property *χωρὶς εὐδοκούσης*

τῆς γαμουμένης, “without the consent of the bride”: cf. Gradenwitz *Einführung* i. p. 160 ff. As showing the difficulty of getting an adequate translation for the verb, it may be mentioned that Plummer (*2 Cor.* p. 153) has pointed out that the Vg renders it in ten different ways in its fifteen occurrences in the Epp., and five different ways in the six occurrences in the Gospels, three of which differ from all the renderings in the Epp. On the derivation of εὐδοκέω straight from εὐδοκεῖ, “it pleases me well,” fused into a closer union by usage, see Moulton *Gr.* ii. § 109.

### εὐδοκία

is apparently confined to Jewish and Christian literature (to the usual reff. add Pss Sol 3<sup>4</sup>, 8<sup>39</sup>), but we can cite from our documents instances of the cognate noun εὐδόκησις, e.g. P Lond 289<sup>35</sup> (A.D. 91) (= II. p. 185) *γεγωνεῖσθαι* (I. γέγονε εἰς με) *ἡ εὐδόκησις καθὼς προκίται*, P Oxy IX. 1200<sup>35</sup> (A.D. 266) *οὐ προσδεόμενος ἑτέρας μου εὐδοκήσεως ἢ μεταλήψεως*, “without requiring any further consent or concurrence from me” (Ed.), and similarly *ib.* X. 1273<sup>39</sup> (A.D. 260). From the inscr. we may cite *Syll* 929<sup>108</sup> (B.C. 139?) *ἔλαβον εὐδόκησιν*, and *OGIS* 335<sup>122</sup> (ii/B.C.) *κατὰ τῇν τοῦ δήμου ἑπιταγὴν καὶ τὴν βασιλέως εὐδόκησιν*. All these passages confirm the meaning “good pleasure,” “good will,” which εὐδοκία seems to have in all its NT occurrences, even in Rom 10<sup>1</sup>. On the important Lk 2<sup>14</sup> see Field *Notes*, p. 48 f., and for a defence of the reading of the TR and on εὐδοκία *ἐμπροσθέν σου* as “a common periphrasis to avoid the anthropomorphism involved in God’s volition” see McNeile on Mt 11<sup>26</sup>.

### εὐεργεσία.

P Flor I. 61<sup>14</sup> (A.D. 85) (= *Chrest.* II. p. 88) *τῆς σῆς εὐεργεσίας δέόμενος ἐντυγχάνει σοι*—an advocate addresses the prefect on behalf of his client, P Ryl II. 96<sup>10</sup> (A.D. 117–18) *κατὰ τὴν εὐεργεσίαν τοῦ κυρίου ἡμῶν Ἀδριανοῦ Καίσαρος*, P Oxy VI. 899<sup>18</sup> (A.D. 200) *διὰ τὴν ἐμφυτόν σου εὐεργεσίαν*, P Fay 20<sup>16</sup> (iii/iv A.D.) *πλὴν μᾶλλον φιλανθρωπία τε καὶ εὐεργεσίας συναύξεν ταύτην τὴν ἀρχήν*, “but rather by liberality and the conferring of benefits to increase the welfare of this empire” (Edd.), and BGU III. 970<sup>8</sup> (ii/A.D.) *τῆς εἰς ἅπαντας εὐεργεσίας . . . ἀβοήθητος*, where note the gen. after a negative adj. (cf. *Proleg.* p. 74). Add from the inscr. *Michel* 383<sup>15</sup> (ii/B.C.) *ἀρετῆ[ς ἐν]εκεν καὶ εὐνοίας καὶ εὐεργεσίας τῆς εἰς [τὸν] δῆμον*, *ib.* 965<sup>2</sup> (ii/B.C. *ad init.*) *διὰ ταῦτα καὶ τὰς ἄλλας εὐεργεσίας ἃς πο[ί]ων διατελεῖ τὸν δῆμον*, *et alibi*.

### εὐεργετέω.

*Michel* 468<sup>14</sup> (mid. ii/B.C.) *ἵνα οὖν καὶ ὁ δῆμος φαίνεται χάριν ἀποδίδους τοῖς εὐεργετοῦσιν αὐτόν*, *Priene* 105<sup>46</sup> (c. B.C. 9) *εὐ[ε]ργ[ε]σιν ἰδ[ε]οῖς εὐεργέτησεν* (for form, cf. *Wisd* 11<sup>(6)</sup>) *τὴν ἐπαρχίαν*. In *OGIS* 666<sup>2</sup> (A.D. 54–68) an Egyptian inscr. records how the Emperor Nero—ὁ ἀγαθὸς δαίμων τῆς οἰκουμένης, σὺν ἅπασιν οἷς εὐεργέτησεν ἀγαθοῖς τὴν Αἴγυπτον . . . ἐπεμψεν ἡμῖν Τιβερίον Κλαύδιον Βάλβιλλον ἡγεμόνα, after which the inscr. mentions this man’s χάριτας καὶ εὐεργεσίας: cf. also *Cagnat* IV. 852 *Ἀνίκιον Ἀσπρον*, τὸν ὑπατικὸν καὶ κτίστην, ἀνθ’ ὧν εὐεργέτηται ἀνέθ[η]κεν. From the papyri cf. such a passage

as P Ryl II. 119<sup>36</sup> (A.D. 54-67) ὧν χάριν ἀξιούμεν περὶ πάντων τούτων διαλαβεῖν ὅπως τύχωμεν τῶν παρὰ σοῦ δικαίων καὶ ὦμεν εὐεργετημένοι, "therefore we beg you to give a decision on all these points, so that we may obtain our rights from you and be relieved" (Edd.). The phrase ἵν' ὦμεν εὐεργετημένοι is very common at the close of petitions, as in P Tebt II. 302<sup>31</sup> (A.D. 71-2), 326<sup>16</sup> (c. A.D. 266) ὑεργετημένοι, *al.* See also P Thead 20<sup>13</sup> (iv/A.D.) ἀξιούμεν τὸ νῦν τὴν σὴν ἀνδρίαν εὐεργε[τῆσαι] ἡμᾶς κα[τὰ] τοὺς νόμους.

## εὐεργέτης.

In a petition to the prefect of A.D. 49-50 a woman asks that her son should be restored to her—ἀκολούθως τοῖς ὑπὸ σοῦ τοῦ εὐεργέτου προστεταγμένοις, "in accordance with what had been enacted by you, my benefactor" (P Oxy I. 38<sup>13</sup> = *Selections*, p. 53): cf. P Lond 177<sup>24</sup> (A.D. 40-1) (= II. p. 169) ἀξίω σὲ τὸν πάντων σωτήρα καὶ εὐεργέτην. The word is a regular title in P Oxy III. 486<sup>27</sup> (A.D. 131) τὴν ὅλην ὑπόθεσιν ὑπερθεμένου τοῦ ἐπιστρ[ατήγου] ἐπὶ σὲ τὸν εὐεργέτην, "the epistrategus referred the whole case to your beneficence" (Edd.). This honorific use of εὐεργέτης with reference to Emperors and distinguished men is very common in the inscr. Thus as early as B.C. 334 the Priensians describe King Antigonus as εὐεργέτη γενομένῳ καὶ προθύμῳ ἐόντι εἰς τὴν πόλιν (2<sup>6</sup>): in a Spartan inscr., *Ann. Brit. School at Athens* xii. 458, Hadrian is described as σωτήρ καὶ εὐεργέτων τῆς Λακεδαίμονος, and similarly Trajan is ὁ πάντων κόσμου σωτήρ καὶ εὐεργέτης (*IG* XII. 1, 978): other exx. in Magie, p. 67 f. Deissmann (*LAE*, p. 248 f.) cites a fragmentary inscr. from Cos, of date c. A.D. 53, with reference to Gaius Stertinus Xenophon, body-physician to the Emperor Claudius—τοῦ εὐεργέτ[α] Γ. Στερ[τινίου] Ξενοφώντος ἀνιερθεῖσαν τ[αῖς] πόλει, and in view of this widespread usage suggests that in such a passage as Lk 22<sup>26</sup> Jesus "mentioned the title not without contempt, and forbade His disciples to allow themselves to be so called: the name contradicted the idea of service in brotherhood." To show the Egyptian "religiosity" at the time of the Imperial worship, Wilcken (*Chrest.* I. p. 147) reproduces an inscr. from ii/iii A.D. (*CIG* III. 5041) which ends—σέ[βου] Ἰσιν Σαράπιν τοῖς μέγιστους τῶν [θεῶν] σωτήρας ἀγα[θ]ο[ὺς] εὐμε[ν]εῖς εὐεργέτα[s]. For the subst. εὐεργέτημα see *Priene* 105<sup>17</sup> (c. B.C. 9) τοῖς τοσοῦτοις αὐτοῦ εὐεργετήμασιν.

## εὐθετος.

For εὐθετος = "adapted," "suitable" for a place or office, as in Lk 9<sup>22</sup>, cf. P Tebt I. 27<sup>44</sup> (B.C. 113) ἵνα μὲν πρὸς ταῖς προειρημέναις χρεῖαις εὐθετοι κατασταθῶσιν, "see that suitable persons are appointed to the aforesaid offices" (Edd.), P Flor I. 3<sup>8</sup> (A.D. 301) ἐργάτας . . . δυν[α]ς εὐθέτους καὶ ἐπιτηδείους (contrast P Amh II. 64<sup>12</sup> (A.D. 107) λέγων τοὺς σὺν αὐτῷ κατασταθέντας ἐπ[ι]μελητὰς βαλανεῖου [ἀ]θέτους, "inefficient"), *Syll* 653<sup>74</sup> (Mysteries inscr. from Andania—B.C. 91) αὐλητὰς καὶ κιθαριστάς, ὄσους καὶ εὐρίσκωντι εὐθέτους ὑπάρχοντας, so <sup>148</sup> ῥαβδοφόρους τοὺς εὐθετωτάτους. For a similar reference to persons see Polyb. xxvi. 5. 6 πρὸς πᾶσαν σωματικὴν χρεῖαν . . . εὐθετος. The meaning "seasonable," as in Ps 31 (32)<sup>6</sup>, is found in Diod. v. 57. 4 οἱ

Αἰγύπτιοι καιρὸν εὐθετον λαβόντες. See also *s.v.* ἀνεύθετος and ἀθετέω. Hobart p. 75 gives exx. from medical authors.

## εὐθύως,

the more common Hellenistic form for εὐθύς and εὐθύ, is found before both vowels and consonants: cf. Schmid *Atticismus* iii. p. 126 and Mayser *Gr.* p. 245. The following may serve as exx. of its use—P Par 63<sup>xl.55</sup> (B.C. 165) ἡβου[λόμην] μὲν εὐθύως καταπλεύσας ὀφθῆ[ν]αί σοι κατὰ τὸ ἐπιβάλλον, P Tebt I. 39<sup>10</sup> (B.C. 114) εὐθέως παραλαβὼν Τρύχαμβρον, P Ryl II. 229<sup>9</sup> (A.D. 38) ἔρωτῶ σε ἐκ παντὸς τρόπου εὐθέως μοι πέ[μ]ψαι τὰς ἄλλας (ἀρτάβας) γ, *ib.* 230<sup>10</sup> (A.D. 40) μὴ [ο]ὕν ἄλλως ποιή[σ]η[ς] μὴ ἵνα δόξωμέν σε εὐθέως ἡλλάχθαι τὰ πρὸς ἡμᾶς, "do not neglect this, lest we think you to have become all at once estranged towards us" (Edd.), P Fay 119<sup>34</sup> (c. A.D. 100) εὐθέως πέμψις τὰ κτήνη, "send the animals at once," and BGU II. 423<sup>8</sup> (ii/A.D.) (= *Selections*, p. 91) εὐθέως ὅτε εἰσῆλθον εἰς Μησηνοῦς, ἔλαβα βιάτικον παρὰ Καίσαρος χρυσοῦς τρεῖς, "straightway when I entered Misenum, I received my travelling money from Caesar, three gold pieces."

## εὐθύμει.

P Amh II. 133<sup>4</sup> (early ii/A.D.) περὶ τῆς κρεῖθ(ῆς) τῆς ἐνθάλλου εὐθύμει, πέπρακα γάρ, "don't be anxious about the young barley, for I have sold it" (Edd.), P Iand 13<sup>18</sup> (iv/A.D.) ἵνα μετὰ χαρᾶς σε ἀπολάβωμεν καὶ εὐθυμῆσαι δυνώμεθα[ί] σε. The verb is common with ὑγιαίνω as an epistolary phrase, e.g. P Lips I. 111<sup>5</sup> (iv/A.D.) πρὸ μὲν [πά]ντων εὐχομαι τῷ ὑψίστῳ Θεῷ περὶ τῆς σῆς ὑγίας καὶ ὁλοκληρίας, ἵνα ὑγιένοντά σε καὶ εὐθυμοῦντα ἀπολάβῃ τὰ παρ' ἐμοῦ γραμματί[δ]ια, cf. P Lond 1244<sup>7</sup> (iv/A.D.) (= III. p. 244) παρακαλῶν τὸν θεὸν ἵνα σε αἰ ἀπολάβω εὐθυμοῦντα καὶ εὐπυγμοῦντα καὶ ὁλοκληροῦντα, P Oxy XII. 1593<sup>2</sup> (iv/A.D.) εὐθυμοῦντί σοι (i. σοι) καὶ εὐδαιμονοῦντι.

## εὐθυμος.

P Oxy VI. 939<sup>19</sup> (iv/A.D.) ἵνα σε εὐθυμότερον καταστήσω, "that I may make you more cheerful": cf. *OGIS* 669<sup>7</sup> (i/A.D.) ἵνα δὲ εὐθυμότεροι πάντα ἐλπίζετε κτλ. For the subst. see the fragmentary P Ryl II. 439 (iii/A.D.) where the desire is expressed—αὐθις μετ' εὐθυμίας τὸ θεοφιλέστατον σου πρόσωπον ἀπολαβεῖν.

## εὐθύμως.

*OGIS* 669<sup>4</sup> (i/A.D.) πᾶσαν πρόνοιαν ποιούμενος . . . τοῦ τὴν Αἴγυπτον ἐν εὐσταθείᾳ διάγουσαν εὐθύμως ὑπηρετεῖν τῇ τε εὐθηνίᾳ καὶ τῇ μεγίστῃ τῶν νῦν καιρῶν εὐδαιμονίᾳ. The comparative of the adverb may be seen, as in the "received" text of Ac 24<sup>10</sup>, in P Giss I. 41<sup>ii.12</sup> (beginning of Hadrian's reign) ἐπινεύσαντος οἱ[δ]ν <συν> τῇ[ι] δέσει μου . . . δυνή[σο]μαι εὐθυμότερον προσέρχεσθαι [τῇ] τῆς [σ]τρατηγ[ί]ας ἐπιμελείαι.

## εὐθύνω

is used of a magistrate who calls others to account: hence in the Pass. οἱ εὐθυνόμενοι = "the culprits," e.g. P Tor I. 111<sup>10</sup> (B.C. 117) μεταπεμφόμενον τοὺς εὐθυνόμενους ἐπισκέψασθαι περὶ τούτων, P Tebt I. 14<sup>4</sup> (B.C. 114) εὐθυνόμενῳ δὲ φόνῳ, "arraigned for murder" (where note the dat. for



the usual *gen. criminis*), *ib.* 53<sup>22</sup> (B.C. 110) οἱ εὐθύνόμενοι ἀναζητηθ[έ]ντες, “the culprits having been searched for.” The metaph. application of the ordinary meaning “guide straight” may be illustrated from Vett. Val. p. 340<sup>9</sup> ἀγαπητὸν γὰρ εἰ . . . ἀρξαιτοῖς τις ἐρμηνεύειν μὴ διὰ πλήθους λόγων, ἀλλὰ διὰ βραχέων εἰς ἀλήθειαν εὐθύνοντων.

## εὐθός,

as an adj., is found in an early iv/A.D. Christian letter, where the writer asks for prayers—P Oxy XII. 1494<sup>8</sup> εὐ’ οὕτως ἐπακούσῃ ὁ θαῖς τῶν εὐχῶν ὑμῶν καὶ γένηται ἡμεῖν ὁδὸς εὐθεία, “in order that God may thus hear your prayers, and a straight way be made for us” (Edd.): cf. 2 Pet 2<sup>15</sup>.

## εὐθύς,

instead of εὐθέως, is now read in almost all the occurrences in Mk, and, though not so common as εὐθέως, can also be illustrated from the Κοινή. Thus in P Petr II. 13(9)<sup>5</sup> (B.C. 258–253)—a document already cited under εὐθέως—we have εὐθύς τάντιγραφα ἐπεμψα: cf. PSI IV. 403<sup>20</sup> (iii/B.C.) παρέσομαι δὲ κάγῳ εὐθύς ἐξ ἑορτῆς, P Oxy IV. 744<sup>7</sup> (B.C. I) (= *Selections*, p. 33) ἐὰν εὐθύς ὁψώνιον λάβωμεν ἀποστέλῃ σε ἄνω, P Fay 109<sup>3</sup> (early i/A.D.) εὐθύς σε οὐ κρατῶ, “I at once give in to you” (Edd.), P Ryl II. 234<sup>4</sup> (ii/A.D.) ἀνέδωκα τῷ κρατ[ίστῳ ἐπιστῇ] αὐτῇ τὰς ἐπιστολάς καὶ [ἐ]ὐθύς με[ν] τ[ῇ] γραμματεῖ αὐτοῦ ἔδωκεν. For the form εὐθύ see P Leid C<sup>1</sup>. 27 (B.C. 162) (= I. p. 119) ἐ[ὐ]θύ μέλαινα ἐγένετο—an account of a dream, and the Alexandrian Erotic Fragment P Grenf I. 1<sup>1</sup>. 24 (ii/B.C.) νῦν ἀνοργισθῶμεν’ εὐθὺ δεῖ καὶ διαλύεσθαι, “let us now cease from anger: yes, for we must quickly be reconciled” (Loeb trans.). The Markan use of εὐθύς is discussed by J. Weiss in *ZNTW* xi. p. 124 ff. In MGr an unaspirated form εὐτός is also found.

## εὐκαιρέω.

The idea of “favourable opportunity” underlying the word comes out well in P Eleph 29<sup>7</sup> ἐὰν δὲ μὴ εὐκαιρῆς τ[ο]ῦ διαβῆναι, P Par 46<sup>18</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 87) αὐτὸς δέ, ὡς ἂν (cf. Rom 15<sup>24</sup>, 1 Cor 11<sup>34</sup>, Phil 2<sup>23</sup>) εὐκαιρήσω, παραχρήμα παρέσομαι πρὸς σέ, P Giss I. 67<sup>14</sup> (ii/A.D.) ἐὰν εὐκαιρήσῃ Ἡράκλειος καὶ ἀρεθῇσθαι αὐτοῦ, BGU IV. 1035<sup>12</sup> (1st half v/A.D.) Θεὸς οἶδεν ὁ μόνος [ἐ]ὰν οὐκ εὐκέρημε (i. ηὐκαιρήμαι) εἰς Ὁξυρύχων κακὸν εἰχι (i. ἀγχι?) γενέσθαι, and Michel 1499<sup>31</sup>. 4 (B.C. 171) τ[ο]ὺς πρεσβυτά[ι]ς ἐλθοῦσιν συνέθηκεν, καίπερ οὐκ εὐκαιρῶν. For the meaning “have time or leisure,” as in Mk 6<sup>31</sup> and MGr εὐκαιρέζω, see PSI IV. 425<sup>28</sup> (iii/B.C.) εἰ δὲ μὴ εὐκαιρεῖ τις τῶν παρὰ σοι γραμματέων, ἀποστέλλον μοι κτλ.: a different meaning is found in *ib.* 392<sup>9</sup> (B.C. 242–1) δοὺς Ἀμμωνίῳ τῷ κεκομικῶτι σοι τὴν ἐπιστολὴν ὅσον ἂν ποτε εὐκαιρῆς, where the editor renders “quanto puoi senza disturbo.”

## εὐκαιρία

is found, as in Mt 26<sup>16</sup>, Lk 22<sup>8</sup>, in BGU II. 665<sup>11</sup>. 4 (i/A.D.) εὐκαι[ρ]αν δὲ οὐκ ἔχει, *ib.* I. 46<sup>18</sup> (A.D. 193) ἐὰν εὐκαιρίας τύχῃ τοῦ εἰρεῖν, ἀποσπάσω, P Oxy I. 123<sup>3</sup> (iii/iv. A.D.) εὐκαιρη (i. —(α) τις καὶ νῦν τοῦ ἀνερχομένου πρὸς ὑμᾶς, *ib.* X. 1300<sup>2</sup> (v/A.D.) εὐκερίαν εὐρὼν διὰ τοῦτον (i. εὐκαιρίαν, εἶρον διὰ τούτων) μου τῶν γραμμάτων τὰ πολλὰ παραγορεύσαι σε. The word is MGr.

## εὐκαιρος.

OGIS 762<sup>4</sup> (ii/B.C.) βοηθέτω κατὰ τὸ εὐκαιρον, Michel 164<sup>25</sup> (c. B.C. 140) μερίσαι Ἀπολλωνίῳ ξένιον ὅσον ἂν αὐτοῖς εὐκαιρον εἴ[ν]αι φαίνεται. The superlative is found in P Petr II. 12 (1)<sup>16</sup> (B.C. 241) μεταθεῖναι τοὺς βωμοὺς ἐπὶ τοὺς εὐκαιροτάτους τόπους καὶ ἐπιφανεστάτους ἐπὶ τῶν δωμάτων, “to remove the altars to the most convenient and conspicuous place on the houses” (Ed.). It may be mentioned that Pallis *A Few Notes*, p. 11 regards the adj. in Mk 6<sup>21</sup> γενόμενης ἡμέρας εὐκαιρον, as = an “empty” day, a day without work, a festival; the meaning is supported from Byzantine (see Sophocles *Lex. s.v.*) and modern Greek.

## εὐκαιρως.

P Hal I. 17<sup>6</sup> (iii/B.C.) ἐὰν εὐκαιρως ἔχης, P Lond 33<sup>23</sup> (B.C. 161) (= I. p. 20) ὑπομνήσαντά σε εὐκαιρως. A form εὐκαιρεῖ, unknown to the lexicons, is found in P Grenf I. 64<sup>5</sup> (vi/vii A.D.) (as amended *Archiv* iii. p. 121) καὶ σὺν θεῷ εὐρίσκω εὐκαιρεῖ δὲν προσαναφέρω: cf. also the new εὐχαιροτέρως (i. εὐκ—) in P Lond 1349<sup>14</sup> (A.D. 710) (= IV. p. 23).

## εὐχοπος.

For the corresponding verb cf. the closing greeting of a letter PSI IV. 286<sup>38</sup> (iii/iv A.D.) ἐρρώσθαί σε εὐχομαι εὐκοποῦντα διὰ θλου βίου. The editor states that he has not found the formula elsewhere, and compares the Homeric βεῖα ζῶντες.

## εὐλάβεια.

In P Par 26<sup>21</sup> (B.C. 163–2) (= *Selections*, p. 15) the Twins describe the Serapeum officials as—οὐδεμίαν εὐλάβειαν προορμένων, “paying no regard to religious scruple,” where εὐλάβειαν has the same religious connotation as in Prov 28<sup>14</sup>. (MGr = “piety.”) For the use of the subst. as a title of respect, like our “Your reverence,” see P Flor I. 73<sup>7</sup> (A.D. 505) ὁμολογῶ ἐκουσίως καὶ αὐθαίρετως μεμισθῶσθαι παρὰ τῆς σῆς εὐλαβεί[α]ς κτλ.

## εὐλαβέομαι.

P Par 45<sup>7</sup> (B.C. 153) εὐλαβοῦμαι τὸν ἐνδίκτην τὰ πλίστα, BGU IV. 1116<sup>48</sup> (B.C. 13) καὶ μὴδὲν τὴν Ἀντωνίαν Φιλημάτιο(ν) εὐλαβεῖσθαι, and the Christian P Fay 136<sup>4</sup> (iv/A.D.) ὅθεν μὴδένα εὐλαβούμενοι μᾶλλον ἀπαντήσατε ἀπ’ ἑαυτῶν πρὸ τοῦ τις ὑμᾶς ἐνέγκῃ, “therefore heed no one rather than me and return from where you are before some one fetches you” (Edd.). See also the letter Preisigke 4650<sup>13</sup> εὐλαβήθητι μήπως μὴ καταλάβουσίν σε ἐν [Ἀ]λεξανδρείᾳ, where the construction may be compared with Ac 23<sup>10</sup> HLP. The active, which does not occur in the NT, is found in BGU II. 665 (i/A.D.) ὅπως σε παρακαλέσῃ [ε]ὐλαβεῖν αὐτήν.

## εὐλαβής.

After the close of the fifth century εὐλαβέστατος is very common as a designation for various orders of the clergy (see *s.v.* εὐλάβεια), as in BGU I. 305<sup>10</sup> (A.D. 556) τοῦ εὐλαβεστάτου διακόνου(ν), and in P Giss I. 57<sup>1</sup> (vi/vii A.D.) ὁ εὐλαβέστατος Ἀπα Κόλλουθος ὁ πρεσβύτερος, where see the editor’s note. For the adv. we may cite P Par 12<sup>10</sup> (B.C. 157) εὐλαβῶς μου σχόντος, BGU IV. 1141<sup>38</sup> (B.C. 14) εὐλαβῶς ἔχων διὰ τὸ



προεγνωκέαι με περὶ τῶν δακτυλιδίων, P Tebt II. 304<sup>14</sup> (A.D. 167–8) εὐλαβῶς ἔχων τὸν περὶ τοῦ θαναθανάτου (ἡ θανάτου) αὐτοῦ κιντνων (ἡ κίνδυνον), “being careful for the danger to his life” (Edd.). The adj. in MGr retains the NT meaning “pious.”

### εὐλογέω.

We can illustrate this verb only from the Christian papyri, as P Amh II. 145<sup>1</sup> (iv/v A.D.) τῷ ἀγ[απητῷ] ἀδελφῷ καὶ ἡλ[ο]γημένῳ, and the late P Grenf II. 113<sup>7</sup> (viii/ix A.D.) τῶν εὐλογημένων τριῶν συνόδων, <sup>11</sup> μετὰ τῶν σὺν αὐτοῖς καὶ εὐλογημένων ὁμονόων. It occurs, however, in inscrr. in such a formula as *OGIS* 73 εὐλογεῖ τὸν θεὸν Πτολεμαῖος Διονυσίου Ἰουδαῖος, and was by no means confined to the Jews as Dittenberger shows from *CIG* 4705 b<sup>2</sup> (of Pan) ε[ὐ]λογ[ῶ] τὸν εὐ[δο]ν θεόν, *ib.* 4705 c<sup>2</sup> εὐλογῶ [τ]ῇν Εἰσιν. See also *Syll* 891<sup>24</sup> (ii/A.D.) where the prayer is uttered that a protector of a tomb—τῶν λῶων ἀπολαύει εὐλογοῖτό τε ἐν παντὶ δήμῳ, and the exx. of the verb in votive inscriptions given by Ramsay *Expt* x. p. 54, as when a person who has been chastised for his sin by the god dedicates a stele—ε(ὐ)λογῶν σου τὰς δυνάμεις: he adds that the stele which is dedicated is in one case called εὐλογία. In MGr εὐλογῶ = “praise,” “bless”: a form βλογῶ is also found.

### εὐλογία.

With the use of the verb in *OGIS* 73 (see *s.v.* εὐλογέω), cf. *ib.* 74 (from the Thebaid—B.C. 247–221) Θεοῦ εὐλογία· Θεόδωτος Δωρίωνος Ἰουδαῖος σωθεὶς ἐκ πελ(άγ)ους. See also *Preisigke* 317 Εὐλογία Κυρίου, and from Christian times the vase inscr. *ib.* 1117 Εὐλογία τοῦ ἁγίου Μηνᾶ. The subst. is used as a Christian title of address in P Lond 891<sup>16</sup> (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) a letter to a Bishop—γινώσκει(ν) σε βούλομαι, ὦ ἀγαπητὲ πάτερ, ὅτι ὅτε ἀπήντησα τῷ δουκὶ μετὰ τῆς Εὐλογίας σου, ἐδέξατο αὐτήν κτλ. For εὐλογία in the sense of a “good report” cf. P Oxy I. 65<sup>4</sup> (iii/iv A.D.) εἰ δὲ ἔχετε εὐλογίαν τινα πρὸς αὐτὸν ἀνέρχεσθε ἅμα αὐτῷ καὶ λέγετε, “if you have anything to say in his favour, come with him and tell me” (Edd.): cf. Aristas 161. The adj. is found = “reasonable,” “probable,” in P Tor I. 1<sup>v.2</sup> (B.C. 117) οὐθενὸς εὐλόγου ἀντεχόμενον: cf. *OGIS* 504<sup>9</sup> (A.D. 128–9), 669<sup>10</sup> (i/A.D.), and for the adverb P Oxy IV. 718<sup>28</sup> (A.D. 180–192).

### εὐμετάδοτος.

This NT ἀπ. εἶρ. (1 Tim 6<sup>18</sup>), which is best rendered “ready to impart” (see Field *Notes*, p. 113 f.), occurs eight times in Vettius Valens, e.g. p. 46<sup>24</sup> γίνονται δὲ συνετοί, ἀπλοῖ, εὐμετάδοτοι, ἡδεῖς, φιλοσυμβιωτοὶ κτλ.

### εὐνοέω.

For this verb, which is rare in Bibl. Greek and in the NT is confined to Mt 5<sup>25</sup>, we may cite PSI I. 64<sup>5</sup> (i/B.C. 7) where a woman comes under a solemn promise εὐνοεῖν, “to be well-disposed” towards her husband: cf. P Ryl II. 153<sup>10</sup> (A.D. 138–61) κα[λ] αὐτὸς εὐνοήσας ἔμα[ν]τ[ε] καὶ τῷ πατρὶ μου, P Oxy III. 494<sup>9</sup> (A.D. 156) εὐνοοῦσθ μοι καὶ πάσαν πίστιν μοι ἐνδεικνυμένη, “being well-disposed and showing entire faithfulness towards me” (Edd.). So from the inscrr. *OGIS* 532<sup>9</sup> (B.C. 3) ὁμνύω Δία, Γῆν, Ἥλιον . . . εὐνοή[σ]ειν

Κα[λ]σαρι Σεβαστῶι, similarly *Syll* 364<sup>20</sup> (A.D. 37). There seems no good warrant for the transl. “agree with” in Mt 18. AV, RV: see Abbott *Joh. Voc.* p. 207.

### εὐνοια.

With the use of εὐνοια in Eph 6<sup>7</sup>, cf. P Oxy III. 494<sup>6</sup> (A.D. 156) where a testator sets free certain slaves κατ’ εὐνοίαν καὶ φιλοστοργίαν. Other examples are *ib.* 642 (ii/A.D.) πεφροντίκαμεν τῆς πρὸς ὑμᾶς . . . εὐνοίας καὶ ἀρετῆς, P Tebt II. 326<sup>10</sup> (c. A.D. 266) εὐνοία καὶ πίστι καὶ τῇ τοῦ γένους οἰκειότητι, “owing to his kindness, fidelity, and ties of kinship” (Edd.), *Syll* 722<sup>13</sup> (Cretan—ii/B.C.) ὁμοίως δὲ καὶ τὰν εὐνοίαν ἂν ἔχει πορτὶ τὰν πόλιν, and so frequently in the inscrr. In P Par 63<sup>160</sup> (B.C. 164) (= P Petr III. p. 32) οἷς ὀφειλόμενόν ἐστι διὰ [τὴν] πρὸς τὰ [πρ]άγματ’ εὐνοίαν ἀσμενῶς ἐπιδεξάσθαι τὸ προτεινόμενον, Mahaffy renders “whose duty it is, on account of their loyalty to the existing state of affairs, to receive what is proposed cheerfully.” A different turn is given to the word in BGU IV. 1121<sup>19</sup> (B.C. 5) ἐργάζεσθαι δὲ τὰ μεμισθωμένα . . . τῇ καθήκοντι εὐνοίᾳ: cf. P Giss I. 56<sup>14</sup> (vi/A.D.) πᾶσα[ν] [σπου]δὴν κα[λ] εὐνοίαν ποιεῖσθαι, and the Jewish inscr. in *C. and B.* ii. p. 650 (c. A.D. 60–80) διὰ τε τὴν ἐνάρετον (“virtuous”) αὐτῶν [β]ῶσιν καὶ τὴν π[ρ]ὸς τὴν συναγωγὴν εὐνοίαν τε καὶ σπουδὴν. For the adj. εὐνους (as in 4 Macc 4<sup>3</sup>) cf. *Syll* 649<sup>19</sup> (B.C. 282–1) ὅσ[οι] εἰσὶν εὐνους καὶ φίλοι τοῦ δήμου (on the heterocl. plur. see Meisterhans *Gr.* p. 149): it occurs as a proper name in BGU III. 999<sup>14</sup> (B.C. 99) *al.* (cf. Mayser *Gr.* p. 258).

### εὐνοῦχος.

Vett. Val. p. 86<sup>34</sup> ὁ τοιοῦτος γέγονεν εὐνοῦχος ἱερεὺς θεᾶς ἐπίσημος: cf. also p. 18<sup>18</sup>. The word occurs in the address of the late BGU III. 725 (A.D. 615) εἰς τὸν εὐδοκιμ(ώτατον) ἀπα“Ολ εὐνοῦχον. It survives in MGr.

### Εὐδία.

This proper name is common in inscrr., as *CIG* 3002, 5711, and the other references in Zahn *Introd.* i. p. 533. See also *OGIS* 77 (B.C. 217) a memorial tablet—Εὐδία, and the late BGU II. 550<sup>1</sup> (Arab.) ἔχει Εὐδία εἰς λόγ(ον) καμισί(ων) λιναρ(ων) λίτρ(ας) δύο κτλ. The masc. Εὐδῖος is found in BGU III. 793<sup>3</sup> (iii/A.D.), but the commoner man’s name is Εὐδός: see Zahn *ut supra*, and cf. the use of the adj. in *Preisigke* 4056 Πανὶ εὐδῶι καὶ ἐπικῶι Λυκίσκος ὑπὲρ αὐτοῦ, and *CIG* 4705 b<sup>2</sup> (cited *s.v.* εὐλογέω).

### εὐδοδῶ.

For the literal use of this verb of a successful journey cf. PSI IV. 299<sup>11</sup> (iii/A.D.) μακροψ[ύ]χ[ει] σὺν, ἀδελφῇ, ἀχρεῖς οὐ ἂν με θεὸς εὐδοώσῃ [πρὸς] ὑμᾶς, and so <sup>24</sup>, also P Iand 62<sup>3</sup> (vi/A.D.) ἡ ῥ[ε]κ[ο]θε[ν] εὐδο[ω]θῶ, in a much mutilated context. On the pres. subj. εὐδοῶται in 1 Cor 16<sup>3</sup>, see *Proleg.* p. 54. The LXX use of the verb is fully illustrated by Anz *Subsidia*, p. 290.

### εὐπειθής.

The force of this adj. in Jas 3<sup>17</sup> (cf. 4 Macc 12<sup>9</sup>) “willing to yield,” “compliant,” may be illustrated from a contract in which a woman Ammonarion and her daughter Ophelous agree to accept from Antiphanes a certain sum of money in

lieu of Ammonarion's dowry—P Oxy II. 268<sup>6</sup> (A.D. 58) *συνχωροῦμαι* [πρὸς ἄλλῃ]ος ἐπὶ τοῖσδε, ὥστε ἡ [Ἀμ-  
μωνάριον] [καὶ] ἡ Ὀφελούς εὐπιθείς γενοῦναι καὶ ἀποσχί-  
ναι [παρὰ τοῦ Ἀντ]ιφάνους κτλ., “we agree with each  
other as follows:—A. and O. have given their consent and  
have received from A. etc.” (Edd.). Other instances of the  
word from legal documents of the Augustan age are BGU  
IV. 1104<sup>23</sup> (B.C. 10) διὰ τοῦ ὑπὲρ τούτων εὐπειθῆ γεγονέναι,  
*ib.* 1155<sup>17</sup> (B.C. 10) νυνὶ δὲ εὐπ[ε]ιθῆς γεγονώς ὑπὸ [τῆς]  
Μάρθας, *ib.* 1163<sup>7</sup> (B.C. 17). The verb is supplied by the  
editor in *OGIS* 665<sup>6</sup> (A.D. 49) ἔν' εἰδός[τες] αὐτὰ καὶ [εὐπ]-  
ειθεῖτε, where he explains εὐπειθεῖν as = εὐπειθῆ εἶναι.

### εὐπερίστατος.

Deissmann's reference (*BS*, p. 150) to the use of the  
subst. *περίστασις* in the evil sense of “distress,” “calamity,”  
as in 2 Macc 4<sup>18</sup>, in the vernacular P Lond 42<sup>21</sup> (B.C. 168)  
(= I. p. 30, *Selections*, p. 10) μηδ' ἐνβεβλοφέναι εἰς τὴν  
ἡμετέραν περίστασιν, “nor spared a look for our miserable  
state,” may perhaps be taken as supporting Theophylact's  
explanation of the compound adj. in Heb 12<sup>1</sup>, “because of  
which one easily falls into distresses (*περιστάσεις*).” As  
against Westcott (*Comm. ad loc.*), Moulton [*Gr.* ii. § 106 (c)]  
has shown that there is nothing in the form of the verbal  
to forbid this interpretation, and he enumerates the various  
meanings as follows—(1) “easily avoided,” (2) “admired”  
(lit. “well-surrounded”), (3) “easily surrounding,” “be-  
setting,” or (4) “dangerous” (lit. “having easy distress”).

### εὐποιῖα.

P Lond 1244<sup>8</sup> (iv/A.D.) (= III. p. 244) περὶ τῶν εὐποιεῖων  
σου. The subst. survives in MGr, as does the verb *εὐποιῶ*,  
which may accordingly be accepted as a proper form for the  
Hellenistic period: see *ExpT* xxiii. p. 379 f.

### εὐπορέω.

P Oxy VII. 1068<sup>8</sup> (iii/A.D.) μὴ εὐπορήσας πλοῖον ἐν τῷ  
Ἀρσενεῖοις ἔγραψα τῷ κυρίῳ μου Κληματίῳ κτλ., “finding  
no boat available in the Arsinoite nome I wrote to my  
lord Clematius etc.” (Ed.). PSI IV. 299<sup>18</sup> (iii/A.D.) ἐπὶ  
πλοῖον εὐπορηθῶ, P Flor III. 367<sup>8</sup> (iii/A.D.) πολλὰκις μου  
... χάρτας ἐπιστολικο[ὺς ἀπο]στείλαντος, ἔν' εὐπορῆς τοῦ  
γρά[φειν] μοι, <sup>17</sup>ἔν' α καὶ διὰ τῶν γραμ[μάτων] ὁ φίλος  
εὐπορῇ μαθάνων [τὰ σοῦ? See also the curious mantic  
document where prognostications are derived from involun-  
tary twitchings, P Ryl I. 281<sup>6</sup> (iv/A.D.) ὁσφύος δεξιὸν μέρος  
ἐὰν ἄλλῃται μεγάλως εὐπορήσει κα[ὶ] δοῦλος καὶ πένης ἐκ  
κόπων, “if the right part of the loin quiver, a slave or poor  
man will prosper greatly after distress” (Edd.), cf. <sup>128</sup>, and  
from the inscr. *Michel* 984<sup>9</sup> (ii/B.C. *ad init.*) εὐπορῶν πλεον-  
άκις ἐκ τῶν ἰδίων. A somewhat unusual use of the verb is  
found in P Ryl II. 162<sup>27</sup> (A.D. 159) where a woman who  
has bought a half share of a house is described as—εὐπορ-  
[οῦσα σὺν τοῖς] νῦν δικαί[οις] πᾶσι καὶ πωλοῦσα καὶ  
ὑποτιθεῖσα κτλ., “enjoying it with all present rights,  
having the power of sale, mortgage,” etc. (Edd.).

### εὐπορία.

With the last citation *s.v.* εὐπορέω cf. P Grenf II. 72<sup>10</sup>  
(A.D. 290–304) εἰ δὲ μὴ ἀποδῶ, ἔξισται σοι χρήσασθαι κατὰ

παντοίας μου εὐπορείας, and see P Oxy I. 71<sup>1</sup> 17 (A.D. 393)  
οὐδεμία δέ μοι ἑτέρα εὐπορία ἐστὶν ἢ τὰ χρήματα ταῦτα,  
“I have no other resources than this money in question”  
(Edd.). The adj. is common especially along with ἐπι-  
τήδειος to denote a person “rich and capable” of undertaking  
some duty laid upon him, as in P Oxy IX. 1187<sup>11</sup> (A.D. 254)  
δὲν ἐὰν αἰρῶνται φύλαρχον δ[ν]τα εὐπορον καὶ ἐπιτήδειον, P  
Cairo Preis 18<sup>9</sup> (A.D. 339) δντ[α]ς εὐπόρους κ[αὶ] ἐπιτηδίους  
δυναμένους ἐκτελέσαι τὴν τὴν (om.) ἐνχειρισθείσαν αὐτ[οῖς]  
λειτουργεῖαν, *al.*

### εὐπρέπεια.

The idea of “majesty,” “stateliness,” which Hort (*James*,  
p. 17) finds in the OT use of this word and in Jas 1<sup>11</sup>, its  
only occurrence in the NT, comes out well in *Syll* 932<sup>17</sup>  
(iii/A.D. *init.*) ο[ὐ] κ[ύ]ρι[οι] ἡμῶν μέγιστοι καὶ θεῖοτατοι  
αὐτοκράτορες διὰ παντός τε τοῦ ἑαυτῶν αἰῶνος βουλευθέντες  
ἐν τῇ αὐτῇ εὐπρεπείᾳ διαμεῖναι τὴν αὐτῶν ἐπαρχίαν, προσ-  
έταξαν κτλ. Ἀπρέπια is read by the editor in P Iand 11<sup>6</sup>  
(iii/A.D.). In MGr εὐπρεπής has given place to πρεπός,  
“proper,” “becoming”: similarly ἀπρεπός (Thumb  
*Handbook* § 115).

### εὐπρόσδεκτος.

Cf. *Syll* 633<sup>8</sup> (ii/A.D.) cited *s.v.* δεκτός, and see Field  
*Notes*, p. 184.

### εὐπροσωπῶ.

P Tebt I. 19<sup>13</sup> (B.C. 114) ὅπως εὐπροσωπῶμεν, “that we  
may make a good show,” is some three centuries older than  
the earliest citation hitherto given for this Pauline word  
(Gal 6<sup>12</sup>).

### Εὐρακύλων.

For the formation of this word, which is not found except  
in Ac 27<sup>14</sup>, the lexicographers compare Εὐρόνотος. Accord-  
ing to Blass (*ad l.*), it is a “vox hybrida” made up of *εὐρος*  
and *aquilo* (*qui* Lat. = *κύ* as in Ἀκύλας 18<sup>2</sup>): cf. Goodspeed  
*Exp* VI. viii. p. 140, “the Greek east wind combined with  
the Latin north-east (more exactly east-north-east) wind.”

### εὐρίσκω.

P Hib I. 48<sup>6</sup> (B.C. 255) οὐ γὰρ εὐρίσκω ἐν τοῖς βιβλίοις,  
“for I cannot find the entry in the books” (Edd.), P Tebt  
I. 58<sup>6</sup> (B.C. 111) εὐρήκαμεν δὲ τὸν ἐπιδεωκότα τὸ ὑπό-  
μνημα, P Oxy III. 532<sup>19</sup> (ii/A.D.) καὶ γὰρ ἐν Παύμει τότε  
σε εἶρον, P Iand 81<sup>1</sup> (ii/A.D.) ἐὰν τὸ χυτρί[ον] εὔρω (for form  
cf. *Mayser Gr.* p. 134 f.), διαπέμψ[ομαι] διὰ τοῦ ὀνολάτου  
ἀμερίμνω[s]: cf. for the passive P Rein 11<sup>11</sup> (B.C. 111) διὰ τὸ  
τοῦτον ἐκπεπτωκένας καὶ μὴ εὐρίσκεσθαι, “because this man  
has left the country and is not to be found.” P Oxy IV.  
743<sup>26</sup> (B.C. 2) καὶ εὐρέθη μήτε εἰληφώς μήτε δεδοκώ(s), “it  
was discovered that he had neither received nor paid any-  
thing,” and P Giss I. 47<sup>4</sup> (Hadrian) λείαν ἄξια εὐρήσθαι.  
For a weaker sense, as in Mt 27<sup>33</sup> *al.*, see P Tebt II. 330<sup>6</sup>  
(ii/A.D.) παραγενομένου εἰς τὴν κώμην εἶρον τὴν οἰκίαν μου  
σεσυλημένην, P Gen I. 54<sup>31</sup> (iv/A.D.) ἀπελθόντων ἡμῶν  
ἐκείσαι εὐρήκαμεν τὸν πραιπόσιτον τοῦ σάγου ἐκίσαι. Cf.  
also Ev. Petr. 6 εὐρέθη ὥρα ἐνάτη. The verb is used abso-  
lutely in the curious acrostic. P Tebt II. 278<sup>80</sup> (early i/A.D.)



ζητῶν καὶ οὐχ εὐρίσκωι: cf. P Leid W<sup>1.3</sup> (ii/iii A.D.) ἐλθὼν εἰς τὴν ἐπτάζωνον, μέτρει ἀποκάτωθεν, καὶ εὐρήσεις. With Lk 6<sup>7</sup>, 11<sup>54</sup> D, we may compare the use of εὐρίσκω in P Par 45<sup>7</sup> (B.C. 153) προσέχων μὴ εὐρῆ τι κατὰ σοῦ ἰπίν. In Syll 535<sup>37</sup> (ii/B.C.) τοῦ δὲ εὐρόντος ἀργυρίου λογισάμενοι ἐπὶ δραχμαὶ τὸν τόκον, it is = "fetch" (by sale), and in PSI IV. 403<sup>10</sup> (iii/B.C.) τοῦ εὐρίσκοντος καὶ ἔτι ἐλάττονός σοι ὑπάρξει, it is used of the "current" price (see the editors' notes). For the form εὐρήκειμεν see P Eleph 13<sup>5</sup> (B.C. 223-2), and for εὐροσαν, as often in LXX, see BGU IV. 1201<sup>16</sup> (A.D. 2) εὐροσαν τὸν στροφέα τοῦ ἐνδὸς μέρους [τ]ῆς θύρας ἡρμένων χ[ε]ρσέιν. The verb occurs in the Christian prayer P Oxy VI. 925<sup>6</sup> (v/vi A.D.) (= *Selections*, p. 131) φανέρωσον . . . εἰ . . . εὐρίσκω σε σὺν ἐμοὶ πράττοντα (καὶ) εὐμένην, "reveal whether I shall find Thee aiding me and gracious," and in the new Logion, P Oxy IV. 654<sup>17</sup>, ἡ βασ[ί]λεια τῶν οὐρανῶν ἐνδὸς ὧμων [ἐ]στι [καὶ] ὅστις ἂν ἑαυτὸν] γινώ ταύτην εὐρή[σ]ει . . . . It is perhaps worth noting that in P Ryl II. 125<sup>27</sup> (a charge of robbery—A.D. 28-9) ὡμολ[ό]γησεν τὴν πυξίδα ὡς προφέρεται κενήν, "he acknowledges (having found) the box but alleges that it was empty" (Edd.), the omission of εὐρήκεναι is oddly like Rom 4<sup>1</sup> B. In P Grenf I. 1<sup>4</sup> (ii/B.C.) the faithless lover is called ἀκαταστασίης εὐρέτης, while for εὐρήμα we may compare P Oxy III. 472<sup>33</sup> (c. A.D. 130) εἰς συκοφαντίαν εὐρήμα, "an excuse for calumnies" (Edd). For exx. of the unaspirated εὐρίσκω, see Crönert *Mem. Herc.* p. 146 f. MGr εὐρίσκω, βρίσκω, βρίστω, εὐρήκω: ξέρω, "I know."

### εὐρύχωρος.

For the subst. see P Tebt II. 383<sup>17</sup> (A.D. 46) βορρᾶ εὐρυχωρ[ί]α, "on the north an open space," and cf. Syll 431<sup>12</sup> (mid. iv/B.C.) ὅπως ἂν ἡ εὐρυχωρία Σουινεύσιν ἀγοράζεν καὶ ἄλλωι τῶι βουλομένωι. In the OT the adj. connotes freedom and prosperity, as in Ps 30 (31)<sup>9</sup>, Hos 4<sup>18</sup>, Isai 30<sup>23</sup>: see McNeile on Mt 7<sup>18</sup>.

### εὐσέβεια.

As emphasizing the place of this word and its cognates in religious phraseology, see P Par 29<sup>10</sup> (B.C. 161-0) δι' ἣν ἔχετε πρὸς τὸ θεῖον εὐσέβειαν, and the payments made ἐξ εὐ[σε]β[εί]ας to the temple of Socnopaeus in P Tebt II. 298<sup>45</sup> (A.D. 107-8): cf. P Leid W<sup>1.21</sup> (ii/iii A.D.) οὕτω τούτω (sc. τῷ θεῷ) πάντοτε θυσιάζε, καὶ τὰς εὐσεβίας πρόσφερε. The word = "loyalty" occurs in the copy of a letter of date A.D. 46 in which the Emperor Claudius thanks an athletic club for a golden crown sent to him on the occasion of his victorious campaign in Britain—ἐπὶ τῇ κατὰ Βρεταννῶν νεικῇ χρυσοῦν σ[τ]ε[φ]ανον ἡδέως ἔλαβον σύμβολον περιέχοντα τῆς ὑμετέρας πρὸς με εὐσεβείας (P Lond 1178<sup>14</sup> = III. p. 216, *Selections*, p. 99): cf. BGU I. 326<sup>2</sup> (ii/A.D.) τῇ φρόντιδι καὶ εὐσεβείᾳ τῶν [κ]ληρονόμων μου, and CP Herm I. 52<sup>19</sup> (A.D. 266-7) (= *Chrest.* I. p. 57) κατὰ τὴν ἔμφυτον αὐτοῦ πρὸς το[ῦς] ὑπ[ε]ρχοῦς φιλανθρωπίαν καὶ πρὸς τὰ θε[ί]α εὐσεβ[εί]αν. In BGU IV. 1197<sup>18</sup> (time of Augustus) a petition to a high state-official Asclepiades, who is addressed—τῷ θεῷ καὶ κυρίω,—runs δ[ε]όμενοι οὐ (l. οὐν) τῆς παρὰ σοῦ εὐσεβίας [με]ταλαβεῖν . . . . ]εἶτου ἀξιούμεν κτλ. The religious connotation of the word denoting "operative, cultive piety" (Alford on Ac 3<sup>12</sup>) comes out well in the inscr., as when the

inhabitants of Priene are praised ἐπὶ τῇ πρὸς] τὸ θεῖον εὐσεβείᾳ (*Priene* 117<sup>83</sup>-i/B.C.: cf. *ib.* 118<sup>3</sup>, and Rouffiac *Recherches*, p. 80 f.), or when a certain Posideus is described as—τῆς τε πρὸς τὸ θεῖον εὐσεβείας καὶ τῆς πρὸς τὸ κοινὸν φιλοστοργίας τὴν μεγίστην πρόνοιαν ποιούμενος] (*Michel* 459<sup>2</sup>-ii/B.C. *ad init.*): see also the Commagene rescript of Antiochus I. *OGIS* 383<sup>14</sup> (mid. i/B.C.) ἐγὼ πάντων ἀγαθῶν οὐ μόνον κτήσιν βεβαιοτάτην, ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνθρώποις ἐνόμισα τὴν εὐσεβείαν, and the pompous decree in which Nero invites the presence of the Greeks at Corinth in A.D. 67—τῆς εἰς με εὐνοίας τε καὶ εὐσεβείας ἀμείψασθαι θέλων τὴν εὐγενεστάτην Ἑλλάδα, "desiring to requite most noble Hellas for her good-will and piety towards me" (*Syll* 376<sup>2</sup>). With the list of virtues in 2 Pet 1<sup>5f.</sup> Deissmann (*LAE* p. 322) compares an inscr. from Asia Minor, i/B.C., in honour of one Herostratus, *OGIS* 438<sup>8</sup> ἄνδρα ἀγαθὸν γενόμενον καὶ διενέκκαντα πίστει καὶ ἀρετῇ καὶ δικαιοσύνῃ καὶ εὐσεβείᾳ καὶ . . . τὴν πλείστ[η]ν εἰσενηνεγμένον σπουδῇ. See also Aristeas 229, Philo *Quod Deus sit immutabilis* 14 (ed. Cohn ii. p. 72). As showing the true Hellenistic character of this word, it may be noted that in the NT it is confined to 2 Pet, Acts, and the Pastorals, and that of 59 occurrences in the LXX 47 belong to 4 Macc: see Dibelius on 1 Tim 2<sup>2</sup> (in *HZNT*).

### εὐσεβέω.

For the religious connotation of this verb, cf. two of the recently discovered *libelli*, P Ryl II. 112 (a)<sup>4</sup> (A.D. 250) καὶ ἀεὶ μὲν θύουσα καὶ εὐσεβοῦσα τοῖς θεοῖς διέτέλεισα, *ib.* (c)<sup>6</sup> ἀεὶ μὲν τοῖς θεοῖς θύω καὶ εὐσεβῶ διατελοῦσα, where the dat. is due to θύειν. For the constr. with the acc., as in Ac 17<sup>23</sup>, see a decree by Epaminondas attached to Nero's decree cited s.v. εὐσέβεια, where the Emperor is belauded as προειρημένος εὐεργετῆν τὴν Ἑλ(λ)άδα, ἀμειβόμενος δὲ καὶ εὐσεβῶν τοὺς θεοὺς ἡμῶν παριστανομένους αὐτῷ πάντοτε ἐπὶ προνοίᾳ καὶ σωτηρίᾳ (*Syll* 376<sup>38</sup>): see also s.v. ἀσεβέω. The verb is followed by the more regular πρὸς in *Michel* 1558<sup>22</sup> (iii/B.C.) πρὸς τοὺς θεοὺς εὐσεβεῖν.

### εὐσεβής

occurs in a somewhat general sense in P Flor III. 338<sup>2</sup> (iii/A.D.) εὐσεβὲς τὸ πρᾶγμα ποιεῖς, ἐὰν ποιήσῃς τὸ βιβλίδιον ἐκεῖνο ὡς ἐγύμνασα αὐτὸ σὺν σοι ἐν τῇ πόλει: it is applied to taxes in P Cairo Preis 4<sup>8</sup> (A.D. 320) ἐγεώργησα πλείστα ἀναλώματα ποιησάμενος ὑπὲρ τοῦ εὐμαρῶς δύνασθαι με διαλύσασθαι τὰς εὐσεβεῖς εἰσφοράς. For its use as an Imperial designation (= *Pius*), from the close of ii/A.D., see P Hamb I. 13<sup>2</sup> (A.D. 210) ἐτους ιη Δουκίου Σεπτιμίου Σεουήρου Εὐσεβοῦς Περτίνακος κτλ., with the editor's note. In the Commagene rescript (see s.v. εὐσέβεια) we find—στεφανοῦτω πάντας τοῖς χρυσοῖς στεφάνοις, οὓς ἐγὼ καθιέρωσα δαιμόνων εὐσεβέσι τιμαῖς (*OGIS* 383<sup>139</sup>). Interesting too are the occurrences in Egyptian sepulchral inscr., as *Preisigke* 2048 (ii/B.C.) Πτολεμαῖε χρηστέ, χαῖρε, καὶ εὐσεβῶν ἵκιοι χώρον, and the poetical inscr. edited by Rubensohn in *Archiv* v. p. 164, where one of the lines runs—

Μίνω σύνθωκος δ' εἰμι παρ' εὐσεβέσιν.



## εὐσεβῶς.

P Oxy VIII. 1119<sup>17</sup> (A.D. 254) οἱς ἐπόμενοι εὐσεβῶς καὶ οἱ κατὰ καιρ[ὸν] ἡγησάμενοι τοῦ ἔθνους, "they have been scrupulously followed by the praefects appointed from time to time" (Ed.). From the inscr. cf. *OGIS* 51<sup>7</sup> (iii/B.C.) πρὸς τὸν Διόνυσον καὶ τοὺς ἄλλους θεοὺς εὐσεβῶς καὶ ὁσῶς διακείμενος τυγχάνει, *ib.* 322<sup>9</sup> (B.C. 157-6) ἱέρειαν . . . ἀναστρ[αφείσα]ν καλ[ῶς] καὶ εὐσεβῶς καὶ ἀξιώως τῆς θεᾶς, *al.*

## εὐσημος,

like *δσημος* (*q.v.*), is used in personal descriptions with reference to any "distinguishing" marks, as in P Petr I. 19<sup>14</sup> (B.C. 225) οὐλῇ εὐσημος μετώπῳ μεσ[ῶι], P Flor III. 316<sup>8</sup> (ii/A.D.) Πασίωνι . . . εὐσημίω δ[φθαλμῶ] δεξιῷ. From the inscr. we may cite *OGIS* 90<sup>43</sup> (the Rosetta stone—B.C. 196) ὅπως δ' εὐσημος ἦν νῦν τε καὶ εἰς τὸν ἔπειτα χρόνον, and *ib.* 665<sup>13</sup> (A.D. 49) βούλομαι οὖν [σ]ε . . . καθ' ἕκαστον τόπον αὐτὸν (a decree) προθεῖναι σαφείσι καὶ εὐσημοῖς [γράμμασιν]. For the adv. = "legibly" see P Par 62<sup>11.7</sup> (c. B.C. 170) and cf. P Oxy IX. 1188<sup>5</sup> (A.D. 13) προσανένε[γκε] εὐσῆ[μους], "report clearly." In P Tebt I. 14<sup>11</sup> (B.C. 114) the editors render εὐσῆμους "in detail" with reference to various items in a report on certain property.

## εὐσχημόνως.

*Syll* 521<sup>14</sup> (B.C. 100) καὶ ἦσαν τοῖς θυσαῖς τοὺς βούς εὐσχημόνως, *ib.* 653<sup>42</sup> (B.C. 91) ῥαβδοφόροι δὲ ἔστωσαν . . . ὅπως εὐσχημόνως καὶ εὐτάκτως ὑπὸ τῶν παραγεγεννημένων πάντα γίνονται, *ib.* 664<sup>11</sup> (B.C. 98-7) πεπομπευ[κέναι] κατὰ τὰ προστεταγμένα ὡς δ' τι κ[ἀλλιστ]α καὶ εὐσχημονέ[στατα].

## εὐσχημοσύνη.

*Syll* 246<sup>38</sup> (B.C. 220-16) προδιδούς ἀργύριον εἰς ἐσθήτα, αἰεὶ προνοούμενο[ς] τῶν ὑφ' αὐτὸν τεταγμένων τῆς εὐσχημοσύνης, *OGIS* 339<sup>32</sup> (c. B.C. 120) τῆς τε ἄλλης εὐσχημοσύνης τῆς κατὰ τὸ γυμνάσιον ἀντελάβετο καλῶς καὶ φιλοτίμως, *Michel* 545<sup>9</sup> (ii/B.C.) τό τε ἦθος κοσμιότητι καὶ εὐσ[χημ]οσύνη, *Cagnat* IV. 1029<sup>35</sup> (i/B.C.) τὴν τοῦ σώματος εὐσχημοσύνην.

## εὐσχήμων.

With 1 Cor 7<sup>35</sup> πρὸς τὸ εὐσχημον, "for that which is seemly," "to promote decorum," cf. the office of the εὐσχήμων or guardian of public morals in Egypt, e.g. BGU III. 926<sup>5</sup> (A.D. 188) ἵνα παραγενομένων τ[ῶν] κρατίστων εὐσχημόνων[ων] μη[δε]μία μέμψις γένηται, *ib.* I. 147<sup>1</sup> (ii/iii A.D.) ἀρχεφόδοις καὶ εὐσχήμοσι κώμης, P Ryl II. 236<sup>15</sup> (A.D. 256) εἰς τὴν οἰκίαν τοῦ εὐσχήμονος, "to the house of the magistrate," and *Ostr* II 53 (Rom.) πέμψατε τοὺς εὐ[σχη]μόνας τοὺς ἐπὶ τῶν παροληκ[τῶν]. The adj. is used in the weaker sense of "fitting," "suitable," in *Michel* 1510<sup>5</sup> (B.C. 167-146) with reference to erecting a statue—ὅπου ἂν δόξῃ εὐσχημον εἶναι. For the meaning "of honourable position" (in society), as in Mk 15<sup>43</sup>, which is condemned by Phrynichus (ed. Lobeck, p. 333), and described by Rutherford (*NP* p. 417) as apparently "confined to Christian writers," we can now add to the exx. cited by Wetstein from Plutarch and Josephus such passages as P Hamb I. 37<sup>7</sup> (ii/A.D.) σὺ γὰρ ἀληθινὸς φιλόσοφος καὶ εὐσχήμων γεγένησαι, and P Flor I. 16<sup>20</sup> (A.D. 239) ἐντεῦθεν δὲ παρελαβὼν παρὰ τῆς εὐσχήμονος, "from the noble lady"

—an interesting parallel to Ac 13<sup>50</sup>, 17<sup>12</sup>, and 17<sup>34</sup> D (see Ramsay *CRE*, p. 161). In a trial before the prefect, P Flor I. 61<sup>61</sup> (A.D. 85), the sentence is pronounced—ἄξιός μ[ἐ]ν ἦς μαστιγωθῆναι, διὰ σεαυτοῦ [κ]ατασχῶν ἄνθρωπον εὐσχήμονα καὶ γυν[αῖ]καν. See also *Syll* 717<sup>13</sup> (ii/B.C.) τὴν παρεπιδημίαν ἐποίησατο εὐσχήμονα καὶ ἀξίαν τιμῆς, *Kaibei* 352<sup>2</sup> (a physician's epitaph) σπουδαῖον, εὐ[προσ]ήγορον καὶ εὐσχήμονα, and the passages in Vettius Valens, where the word is defined in the Index as = "illustis."

## εὐτόνως.

For the comparative of this adverb which in the NT is confined to Lk, cf. P Lille I. 3<sup>1.14</sup> (B.C. 241-0) ἐπ[ισ]τεῖλαι εὐτόνωτερον, P Petr II. 9 (1)<sup>9</sup> (B.C. 241-39) καλῶς ποιήσεις εὐτόνωτερον γράψας Ἀνδρῶσθένι, *ib.* 14 (2)<sup>8</sup> γράψον οὖν εὐτόνωτερον Θερώνι. For the adj. cf. P Oxy XII. 1468<sup>7</sup> (c. A.D. 258) ἡ σὺ εὐτονος καὶ περὶ πάντα ἀκοίμητος πρόνοια, "your active and in all cases unrelaxing vigilance" (Edd.), *OGIS* 315<sup>52</sup> (mid. ii/B.C.) Χλῶρος δ' εὐτόνωτατος ἦν τὰ Ῥωμαῖκὰ προτείνων: for the subst., BGU III. 786<sup>11.1</sup> (ii/A.D.) διὰ τῆς [σ]ῆς εὐ[τό]νως: and for the verb, *ib.* 970<sup>15</sup> (A.D. 177) ἐὰν γένηται μὴ εὐτόνησαι αὐτὸν [ἀ]ποδοῦναι μοι τὴν προῖκα, *Michel* 1564<sup>30</sup> (A.D. 175) εὐτόνήσουσι γὰρ οἱ προεστῶτες τοῦ μηδὲν αὐτῶν λυθῆναι, and *ib.* 49.

## εὐτραπελία.

For this word in a good sense we may cite Demetr. *de Elocut.* 177 (ed. Roberts) ἡ γὰρ Ἀττικὴ γλῶσσα συνεστραμμένον τι ἔχει καὶ δημοτικὸν καὶ ταῖς τοιαύταις εὐτραπελαῖς πρέπον, "the Attic dialect has about it something terse, and popular, and so lends itself naturally to the pleasantries of the stage": cf. the adj. *ib.* 172 ἡ γὰρ ἀντίθεσις εὐτράπελος, "there being wit in a play on words." The simplex \*τράπελος is not found, but is vouched for by the Lat. *torculus* also = "turning," but applied in a different way: see Brugmann-Thumb, p. 231.

## Εὐτυχος.

This proper name is common in the inscr.: see also P Petr I. 12<sup>8</sup>, where it is the name of a Syrian slave—παί[δας] Διονύσιον καὶ Εὐτυχον Σύρου. The form Εὐτύχης is found in *Perg* 568<sup>3</sup> (Imperial times), and the fem. Εὐτυχίς in *Michel* 1560<sup>11.15</sup> (c. B.C. 135).

For the subst. εὐτυχία, as in 4 Macc 6<sup>11</sup> A, cf. P Tebt II. 284<sup>10</sup> (i/B.C.) ἕξ εὐτυχίας.

## εὐφημία,

which by derivation is = "good φῆμη," "auspicious sound," came to be applied in a wider sense to "reputation," as presumably in 2 Cor 6<sup>8</sup>, its only NT occurrence: cf. the letter addressed to a bishop, P Lond 891<sup>8</sup> (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) ἡ γὰρ εὐφημία σου, πάτερ, περιεκύκλωσεν τὸν κ[ό]σμον ὅλον ὡς ἀγαθὸν πατέρα (i. ἀγαθοῦ πατρός), and from the inscr. *Michel* 394<sup>39</sup> (mid. i/B.C.) εἶναι θ' εὐατ[ῶ] . . . τὴν πα[ρὰ] πᾶσιν ἀγαθὴν εὐφημίαν, *OGIS* 339<sup>30</sup> (c. B.C. 120) περιτιθεῖς τὴν ἐκ τῶν ξένων εὐφημίαν τῇ πατρίδι, and for the verb *Syll* 653<sup>38</sup> (B.C. 91) ὅταν δὲ αἱ θυσαῖ καὶ τὰ μυστήρια συντελεῖται, εὐφαμεῖν πάντας καὶ ἀκούειν τῶν παραγγελιομένων. From Menander we may cite *Fragm.* p. 194 τοὺς εὐ γεγονότας καὶ τεθραμ-

μένους καλῶς | κὰν τοῖς κακοῖς δεῖ λόγον ἔχειν εὐφημίας, "the well born and nicely nurtured must carefully abstain from evil speech even in misfortune," and *ib.* p. 89 εὐφημείσθω | τέμενος περὶ Λευκάδος ἀκτής, "let the shrine be held in good repute along the Leucadian shore."

### εὐφημος.

A suggestion of the earlier associations of this word (see *s.v.* εὐφημία) may perhaps be found in Phil 4<sup>8</sup>, where it recalls Greek ethical teaching, and "signifies the delicacy which guards the lips, that nothing may be expressed in public worship that could disturb devotion or give rise to scandal" (E. Curtius *Gesch. Abhandl.* ii. p. 532, *Exp.* VII. iv. p. 442).

### εὐφορέω.

With this verb in Lk 12<sup>18</sup> cf. the use of the subst. in the dialect inscr. of Nisyros *Ep̄h. Arch.* 1913, p. 7, No. 1<sup>7</sup> (iii/B.C.) ὅπως σίτου τε [εὐφ]ορία γίνηται. See also Hobart, p. 144.\*

### εὐφραίνω.

The thought of merrymaking at a feast, as in Lk 16<sup>19</sup> (cf. Field *Notes*, p. 69f.), comes out in a ii/A.D. letter from the Fayûm, where the writer asks—χρήσόν μοι ὀνάριον ὑπὸ τρίχωρο(ν) οἴνου καὶ τὸ ἀντίφορτον, ἵνα σχῶμεν αὐτὸ εἰς τὰ Σουχέα (the festival of Souchos, a Fayûm deity), ἵνα καὶ ἐν τούτῳ διὰ σέ δόξωμεν εὐφραίνεσθαι (BGU I. 248<sup>28</sup>). In BGU IV. 1080<sup>7</sup> (iii/A.D.) (= *Chrest.* I. p. 564) a father, congratulating his son on his marriage, writes—καὶ ἡμεῖς δὲ ἀκοῇ ἀπάντες ὡς παρόντες διαθέσι ἡφράνθημεν κατευχόμενοι ἐπὶ τοῖς μέλλουσι. From the inscr. we may cite *OGIS* 504<sup>10</sup> (A.D. 128–9) καὶ εὐφράναι ὑμᾶς ἐνδείξάμενοι ἦν πρὸς αὐτὸν εὐνοίαν ἔχομεν, and *C. and B.* ii. p. 386, No. 232<sup>18</sup> (time of Caracalla or Alex. Severus) σπεύδετε, τὴν ψυχὴν εὐφραίνετε πάντοτε, [θ]νη[τοί]—a Jew speaks. See also *Kaibel* 920<sup>11</sup> (time of Severus) εὐφραίνεσθαι (L.—εσθε), φίλοι, εἰς λαβύρινθον ἀέ.

### εὐφροσύνη.

P Lips I. 119<sup>11</sup> (A.D. 274) εὐφροσύνην ἀν παρέσχεν τὴν τελειοτάτην. The word occurs as a proper name in *Preisigke* 457 (iii/B.C.) Ἰωάννα Εὐφροσύνη: cf. the Christian letter P Oxy VI. 939<sup>18</sup> (iv/A.D.) (= *Selections*, p. 129) διὰ Εὐφροσύνου. For the adj. see *Preisigke* 411 (iii/iv A.D.) where in a sepulchral inscr. a certain Serapion is eulogized as φιλότεκνε φιλογύναιε φιλόφιλε εὐφρόσυνε ἄλυπε χρηστέ, and P Lond V. 1684<sup>3</sup> (mid. vi/A.D.) ἐν εὐφροσύνῃ εἰμι, where the editor notes that the meaning may be "I have a good opportunity," or merely "I am glad."

### εὐχαριστέω

was originally = "do a good turn to," "oblige," as in P Petr II. 2 (4)<sup>6</sup> (c. B.C. 260) (= Witkowski<sup>2</sup>, p. 24) εὐχαριστήσεις μοι, "gratiam meam merebis, gratiam tibi habebis," *ib.* 15 (3)<sup>7</sup> (B.C. 241–39) τοῦτο δὲ ποιήσας εὐχαριστήσεις ἡμῖν, "by doing this you will oblige us" (Edd.), P Hib I. 66<sup>5</sup> (B.C. 228) ὥστε σε μὴ διὰ κενῆς εὐχαριστήσαι ἡμ[ίν], "so that you shall not oblige me to no purpose" (Edd.), P Eleph 13<sup>7</sup> (B.C. 223–2) εὐχαριστήσεις οὐμ μοι σαντοῦ τε

ἐπιμελόμενος, "oblige me by taking care of yourself" (on the use of the fut. see *Proleg.* p. 177). In late Greek this passed readily into the meaning "be grateful," "give thanks": cf. Lob. *Phrym.* p. 18 "pro gratias agere ante Polybium usurpavit nemo." Thus we have P Amh II. 133<sup>3</sup> (early ii/A.D.) πρὸ τῶν ὄλων ἀσπάζομαι σε καὶ εὐχαριστῶ σοι ὅτι ἐδήλωσάς μοι στήν (L. τὴν) ὑγείαν σου, P Oxy I. 71<sup>1</sup>.<sup>22</sup> (A.D. 303) πρὸς τὸ δυνηθῆναι με τὰ ἴδια ἀπολαβεῖν καὶ τῇ[ν] τύχην σου εὐχαρεῖστί, "so I shall be enabled to recover my property and acknowledge my gratitude to your excellency" (Edd.), and more particularly with a religious reference, P Lond I. 42<sup>11</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ (cf. I Cor 1<sup>4</sup>) μὲν τοῖ ἐρρώσθα[ι] Cε εὐθέως τοῖς θεοῖς εὐχαριστοῦν, "I immediately gave thanks to the gods that you were well," P Tebt I. 56<sup>9</sup> (late ii/B.C.) καλῶς οὖν ποίησας εὐχαριστήσας πρῶτον μὲν τοῖς θεοῖς, δεύτερον δὲ σώσας ψυχὰς πολλὰς, BGU II. 423<sup>6</sup> (ii/A.D.) (= *Selections*, p. 90) εὐχαριστῶ τῷ κυρίῳ Σεράπιδι, ὅτι μου κενδυεύσαντος εἰς θάλασσαν ἔσωσε, and from the inscr. *Syll* 807 as cited *s.v.* ἀναβλέπω (cf. Lk 17<sup>19</sup>). See also Ramsay *ExpT* x. p. 54 for the prevalence of the formula εὐχαριστῶ τῇ θεῷ in votive inscr., recalling at once the Pauline εὐχαριστῶ τῇ θεῷ μου. [On the place of "thanksgiving" in early letters, and the correspondence suggested with the outward form of the Pauline Epistles, cf. Deissmann *LAE*, p. 168 n.<sup>3</sup>, Milligan *Documents*, p. 93.] With the use of the passive in 2 Cor 1<sup>11</sup>, Deissmann (*BS*, p. 122) compares the mutilated P Petr II. 2 (4)<sup>8</sup> (B.C. 260–59) εὐχαριστηθεῖς μοι. In still another set of passages εὐχαριστέω passes into the meaning "pray," as P Lond 413<sup>3</sup> (c. A.D. 346) (= II. p. 301) εἰ[ὗ]χ[αρ]εῖστω (εὐχαριστῶ GH) τῷ θεῷ περὶ [τῇ]ς σ[ωτ]ηρίας, *ib.* 418<sup>3</sup> (c. A.D. 346) (= II. p. 303) εὐ[χαρι]στ[ο]ῦμε τ[ῷ] θεῷ περὶ [τῇ]ς ὁλοκληρίας σε (? L. ὁλοκληρίας σου) (both as amended P Lond III. p. 387), and the vi/A.D. Christian amulet BGU III. 954<sup>4</sup> (= *Selections*, p. 132) εὐχαριστῶ ἐγὼ Σιλουανὸς υἱὸς Σαραπίωνος καὶ κλίνω τὴν κεφαλὴν [μο]υ καενώπιόν (L. κατεν—) σου. MGr εὐκαριστῶ, "thank," "satisfy."

### εὐχαριστία.

For this subst. we can cite only one ex. from the papyri, P Lond 1178<sup>25</sup> (A.D. 194) (= III. p. 216) τῆς πρὸς αὐτοὺς εὐχαριστίας, in the copy of a letter written by the Emperor Claudius to a Gymnastic Club expressing his gratification at games performed in his honour. It is, however, common in the inscr., e.g. *OGIS* 227<sup>9</sup> (iii/B.C.) διὰ τὴν τοῦ δήμου εὐχαριστίαν, *Syll* 365<sup>6</sup> (c. A.D. 37) εἰς εὐχαριστίαν τηλικούτου θεοῦ εὐρεῖν ἴσας ἀμοιβάς, and *OGIS* 199<sup>21</sup> (i/A.D.) δι' ἣν ἔχω πρὸς τὸν μέγιστον θεόν μου Ἀρην εὐχαριστίαν, where the editor notes that εὐχαριστία = τὸ εὐχάριστον εἶναι, and that as the adj. denotes "non modo grati animi hominem . . . sed etiam gratiosum, acceptum," the meaning almost amounts to "quia deus mihi favet." On the Christian use of εὐχαριστία with the corresponding verb see a note by Hort in *JTS* iii. p. 594 ff. In *JHS* xxvii. p. 65 we hear of a εὐχαριστήριον to Dionysus. MGr εὐκαρίστησι, "contentment," "pleasure."

### εὐχάριστος

is applied to the "beneficent" gods in P Par 29<sup>13</sup> (B.C. 161–0) δι' ὑμᾶς τοὺς εὐχαρίστους θεούς, and in P Lond



879<sup>11</sup> (B.C. 123) (= III. p. 7) is an epithet of Ptolemy Euergetes II.—Πτολεμαίου θεοῦ Εὐεργέτου καὶ Σωτήρος ἑαυτῶν Εὐχαρίστου; similarly of Ptolemy V. in *OGIS* 90<sup>5</sup> (the Rosetta stone—B.C. 196), where see the editor's note. Like the subst., it is very common in the inscr. to denote the "gratitude" of the people to their benefactors, as *Priene* 103<sup>8</sup> (c. B.C. 100) γενόμενος ὁ δῆμος εὐχαρίστος. The way was thus prepared for the Christian use as in Col 3<sup>15</sup>; see further *s.v.* εὐχαριστία.

### εὐχή.

For εὐχή = "prayer" (as in Jas 5<sup>15</sup>) cf. P Strass I. 41<sup>32</sup> (A.D. 250) τῆς μὲν παιδὸς ἡδὴ γεγαμημένης κατὰ τὰς εὐχὰς τοῦ πάππου, BGU IV. 1080<sup>5</sup> (iii/A.D.?) συναίρων ἐπὶ τῇ ὑπαρχθείσῃ σοι ἀγαθῇ [ἐ]στυεῖ (l. εὐσεβεῖ) καὶ εὐτυχῇ (l. εὐτυχεῖ) [σ]υμβίωσι κατὰ τὰς κοινὰς ἡμῶν εὐχὰς καὶ προσευχάς, and P Giss I. 22, where a father writes to his son, rejoicing that he is ἀπρόσ[κοπ]ον καὶ ἰλαρώτατον, and adds <sup>10</sup> ταυ[τά] μοι ἡ πᾶσα εὐχή ἐστὶ [καὶ] μ[έ]ριμνα. In *ib.* 23 the same father writing to his daughter speaks of his prayer for his children as <sup>5</sup> πάντων (πασῶν?) τῶν εὐχῶν μου ἀναγκασιότατην. The Christian usage is seen in P Oxy VI. 939<sup>8</sup> (iv/A.D.) ταῖς εὐχαῖς ἡμῶν ἐπένευσεν διασώσας ἡμῖν [τὴν ἡμῶν] κυρίαν, "He inclined His ear to our prayers by preserving for us our mistress" (Edd.), BGU III. 954<sup>15</sup> (vi/A.D.) τὴν εὐαγγελικὴν εὐχὴν, *i.e.* the Lord's Prayer. According to *Priene* 174<sup>18</sup> (ii/B.C.) one of the duties of the priest of Dionysus is prayer—καὶ τὰς εὐχὰς εὐξεται ὑπὲρ τῆς πόλεως τῆς Πριηνέων: cf. the inscr. (probably i/B.C.) found on the lintel of the Temple of Pnepheros and Petesuchos in the Fayûm—Πνεφερώτη καὶ Πετεςούχῳ καὶ τοῖς συννάοις θεοῖς μεγάλοις μεγάλοις ὑπὲρ αὐτοῦ καὶ τῆς γυναικὸς καὶ τῶν τέκνων εὐχὴν (P Fay p. 32), and the fragmentary Jewish inscr. over a seven-branched candlestick from Akmonia—ὑπὲρ εὐχῇ (l. εὐχῆς) πάσῃ (l. πάσης) τῇ πατρίδι (*C. and B.* ii. p. 651). In this latter connexion it is interesting to notice in a series of accounts of the four commissioners for the waterworks of the "metropolis" (? Hermopolis) the mention not only of the water-rate (128 drachmae a month) for the *proseucha* of Theban Jews, but also of a similar water-rate for the εὐχεῖον, apparently "a place for prayer" (P Lond 1177<sup>60</sup>—A.D. 113) (= III. p. 183, *Chrest.* I. p. 227): see further *ExpT* xix. p. 41. For εὐχὴν (with ἀνέθηκεν or ἀνέστησεν understood) at the end of Anatolian inscr. see Ramsay in *ExpT* x. p. 13, where it is noted that the word indicates both "prayer" and "vow," sometimes the one thought being more prominent, sometimes the other. MGr εὐχή, "blessing," "prayer."

### εὐχομαι.

With 3 Jn <sup>2</sup> cf. P Oxy II. 292<sup>11</sup> (c. A.D. 25) (= *Selections*, p. 38) πρὸ δὲ πάντων ἡγιάνειν (l. ὑγιαίνειν) σε εὐχ[ο]μαι ἀβασκάντως τὰ ἄριστα πράττων, "but above all I pray that you may have good health, faring prosperously unharmed by the evil eye." The verb is very common in similar epistolary phrases in the opening or closing greetings of letters, e.g. P Fay 117<sup>27</sup> (A.D. 108) ἐρρῶσθαι σοι εὐχομαι εἰς τὸν αἰὲ χρόνον, P Ryl II. 233<sup>15</sup> (letter of a retainer—ii/A.D.) εὐχομαι σε τὸν κύριον ἰδεῖν ἐν μέλλουσιν προκοπαῖς, ἐν ἀδραῖς εὐημερίαις. ἐρρωσο, κύριε, "I pray, my lord, that I may see your further advancement and ripe

prosperity. Farewell, my lord" (Edd.), *ib.* 244<sup>2</sup> (iii/A.D.) πρὸ μὲν πάντων εὐχομαι θεοῖς πᾶσιν [δ]πως ὑγιαίνον-  
τας ὑμᾶς ἀπο[λ]άβω, <sup>27</sup> ἐρρῶσθαι ὑμᾶς εὐχομαι πολλοῖς χρόνοις, and the Christian P Oxy X. 1298<sup>4</sup> (iv/A.D.) πρὸ παντὸς εὐχομαι (l. εὐχομαι) τῷ κυρίῳ θεῷ περὶ τῆς ὁλοκληρίας σου καὶ τῶν φιλιτάτων σου. From the inscr. we may cite *OGIS* 378 (A.D. 18–9) θεῷ ἀγίῳ ὑψίστῳ ὑπὲρ τῆς Ῥοιμητάκου καὶ Πυθοδωρίδος ἐκ τοῦ κατὰ τὸν Κοιλα-  
(λ)ητικὸν πόλεμον κινδύνου σωτηρίας εὐξάμενος καὶ ἐπι-  
τυχῶν Γαῖος Ἰούλιος Πρόκ(λ)ος χαριστ(ή)ρον, and the address to a deceased person in an Alexandrian *graffito* (Imperial period?) cited by U. von Wilamowitz-Moellendorf *Berlin. Sitzungsberichte* 1902, p. 1098—εὐχομαι κάγω ἐν τάχῃ σὺν σοὶ εἶναι: cf. Phil 1<sup>23</sup> and see Deissmann *LAE*, p. 305.

The verb is by no means so common in the NT as we might have expected, having given place to the compound προσεύχομαι, perhaps because, like εὐχή, it had come to be "too much connected with the idea of a vow and a gift promised to God" (Ramsay *ExpT* x. p. 13). MGr εὐκόμαι, "bless," "wish well."

### εὐχρηστος.

For εὐχρηστος with the dat. of pers. (2 Tim 2<sup>21</sup>), cf. P Petr III. 53 (n) Πέτους, δν οὐδὲ σὺ ἀγνοεῖς εὐχρηστον δντα τοῖς ἐν τῷ νομῷ, ἀπέσταλται εἰς Ἀλεξανδρείαν, "Petous, who, as you know very well, is of great value to those in the nome, was sent to Alexandria" (Ed.), *Priene* 102<sup>5</sup> (c. B.C. 100) προ[γ]όν[ων] δὲ ὄντα γεγ[ε]νημένων εὐχρή-  
στον κοινῇ: [τ]ε τῷ δῆμῳ καὶ κατ' ἰδίαν ἐκάστωι τῶν π[ο]λιτῶν, and for the comp. see PSI IV. 361<sup>24</sup> (B.C. 251–0) προθυμότερος ἔσται καὶ σοι εὐχρηστοτέρος. The constr. with εἰς is found in *Cagnat* IV. 818<sup>23</sup> where a certain C. Ageleius is honoured at Hierapolis for fiscal services he had rendered—εἰς χρίας κυρ[ια]κάς εὐχρηστο[v] γενόμενον. For the subst. see P Par 63<sup>101</sup> (B.C. 164) (= P Petr III. p. 35) ὅταν ὁρῶσιν ἀντικαταλασσομένην αὐτοῖς τὴν εὐχρηστίαν, "as soon as they see that the benefit will accrue to themselves also" (Mahaffy), and for the verb = "lend" (cf. Lob. *Phryg.* p. 402) see P Oxy II. 241<sup>30</sup> (c. A.D. 98) πρὸς ται (l. τε) ἃς εὐχρήστησαν αὐτῷ κατὰ χιρόγραφον, "in return for an accommodation in accordance with a note of hand" (Edd.), *ib.* XII. 1473<sup>20</sup> (A.D. 201).

### εὐψυχέω.

The force of this rare verb, as in Phil 2<sup>19</sup>, comes out well in a letter from a wife to her husband, BGU IV. 1097<sup>15</sup> (time of Claudius or Nero) ἐγὼ γὰρ οὐχ' ὀλιγωρῶ, ἀλλὰ εὐψυχῶσα πα[ρα]μένω. It is found, instead of the usual χαίρειν, in the salutation of a letter of condolence, P Oxy I. 115<sup>1</sup> (ii/A.D.) (= *Selections*, p. 96) Εἰρήνην Ταοννώφρει καὶ Φίλωνι εὐψυχεῖν. See also Hermas *Vis.* i. iii. 2 σὺ μόνον μὴ ῥαθυμήσης, ἀλλὰ εὐψύχει καὶ ἰσχυροποιεῖ σου τὸν οἶκον. Εὐψύχει is very common in sepulchral inscr., as *Preisigke* 46 Νίγερ μαχαιροφόρος, εὐψύχι, (ἐτῶν) ἔ. For the subst. see *Syll* 686<sup>30</sup> (ii/A.D.) ἐπὶ τοσοῦτον δὲ καὶ ἀρετῆς καὶ εὐψυχίας ἦλθεν.

### εὐωδία.

For the adj. cf. P Amh II. 133<sup>7</sup> (early ii/A.D.) ἡγορ-  
ά[κ]αμέν σοι εὐώδη κεράμια ἑκατόν, "I have bought for you



a hundred sweet-smelling jars" (Edd.), P Oxy IX. 1211<sup>4</sup> (ii/A.D.) οἶνον εὐώδη κεράμ(ια) β, P Leid W.15 (ii/iii A.D.) στύρας, ἐστὶν γὰρ βαρὺς (/. βαρὺς) καὶ εὐώδης. Nestle contributes two interesting notes on the NT use of the subst. in ZNTW iv. p. 272, vii. p. 95 f.

### εὐώνυμος.

It is curious that, while *δεξιός* is common, *εὐώνυμος* does not occur at all in the indices to P Oxy I.—XII. and BGU I.—IV. For an interesting usage see the astrological P Ryl II. 63 cited *s.v.* *δεξιός*, and cf. *Syll* 801, a v/B.C. inscr. from Ephesus dealing with augury, where it is laid down that if a bird flying from right to left concealed its wing, it was a good omen (*δεξιός*), but if it raised its left wing (ἦν δὲ ἐπάρει τῇ[ν εὐώνυμον πτέρυγα]), then, whether it raised or concealed the wing, it was of ill omen (*εὐώνυμος*).

### ἐφάλλομαι.

*Ostr* 1220<sup>7</sup> (ii/iii A.D.) καὶ ἐνθάδε ἐφάλλομαι μὴ ἔχων [...], *Syll* 802<sup>27</sup> (iii/B.C.) ἔδοκει . . . [τ]ὸν θεὸν ἐφάλλομαι ἐπὶ τῶν χήρα, with reference to the healing of a powerless hand in the Asclepium of Epidaurus.

### ἐφάπαξ

occurs in the late P Lond 483<sup>88</sup> (A.D. 616) (= II. p. 328). A new form *ἀφάπαξ* is found in P Flor II. 158<sup>10</sup> (iii/A.D.) in a context which suggests the meaning "at one time" or "all at once"—ἐπίσπευλα δὲ καὶ εἰς ταυρεῖνον ἵνα κάκεινο ἔλθῃ τὸ ταυρικὸν καὶ ἀφάπαξ τὰ ξ[ύ]λα παρενέχθῃ εἰς τῇ . . . : but note that Vitelli (*Berichtigungsliste* i. p. 150) now describes *ἀφάπαξ* as an error in writing for *ἐφάπαξ*.

### ἐφρευρετής.

For the verb see *Syll* 366<sup>5</sup> (c. A.D. 38) πᾶσαν ἀεὶ ὅσταν τῆς εἰς τὸν Σεβαστὸν εὐσεβείας ἐφρευρίσκουσα ἐπίνοιαν.

### ἐφημερία.

A hitherto unknown derivative of this word is found in P Petr II. 10(2)<sup>13</sup> (iii/B.C.) ἐν τῷ ἐφημερευτηρίῳ, with reference apparently to the "guardroom, where soldiers remain all day on duty" (Ed.). For the verb *ἐφημερέω* see *OGIS* 595<sup>20</sup> (ii/A.D.) ἐφημερ(οῦ)ντος Γ(αῖου) Οὐαλερίου Καλλικράτους. The subst. *ἐφημερίς* = "daybook" occurs in official documents e.g. P Oxy II. 268<sup>10</sup> (A.D. 58), 271<sup>8</sup> (A.D. 56), *ib.* XII. 1497<sup>6</sup> (c. A.D. 279). In MGr *ἐφημερία* is an eccles. term = "parish," "cure," and *ἐφημερίδα* = "newspaper."

### ἐφήμερος.

To the exx. usually cited for this NT *ἀπ. εἰρ.* (Jas 2<sup>15</sup>) add Vett. Val. p. 62<sup>27</sup> ἀτυχεῖς καὶ ἀσχήμονας ποιοῦσι καὶ ἐνδεεῖς τῆς ἐφημέρου τροφῆς. The phrase implies "food for the day" or "the day's supply of food" rather than "daily food": cf. *Field Notes*, p. 236 f.

### ἐφίστημι

occurs = "delay," "check," in P Petr II. 20<sup>11.6</sup> (B.C. 252) ἵνα οὖν μὴ ἡ ἔξαγωγή τοῦ σίτου ἐπισταθῇ, "that the transport of the wheat may not be delayed," and in the

medical receipt, P Oxy VIII. 1088<sup>20</sup> (early i/A.D.) ἰσχαίμον χαλκίτιδει λήα χρῶι καὶ εὐθὺς ἐπιστήσει, "styptic: use pounded rock-alum, and it will stop (the blood) at once" (Ed.). It is also common = "put up," "fix," of doors, as in PSI IV. 396<sup>8</sup> (B.C. 241-0) θύραν τὴν ἐφεστηκυῖα[ν] ἐπὶ τῆς προστάδος ("vestibule"), P Fay 110<sup>27</sup> (A.D. 94) τὰς θύρας ἐπιστησάτωσαν οἱ τέκτονες: cf. P Oxy VI. 912<sup>27</sup> (A.D. 235) τὰς ἐφεστώσας τοῖς τόποις θύρας καὶ κλείδας, "the existing doors and keys" (Edd.). In the late P Hamb I. 23<sup>9</sup> (A.D. 569) ἀμπελουργῶν ὁρμωμένων μὲν ἀπὸ κώμης . . . , ἐφεστώων δὲ ἐνταῦθα ἐπὶ τῆς αὐ[τῆς] Ἀντιονέων πόλ(εως) the reference is to domicile: "ihre ἰδία (origo) ist das Dorf . . . , ihr Domizil Antinoupolis" (Ed.). The idea of hostile intent, as in I Th 5<sup>8</sup> (on form ἐπ—, see *WH Notes* <sup>3</sup>, p. 151), appears in P Thead 21<sup>7</sup> (A.D. 318) τίνες κακοῦργοι ἐπιστάντες ἐκέισε διὰ νυκτὸς ἔνθα τὰ θρέμματα ἐβόσκετο καὶ ἀπεσώλγησαν: cf., on the other hand, P Fay 20<sup>20</sup> (iii/iv A.D.) προορᾶσθαι τῶν ἐθνῶν οἷς ἐφεστήκασιν, "providing for the interests of the peoples over whom they are placed" (Edd.). See also P Flor II. 236<sup>4</sup> (A.D. 267) ἔπεμψα Ἀπολλώνιον καὶ Κλαύδιον ἐπιστησομένους τῇ τρύγῃ τοῦ Χρυσοχόου, and P Oxy IX. 1220<sup>22</sup> (iii/A.D.) οὐδὲν ἡφάνισεν ὁ ἵπποποτάμης, ἡ τι γάρ ἐστιν περιέργου, ἐφίσταμε αὐτῶν, "the hippopotamus has destroyed nothing, for if there is any superfluity, I watch over the place" (Ed.).

### ἐχθές.

For this form, which alone is found in the NT, and is predominant in the LXX (cf. Thackeray *Gr.* i. p. 97), we can cite numerous exx. from our documents from Ptolemaic times onwards, e.g. P Eleph 29<sup>6</sup> (iii/B.C.) περὶ ὧν σοι συνελάλησα σοι (omit) ἐχθές, PSI IV. 442<sup>21</sup> (iii/B.C.) ἡμελλεν ἀν ἀναχωρήσαι ἐχθές, P Fay 108<sup>7</sup> (c. A.D. 171) ἐχθές ἦτις ἦν ἡ τοῦ [δ]ντος μηνὸς Θώθ, P Lips I. 105<sup>1</sup> (i/ii A.D.) ἐχθές κατέσχον τὸν φύλακα νομίζων σοι δύνασθαι πέμψαι δν ἐπεζήτησας λόγον, P Oxy X. 1349 (iv/A.D.) ἐπειδὴ ἐξήλθα ἀπὸ σοῦ ἐχθές μὴ διαλεχθείς σοι περὶ τῆς κυθίδος (/. κυθρίδος). For ἐκθές cf. P Fay 123<sup>3</sup> (c. A.D. 100) ἐκθές σοι ἔγραψα διὰ Μάρδωνος, and for ἐκχθές, as in LXX Ps 89<sup>4</sup> A, see Crönert *Mem. Herc.* p. 89 n<sup>3</sup>. Χθές is found in P Lond 214<sup>3</sup> (A.D. 270-275) (= II. p. 161) Παταλᾶς ναυπηγὸς χθές ἀλόγως γενόμενος εἰς ἀμπελικὸν χωρίον.

The above evidence, it will be seen, strongly supports the use of the form *ἐχθές* in the Κοινή, notwithstanding the conflicting views of the older grammarians (cf. Lob. *Phryn.*, p. 323, Maidhof *Begriffsbestimmung*, p. 362). Even Rutherford (*NP*, p. 370 ff.), who claims *ἐχθές* as the regular Attic form as compared with the old Ionic *χθές*, draws his evidence almost entirely from the comic poets, who borrowed freely from the vernacular. MGr (ἐ)χτές, (ἐ)ψές.

### ἐχθρα.

P Hib I. 170 (B.C. 247) ἵνα μὴ ἀντὶ φιλίας ἐχθραν [προώ]-μεθα, P Oxy XII. 1588<sup>4</sup> (early iv/A.D.) ἡ φιλικὴ σχέσις πρὸς σὲ καὶ τὸν υἱόν σου ἐλπίζ[ει] μεγάλη[ν] ἐχθραν γενέσθαι. For the form *ἐκθρα* cf. the royal ordinance P Tebt I. 5<sup>259</sup> (B.C. 118) where it is enacted that no one shall be arrested πρὸς ἴδιον ὀφείλημα ἢ ἀδίκημα μὴδὲ ἰδίας ἐκθρας ἐνεκεν, "for a private debt or offence or owing to a private quarrel" (Edd.), and BGU II. 389<sup>8</sup> (iii/A.D.) (as amended p. 356) τὴν ἐκθραν καὶ παρανομίαν: see also *s.v.* *ἐχθρός*.

ἐχθρός.

The Commagene rescript of Antiochus I. ends—παράνομαι δὲ γνώμη κατὰ δαιμόνων τιμῆς καὶ χωρὶς ἡμετέρας ἀρᾶς παρὰ θεῶν ἐχθρὰ πάντα (*OGIS* 383<sup>237</sup>—mid. i/b.c.). On the forms ἐκθρός, which occurs several times in Cod. Bezae, and ἐκχθρός, see Crönert *Mem. Herc.* p. 89. MGr ἐχτρός, ὀχτρός.

ἐχιδνα.

Ramsay (*Luke*, p. 63 ff.) has shown that by the ἐχιδνα of Ac 28<sup>3</sup> we are probably to understand a constrictor snake, closely resembling a viper, without poison-fangs, which fixes its teeth firmly into the human skin so as to hang on, without, however, doing any real injury to the skin. The verb καθήσεν in the sense of "fastened upon" rather than "bit" ("momordit," Blass) is therefore correctly applied to it, as against Harnack *Lukas der Arzt*, p. 123 f. (E. Tr., p. 177 f.). On γεννήματα ἐχιδνῶν as equivalent to the simple ἐχιδναί in Mt 3<sup>7</sup> see McNeile *ad l.*, following Nestle in *ZNTW* xiv. p. 267 f.

ἔχω.

It may be well to illustrate some of the less usual forms of this common verb. The future σχήσω (cf. Kühner-Blass *Gr.* I. ii. p. 112 n.) is restored by the editor in *OGIS* 751<sup>9</sup> (ii/b.c.) ἐπεὶ θλιβέντες ἐμὲ πλεοῖσιν ἀσθενῶς [σχί]σετε. For the 2 aor. with 1 aor. termination (cf. Ac 7<sup>57</sup> D συνέσχον) see BGU II. 451<sup>8</sup> (i/ii A.D.) ἀναγκαίως ἐσχάμεν δι' ἐπιστολῆς σε ἀσπασέσθαι, and for ἐσχόσαν cf. *OGIS* 315<sup>69</sup> (B.C. 164–159) ὑφοψίαν μοχθηράν, ἣν καὶ περὶ τοῦ ἀδελφοῦ ἐσχόσαν. In *ib.* 223<sup>7</sup> (iii/b.c.) we have αὐτοὶ ἀπολογισάμενοι περὶ τε τῆς εὐνοίας ἣν διὰ παντὸς εἰσχήκατε εἰς τὴν ἡμετέραν οἰκίαν, and for similar forms see the editor's note<sup>3</sup> to *ib.* 323.

For the trans. use of the verb see such passages as P Oxy IV. 743<sup>19</sup> (B.C. 2) εἰ καὶ π[ρ]ὸς ἄλλους εἶχον πρᾶγμα, βοηθὸν αὐτοῦ γ[ε]νέσθαι διὰ ἣν ἔχομε(ν) πρὸς αὐτοῦ φίλιν, BGU I. 22<sup>8</sup> (A.D. 114) (= *Selections*, p. 74), which illustrate I Cor 6<sup>1</sup>: P Leid U 3<sup>20</sup> (1st half ii/b.c.) τέλος ἔχει πάντα παρὲς τῆς ἐπιγραφῆς, as in Lk 22<sup>27</sup>: and P Petr III. 42 G 9<sup>7</sup> (mid. iii/b.c.) ἐλ[άν]τινος χρεῖαν ἔχης, as in Mt 9<sup>12</sup>. With the metaphorical usage in Mk 16<sup>8</sup>, cf. P Giss I. 65 a<sup>4</sup> πα[ρ]ακαλῶ σε, κύριέ μου, εἰδότα τ[ῆ]ν [ἐ]χουσάν με συμφορὰν ἀπολύσαι μοι κτλ., and BGU II. 380<sup>16</sup> (iii/A.D.) (= *Selections*, p. 105) οὐδὲν περισσότε[ρ]ον ἔχει σε, "there is nothing so much the matter with you," followed by—εἰ δὲ οἶδες σατῶ, ὅτι ἔχεις ἔτι, γράψον μοι, "but if you yourself know that matters are still not going well with you, write to me." In BGU I. 33<sup>6</sup> (ii/iii A.D.) ἐγὼ γὰρ ἐμαυτὸν οὐκ ἔχω εἰ μὴ περαιωθῇ τὸ πρᾶγμα τοῦτο, the verb has the force of "have rightly or really": cf. P Oxy VII. 1020<sup>5</sup> (A.D. 198–201) εἰ τὴν ἐκ τῆς ἡ[λ]ικίας ἔχεις βοήθειαν, where the editor translates "if you can claim the assistance due to immature age," and notes that ἔχεις implies "is rightly yours." In P Lond 962<sup>3</sup> (A.D. 254 or 261) (= III. p. 210) δέξαι παρ' αὐτοῦ δραχμὰς διακοσίας καὶ ἔχε αὐτὰς εἰς τε περιχωματισμὸν ἢ καὶ λόγον ὀψωνίων, ἔχε = "spend." This might give some support to the imper. (as RV marg.) in Mt 27<sup>65</sup>, against which the durative tense is a serious objection. For the phrase γυναῖκα ἔχειν (I Cor 7<sup>2,12</sup>) see *Syll* 794 περὶ γε <ι> νεῖς, ἢ (not

ἢ as Dittenberger) ἔστα[ι] ἐκ τῆς γυναικὸς Α[Υ]γλῆς, τῆς νῦν ἔχει, and cf. P Leid W<sup>viii.9</sup> (ii/iii A.D.) εἰὰν θέλῃς γυνέκας οὐ μὴ σχεθῆναι ὑπὸ ἄλλου ἀνδρός. The Latinism of Lk 14<sup>18 f.</sup> is well illustrated by P Oxy II. 292<sup>8</sup> (c. A.D. 25) (= *Selections*, p. 37) παρακαλῶ σε . . . ἔχειν αὐτὸν συνεστᾶμενον, and similarly *ib.* IV. 787 (A.D. 16), P Giss I. 71<sup>4</sup> (time of Hadrian). For the verb in receipts we may cite Meyer *Ostr* 10<sup>7</sup> (Ptol.) ἔχουμεν (l. ἔχομεν) παρὰ σοῦ τοῦ (l. τὸ) τέλος, and the much more common aor. in *ib.* 26<sup>3</sup> (A.D. 118) ἔσχ(ον) ὑπ[ε]ρ λαο(γραφίας) . . . βς ρυπ(αράς) δραχ(μάς): see further Wilcken *Ostr* i. p. 86, and *Archiv* i. p. 76 ff. The pres. part. mid. = "next," "following," of time, is seen in P Rev L<sup>xxxiv.20</sup> (iii/b.c.) ἐν τ[ῷ] ἔχο[μέν]ω ἐνιαυτῷ, and is = "adjoining" of place in P Par 51<sup>5</sup> (B.C. 160) (= *Selections*, p. 19) ἀν[θ]ρωπ[ος] . . . ἔχομενος μου, and P Tebt I. 86 (late ii/b.c.) where the land of Demetrius is βορρὰ ἐχομένη to that of Apollonius and νότου ἐχομένη to that of Hermione: see the editors' Introd. p. 381. For ἔχομενα used adverbially = "hard by," "near," as in Judg 9<sup>27</sup>, see PSI V. 514<sup>9</sup> (B.C. 252–1) εὐθὺς δὲ τούτων ἔχομενα κατὰπεμψον τὰ ἐπισταλέντα εἰς τὰ γενέθλια τοῦ βασιλέως.

For the verb used intransitively with an adverb, as in Ac 21<sup>18</sup>, 2 Cor 12<sup>14</sup>, cf. P Lond 42<sup>29</sup> (B.C. 168) (= I. p. 31) ἡ μήτηρ σου τυγχάνει βαρέως ἔχουσα, BGU I. 80<sup>17</sup> (A.D. 158–9) ἡ Σωτηρία ἐτοίμως ἔχουσα καταγράφαι, P Cairo Preis 48<sup>6</sup> (ii/A.D.) καλῶς δ' ἔχει σε ἐνθάδε ἔλθόντα μετ' ἐμοῦ μένειν, the Christian letter P Oxy VI. 939<sup>21</sup> (iv/A.D.) (= *Selections*, p. 129) εἰ μὴ ἐπινδύσας ἐσχέκει τὸ σωματίον τότε ὁ υἱὸς Ἀθανάσιος, "unless my son Athanasius had then been in a sickly state of health," and from the inscr. *Michel* 543<sup>12</sup> (c. B.C. 200) καλῶς ἔχον ἐσ[τ]ι τιμᾶσθαι τοὺς εὐνοὺς ἀνδρας, *ib.* 687<sup>44</sup> (end iii/b.c.) ὅπως ἂν τούτων γενομένων ἔχει καλῶς καὶ εὐσεβῶς τῇ βουλῇ καὶ τῷ[ι] δῆμῳ τὰ πρὸς τοὺς θεοὺς. MGr ἔχω: note ἔχει (c. acc.), "there is," "there are."

ἔως.

For ἔως as a conjunction followed by ἂν and the aor. subj., as in Mt 2<sup>13</sup> *al.*, cf. P Petr II. 40 (a)<sup>28</sup> (iii/b.c.) ἔως ἂν ὑγιαίνοντας ὑμᾶς ἴδωμεν, P Oxy VIII. 1124<sup>7</sup> (A.D. 26) ἐλ[φ]ς ἂν τὸ ἀπότακτο[ν] κομίσῃται. Ἄν is omitted in such passages as P Grenf II. 381<sup>8</sup> (mid. i/b.c.) γράψον μοι περὶ τοῦ μὴ λογεῖν, ἔως καταβῆις, P Oxy III. 531<sup>6</sup> (ii/A.D.) ἔως ἐπ' ἀγαθῷ πρὸς σὲ παραγένομαι (l. —ωμαι), *ib.* VIII. 1125<sup>16</sup> (ii/A.D.) ἔως τὰ ὀφειλόμενα κομίσωνται: cf. Mk 14<sup>32</sup> *al.*, and on the NT usage generally see further Blass *Gr.* p. 219, also *Proleg.* p. 168 f. In P Oxy VIII. 1159<sup>21</sup> (late iii/A.D.) ἔασ[ο]ν δὲ παρ' αὐτοῖς τὰ σύν[ε]ργα ἔως πέμψω τὰ ἀναλώματα, "leave the tools with them until I send the expenses" (Ed.), we may perhaps have the fut. ind., as in Lk 13<sup>35</sup> AD, but the aor. subj. is more probable. In P Fay 118<sup>12</sup> (A.D. 110) πορεύου εἰς Διονυσιάδα . . . ἔως τὸν ἐκτὸν ἐλαιῶνα ποτίσης, ἔως appears to have a final force (= ὥς).

For the later prepositional usage of ἔως with gen. of place, see P Tebt I. 33<sup>5</sup> (B.C. 112) (= *Selections*, p. 30) ἀνάπλουν ἔως τοῦ Ἀρσι(νοῖτου) νο(μοῦ) ἐπὶ θεωρίαν ποιούμενος, "making the voyage as far as the Arsinoite nome to see the sights," and with gen. of time see BGU IV. 1128<sup>8</sup> (B.C. 14) ἔως τοῦ προκ(ειμένου) χρό(νου) and *OGIS* 90<sup>16</sup> (Rosetta stone—B.C. 196) ἔως τοῦ πρώτου ἔτους ἐπὶ τοῦ πατρὸς αὐτοῦ

= "usque ad primum Ptolemaei Philopatoris annum" (Ed.): cf. also *ib.* 226<sup>29</sup> (iii/B.C.) μαχοῦμαι [ὑπὲρ α]ὐτοῦ καὶ —[ν] πραγμάτων τῶν ἐκείνου ἕως ζωῆς καὶ θανάτου (cf. Mk 14<sup>34</sup>), with the editor's note. With ἕως τούτου in Lk 22<sup>51</sup>, cf. P Tebt I. 56<sup>7</sup> (late ii/B.C.) οὐκ ἔχομεν ἕως τῆς τροφῆς τῶν κτηνῶν ἡμῶν, "we have not so much as food for

our cattle" (Edd.), and with ἕως τοῦ νῦν in Mt 24<sup>31</sup>, cf. BGU IV. 1197<sup>8</sup> (B.C. 4) οἱ σοι] πρὸς[τ]άται ἕως τοῦ νῦν ἢ[πὸ] τοῦ ἐννεακαίδεκα[άτου] ἔτους [Κα]ίσαρος οὐκ ἔδωκαν ἡμῖν. The supposed "Hebraism" in ἕως πότε (Mk 9<sup>18</sup>) is discussed by Moulton in *Cambridge Biblical Essays*, p. 473 f.



# Z

## Ζακχαῖος—ζῆλος

### Ζακχαῖος.

This proper name is restored by Wilcken (*Archiv* ii. p. 174 n.<sup>3</sup>) in one of Crum's *Coptic Ostraca*—435<sup>7</sup> Ζα[κ]-χαῖος.

### ζῶω.

For this common verb = "live" it is enough to cite such passages as P Petr II. 13 (19)<sup>7</sup> (B.C. 258–253) καὶ ζῶντός σου καὶ εἰς θεοὺς ἀπελθόντος, *ib.* III. 2<sup>21</sup> (B.C. 236) ἔ]ως ἂν ἐγὼ ζῶι, P Oxy III. 472<sup>7</sup> (c. A.D. 130) ἄλλοι πολλοὶ τὸν θάνατον τοῦ ζῆν προκρίναντες, *ib.* VI. 937<sup>5</sup> (iii/A.D.) ἐὰν οὖν ζήσω χρόνον καὶ ἔλθω εἰς τὴν πατρίδα μου ἐκδικήσω ἑμαυτόν, *ib.* XII. 1477<sup>9</sup> (question to an oracle—iii/iv A.D.) εἰ ζῇ ὁ ἀπόδημος; As might be expected, the word is constantly found in sepulchral epitaphs, e.g. *Preisigke* 173<sup>6</sup> (c. A.D. 200) Τ. Αὐρήλιος . . . ζήσας ἐτη νῆ. For the phrase ἐτι ζῶν, as in Mt 27<sup>63</sup>, cf. *C. and B.* ii. p. 660 No. 618 (A.D. 193–4) Ζώσιμος [— τοῖς τέκνοις . . . καὶ ἑαυτῷ ἐτι ζῶν κατεσκεύασεν. The articular inf. is very common in the vernacular—P Par 63<sup>103</sup> (B.C. 165) τὰ πρὸς τὸ ζῆν, "the means of living," P Tebt II. 283<sup>15</sup> (B.C. 93 or 60) κινδυνῶι (ζ. κινδυνεύει) τῷι ζῆν, "her life is in danger," *ib.* 304<sup>13</sup> (A.D. 167–8) ὡς ἐκ τούτου τῷ ζῆν κινδυνεύειν, "so that his life is endangered in consequence," P Lond 846<sup>11</sup> (a poor weaver's petition—A.D. 140) (= III. p. 131) μισθοῦ πορίζοντος τὸ ζῆν, *OGIS* 515<sup>27</sup> (iii/A.D.) τὸ ζῆν οὐκ ἔχομεν: cf. Heb 2<sup>15</sup>, and see *Proleg.* p. 215. With ζῆν ἐκ, "get a living from," as in 1 Cor 9<sup>14</sup>, cf. P Oxy VIII. 1117<sup>19</sup> (c. A.D. 178) μέτρια κεκτήμεθα ἐξ ὧν καὶ μολὶς ζῶμεν, *ib.* XII. 1557<sup>12</sup> (A.D. 255) ἐξ αὐτῶν τὸ ζῆν πορίζομένῳ, P Meyer 20<sup>21</sup> (1st half iii/A.D.) ἐργαζέσθω Λουκιᾶς καὶ ζῶτω ἐκ τοῦ μισθοῦ (ζ. μισθοῦ) αὐτῆς (cf. 2 Th 3<sup>12</sup>). In BGU I. 246<sup>9</sup> (ii/iii A.D.) the verb is construed with the dat.—ἄρτω καὶ ὕδατι ζῶν. For the deeper meaning of the verb we may refer to an inscr. which Sir W. M. Ramsay formerly placed among Christian inscriptions, but now assigns to mystic paganism (see his *Recent Discovery*, p. 176), *C. and B.* ii. p. 565 No. 463 ζῶσι[ν μ]έγαν κίνδυ[ν]ον ἐκπεφευ[γ]ότες, "they live, having escaped great danger." In P Oxy VI. 924<sup>11</sup>, a Gnostic charm of iv/A.D., a certain Ἀρεία is described as δούλη . . . τοῦ θ(εο)ῦ τοῦ ζῶντος, and in *ib.* 943<sup>7</sup>, a Christian letter of vi/A.D., we have the common LXX phrase ζῇ Κύριος, "as the Lord lives." See also the magical P Par 574<sup>1088</sup> (iii/A.D.) ἐπιτάσσει σοι ὁ μέγας ζῶν θεός. In *Syll* 852<sup>3</sup> (ii/B.C.) μέχρι κα' Ἀρχέλαος ζῶν, the verb would seem to be opt., for *ib.* 856<sup>13</sup> (ii/B.C.) shows subj. ζῇ—ἔως καὶ ζῇ Θεοδώρα. A familiar fairy-tale phrase occurs in Musonius, p. 30<sup>9</sup>, τὸ εὐδαιμονεῖν καὶ ζῆν μακαρίως εἰς τὸ λοιπόν.

According to Boisacq (p. 309) this verb is "une invention des grammairiens": the Attic ζῶ represents \*ζῆω. The

connexion between this form and the aor. ἐβίων, and their relation to διαίτα and ὑγιής are revealed in the base gueje = "live." MGr ζῶ and ζῖω.

### ζβέννυμι.

For ζβέννυμι as a graphic variety of σβέννυμι, see P Lond 121<sup>284</sup> (iii/A.D.) (= I. p. 96) ζβέσας αὐτόν, and cf. Jannaris *Gr.* § 68.

### ζεῦγος

is very common = "a pair," as in Lk 2<sup>24</sup>. It is sufficient to cite by way of example—P Petr III. 31<sup>5</sup> (B.C. 240) τοῦ ζεύγους τῶν βοῶν, P Ryl II. 127<sup>36</sup> (A.D. 29) σφυρὶς ἐν ἡ ἄρτο(ι) ὦ, ζεύγ(η) κῆ, "a basket in which were 50 loaves, 25 pairs," P Oxy II. 267<sup>6</sup> (A.D. 36) ἐνωτίων χρυσῶν ζεύγους ἐνός, BGU I. 22<sup>21</sup> (A.D. 114) (= *Selections*, p. 76) ζεύγος ψέλλω(ν) ἀργυρῶν. According to the editors' note on P Oxy XII. 1438<sup>21</sup> (late ii/A.D.) the commonest application of the word in the papyri is to a pair of loaves. For ζευγηλάτης = "driver" cf. e.g. P Fay 112<sup>6</sup> (A.D. 99) ἐ]πιτινάς τὸν ζευγηλάτην εἶνα ἐκάσ[της] ἡμέρας τῷ ἔργον ἀποδοῦ (ζ. ἀποδοῦ), "urge the driver to do his proper work every day" (Edd.), BGU II. 624<sup>22</sup> (time of Diocletian) παρὰ ζευγηλάτο(ν) ταυρικ(οῦ). In MGr ζευγάρι = "pair," "couple."

### ζευκτηρία,

which occurs in Ac 27<sup>40</sup> and according to Grimm is "found nowhere else," may now be illustrated from the neut. plur. of the adj. in P Oxy VI. 934<sup>5</sup> (iii/A.D.) εἰς τιμὴν ζευκτηρίων δραχμὰς ἐξήκοντα, "as the price of yokes 60 drachmae": cf. PSI IV. 286<sup>20</sup> (iii/iv A.D.), CP Herm I. 95<sup>18</sup>. In P Lond 1177<sup>187</sup> (A.D. 113) (= III. p. 185) σχοινίων καὶ ζευκτηρίων, and in P Flor I. 16<sup>26</sup> (A.D. 239) τοῦ τε φορέτρου [κ]αὶ μηχανῆς καὶ ζευκτηρίω(ν) the word is used in connexion with the mechanism of a water-wheel.

### ζέω

is found in its literal sense in a iii/A.D. recipe, P Lond 121<sup>170</sup> (= I. p. 89) ὧν ὅμοιον μῆλον (ζ. μῆλον) γενέσθαι ζέσας τὸ ὧν χρειέ κρόκῳ μέζας μετ' ὀννου: cf. the medical recipe P Oxy XI. 1384<sup>36</sup> (v/A.D.) λαβὼν (ζ. -ὼν) μῆλα κυπαρίσου ζέσας κλοῦζου, "take the fruit of a cypress, boil it and apply" (Edd.). MGr ζέσι, ζέστη, "heat," and ζεσταίνω, "make warm."

### ζῆλος

occurs twice in the Alexandrian erotic fragment P Grenf I. 1<sup>13</sup> (ii/B.C.) μέλλω μαίνεσθαι, ζῆλος γάρ με ἔχει καὶ κατακαίμαι καταλελειμμένη, and 1<sup>7</sup> εὐδοκῶ ζῆλῳ δουλεύειν ἐπι-

μανοῦσα ὁρᾶν—passages which support “fervour” rather than “emulation” as the primary idea (ζέω) of the word: cf. Ellicott on 1 Cor 14<sup>1</sup>. In 2 Cor 9<sup>3</sup>, Phil 3<sup>6</sup> the word is neuter (as in MGr), but elsewhere in the NT it is masculine, as always in the LXX. In the Psalms of Solomon both genders are found: cf. WH *Notes*<sup>3</sup>, p. 165.

### ζηλόω.

For ζηλόω c. acc., as in Ac 7<sup>9</sup> according to the RV rendering (cf. Gal 4<sup>17</sup>), see PSI I. 94<sup>9</sup> (ii/A.D.) ζηλοῖ γὰρ τὴν μάθησιν, and from the inscr. *Michel* 394<sup>47</sup> (mid. i/B.C.) ἐφ’ οἷς οὐχ ἦττον ὁ δῆμος [ζηλοῖ αὐτόν, and *ib.* 1007<sup>29</sup> (ii/B.C.) καὶ ζηλώσιν αὐτοὺς οἱ ἐπιγινόμενοι Ἐχινιδῶν. The compound ζηλοτυπῶ may be illustrated from P Oxy III. 472<sup>11</sup> (c. A.D. 130) ἐζηλοτύπει αὐτὴν μὴ ἐπισταμένην, “he was jealous of her without her knowledge” (Edd.): cf. for the subst. Numb 5<sup>15</sup> θυσία ζηλοτυπίας.

### ζηλωτής.

With the use of ζηλωτής in such passages as 1 Cor 14<sup>12</sup>, cf. from the inscr. *Syll* 308<sup>33</sup> (ii/B.C.) γίνονται δὲ καὶ ἄλλοι [ζηλωταὶ τῆς αὐτῆς αἰρέσεως, *ib.* 521<sup>33</sup> (B.C. 100) γινόμενοι δὲ καὶ ζηλωταὶ τῶν καλλίστων ἐκ τῆς πρώτης ἡλικίας, and *OGIS* 339<sup>80</sup> (c. B.C. 120) ζηλωταὶ μὲν τῶν καλλίστων γίνονται. A close parallel to Ac 22<sup>3</sup> may be found in Musonius p. 37<sup>3</sup>, where the ideal king is styled ζηλωτής . . . τοῦ Διός: cf. Sthenidas of Locris (Stob. *Flor.* ii. p. 265<sup>12</sup>) ἀντίμμος καὶ ζαλωτὰς τῷ πρώτῳ θεῷ.

### ζημία.

For ζημία = “loss” as in all its NT occurrences (Ac 27<sup>10,21</sup>, Phil 3<sup>7,8</sup>), cf. BGU I. 214<sup>1</sup> (A.D. 209) ὡς ἐκ τούτου οὐκ ὀλίγη μοι ζημία ἐπηκολούθησεν, *ib.* 146<sup>10</sup> (ii/iii A.D.) καὶ οὐχ [ὀλίγη] γην [ζημ]είαν μοι ἐξημισάμην, where note the not very common cognate acc. In *Chrest.* I. 176<sup>18</sup> (mid. i/A.D.) the lessee of a vineyard petitions that as he has spent so much on repairs he is entitled to abatement in rent—ἀξίω οὐκ ἐν εὐ[τον]ῶν ὑπομέν[ειν] τὰς ζημίας ἐπαναγκάσαι τοὺς προ[ο]εστώτας ἀπαρενόχλητόν με ποιῆσαι ὑπὲρ τ[ῶν] φόρων, and in P Flor II. 142<sup>8</sup> (iii/A.D.) where 2 asses are to be sold at such a price—ὥστε μήτε τὸν πιπράσκοντα ζημιουῖσθαι μήτε ἡμᾶς ζημίαν πλείονα ὑπομένειν τῆς τιμῆς. Cf. *Syll* 418<sup>86</sup> (A.D. 238) μεγίστην ζημίαν (“soloece pro dativo,” Dittenberger) τὸ ταμεῖον περιβληθήσεται, *OGIS* 484<sup>29</sup> (ii/A.D.) συνέβαινε δὲ πᾶσιν αἰσθητῇν γένεσθαι τοῖς ὄνου- μένοις τὴν ἀδικον τῶν πιπρασκόντων ζημίαν. The word is united with αἰτία in BGU IV. 1118<sup>22</sup> (B.C. 22) αἰτίας καὶ ζημίας, and *ib.* 1185<sup>1-9</sup> (c. B.C. 30): cf. P Tebt II. 420<sup>4</sup> (iii/A.D.) οἴδατε ὅτι ἀπὸ ζημίας ἡμί, “you know that I am blameless” (Edd.). For the meaning “penalty,” “fine,” cf. P Hal I. 1<sup>85</sup> (iii/B.C.) διπλασ[αν] τὴν ζημίαν ἀποτεῖ- σάτω τῆς γεγραμμένης, P Tebt I. 105<sup>27</sup> (B.C. 103) ἀνυπεύ- θυνοι ἔστωσαν παντὸς ἐπι[τί]μου καὶ πάσης ζημίας, “shall be liable to no fine or penalty of any kind” (Edd.): cf. from the inscr. *OGIS* 218<sup>108</sup> (iii/B.C.) ἔνοχον εἶναι τῇ α[ὐτ]ῇ ζημία, 483<sup>6</sup> (ii/B.C.) οἱ μὲν στρατηγοὶ ζημιώσαντες αὐτοὺς [τῇ] ἐκ τοῦ νόμου ζημία παραδόντων τῷ πράκτορι πράσσειν, <sup>19</sup> καὶ ἐκτὸς ἀποτεινέτωσαν ζημία(ν) δραχμὰς ἑκατόν. An interesting use of the word is found in the Gnostic fragment P Oxy I. 4<sup>9</sup> (early iv/A.D.) οὐδὲν ἄλλο

PART III.

ἦν ὁ θάνατος τῷ θ(ε)ῷ ἢ ζημία ὅπερ ἀδύνατον, which Harnack (*Chron.* ii. p. 181) renders, “so wäre der Tod nichts anderes für Gott als Strafe, was unmöglich ist,” adding in a note that the meaning may be, “Wäre Gott der, welcher den Tod verhängt, so wäre er ein strafender Gott, was unmöglich ist.”

The subst. ζημῖωμα is found in P Flor II. 150<sup>7</sup> (A.D. 267) οὐχ ὀλίγον ζημῖωμα εἰς τοῦτο γειν[δ]μενον ἡμῖν, BGU II. 419<sup>13</sup> (A.D. 276–7) τὰ περιγινόμενα λήμματα καὶ ζημῖωμα [π]ρὸς σέ ἦτω.

### ζημιόω.

To the exx. of this verb cited *s.v.* ζημία we may add P Tebt I. 5<sup>22</sup> (B.C. 118) τοὺς δὲ παρὰ ταῦτα ποιοῦντας θαν[άτω]ι ζημιουῖσθαι, and for the more special sense of “fine” P Par 47<sup>18</sup> (c. B.C. 153) (= *Selections*, p. 23) χάριν γὰρ ἡμῶν ἡζημιόται εἰς χαλκοῦ τ(άλαντα) τε, “for on our account he has been fined to the amount of 15 bronze talents,” BGU IV. 1044<sup>13</sup> (iv/A.D.) ποιήσω ὑμῖς ζημιῶσθαι (i. ὑμᾶς ζημιουῖσθαι) δέκα ἀντὶ τούτου. For the verb in the inscr. see *Michel* 1342<sup>4</sup> (i/B.C.) ἐξημιωμένον ὑπὸ τῶν πρυ- τάνων . . . ὀφίλοντα τοὺς κατὰ τὸν νόμον στατήρας δύο, and *OGIS* 669<sup>40</sup> (i/A.D.) ὁ τοῦτο ποιήσας ἀπαραιτήτως ζημιωθήσεται. In accordance with the primary meaning of the word “suffer loss,” “receive damage” (see e.g. the citation from P Flor II. 142<sup>8</sup> *s.v.* ζημία) Field (*Notes*, p. 61) translates Lk 9<sup>25</sup> “and lose, or receive damage in, his own self.” A new verb ζημιωπρακτέω, “exact punishment from,” is found in P Tor II. 7<sup>7</sup>.

### Ζηναῖς.

This proper name (Tit 3<sup>13</sup>), probably a contraction for Ζηνοδωρος (Lightfoot on Col 4<sup>15</sup>), appears in a late Roman wall-scribbling at Magnesia, *Magn* 323. Cf. Ἀρτεμᾶς, Ὀλυμπᾶς—pet-names for the longer forms in -δωρος.

### ζητέω.

PSI IV. 382<sup>5</sup> (B.C. 248–7) ξύλα ἐζητήκαμεν πανταχοῦ. The verb is found along with εὑρίσκω in the curious nursery acrostic P Tebt II. 278<sup>30</sup> (early i/A.D.) ζητῶ καὶ οὐχ εὑρίσκω: cf. P Giss I. 21<sup>5</sup> (Rom.) ἐζητήσα τὸ λακῶνιον καὶ οὐχ εὑρον ἀλλὰ ἀτταλιανὸν σαπρόν, where both λακῶνιον and ἀτταλιανόν are to be understood as articles of dress. In their note on P Ryl II. 220<sup>74</sup>, an official list of names belonging to ii/A.D., the editors state that the note ζη(τητέον) δίπ(λωμα) is found frequently in the margin of similar fragments, and that in one case οὐχ εὑρέθ(η) . . . occurs. With Mt 7<sup>7</sup> cf. especially the new Logion P Oxy IV. 654<sup>8</sup> μὴ παυσάσθω ὁ ζη[τῶν] . . . ἕως ἂν εὑρη: see also Epict. i. 28. 19 ζήτη καὶ εὐρήσεις. Other examples of this common verb are P Oxy I. 34<sup>111,18</sup> (A.D. 127) τοῦ[ς] διὰ ἀπειθίαν κ[αλ] ὡς (or κ[ακ]ῶς, see *s.v.*) ἀφορμὴν ζητούντας (cf. Lk 11<sup>54</sup> D) ἀμαρτημάτων[ν] τεμωρήσομαι, and *ib.* II. 237<sup>71,41</sup> (A.D. 186) ἐζήτησεν ἀκρεβ[ῶς] (τὸ) πρ[ὶ]β[λ]αγμα ἐκ τῶν βιβλιοφ[υ]λάκ[ων], “made a searching inquiry into the matter on the evidence of the keepers of the archives.” A similar judicial reference is found in P Oxy IV. 726<sup>14</sup> (A.D. 135) περὶ τῶν πρὸς αὐτὸν ζητηθησομέ[ων] ἐπὶ τε τοῦ κρατίστου ἡγεμ[ό]νος, “in the inquiry to be held against him before his highness the praefect” (Edd.), and *Theb Ostr* 134<sup>4</sup> (i/ii A.D.) οὐδὲν γὰρ

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ζητείται πρὸς αὐτόν, “for there is no question against him” (Ed.). In *Kaibel* 215<sup>3</sup> (i/A.D.) ἤλυθες εἰς Ἀθήναι ζητούμενος οἷς ἀπέλειπες, the verb is = ποθέω (see Herwerden *Lex. s.v.*). MGr ζητῶ, “request,” “ask.”

### ζήτημα.

For ζήτημα, which in the NT is confined to Ac, cf. P Oxy IX. 1188<sup>8</sup> (A.D. 13) ὡς πρὸς σέ τοῦ περὶ τῶν ἀγνοη- (θέντων) ζη(τήματος) ἐσο(μένου), “knowing that you will be held accountable in any inquiry concerning facts that remain unknown” (Ed.), *ib.* I. 97<sup>14</sup> (A.D. 115–6) περὶ ἧς τὸ ζήτημα ὑπερετέθη ἐπὶ τὸν κράτιστον ἡγεμόνα. The word = “claim” in P Ryl II. 117<sup>14</sup> (A.D. 269) τοὺς μηδὲν [τῶν] κατοικομένων κεκληρονομηκότας μὴ κατέχεσθαι τοῖς ἐκείνων ὀφει[λήμασι]ν ἢ καὶ ζητήμασιν, “that those who have inherited nothing from deceased persons cannot be held responsible for their debts or the claims made against them” (Edd.). In MGr ζήτημα = “controversy.”

### ζήτησις.

The more technical use of this word, as in Ac 25<sup>20</sup>, may be illustrated from the long petition of Dionysia P Oxy II. 237<sup>vi</sup> 7 (A.D. 186) περὶ ιδιωτικῶν ζητήσεων, “concerning private suits,” *viii*. 39 εἰ τις γένοιτο ζήτησις εἰς ὕστερον περὶ τῶν μὴ δεόντως ἀπογραφάμενων, “if any inquiry is made hereafter concerning false returns” (Edd.): cf. *ib.* III. 513<sup>46</sup> (A.D. 184) ἐάν τις ζήτησις περὶ τούτου πρὸς σέ γένηται, and from the inscr. *OGIS* 629<sup>9</sup> (A.D. 137) συνέβαινε δὲ πλειστάκις περὶ τούτου ζητήσεις γέινεσθ[αι] μετὰ τῶν ἐν πόρει πρὸς τοὺς τελώνας. For the ordinary meaning “search” see a proclamation by the prefect in A.D. 154–5 promising all who had fled from public burdens that, if they returned within three months—μ[η]δ[ε]μίαν πρὸς α[ὐ]τοὺς ζήτησιν ἔσεσθαι (BGU II. 372<sup>i</sup>. 19). The subst. occurs in a difficult phrase in an Imperial edict, probably to be assigned to Julian (see *Archiv* ii. p. 169), P Fay 20<sup>14</sup> ἐ[π]ὶ Καῖσάρ εἰμι καὶ περικέκμηκα τὸ κλῖνον ἀναλήμψεσθαι οὐχ ὅρων ζητήσεσιν ἀλλὰ σωφρο[σ]ύνη, “ever since I became Caesar, I have earnestly striven to restore vigour to what was in decline, not by acquisitions of territory (?) but by economy” (Edd.). The word survives in literary MGr = “search,” “seeking.”

### ζιζάνιον.

For this Semitic word, see Lewy *Fremdwörter*, p. 52.

### Ζμύρνα.

The wavering of the inscriptional testimony (see Deissmann *BS*, p. 185) makes it impossible to decide between Ζμύρνα which is read by  $\aleph$  v<sup>g</sup> am fu (hart) *al.* in Rev 1<sup>11</sup> and the commoner Σμύρνα, but the fact that the reading Ζμύρνα is supported by Smyrnaean coins down to Trajan's reign (Waddington, *Voy. arch.* 894) makes it difficult to reject the witness of  $\aleph$ , on suspicion of ‘Western’ taint: see WH *Notes*<sup>3</sup>, p. 155, *Proleg.* p. 45. For Ζμύρνα (–η) in the papyri see P Ryl II. 153<sup>18</sup> (A.D. 138–161) ὅγ κατέλιψα ἐν Ζμύρνη τῆς Ἀσίας, and for the same spelling of the common noun cf. PSI IV. 328<sup>2</sup> (B.C. 258–7) ζιμύρνης τάλαντα ἑκατόν, P Tebt I. 35<sup>18</sup> (B.C. 111) ζιμύρναν, and see Mayser *Gr.* pp. 41, 204. An adj. ζιμύρνινος is found in P Oxy XII. 1584<sup>18</sup> (ii/A.D.) παλλίον ζιμύρνινον.

### ζόφος.

For the corresponding adj. see Vett. Val. p. 312<sup>32</sup> διὰ τὸ ζοφώδες τοῦ ἀέρος. The subst. is cited by Thumb (*Hellen.* pp. 218, 225) as amongst the “poetic” words, which have passed into general use in the Κοινή. MGr ζοφός, “dark.”

### ζυγός.

For this word, which survives in MGr, in its literal sense cf. P Rein 17<sup>20</sup> (B.C. 109) ἄροτρον ἃ ζυ[γόν] α, P Fay 121<sup>4</sup> (c. A.D. 100) εὖ ποιήσεις δοὺς Οὐήστειναι εἰς τὸν ζυγὸν αὐτοῦ ζυγόμενον καινὸν σπερέον, “kindly give Vestinus for his yoke a new strong yoke-band” (Edd.), P Strass I. 32<sup>12</sup> (A.D. 261) ζυγὸν δὲ ἐνάγων παρά σοι τὸν ἐπιτηδεύτερον αὐτῷ παράσχες. The neuter form of the subst. = “balance,” as in Rev 6<sup>5</sup>, occurs in *Michel*. 1222<sup>4</sup> (ii/B.C.) τὸ ζυγὸν καὶ τὰ σταθμῖα.

### ζύμη.

In a proposal to lease 10½ arouae of catœcic land, P Tebt II. 375<sup>27</sup> (A.D. 140), a certain Ision amongst other conditions says—δ[ώ]σῃ σοι καθ’ ἔτος ζύμης ἡρτυμένης ἀρτάβης δίδυρον, “I will pay you annually  $\frac{1}{2}$  artab of prepared leaven” (Edd.): cf. *ib.* 401<sup>35</sup> (early i/A.D.). The word represents \*ζυσμᾶ or \*ζυμᾶ, cf. ζωμός, “broth,” Lat. ius (Boisacq, p. 311).

### ζωργέω.

With the thought of capture *alive* (Suid. ζωρεῖ ζώντας λαμβάνει) in Luke 5<sup>10</sup> ἀνθρώπους ἔση ζωργῶν (Beza, *vivos capies homines*) cf. the use of the subst. in *Syll* 318<sup>30</sup> (B.C. 118) καὶ πολλοὺς μὲν αὐτῶν ἐν χειρῶν νομαῖς ἀπέκτεινε, οὓς δὲ ζωργίαι συνέλαβεν, and Polyb. iii. 84. 10 where δέομενοι ζωργεῖν is contrasted with διαφθεῖρειν. *Kaibel* 841<sup>7</sup> (A.D. 149) ζώργε[ι], δέσποτ’ ἀναξ, τὸν σὸν ναετήρα μεθ’ ἡμῶν | Κλαυδιανόν is a good example of the LXX usage = “preserve alive,” as in Numb 31<sup>15</sup>, Josh 6<sup>25</sup>.

### ζωή.

P Lond 177<sup>11</sup> (A.D. 40–1) (= II. p. 168) ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον, and so often, P Oxy VII. 1070<sup>9</sup> (iii/A.D.) τὸν μέγαν θεὸν Σαρᾶπιν παρακαλῶ περὶ τε τῆς ζωῆς ὑμῶν καὶ τῶν ἡμῶν πάν[τ]ων, P Leid W<sup>xvii</sup>. 16 (ii/iii A.D.) ὁ ἐν φύσει πνεῦμα ἀνθρώποις εἰς ζωὴν. For *OGIS* 266<sup>29</sup> (iii/B.C.) ἕως ζωῆς καὶ θανά[του] = ἐν ζωῇ ἕως θανάτου see Dittenberger's note *ad loc.* We may also refer to the touching inscr. cited *s.v.* γλυκύς *sub fin.* In contrast to the classical usage in which βίος is the ethical term (see further *s.v.*), the “nobler” connotation is attached in Biblical Greek to ζωή, which is generally used as equivalent to “the very highest blessedness”: see Trench *Syn.* p. 86 ff., and cf. Hort *Hulsean Lectures*, pp. 98 ff., 189 ff., for an important discussion on the Biblical doctrine of Life. In *ZNTW* xii. p. 228 ff. Burkitt treats the relation of ζωή to ḥayyim. The noun survives in MGr.

### ζώνη.

P Petr I. 14<sup>12</sup> (B.C. 237) τὴν ζώνην θωρακί[ου], “the girdle of a corslet-armed soldier” (Ed.). In P Oxy III. 496<sup>4</sup>, a marriage contract of A.D. 127, the dowry of the



bride includes ζώνας δύο σανδυκίνην ροδίνην, "2 girdles, one red, the other rose-coloured" (Edd.): cf. *ib.* I. 109<sup>11</sup> (iii/iv A.D.) ζῶναι β, in a list of personal property. With the use of the ζώνη for carrying money, as in Mk 6<sup>8</sup>, cf. P Ryl II. 127<sup>32</sup> (A.D. 29) ζώνη ἐν ᾗ κέρματ(ος) (δραχμαί) δ, and *ib.* 141<sup>22</sup> (A.D. 37), where a man states that he has been robbed of ἀργ(υρίου) (δραχμὰς) μ̄ καὶ ζώνην. In the Leucadian epigram, *Kaibel* 482<sup>3</sup>, it is said of a man whom a storm prevented from setting out on a voyage—ἀπέδησε τὴν ζώνην ἐαυτοῦ, *i.e.* "he loosed his girdle," he did not set out. MGr ζουναριά.

## ζωογονέω.

With this verb = "preserve alive," as in 1 Tim 6<sup>13</sup> (cf. Exod 1<sup>17</sup>, Judg 8<sup>19</sup>), see the invocation addressed to the sun in the magic P Lond 121<sup>529</sup> (iii/A.D.) (= I. p. 101) κύριε θεὲ μέγιστε ὃ τὰ ὅλα συνέχων καὶ ζωογονῶν καὶ συνκρατῶν τὸν κόσμον. Hobart (p. 155) has shown that the verb is used to signify "producing alive," "enduing with life" in medical writers: cf. Lk 17<sup>33</sup>, Ac 7<sup>19</sup>, where, however, the meaning is probably "preserve alive," *ut s.* A form ζωογονέω is found in P Oxy IX. 1188<sup>4</sup> (A.D. 13) ἀπ[ὸ] ζωογονούση(ς) περσ(έας) κλάδους ξηρο(ῦς) δύο, "two dry branches of a living persea-tree" (Ed.): cf. 21, 23.

## ζῳον.

With the use of ζῳον (for form, see Blass-Debrunner § 26) in Rev to denote "a *living* creature," the symbol of the Divine immanence in Nature, as distinguished from θηρίον, "a brute beast," we may compare the frequent ref. to ἱερὰ ζῳα in the papyri, e.g. P Tebt I. 57<sup>8</sup> (B.C. 118), where it is laid down that the expenses of the burial of Apis and Mnevis and τῶν ἄλλων ἱερῶν ζῳῶν (*i. ζῳῶν*) shall be defrayed by the Crown, and *ib.* 57<sup>12</sup> (B.C. 114), where reference is made to furnishing τὰς τῶν ἱερῶν ζῳῶν σείταγωγίας, "the supplies of food for the sacred animals." Cf. also P Oxy IX. 1188<sup>4</sup> (A.D. 13) ἐπὶ τῇ(ς) τῶν ἱερῶν ζῳῶν θήκης, and from the inscr. *OGIS* 90<sup>31</sup> (the Rosetta stone—B.C. 196) τῶι τε Ἀπει καὶ τῶι Μνεύει πολλὰ ἐδωρήσατο καὶ τοῖς ἄλλοις ἱεροῖς ζῳοῖς τοῖς ἐν Αἰγύπτῳ. In Aristeas 147 the reference is to "tame birds"—τὰ τῶν προειρημένων πτηνῶν ἡμέρα ζῳα. MGr ζῳο.

## ζωοποιέω.

The adj. ζωοποιός is a frequent attribute of the Trinity in late papyri, e.g. P Flor I. 38<sup>1</sup> (vi/A.D.) ἐν ὀνόματι τῆς ἁγίας καὶ ζωοποιοῦ καὶ ὁμοουσίου [τριάδος πατ]ρὸς καὶ υἱ[ο]ῦ καὶ ἁγίου πνεύματος. For the verb see Aristeas 16 δι' ὃν (*sc.* θεὸν) ζωοποιοῦντα τὰ πάντα καὶ γίνεταί.

# H

## ἥ—ἡγεμονία

ἥ.

For this particle in interrogative sentences, where we should accent ἥ, and for which from ii/B.C. εἶ is a graphic equivalent, cf. the questions to the oracle, P Fay 137<sup>2f</sup> (i/A.D.) (= *Selections*, p. 69) χρημάτισόν μοι, ἥ μείνῳ ἐν Βακχιάδι; ἥ μέλῳ (ἡ μέλλῳ) ἐντυγχάνιν; “answer me, Shall I remain in Bacchias? Shall I meet (him)?”, BGU I. 229<sup>3</sup> (ii/iii A.D.) (see *Berichtigungen* i. p. 27) ἥ μὲν σοθήσῃμαι (ἡ εἰ μὲν σωθήσῃμαι) ταύτης, ἥς ἐν ἐμοὶ ἀσθενίας, τοῦτόν μοι ἐξένικον (ἡ τοῦτό μοι ἐξένεγκον). For ἥ = “or,” see BGU IV. 1141<sup>6</sup> (B.C. 14) ἔπεμψας . . . ἵνα ἐπιγνώσιν πρὸς ἀξγραφῇ σοι ἥ (= εἰ) ἔστιν ἡ οὐ, and for ἥ . . . ἥ PSI IV. 324<sup>3</sup> (B.C. 261–0) ἐάν τινες . . . διαγράψωσιν ὑμῖν ἡ τὰς τιμὰς ἡ τὸ παραβόλιον, παραλαμβάνετε κτλ.: the alternative is emphasized by the addition of τε . . . καὶ in IG XII. 2, 562<sup>5</sup> (Rom. time) εἰ δέ τις τολμήσῃ ἐπιβαλέσθαι πτώμα ἥτε ἀπὸ τοῦ γένους μου ἡ καὶ ἑτερός τις, δώσει κτλ. (cited by Rademacher *Gr.* p. 27). “Ἡτοι . . . ἥ, while found in classical Greek, is characteristic of Hellenistic speech (Rademacher *ut s.*), see e.g. P Tebt I. 5<sup>68</sup> (B.C. 118) ἥτοι κώ(μας) ἥι γὰς ἡ ἄλλας ἱερὰς προ(σοδόους), P Ryl II. 154<sup>28</sup> (a contract of marriage—A.D. 66) ἥτοι τοῦ Χαϊρήμονος ἀποπέμποντος τ[ῆ]ν Θαισάριον ἡ καὶ αὐτῆς ἑκουσῶ[ς] ἀπαλλασσομένη[ς] [ἀ]π’ αὐτοῦ: cf. Rom 6<sup>16</sup>. The combination is common in Vett. Val. (e.g. p. 58<sup>20</sup>), who also uses ἥπερ (p. 141<sup>24</sup>) and ἡγουν (p. 138<sup>12</sup>) for simple ἥ. “Ἡτοι stands alone in PSI IV. 314<sup>12</sup> (A.D. 195) δραχμὰς ἑξακισχ[ε]ιλ[ῶ]ς ἥ[τ]οι τάλαντον, P Oxy VI. 888<sup>5</sup> (iii/iv A.D.) διὰ τὸ μὴ παρῆναι τοῖς ὀφθαλμοῖς ἐπιτρόπους ἥτοι κουράτορας. In PSI III. 158<sup>68</sup> (iii/A.D.?) the place of the particles is reversed—ἑκογράφους ἡ δικολόγους ἥτοι τούτων παραπ[η]σίους. For ἡ καὶ suggesting an afterthought, see P Lond 962<sup>5</sup> (A.D. 254 or 261) (= III. p. 210) δέξαι παρ’ αὐτοῦ δραχμὰς διακοσίας καὶ ἔχει αὐτὰς εἰς τε περιχωματισμὸν ἡ καὶ λόγον ὀψωνίων ὡς ἐὰν θέλῃς, “receive from him two hundred drachmas and employ them for banking-up or (for that matter) for the payment of supplies, as you may wish,” and for ἀλλ’ ἡ, as in 2 Cor 1<sup>13</sup>, see *s.v.* ἀλλά, and cf. Blass-Debrunner *Gr.* § 448. 8.

A good parallel to θέλω . . . ἥ in 1 Cor 14<sup>19</sup> (cf. 2 Macc 14<sup>42</sup>) is found in BGU III. 846<sup>18</sup> (ii/A.D.) (= *Selections*, p. 95) οὐκ οἶδες, ὅτι θέλω πηρὸς γενέσθαι (ἡ γενέσθαι), εἰ (= ἥ) γνοῦναι, ὅπως ἀνθρώπῳ [ἐ]τ[ε]ρ[ῷ] ὀφείλω ὀβολόν; “do you not know that I would rather be a cripple than be conscious that I am still owing any one an obolus?”

On the Semitic use of the positive of an adj. followed by ἥ, as in Mk 9<sup>48</sup> ff., see Wellhausen *Einl.* 3 p. 21, where reference is also made to the corresponding use of ἥ after a verb with μάλλον implied in Mk 3<sup>4</sup>, Lk 15<sup>7</sup>: in Mt 18<sup>13</sup> μάλλον is expressed.

Πρὶν ἥ with inf., as in Mt 1<sup>18</sup> *al.* (cf. Blass-Debrunner *Gr.* § 395) may be illustrated by PSI III. 171<sup>25</sup> (ii/B.C.) πρὶν ἥ τὰ λοιπ[ῶ]ν τῆς οἰκοδομῆς τοῦ ὄρμου συντελεσθῆναι.

For πρότερον ἥ see PSI IV. 330<sup>3</sup> (B.C. 258–7) ὥ[υ]μην οὖν σοὶ μὲν γράφειν πρότερον ἥ ἀντιτεῖναι, and cf. *ib.* 343<sup>3</sup> (B.C. 256–5) μὴ θανατώσῃς ἐπὶ τῷ Νικόλαον ἀπελθεῖν προτοῦ ἡ τὸν λόγον συνθεῖναι, where the editor points out that προτοῦ = πρὸ τοῦ, and compares *Syll* 300<sup>22</sup> (B.C. 170) πρὸ τοῦ ἡ Γάιος Δοκρέτιος τὸ στρατόπεδον πρὸς τὴν πόλιν Θίσβας προσήγαγεν = “antequam . . . advenit.”

ἡ μὴν.

This spelling which is found in the TR of Heb 6<sup>14</sup>, and is common in the LXX, occurs in iii/B.C. papyri, e.g. P Petr III. 56(a)<sup>8</sup> (c. B.C. 260) ἡ μὴν ἀποδώσω ὑμῖν, P Rev I<sup>vi.8</sup> (B.C. 259) ὀρκίσαι ἐν ἱερῶι ἡ μὴν μηθενὸς ἄλλου ἔνεκεν τὴν ζήτησιν ποιέσθαι, “to swear that the search is made for absolutely no other purpose.” See further *s.v.* εἰ μὴν, and cf. Thackeray *Gr.* i. p. 83 f.

ἡγεμονεύω

is applied to the rule of a prefect in P Tebt II. 302<sup>7</sup> (A.D. 7) ἐπὶ Πετρωνίου τοῦ ἡγεμονεύσαντος, “in the prefecture of P.”, P Ryl II. 113<sup>20</sup> (A.D. 133) of a case—δομ[ε]ν[ῶ]ν τῆς διαγνώσεως Φλαυίου Τίτιανου τότε τοῦ ἡγεμονεύσαντος(ος), “which required the decision of the late praefect Flavius Titianus” (Edd.), and P Strass I. 41<sup>17</sup> (A.D. 250) Ἀννιανῶ τῷ ἡγεμονεύσαντι ἡ ἡμετέρα βιβλ[ιβ]ιον ἐπέδωκεν, “my client gave in her petition to the late prefect Annianus.” It may be noted that in Lk 3<sup>1</sup> Cod. Bezae reads ἐπιτροπεύοντος for ἡγεμονεύοντος.

ἡγεμονία.

Like the preceding verb, ἡγεμονία is used for the office or rule of the prefect, e.g. P Oxy I. 59<sup>10</sup> (A.D. 292) ἀπαντήσῃ ἐπὶ τὴν ἡγεμονίαν καὶ προσεδρεύσαι τῷ ἀρχάντῳ αὐτοῦ δικαστηρίῳ, “to proceed to his highness the praefect and attend his immaculate court” (Edd.), *ib.* II. 237<sup>v.6 al.</sup> (A.D. 186) γράφειν τῇ ἡγεμονίᾳ, P Ryl II. 77<sup>86</sup> (A.D. 192) ἐπὶ τῇ ἐπαφροδείτῳ ἡγεμονίᾳ Δαρκίου Μέμορος, “during the delightful praefecture of Larcus Memor” (Edd.), P Oxy X. 1252 *recto* 1<sup>8</sup> (A.D. 288–95) ἐκ προσταξέως τῆς ἡγεμονίας, “in accordance with the order of the prefect.” The word is also used in a military sense (as in Plut. *Camill.* 23) of a “battalion,” or division of an army, under its ἡγεμών or officer: cf. P Rein 9<sup>13</sup> (B.C. 112) Διονύσιος Ἀπολλωνίου [Πέρ]ους τῆς Ἀρτεμιδώρου ἡγεμονίας, “Dionysios fils d’Apollonios, Perse, du commandement d’Artémidôros” (Ed.) and the discussion on p. 32 f., and *Syll* 197<sup>23</sup> (B.C. 284–3) τοὺς μὲν βουλομέν[ους] στρατ[ε]ύεσθαι διώκῃσιν ὅπως

ἀν καταχωρισθῶσιν [ἐν] ἡγεμονίαις, with the editor's note where ἡγεμονία is defined as "partes exercitus ex quibus suum quaeque ἡγεμόνα habuit." As illustrating the elastic nature of this group of words (see *infra* and cf. Sir 10<sup>1,2</sup>), we may cite from the astrological fragment P Tebt II. 276<sup>14</sup> (ii/iii A.D.) ὁ δὲ τοῦ Διὸς τῷ τοῦ Ἀρεως τρίγωνος [ὑπάρχων] ἡ καὶ συναπὼν μεγάλας βασιλείας καὶ ἡγεμονίας ἀποτελεῖ, "Jupiter in triangular relation to Mars or in conjunction makes great kingdoms and empires" (Edd.), cf. <sup>36</sup>, and the Christian letter P Grenf II. 73<sup>11</sup> (late iii/A.D.) (= *Selections*, p. 118) where a certain Politike is described as sent into the Oasis ὑπὸ τῆς ἡγεμονίας, "by the Government."

### ἡγεμών.

The breadth of this word and its derivatives, which in a single verse (Lk 3<sup>1</sup>) can be applied to the Emperor and to the *chargé d'affaires* of a tiny district like Judaea, is well seen in the papyri. Thus in P Lille I. 4<sup>17</sup> (B.C. 218-7) the editor notes that it means "officier en général, et plus particulièrement, dans certains cas, officier d'infanterie." He compares P Rev L<sup>xxxvii.3</sup>, where Dr. Grenfell points out that "the hegemonies are thus subordinate to the strategi; nevertheless the Romans chose this title as an equivalent for the praefectus." See also the notes on P Tor I. 1<sup>1,15</sup> (B.C. 117-6) and on *OGIS* 69<sup>3</sup>, and the Index to *OGIS*, where four different connotations are distinguished. The word is used in a general sense of the "captain" of a chosen band of youths in P Amh II. 39<sup>1</sup> (B.C. 103) (= Witkowski<sup>2</sup>, p. 106) Πόρτεις ἡ[γ]εμών τῶν ἐν προχειρισμῷ. For its common use with reference to the prefect of Egypt it is sufficient to cite BGU IV. 1079<sup>30</sup> (A.D. 41) (= *Selections*, p. 40), where according to Wilcken's reading (*Chrest.* I. p. 85) ἡ (= εἰ) δύναται διὰ Διοδώρου ὑπογραφῆναι ἡ τάβλα διὰ τῆς γυναικὸς τοῦ ἡγεμόνος, the last clause may be an Alexandrian witticism implying backdoor influence. In the iv/A.D. letter P Grenf I. 53<sup>18</sup> ὁ ἡγεμών δὲ τὰς ἀπονοίας ταχὺ ταπεινοί, and <sup>19</sup> ὁ ἡγεμών οὐ θέλει οἰκοφθέρους, Crönert (*Stud. Pal.* i. p. 84f.) thinks that the reference is to God; but for this usage Wilcken (*Chrest.* I. p. 158) can find no support, and understands the word in its ordinary sense of "praeses."

### ἡγέομαι.

Apart from the use of the participle as a noun (see below) this verb in general is not very common, but the following may serve as exx. of its use—P Ryl II. 65<sup>8</sup> (B.C. 67?) παρ' οὐδὲν ἡγησαμένους τὰ διωρισμένα, "taking no heed whatever of the fixed rules" (Edd.), *ib.* 119<sup>30</sup> (A.D. 54-67) ἐν οὐδενὶ ἡγήσατο καθὼς ὑπερισχύων ἡμᾶς ἐπὶ τῶν τόπων, "reports which he scorned in virtue of his superior local power" (Edd.), P Giss I. 48<sup>20</sup> (A.D. 202-3) (= *Chrest.* I. p. 203) ἐν πράξι[μοις] ἡγηθῆναι, "es soll unter die gleich einzutreibenden Posten gerechnet werden" (Ed.). For ἀναγκαῖον ἡγ. followed by an inf., as in 2 Cor 9<sup>8</sup>, see BGU III. 824<sup>4</sup> (A.D. 55-6) πρὸ μὲν πάντων ἀναγκαίω[ν] (ἐλ-αῖον) ἡγησάμην διὰ ἐπιστολῆς σε ἀσπάσασθαι, P Ryl II. 235<sup>4</sup> (ii/A.D.) ἀναγκαῖον ἡγησάμην ἀσπάσασθαι σε καὶ πάντας τοὺς φιλοῦντάς σε, and cf. P Lond 908<sup>29</sup> (A.D. 139) (= III. p. 133) δέδωκεν ἡγούμεναι συντάξει, and P Oxy VII. 1070<sup>17</sup> (iii/A.D.) τὸ μὲν οὖν γράφειν σοι περὶ τῶν πραγμάτων ἡμῶν . . . περιττὸν νῦν ἡγησάμην, "I think it superfluous to

write to you about our business" (Ed.): cf. the use of a perf. with a pres. sense in Ac 26<sup>2</sup> (but not Phil 3<sup>7</sup>). The unusually strong sense of "esteem" required by the verb in 1 Thess 5<sup>13</sup> finds a parallel in *Chrest.* I. 116<sup>4</sup> (ii/iii A.D.) ἡγοῦ μάλιστα τοὺς πατρώους καὶ σέ[β]ου Ἰσιν Σαρᾶν κτλ. The original sense of *leading* may still be seen, even as late as P Oxy I. 128 *verso* <sup>12</sup> (vi/vii A.D.) ἡγέσθω τῆς ἐπιστ[ο]λῆς, "let it stand in the forefront of the letter." But the would-be-literary taint is on this document: *ib.* I. 55<sup>9</sup> (A.D. 283) ἀπὸ ἡκουμένου (ἡ. ἡγουμένου) πυλῶνος γυμνασίου ἐπὶ ν[ό]τον, "leading southwards," is at least free from this reproach.

The "ambiguous title" ἡγούμενος (cf. Ac 15<sup>22</sup>) occurs, as GHI note on P Fay 110<sup>26</sup> (A.D. 94), in very different senses. Thus it is used absolutely in P Fay 110 *l.c.* and in P Oxy I. 43 *recto* <sup>14</sup> (A.D. 295). It may denote a superior, as P Grenf II. 43<sup>9</sup> (A.D. 92) ἡγούμενος γερδίων, a kind of "sheikh" of the weavers (Edd.), *ib.* 67<sup>3</sup> (A.D. 237) (= *Selections*, p. 108) ἡγούμενος συνόδου κώ[μ]ης Βακχιάδος, "president of the village council of Bacchias," P Oxy VII. 1020<sup>5</sup> (A.D. 198-201) ὁ ἡγούμενος τοῦ ἔθνους, "the praefect of the province" (Ed.); or a subordinate, as P Oxy II. 294<sup>19</sup> (A.D. 22) (= *Selections*, p. 35) ὁ μὲν ἡγούμενος τοῦ στρα[τ]-ηγού, "the marshal of the strategus."

For the religious use of the title (cf. Heb 13<sup>7</sup>) cf. P Tebt II. 525 (c. A.D. 1) a fragment which commences—Παεὺς ἡγ(ο)ύμενος ἱερέων κτλ., P Lond 281<sup>2</sup> (A.D. 66) (= II. p. 66) where the death of a priest is notified—ἡγουμένοις ἱερέων, and the epitaph from Laodicea, belonging to the latter part of iv/A.D., in which a woman Doudousa is described (regardless of gender) as ἡ(γ)ούμενος τῆς ἁγίας [κῆ] καθαράς τοῦ θε(ο)ῦ ἐκκλησίας, "Hegoumenos of the holy pure Church of God" (see Ramsay *Luke*, p. 400). As an ecclesiastical title it passed into Arabic in later times (*Studia Sinaitica*, xii. p. 52). MGr (ἡ)γούμενος, "abbot."

Since Grimm assumes that ἡγέομαι is akin to ἄγω, it may be worth while to observe that the harmless necessary *h* really does matter in etymology. It would have been more to the point to compare the English *seek* and the Latin *sāgiō*, originally "follow the track" in hunting, hence "perceive": cf. Boisacq *s.v.*

### ἡδέως.

An interesting example of this adverb is found in the letter in which the Emperor Claudius thanked a Gymnastic Club for the golden crown they had sent him to commemorate his victory over the Britons—τὸν πεμφθέντ[α μοι] ὑφ' ὑμῶν ἐπὶ τῇ κατὰ Βρετάνων νείκῃ χρυσοῦν στέφ[α]νον ἡδέως ἔλαβον (P Lond 1178<sup>18</sup> (= III. p. 216, *Selections*, p. 99). Other examples are P Oxy II. 298<sup>33</sup> (ii/A.D.) ὁ Ἀνουβίς αὐ[τὸ]ν οὐχ ἡδέως [β]λέπει, *ib.* I. 113<sup>30</sup> (ii/A.D.) περὶ δὲ καὶ σὺ ἂν θέλεις δῆλον μοι ἡδέως ποῆσοντι, *ib.* III. 531<sup>3</sup> (ii/A.D.) ἡδέως σε ἀσπαζόμεθα πάντες οἱ ἐν οἴκῳ, *ib.* IX. 1218<sup>12</sup> (iii/A.D.) καὶ οὗς ἡδέως ἔχομεν κατ' ὄνομα, PSI III. 236<sup>38</sup> (iii/iv A.D.) ἀντίγραφόν μοι περὶ οὗ βούλει ἡδέως ἔχοντι. See also *Preisigke* 4317<sup>10</sup> (c. A.D. 200) ἐκ σοῦ ἡδέως ἔχω παρ' ἐμοί, which Haussoullier (*Mélanges Chatelain*, p. 283) renders "j'en ai de l'agrément avec toi." We may quote further the letter of Psenosiris for the same phrase as in P Oxy I. 113 (*ut supra*), P Grenf II. 73<sup>20</sup> (late iii/A.D.) (= *Selections*, p. 119) δ[ή]λω[σ]ον [δέ] μοι κ[αὶ] σὺ περὶ ὧν



θέλεις ἐνταῦθα ἡδέως ποιοῦντι, and another Christian letter P Oxy VIII, 1162<sup>11</sup> (iv/A.D.) δι' οὗ ὑμᾶς καὶ τοὺς σὺν ὑμῖν ἐγὼ δὲ καὶ οἱ σὺν ἐμοὶ ἡδέως ὑμᾶς προσαγορεύεσθαι κ(υρ)ίῳ.

ἡδη.

For the idea of "logical proximity and immediateness" (cf. Bäumlein *Griech. Partikeln*, p. 138 ff.) which underlies this word and is perhaps to be seen in 1 Cor 6<sup>7</sup> (cf. Ellicott *ad l.*), we may cite the common use of the adverb in magical incantations, e.g. P Par 574<sup>1245</sup> (iii/A.D.) (= *Selections*, p. 114) ἐξελθε, δαῖμον, . . . καὶ ἀπόσθηθι ἀπὸ τοῦ δ(ε)ῖ(να) ἄρτι ἄρτι ἡδη, P Lond 121<sup>373</sup> (iii/A.D.) (= I. p. 96) ἐν [τῇ] ἄρτι ὥρα ἡδη ἡδη ταχύ ταχύ: see also Deissmann *BS*, p. 289, *Archiv* i. p. 426. Other examples of the word are P Fay 109<sup>4</sup> (early i/A.D.) τοὺς τρεῖς στατήρες (l. -as) οὓς ἐρῆκέ σοι Σέλευκος δῶνά μοι ἡδη δὸς Κλέωνι, "the three staters which S. told you to give me, now give to C.," P Ryl II. 77<sup>46</sup> (A.D. 192) κα[ ]-ὀφέλεις στεφάνῃ, ἡδη γὰρ ἡ ἀρχὴ ἀδιάπτωτος ἐστιν τῇ πόλει, "and he ought to be crowned, for the office is now secured to the city" (Edd.). For ἡδη οὖν see P Tebt II. 423<sup>4</sup> (early iii/A.D.) ἔμαθον εἰληφότα παρ' Ἀματί[ο]υ τὸν ἄρακα. ἡδη οὖν ὡς δι[ε]τάγη χωρησάτω εἰς τὴν Τβεκλήτιν χορτάρακος τε καὶ ἄρακος μ[ο]ναχὸς εἰς σπέρματα, "I have learned that you have received the aracus from Amatius. Now therefore, as was ordered, let the grass-aracus and the aracus go alone to Tbeclutis for seed," and for ἡδη ποτέ, "now at length," as in Rom 1<sup>10</sup> ("some near day at last," SH), Phil 4<sup>10</sup>, see the ostrakon from Thebes of A.D. 192 published in *LAE*, p. 186 (= Meyer *Ostr* 57<sup>6</sup>) καὶ ἡδη ποτέ δὸς τῇ ἐμῇ παιδίσκῃ τὰς τοῦ πυ(ροῦ), "and now at length give my maid the (artabae) of wheat": cf. also Epict. iii. 24. 9 οὐκ ἀπογαλακτίσμεν ἡδη ποθ' ἑαυτούς;

ἡδιστα.

P Oxy VII. 1061<sup>21</sup> (B.C. 22) σὺ δὲ γράφε ὑπὲρ ὧν ἐὰν θέλῃς καὶ ἡδιστα ποιήσω, P Lond 897<sup>8</sup> (A.D. 84) (= III. p. 207) ἡδιστα πάντας καταλείψω εἶνα μὴ τὴν πρὸς σε φιλείαν καταλείψω, P Oxy VI. 933<sup>5</sup> (late ii/A.D.) ἡδιστά σε ἀσπάζομαι. For a good ex. of the elative ἡδιστα see the Bezan addition in Ac 13<sup>5</sup> ἐπειδὴ ἡδιστα ἡκουεν αὐτῶν: cf. 2 Cor 12<sup>9, 15</sup>.

The adj. is found in a medical prescription of ii/iii A.D., P Oxy II. 234<sup>39</sup> λιβ[αν]ωτὸν οἶνω [διε]ῖς ἡδίστω κλύζε [τὸ] οἶν, "dilute frankincense with very sweet wine and syringe the ear."

For the comp. ἡδιον (as in Sir 22<sup>11</sup>) see BGU II. 372<sup>1, 15</sup> (A.D. 154) (as amended *Chrest.* I. p. 33) Ὡνα δὲ τοῦτο προθυμ[ό]τερο[ν] κα[ ] ἡδιον π[ο]ιῶ[ ]σιν, and *Priene* 105<sup>19</sup> (c. B.C. 9) ἡδιον δ' ἂν ἀνθρώποι[ς] ἦν κοινὴν πᾶσιν ἡμέραν γενέθλιον ἀγαγ[ε]ν, ἐὰν προσγένῃται αὐτοῖς καὶ ἰδῇ τις διὰ τὴν ἀρχὴν ἡδονή—the important Calendar inscr. of the proconsul Paullus Fabius Maximus proposing to the Greeks in Asia to commence the year with the birthday of the Emperor Augustus (see Deissmann *LAE*, p. 370 f., Rouffiac *Recherches*, p. 67 ff.).

ἡδονή.

See the quotation from *Priene* 105<sup>20</sup> s.v. ἡδιστα *sub fine*, and cf. *Cagnat* IV. 566<sup>12</sup> (rescript of Sept. Severus) τὴν

ἡδονὴν ἣν ἐπὶ τοῖς κατωρθωμένοις ἔχετε. The baser signification which is found in the five occurrences of the word in the NT may be illustrated from Vett. Val. p. 76<sup>1</sup> πάθεισιν ἀκαθάρτοις καὶ παρὰ φύσιν ἡδοναῖς χρῆσονται, and Musonius p. 89<sup>161</sup> as cited s.v. βίω *sub fine*. The word survives in MGr.

For the verb see P Petr III. 144<sup>1v, 16</sup> (B.C. 246) οὗτως ἡδόμεθα, P Cairo Preis 48<sup>4</sup> (ii/A.D.) ἐπιγνοῦς . . . ὅτι ἔρρωσαι, ἦσθην, ἀδελφε, P Giss I. 72<sup>10</sup> (ii/A.D.) Ὡνα γε κατὰ τοῦτο ἐν Χάκοις ὄντες ἡσθώμεν ἐπὶ σοί. The compound ἡδονοκρασία = "self-indulgence" occurs in Aristeas 278: cf. P Tor II. 8<sup>67</sup> (ii/B.C.) αὐτοκρασίαι τινι ἐκφερόμ(ενος).

ἡδύσομος.

Τὸ ἡδύσομον, the popular name for μίνθη, "mint" (*Vg. mentha*), in Mt 23<sup>23</sup>, Lk 11<sup>42</sup>, survives in MGr in the form δυόσμος, "jasmine."

ἡθος.

For this word, which in the NT is found only in a quotation (1 Cor 15<sup>33</sup>), generally believed to be taken from Menander, but assigned to Euripides in the new anthology P Hib I. 7<sup>94</sup> (c. B.C. 250–210), we may compare BGU I. 248<sup>14</sup> (ii/A.D.) ἐπιθυμῶν τῶν ἡθῶν σου ἀπολαύσαι, P Hamb I. 37<sup>5</sup> (ii/A.D.) ἀναγκαῖον γάρ ἐστι μνημίσκεσθαι (l. μμνήσκεσθαι) τῆς καλοκαγαθίας σου καὶ τοῦ ἡθους σου τοῦ ἀληθινοῦς (l. -οῦ) φιλοσόφου, P Giss I. 67<sup>5</sup> (ii/A.D.) δι' ἧς (sc. ἐπιστολῆς) τὰ πρέποντά σου τῇ ἀξίᾳ καὶ [τῷ] ἡθει ἀρμόζοντα δηλοῖς, P Oxy III. 642 (ii/A.D.) ἡμεῖς γ(ὺ)ν ἀπολαύσωμεν τῷ χρηστώ ὑμῶν ἡθει, *ib.* VI. 963 (ii/iii A.D.) οὐκ ἀλλότριον [γὰρ] τοῦ ἡθους ποιεῖς, φιλ[ό]τατῃ μῆτερ, σ[ ]πουδάξουσα . . . , and from the inscr. *Michel* 545<sup>8</sup> (ii/B.C.) τό τε ἡθος κοσμιότῃ καὶ εὖσ[ ]χη[ ]μοσύνῃ, *Magn* 164<sup>3</sup> (i/ii A.D.) ἡθει καὶ ἀγαγῇ κόσμον. See also Aristeas 290 ἡθος χρηστὸν καὶ παιδείας κεκοινωνηκὸς δυνατόν ἀρχεῖν ἐστί, "a good disposition which has had the advantage of culture is fitted to bear rule" (Thackeray).

ἡκω.

*Preisigke* 1046 (i/A.D.) Σεραπίων ἡκω πρὸς Σέραπι(ν) πατέρ(α) illustrates a common formula. Of greater importance is the use of the verb in relation to worship, as in Jn 6<sup>87</sup>, in such a passage as *OGIS* 186<sup>7</sup> (B.C. 62) ἡκω πρὸς τὴν κ[ ]ρίαν Ἰσιν: see Deissmann *LAE*, p. 356 n<sup>6</sup>. The aor. ἦξα, as in Rev 2<sup>25</sup>, may be cited from P Oxy VI. 933<sup>13</sup> (late ii/A.D.) . . . μεγ[ά]λην ἐορτὴν ἦξα, "I came to the great festival," and for the use of the perf. form owing to the perf. meaning, as ἡκασιν in Mk 8<sup>3</sup> ΝΑΔΝ, cf. P Par 48<sup>9</sup> (B.C. 153) (= Witkowski, <sup>2</sup> p. 91) ἡκαμεν εἰς τὸ Σεραπείον βολάμενοι συνμῖξαι σοι, P Grenf II. 36<sup>18</sup> (B.C. 95) καλῶς ἡμῖν ὦδε ἦ ἐν Διοσπόλει ἐὰν αἰρήσθε πυρὸν ἀγοράσαι ἡκατε, also P Par 35<sup>30</sup> (B.C. 163) ἀπεκρίθησαν ἡμῖν φήσαντες ἐπ' ἐνεχυρασίαν ἡκένα[ ]: see further Mayser *Gr.* p. 372. For other instances of the verb it is sufficient to quote *ib.* 49<sup>27</sup> (B.C. 164–158) διὰ τοῦτο οὐκέτι ἡκει πρὸς ἐμὲ αἰσχυνθεῖς, P Oxy III. 531<sup>8</sup> (ii/A.D.) ἐὰν γὰρ θεοὶ θέλωσι τάχιον πρὸς σέ ἦξω μετὰ τὸν Μεχέρ μήνα, *ib.* VII. 1025<sup>10</sup> (late iii/A.D.) ἔξαιτῆς ἡκετε, "come at once," and *ib.* X. 1252 *recto* <sup>30</sup> (A.D. 288–95) προσέταξεν . . . ἡκειν μετὰ τῶν ἀποδείξων, "gave orders to come with the proofs." See also

the striking invitation to celebrate the accession of Hadrian, P Giss I. 3<sup>a</sup> (A.D. 117) (= *Chrest.* I. p. 577), where the god Phoebus is represented as saying—

ἦκω σοι, ὦ δῆμ[ε],  
οὐκ ἄγνωστος Φοῖβος θεὸς ἀνα-  
κτα καινὸν Ἀδριανὸν ἀγγελῶ[ν].

## Ἡλεί.

With this Aramaic form of the Heb. *ἔλω* as read by DE *al.* in Mt 27<sup>46</sup>, cf. the opening words of the imprecatory tablet Wunsch *AF* 2<sup>a</sup> (ii/iii A.D.)—Ἰάω Ἡλ Μιχαὴλ Νέφθω. The editor quotes from the *Etym. Magnum*, p. 477, 4 τὸ ἦλ δ σημαίνει τὸν θεόν, and refers to a passage from Philo Byblius (*Fragm. Historic. Graec.* iii. p. 570 fr. 4) in which Κρόνος and Ἡλ are identified—Κρόνος τοῖνον δν οἱ Φοίνικες Ἡλ προσαγορεύουσιν. The description of God as *ἦλ* = δύναμις is supported by a striking variation of the cry of Mt *l.c.* in Ev. Petr. 5—Ἡ δύναμις μου, ἡ δύναμις, κατέλειψάς με.

## ἡλικία.

Lk 19<sup>a</sup> is the only NT passage where the word *must* mean “stature”; apart from it (and the rather different Eph 4<sup>13</sup>) the NT represents the general *usus loquendi* of our vernacular sources. We are indeed unable to quote any example from these (for the word in a theological fragment see below) in which “stature” is the natural meaning, and hardly any in which it is possible; while for “age” we can present a long list. Thus the word is very common in connexion with being “under age” or coming “of age,” which in Egypt took place at the age of 14 years: see e.g. P Ryl II. 256<sup>4</sup> (late i/B.C.) νυλ (Ζ. νυνλ) δ’ ἐμοῦ ἐν ἡλικίᾳ γεγονότος, P Oxy II. 247<sup>13</sup> (A.D. 90) ἀπογράφου[αι τῷ ὁμον]ῆσιφ μου ἀδελ[φῶ] . . . προστρέχοντι τῇ ἐννόμῃ ἡλικίᾳ, “approaching the legal age,” *ib.* 273<sup>13</sup> (A.D. 95) συνεχωρηκέναι τῇ ἐαυτῆς θυγατρὶ . . . οὐδέπω οὖση ἐν ἡλικίᾳ, *ib.* III. 496<sup>13</sup> (A.D. 127) τέκνων παρὰ τῇ μητρὶ διατ[ο]υμένων ἕως ἡλικίας γέ[ν]ωντ[α]ι, P Ryl II. 153<sup>10</sup> (A.D. 138–61) ἀχ[ρι] οὗ γένη[ται] τῆς ἐννόμ[ου]ν [ἡ]λικίας, BGU I. 861<sup>9</sup> (A.D. 155) μέχρι ἐὰν ἐν τῇ νόμῃ ἡλικίᾳ γένο[ν]ται, and P Flor III. 382<sup>11</sup> (A.D. 222–3) where a man who has reached the age of 70 petitions to be freed from certain public duties (ἀπὸ τῶν λειτουργιῶν ἐλευθερωθῆναι) διὰ τὴν ἡλικίαν. Other miscellaneous examples of the word are BGU I. 168<sup>5</sup> (ii/iii A.D.) τοῖς ἀτελέσι ἔχουσι τὴν ἡλικίαν, P Oxy VII. 1020<sup>6</sup> (A.D. 198–201) εἰ τὴν ἐκ τῆς ἡλικίας ἔχεις β[ο]σθ[η]αν, ὃ ἡγούμ[ενος] τοῦ ἔθνους τὸν ἀγῶνα τῆς ἀφέσεως ἐκδικ[ή]σει, “if you can claim the assistance due to immature age, the praefect of the province shall decide the suit for release” (Ed.), P Tebt II. 326<sup>3</sup> (c. A.D. 266) ὑπὲρ θυγατρὸς ὀρφανῆς καὶ καταδεοῦς τὴν ἡλικίαν . . . ἱκετηρίαν τιθεμένη, “making supplication for my orphan daughter who is under age.” The list of citations might be almost indefinitely increased, but it must be sufficient to summarize by stating that no one who reads the papyri can have any doubt that the word meant “age” in ordinary parlance. In the fragment of a lost Gospel referred to above, P Oxy IV. 655<sup>14</sup> (not later than A.D. 250) τίς ἂν προσθῇ (Ζ. προσθεῖη) ἐπὶ τὴν ἡλικίαν ὑμῶν; αὐτ[ο]ς δ[ὲ] ὠσεῖ ὑμῖν τὸ ἐνδυμα ὑμῶν, the editors translate “who could add to your stature? He himself will give you your garment.”

We must not yield to the temptation of discussing the meaning of the word in “Q”; but we cannot resist expressing amazement that anyone could call it ἐλάχιστον (Lk 12<sup>26</sup>) to add half a yard to one’s height! The *Twentieth Century* translators boldly render, “Which of you, by being anxious, can prolong his life a moment?”—and we cannot but applaud them. That worry *shortens* life is the fact which adds point to the irony. The desire to turn a six-footer into a Goliath is rather a bizarre ambition. See the admirable argument and citations in Wetstein *ad* Mt 6<sup>27</sup>.

A quotation from an inscription in honour of a wealthy young citizen of Istropolis, near the mouth of the Danube, should be given, as a most interesting parallel to Lk 2<sup>52</sup>: Syll 325<sup>18</sup> (i/B.C.) ὑπεστήσατό τε ἡλικίᾳ προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν ὡς ἔπρεπεν αὐτῷ πρῶτον μὲν ἐτέλεισεν τοὺς θεοὺς κτλ.

## ἡλίκος.

P Tebt I. 277<sup>8</sup> (B.C. 113) (= *Chrest.* I. p. 390) καθόλου δ’ ἐνθυμηθεὶς ἡλίκην συμβάλλεται ἢ περὶ τὰ ὑποδεικνύμε[α] προσοχῇ τοῖς πράγμασι ῥοπήν, “in general consider how great an impulse attention to the matters indicated gives to business” (Edd.), Syll 405<sup>11</sup> (A.D. 145) ἐδήλ[ω]σεν ὅσα καλ[ῶ]ς ἡλίκᾳ οἰκοδομήματα προστίθησιν τῇ πόλ[ει]. In the medical prescriptions P Oxy VIII. 1088<sup>42</sup> (early i/A.D.) κολλύρια ποῖε ἡλίκον Αἰγύπτ[ιον] κύαμον, “make pastilles of the size of an Egyptian bean” (Ed.), and *ib.* II. 234<sup>11.20</sup> (ii/iii A.D.) ἡλίκον [ὀ]ρόβω, “of the size of a pea” (Edd.), the context suggests that, as in the case of the Lat. *quantus* sometimes = *quantulus*, ἡλίκος from meaning “how great” has come to mean also “how small”: cf. Jas 3<sup>5</sup>.

## ἥλιος.

P Hib I. 27<sup>80</sup> (a calendar—B.C. 301–240) ἔλεγεν δὲ [δύο] τὰς πορείας εἶναι τοῦ ἡλίου μία (Ζ. μίαν) μὲν τὴν διορίζουσαν νύκτα καὶ ἡμέραν μία (Ζ. μίαν) δὲ τὴν διορίζουσαν χιμῶνα καὶ θέρος, “he said that the courses of the sun were two, one dividing night and day and one dividing winter and summer” (Edd.), P Petr III. 144<sup>iv.20</sup> (B.C. 246) ἡλίου περὶ καταφορὰν δντος, “at sunset,” P Oxy IV. 725<sup>12</sup> (A.D. 183) ἀπὸ ἀν[α]τολῆς ἡ[λίου] μέχρι δύσεως, and an astronomical dialogue of iii/A.D., P Ryl II. 63<sup>4</sup>, where in answer to a question regarding certain εἰδωλα, it is replied—Ἡλιός [ἐστ]ιν δεξιὸς ὀφθαλμός, Σελήνη ὁ εὐώνυμος: see also the ii/B.C. papyrus of the astronomer Eudoxus, καθ’ ὃν ὁ ἥλιος φερόμενος τὴν μὲν ἡμέραν βραχυτέραν ποιεῖ τὴν δὲ νύκτα μακροτέραν. Two instances may be added from the inscr., Michel 466<sup>10</sup> (iii/B.C.) ἅμα τῷ ἡλῳ [ἀν]ατέλλοντι, *ib.* 1357<sup>10</sup> (B.C. 300–299) ἡλίου ἀνιόντος ὁδός. For the late ἡλιαστήριον, “a place for sunning oneself,” cf. P Ryl II. 206<sup>48</sup> (late iii/A.D.), and the introduction to P Oxy VII. 1014: also for a literary ex. *ib.* VI. 985. In MGr ἥλιος is found also in the form νήλιος, the ν having been carried over from a preceding word owing to a mistaken separation of words: see Thumb *Handbook*, p. 25, and cf. “newt,” “nickname,” also Fr. *hierre* (Lat. *hedera*).

## ἥλος.

P Lond 1177<sup>281</sup> (accounts—A.D. 113) (= III. p. 187) τ[ι]μ[ῆ]ς ἡλων καὶ ἄλλων, P Strass I. 32<sup>4</sup> (A.D. 261) ἐπεμψα δὲ καὶ ἡλους τέσσαρας εἰς τὴν τοῦτου πῆξιν, P Oxy IX.



1220<sup>16</sup> (iii/A.D.) πέμψις μοι τοὺς ἐκχυσιαίους ἡλούς καὶ γλυοῦ (ἡ γλοιού) κεράμιον, "you will send me the nails for emptying (?) and a jar of gum" (Ed.), and the citation from *Archiv* v. p. 179 s.v. *δαπανάω sub fine*. The mention of the nails in the hands of the crucified Lord, as in Jn 20<sup>25</sup>, is found in Ev. Petr. 6 καὶ τότε ἀπέσπασαν τοὺς ἡλούς ἀπὸ τῶν χειρῶν τοῦ κυρίου.

For a subst. ἡλοκόπος = "nail-smith" cf. BGU IV. 1028<sup>19</sup> (ii/A.D.) τοῖς σὺν αὐτῷ ἡλοκόποις, and for the corresponding adj. *ib.* 1124<sup>11</sup> (B.C. 18) τὴν ἡλοκοπικὴν τέχνην.

## ἡμέρα.

P Par 1<sup>341</sup> (B.C. 117) ἡμέρας, "during the day," *ib.* 27<sup>21</sup> (B.C. 160) τῆς ἡμέρας, "every day," *ib.* 49<sup>25</sup> (B.C. 164-158) τὴν ἡμέραν ἐκέλην ἀσχοληθεῖς, P Tebt I. 17<sup>3</sup> (B.C. 114) ἡμ' ἡμέραι, "at daybreak," P Giss I. 17<sup>10</sup> (time of Hadrian) καθ' ἡμέραν, P Oxy VII. 1029<sup>28</sup> (A.D. 107) εἰς τὴν ἐνεστώσαν ἡμέραν, *ib.* 1068<sup>14</sup> (iii/A.D.) ἡμερῶν ἀνοχὴν ἔχω, *ib.* X. 1275<sup>13</sup> (iii/A.D.) ἐφ' ἡμέρας ἐορτῶν πέντε. In P Giss I. 19<sup>7</sup> (ii/A.D.) a wife writes to her husband—συν]εχῶς ἀγρυπνοῦσα νυκτὸς ἡμέρας μ[αν] μέριμναν ἔχω τὴν περὶ [τῆς σωτ]ηρίας σου. The noun is used of *time* generally, as in Jn 14<sup>30</sup>, Ac 9<sup>23</sup> *al.*, in P Amh II. 30<sup>43</sup> (ii/B.C.) where a woman, who has been ordered to vacate a house, asks "for time"—ἡμέρας αἰτοῦσα, promising that she will quit—ἐν ἡμέραις ἑ, "within ten days." For the parenthetic nominative of time, as Mt 15<sup>32</sup>, Mk 8<sup>2</sup>, Lk 9<sup>28</sup>, we may perhaps cite P Lond 417<sup>10</sup> (c. A.D. 346) (= II. p. 299) ἐπειδὴ ἀσυχολῶ ἐλθὶν πρὸς] σὲν αὐτὲ (= αἰ) ἡμέρε, "his diebus," according to Crönert's reading (*CR* xvii. p. 197), but see *Chrest.* I. 129 where Wilcken reads αὐτεμερε = αὐθημερόν: see *Proleg.* p. 69 f. The phrase πάσας τὰς ἡμέρας (Mt 28<sup>20</sup>) may be illustrated from an important Ephesian inscr. of ii/A.D., *Syll* 656<sup>49</sup> διδ[ό]χθαι ἐερ]ὸν τὸν μῆνα τὸν Ἀρτεμισιῶνα εἶναι πάσας τ]ὰς ἡμέρας. It is accordingly a vernacular Greek expression like the Homeric ἡματα πάντα = "perpetually," though one does not willingly drop the suggestiveness of the literal translation in the Great Commission, the aid from heaven given day by day. To the same effect Rouffiac (*Recherches*, p. 49) quotes *Priene* 174<sup>8</sup> (ii/B.C.) where it is stated that the priest of Dionysus has, amongst other advantages, that of being supplied with "daily" food—εἶναι δὲ αὐτῶν . . . σίτησιν πάσας τὰς ἡμέρας. For ἡμέραν ἐξ ἡμέρας, as in 2 Pet 2<sup>8</sup>, see s.v. ἐκ. In the account of the excavations at Didyma (*Abh. der Berl. Akad. d. W.* 1911, *Anhang*, p. 54) mention is made of an inscr. found in the Temple, in which the day of Hadrian's visit is described as ἱερὰ ἡμέρα, and see *Archiv* v. p. 342, where it is shown that in all probability from B.C. 30 to the time of Trajan the 24th day of every month was observed as a ἡμέρα Σεβαστῆ in memory of the birth of Augustus on 24 Thoth B.C. 30. For an invocation to the god of the day see *Wünsch AF* 4<sup>19</sup> (iii/A.D.) ὁρ[κί]ζω σε τὸν θεὸν τὸν τῆς ἡμέρας ταύτης ἧς σε ὁρκίζω Ἀαβαῶθ. MGr ἡμέρα may suffer aphaeresis and become μέρα.

For the adj. ἡμερινός, cf. P Lond 1177<sup>128</sup> (A.D. 113) (= III. p. 185) βοηλάτας ἡμερινούς δ, and the same document for ἡμερεύω and ἡμερήσιος. See also εὐημερέω, "bene me habeo," in P Amh II. 39<sup>5</sup> (B.C. 103) δι[ὰ] πα]ντὸς εὐημερεῖν, and the subst. in P Leid D<sup>1</sup>.<sup>24</sup> (B.C. 162) εὐημερία, καὶ ἐν τοῖς [πράγμασιν] εὐ]τυχία.

## ἡμέτερος.

For the ordinary use of ἡμ. with a subst. cf. P Tebt I. 27<sup>81</sup> (B.C. 113) κατὰ τὴν ἡμέτεραν πρόθεσιν, *ib.* II. 326<sup>4</sup> (c. A.D. 266) ὁ γὰρ ἡμέτερος ἀνὴρ . . . ἀδιάθετος ἐτελεύτα τὸν βίον, "for my husband died intestate," P Oxy VII. 1056<sup>3</sup> (A.D. 360) τῷ ἡμέτέρῳ ὀνόματι, "on my account." In P Flor III. 309<sup>2f.</sup> (iv/A.D.) ἡμ. is used interchangeably with μου—τῇ ἡμέτέρᾳ [συμ]βίῳ καὶ τῇ παρθένῳ μου θυγατρὶ. A letter of introduction, P Oxy IV. 787 (A.D. 16), runs—ὥς ἐστὶν ἡμέτερος (cf. Tit 3<sup>14</sup>). ἐρωτῶ σε οὖν ἔχειν αὐτὸν συνεσταμένον κτλ. In P Oxy I. 371<sup>18</sup> (A.D. 49) (= *Selections*, p. 50) εἰς τὴν τοῦ ἡμέτερου [ο]ικίαν = "into the house of our client," and in P Ryl II. 114<sup>18</sup> (c. A.D. 280) we have τὰ ἡμέτερα = "my property," cf. Lk 16<sup>12</sup>. A good parallel to the use of οἱ ἡμέτεροι in Tit 3<sup>14</sup> is afforded by *Chrest.* I. 16<sup>7</sup> (time of Trajan) where the writer complains that in a Jewish uprising οἱ ἡμέ[τε]ρο[ι] ἤτ[η]θησαν.

## ἡμιθανής.

A good parallel to the use of this rare word (for class. ἡμιθνής) in Lk 10<sup>50</sup> is afforded by P Amh II. 141<sup>13</sup> (A.D. 350) where a woman lodges a complaint regarding an assault committed on her by her brother and his wife—πληγαῖς ἱκαναῖς με κατέκτι[να]ν . . . ἡμιθανῆ καταστήσαντες, "they nearly killed me by numbers of blows and left me half dead" (Edd.).

## ἡμισυς.

P Petr II. 11 (1)<sup>5</sup> (iii/B.C.) (= *Selections*, p. 7) ἀπὸ τούτου (a sum of 70 drachmae) τὸ μὲν ἡμισυ εἰς τὰ δέοντα ὑπελιπόμην: the word is almost always so written in papyri of iii/B.C., while in the two following centuries ἡμισυ and ἡμισυ occur with almost equal frequency, see Massey *Gr.* p. 100 f. Deissmann (*BS*, p. 186) gives a number of exx. of the gen. ἡμισύου from Imperial times, and cites ἡμισυον μέρος from BGU I. 183<sup>41</sup> (A.D. 85) as probably from a vulgar form ἡμισος common in Egypt (cf. Jannaris *Gr.* § 401<sup>b</sup>). For neut. plur. ἡμίση see P Lond 265<sup>58</sup> (i/A.D.) (= II. p. 261) εἰς ἡμίση. Other exx. of the word from Imperial times are P Ryl II. 76<sup>5</sup> (late ii/A.D.) τὸ κατ' ἐμὲ ἡμισυ μέρος τῶν ὑπαρχόντων αὐτῆς, *ib.* 168<sup>13</sup> (A.D. 120) κατὰ τὸ ἡμισυ, "by halves," and Meyer *Ostr* 19<sup>7</sup> (A.D. 170) Μιῦις σεση- (μείωμαι) γόμ(ον) ἕνα ἡμισυ τρίτον, where ἡμισυ is indeclinable as in the variant τὰ ἡμισυ of Lk 19<sup>8</sup> (cf. LXX Tob 10<sup>10</sup>, and see *WH Notes*<sup>2</sup>, p. 165). Add P Tebt I. 110<sup>6</sup> (B.C. 92 or 59) πυρῶν ἀρτάβας εἴκοσι τέσσαρες ἡμισυ, "24½ artabae of wheat," BGU I. 290<sup>13</sup> (A.D. 150) πυροῦ . . . ἀδόλου ἀρτάβην μίαν ἡμισυ, and *ib.* III. 920<sup>14</sup> (A.D. 180-1) τῶν ἐπὶ τὸ αὐτὸ ἀρουρῶν τ[ρ]ιῶν ἡμισυ τετάρτου καθαρῶν. Also P Oxy II. 277<sup>4f.</sup> (B.C. 19), a lease of 36½ aourae—ἀρουρ(ας) τριάκοντα ἐξ ἡμισυ τέταρτου, the produce of which was to be shared "equally"—ἐφ' ἡμεσίᾳ (ἡ ἡμισεῖα)—between landlord and tenant. Aphaeresis of the initial vowel produces the MGr μισός, μισή, μισό, but in connexion with other numbers (ἡ)μισυ is used, as in P Tebt I. 110 (v. *supra*).

## ἡμίωρον.

For the form ἡμίωριον which is read in Rev 8<sup>1</sup> by AC *al.*, add to the similar formations cited by Grimm-Thayer P Giss



I. 47<sup>13</sup> (time of Hadrian) (= *Chrest.* I. p. 383) τὸ ήμειλε-  
[τρ]ιον τής πορφύρας.

## ήνικα.

It may be well to illustrate some of the different constructions of this word. Thus it is construed with the ind. in P Goodspeed 3<sup>9</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 47) ήνικα ήμελλον κοιμηθηναι, P Ryl II. 119<sup>6</sup> (A.D. 54-67) ήνικα ήν δικαιοδότης, *ib.* 181<sup>5</sup> (c. A.D. 203-4) ήνικα περιήν, P Oxy VI. 939<sup>33</sup> (iv/A.D.) (= *Selections*, p. 130) ήνικα έβαρείτο τή νόσω: with the conj. without αν in P Oxy I. 68<sup>21</sup> (A.D. 131) ήνικα περιή, "in her lifetime" (Edd.): and with the conj. with αν or έαν in *ib.* 104<sup>26</sup> (A.D. 96) ήνικα έαν άπαλλαγή τοῦ άνδρός, P Tebt II. 317<sup>18</sup> (A.D. 174-5) ήνικα έαν εις τόν νομόν παραγένηται, "whenever he visits the nome" (Edd.).

## ήπιος.

In *Archiv* v. p. 166 No. 17 Rubensohn publishes a sepulchral inscr. (late Rom.) stating that μοίρ' όλοή θανάτοιο had brought Sarapion down εις 'Αϊδαο, and describing him as—μειλεχίων πάντ[ε]σσ[ε]ν καλ ήπιον άνθρώποισι. This illustrates well the idea of outward mildness or mildness towards others which Tittmann finds in the adj. (*Synon.* i. p. 140, "qui hanc lenitatem in aliis ferendis monstrat"), and which appears in both its NT occurrences (I Th 2<sup>7</sup> & AC<sup>5</sup> D<sup>2</sup>, 2 Tim 2<sup>24</sup>). The adj. is found *ter* in the semi-literary invocation to Isis, P Oxy XI. 1380<sup>11, 86, 155</sup> (early ii/A.D.).

## ήρεμος.

The Pauline phrase in I Tim 2<sup>3</sup> finds a striking parallel in *OGIS* 519<sup>10</sup> (c. A.D. 245) ήρεμον καλ γαληνόν τόν βίον δια-  
[γόντων. Lest Paul should be credited with a literary word we may cite the use of the verb in BGU IV. 1019<sup>3</sup> (mid. ii/A.D.) σω[φ]ροσύνη [i]κ[α]νόν χρόν[ο]ν ήρεμήσας μετήλθεν.

## \*Ηρώδης

is to be written with an iota subscript in view of its derivation—'Ηρω-δης (Blass *ad* Ac 4<sup>27</sup>). The full form is seen in P Petr III. 32(e)<sup>3</sup> 'Αριστοκρίται οικονό[μω]ι παρὰ 'Ηρωδου του έξειληφότος τ[ήν] ζυτράν ("beer-tax") 'Απιάδος κτλ.; but cf. 'Ηρώδης with reference to a ship-master in P Lille I. 23<sup>5</sup> (B.C. 221) and a weaver in BGU I. 115<sup>6</sup> (ii/A.D.). From Cos comes an inscr. in honour of Herod Antipas—*Cos* 75 (= *OGIS* 416) 'Ηρώδην 'Ηρώδου του βασιλεως υίόν, τετράρχην, Φίλων 'Αγλαού φύσει δέ Νίκωνος τόν αύτου ξένον καλ φίλον. For a fem. 'Ηρωδίανα see BGU II. 542<sup>4</sup> (ii/A.D.) άπ[η]λιώτου 'Ηρω[δ]ιαίνης. The original sense of "protector" underlying ήρως appears in Lat. *servare* "preserve intact": cf. 'Ηρῶ, "protectress." That ήρως became simply "the dead" is well seen in the testamentary disposition of Epicteta, *Michel* 1001 (c. B.C. 200).

## ήσσω.

Mayser (*Gr.* p. 223) gives only one example from the Ptolemaic papyri of the Attic ήττων, viz. P Petr II. 47<sup>26</sup> (B.C. 208) where Wilcken (see P Petr III. p. xviii.) now reads—καλ μηθέν ήττον ή [συγγραφή] κυρία: elsewhere, in accordance with the general preference in the Κοινή for -σσ- rather than -ττ- we have ήσσαν, e.g. P Par 61<sup>12</sup> (B.C. 156) πάντα έστιν άλλότρια τής τε ήμών άγωγής, ούχ

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ήσσαν δέ καλ τής ύμετέρας σωτηρίας, P Tebt I. 105<sup>36</sup> (B.C. 103) μηθέν ήσσαν ή μίσθωσις κυρία έ[σ]τω, "while the validity of the lease shall not be affected" (Edd.), *ib.* 156 (B.C. 91) καλ μηθέν ήσσαν ή χείρ ήδε κυρία έστωι πανταχή έπιφερομένη. In Roman times we find a mixture of the forms: thus for ήσσαν see P Oxy II. 271<sup>27</sup> (A.D. 56) καλ μ[ηδ]έν ήσσαν κυρία [ή] συγγραφή, *ib.* 270<sup>48</sup> (A.D. 94), *ib.* III. 492<sup>10</sup> (A.D. 130), and for ήττων see P Tebt II. 329<sup>29</sup> (A.D. 139) οὔδέν δ[ε] ήττον ύπέταξα τής ή[μετέρας] συγγραφής (?), P Ryl II. 77<sup>37</sup> (A.D. 192) ει δέ μή, ούχ (pap. omits) ήττον έαυτὸν έχειροτόνησεν, "otherwise he none the less nominated himself" (Edd.), P Oxy VII. 1070<sup>15</sup> (iii/A.D.) δια έπιστολών πολλών ούχ ήττον δέ καλ κατ' ὄψιν, "by many letters not less than in person." On the form see further Maidhof *Begriffsbestimmung*, p. 316 ff.

## ήσυχάζω.

For this favourite Lukan word (see also I Th 4<sup>11</sup>) cf. P Tebt II. 330<sup>8</sup> (ii/A.D.) ὅθεν οὔ δυνάμ[ε]νος ήσυχάζειν έπιδιδωμι, "wherefore, being unable to submit to this, I apply to you" (Edd.)—a petition to the strategus, and BGU II. 372<sup>11, 14</sup> (A.D. 154) άλλοις δέ τών ποτε προγραφ[ε]ντων ήσυχάζουσι καλ έν τή οικεία τή γεω[ργ]ία προσκατέρχουσι (I. προσκατέρχουσι) μη ένοχλείν—a good example of the force of the verb in I Th *l.c.*: cf. also PSI I. 41<sup>23</sup> (iv/A.D.) σ[ω]φρονίν καλ ήσυχάζειν, and the late P Oxy I. 128 *verso*<sup>2</sup> (vi/vii A.D.) Παμούθιος . . έβουλήθη έπαναχωρήσαι τών πραγμάτων καλ ήσυχάσαι, "Pamouthius has expressed the desire to retire from his duties and take rest" (Edd.). In the illiterate P Fay 117<sup>23</sup> (A.D. 108) we have ὡ έγραφός μν μη ήσυχάσαι τῷ κτιστῷ περιτὸν γέγραπτα[ι], "what you write to me about not neglecting the building you have said more than enough" (Edd.). For the compound άψήσυχάζω, see P Goodsp Cairo 15<sup>24</sup> (A.D. 362) ὅθεν μη δυναμένη άψήσυχάζειν, and for καθήσυχάζω, see BGU I. 36<sup>14</sup> (ii/A.D.).

## ήσυχία.

P Lond 44<sup>17</sup> (B.C. 161) (= I. p. 34) μετά κραυγής τε διαστειλομένου μεθ' ήσυχίας αναλείπειν, P Rein 7<sup>15</sup> (B.C. 141?) δια πάσης ήσυχίας είχον, "I was completely at rest (in mind)," P Oxy II. 237<sup>vi, 3</sup> (A.D. 186) τήν ήσυχίαν άγειν καλ μήτε τῷ κυρίῳ ένοχλείν, BGU II. 614<sup>24</sup> (iii/A.D.) τὰς ήσυχίας με άξοντα, and similarly P Thead 19<sup>18</sup> (iv/A.D.). See also *Cagnat* IV. 33<sup>b, 31</sup> καθ' ή[συχίαν].

## ήσύχιος.

For this adj. (MGr ήσυχος), as in I Tim 2<sup>2</sup>, cf. *CIG* III. 5361<sup>13 f.</sup> (Jew. inscr. of Berenice) έν τε τήι άναστροφήι ήσύχιον ήθος ένδικνύμενος, *IG* VII. 396<sup>16</sup> διενέγκας σεμόν τε καλ ήσύχιον βίον παρ' ὅλον τόν τής ζωής αύτου χρόνον, and the late P Oxy I. 129<sup>8</sup> (vi/A.D.) where a father repudiates a betrothal because he wishes that his daughter "should lead a peaceful and quiet life"—είρηνικόν καλ ήσύχιον βίον διάξει. For the adverb ήσυχί (for form, see Mayser *Gr.* p. 122 f.) = "quietly," cf. P Hib I. 73<sup>6</sup> (B.C. 243-2) ήσυχί . . άπήγαγον [τόν] K. έ[is] τὸ έν Σινάρου δεσμ[ω]τήριον: it is used = "slightly" in personal descriptions, such as P Petr I. 16(1)<sup>4</sup> (B.C. 237) σύνοφρυς ήσυχί, "with slightly meeting eyebrows," *ib.* 19<sup>5</sup> (B.C. 225) άναφάλανθος ήσυχί, "slightly bald in the forehead," P Grenf

I. 33<sup>8</sup> (c. B.C. 103-2) προκέφαλος ἡσυχῇ, "with a slightly sugar-loafed head," P Leid N<sup>ii</sup>.7 (ii/B.C.) (= I. p. 69) ἔνσιμος ἡσυχῇ, "slightly snub-nosed."

ῆτοι.

See s.v. ῆ.

ῆττάομαι.

For this form in -ττ-, which is read in the NT in 2 Pet 2<sup>19 f.</sup> (for the LXX see Thackeray *Gr.* i. p. 121 f.), cf. PSI IV. 340<sup>21</sup> (B.C. 257-6) οὐκ ἐττηθήσεσθε (I. ῆττ-) ὑπὸ ἀνθρώπου ἀνελευτέρου, and the interesting report of a Jewish uprising in an Egyptian village during the reign of Hadrian, *Chrest.* I. 16<sup>7</sup>, when the writer admits—οἱ ἡμέ[τ]ρο[υ] ῆττ[ή]θησαν καὶ πολλοὶ [α]νθρώπων συνεκόπησαν. In P Hal I. 1<sup>64, 116</sup> (mid. iii/B.C.) we have ἡσσηθή twice: cf. 2 Cor 12<sup>13</sup> where ἡσσωθήτε (from Ionic ἡσσοῦσθαι) is read in N\* BD\*. See further Wackernagel *Hellenistica*, p. 12 ff., where it is shown that Hellenistic writers have retained -ττ- in certain words which were taken over directly from Attic and were not current in another form in the Κοινή.

ῆττημα.

The use of the verb in the passage from *Chrest.* I. 16 cited s.v. ῆττάομαι may help to strengthen Field's contention (*Notes*, pp. 160 f., 171 f.) that both in Rom 11<sup>12</sup> and in 1 Cor 6<sup>7</sup>, the thought of "defeat" is present without any special ethical tinge. The subst. is found elsewhere in Bibl. Greek only in Isai 31<sup>8</sup>.

ῆχος.

For the masc. ὁ ῆχος (as in Heb 12<sup>19</sup>) cf. P Leid W<sup>x</sup>.3 (ii/iii A.D.) ἵνα ἐκ τοῦ ῆχους (om.) ὕδατος ὁ ῆχος ἀναβῇ, and *ib.* x.8 ῆχον ἐκπέμπει. The gen. ῆχους from the fem. ἡ ῆχώ is, however, read by the editor in *ib.* v. 38 σὺ μὲν ἀπὸ ποππυσμοῦ τυνχάνεις, οὗτος δὲ ἐξ ῆχους, xi. 39 καὶ ἡ γῆ ἀκούσασα ῆχους, καὶ ἰδοῦσα αὐτήν, ἐθαμβήθη, and xii. 51 σὺ μὲν ἐξ ῆχους εἰ, οὗτος δὲ ἐκ φθόγγου: cf. Lk 21<sup>25</sup>, where WH similarly accent ῆχους, stating (*Notes*<sup>2</sup>, p. 165) that the direct Bibl. evidence for the neut. τὸ ῆχος is confined to Jer 28 (51)<sup>16</sup> NAB, where ῆχος is apparently an accusative. For masc. nouns passing into the neut., in accordance with a not uncommon practice in Hellenistic, see Hatzidakis *Einl.* p. 356 ff., *Proleg.* p. 60.



## θάλασσα—θάπτω

### θάλασσα.

BGU II. 423<sup>7</sup> (ii/A.D.) (= *Selections*, p. 90) εὐχαριστῶ τῷ κυρίῳ Σεράπιδι, ὅτι μου κινδυνεύσαντος εἰς θάλασσαν (cf. 2 Cor I 12<sup>20</sup>) ἔσωσε, P Oxy VII. 1067<sup>29</sup> (iii/A.D.) ἀγόρασόν μοι ὀψαρίδιον ἐκ τῆς θαλάσσης (cf. Jn 21<sup>10</sup>), and from the inscr. Michel 372<sup>11</sup> (ii/B.C.) ἐργα[ζ]όμενός τε κατὰ θάλασσαν ἐργασίαν, *ib.* 521<sup>10</sup> (ii/B.C.) κατὰ γῆς καὶ κατὰ θάλασσας. For references to ἡ ἐρυθρὰ θάλασσα, as in Ac 7<sup>26</sup>, Heb 11<sup>29</sup>, cf. P Grenf I. 9<sup>3</sup> (iii/B.C.) ἐρ[υ]θρῇ θαλάσσῃ, *OGIS* 186<sup>5</sup> (B.C. 62) ὁ συγγενὴς καὶ ἐπιστράτηγος καὶ στρατηγὸς τῆς Ἰνδικῆς καὶ Ἐρυθρᾶς θαλάσσης, *ib.* 190<sup>8</sup> (B.C. 51) ἐπὶ τῆς Ἰνδικῆς καὶ Ἐρυθρᾶς θαλάσσης: cf. also the intr. to P Ryl II. 66 (late ii/B.C.). For the adj. θαλάττ(—σ—)ιος, see P Oxy I. 87<sup>7</sup> (A.D. 342) θαλαττ[ο]ῦ ναυκληρίου, “a sea-going vessel,” *ib.* X. 1288<sup>6</sup> (iv/A.D.) εἰς διαγραφὴν πλύου θαλασσ[ι]ας τιτέσματος (i. πλίου θαλασσίου τελέσματος (?)) (τάλ.) θ, “in payment for a sea-vessel, for charges 9 tal.” (Edd.), and for ἐπιθαλάσσιος, P Rev I<sup>xci</sup>. 5 (B.C. 258) ἐπιθαλασσίαν. In 3 Kings 18<sup>32,35,38</sup> θάλασσα is used = “channel,” doubtless because of its similarity in sound to the Heb. תְּהוֹם: see Thackeray *Gr.* i. p. 37.

### θάπτω.

For this poetic verb (in NT only 1 Th 2<sup>7</sup>, Eph 5<sup>29</sup>) cf. the vi/A.D. marriage-contract, CPR I. 30<sup>80</sup>, where a husband undertakes ἀγαπᾶν καὶ θάπτειν καὶ θεραπεύειν his wife, and for a similar metaphorical usage see *OGIS* 194<sup>5</sup> (B.C. 42) τὴν πόλιν ἔθαψε. The verb occurs several times in the *Mimes* of Herodas: cf. also Bacchylides *Fragm.* 16<sup>2</sup> (ed. Jebb, p. 417) θάλλησι θυμόν, and the Christian epigram *Kaibel* 725<sup>3</sup>—

θάλλω ψυχὴν

ὑδασιν ἀεναίσις πλουτοδότου σοφίης.

### θαμβέω.

See P Leid Wv<sup>30</sup> (ii/iii A.D.) ἰδὼν τὸν δράκοντα ὁ θεὸς ἐθαμβήθη καὶ ἐπόμπυσε, and *ib.* xi. 39 καὶ ἡ γῆ ἀκούσασα ἡχοῦς, καὶ ἰδοῦσα αὐτήν, ἐθαμβήθη, where the aor. has its full pass. force as in Mk 1<sup>27</sup> (cf. Blass-Debrunner § 78). The verb is restored in the new Logion, P Oxy IV. 654<sup>7</sup> μὴ παυσάσθω ὁ ζῆ[τ]ων . . . . . ἕως ἂν εὐρῇ καὶ ὅταν εὐρῇ [θαμβηθήσεται καὶ θαμ]βηθεὶς βασιλεύσει. In MGr we have θαμπαίνω and θαμπώνω = “blind,” “dazzle.”

### θάμβος.

This originally poetic word (Thumb *Dial.* p. 373) is confined in the NT to the Lukan writings, where, to judge from Ac 3<sup>10</sup>, it is to be regarded as neuter: cf. gen. sing. θάμβους in Cant 3<sup>8</sup> (Thackeray *Gr.* i. p. 158). On the other hand in Lk 4<sup>36</sup> the Bezan text has θ. μέγας: cf. Eccles 12<sup>5</sup> θάμβοι.

### θανάσιμος.

The phrase in [Mk] 16<sup>18</sup> may be paralleled from a *defixio* from Cnidus, *Syll* 815<sup>2</sup>, where a woman devotes to Demeter and Kore τὸν κατ’ ἐμοῦ [ε]ν[α]ντα ὅτι ἐγὼ τῷ ἐμῷ ἀνδ[ρ]ὶ φάρμακα ποιῶ θανά[σι]μα—if the restoration is sound.

### θανατηφόρος.

This NT ἄπ. εἰρ. (Jas 3<sup>8</sup>) occurs *septies* in Vett. Val., e.g. p. 225<sup>7</sup> κινδυνώδεις καὶ θανατηφόροι περιστάσεις, and p. 237<sup>7</sup> χαλεπὸς καὶ θανατηφόρος.

### θάνατος.

For this common noun we may cite such passages as P Petr III. 36 (a)<sup>7</sup> τ[ὸν] θάνατον ὑποκείμενον [ἐν] τῇ φυλακῇ διὰ τὴν ἔνδειαν, P Tebt I. 5<sup>92</sup> (B.C. 118) τοὺς δὲ παρὰ ταῦτα ποιοῦντας θαν[ά]τῳ ζ[η]μιουῖσθαι, P Oxy III. 472<sup>7</sup> (c. A.D. 130) ἄλλοι πολλοὶ τὸν θάνατον τοῦ ζῆν προκρίναντες, *ib.* II. 237<sup>viii.36</sup> (A.D. 186) ἡ δὲ κτήσις μετὰ θάνατον τοῖς τέκνοις κεκράτηται, “but the right of ownership after their death has been settled upon the children” (Edd.). The well-known inscr. at the entrance of the inner court of the Temple at Jerusalem, threatening all who were not Jews with the penalty of death for entering, ends—ὅς δ’ ἂν ληφθῇ, ἐαυτῷ αἴτιος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον (*OGIS* 598<sup>7</sup>, i/A.D.). In a Latin papyrus containing military accounts, P Fay 105<sup>iii.24</sup> (c. A.D. 180), opposite the name Turbon a letter θ has been inserted, implying, according to the editors, that he has died. The letter, they add, has the same signification on Roman gravestones, and also in a Latin list of soldiers in the Rainer Collection, where the name itself is crossed through: cf. Persius *Sat.* iv. 13 (“nigrum . . . theta”), Mart. vii. 37, and the line of Lucilius (?)—“O multum ante alias infelix littera Theta.” It was used by critics and grammarians to mark a *locus conclamatus*. In MGr the subst. survives, while θανατικό = “plague,” “disease.”

### θάπτω.

P Par 22<sup>17</sup> (ii/B.C.) μέχρι τοῦ νῦν οὐ τετόλμηκεν αὐτὸν ἡ Νέφορις θάψαι, BGU IV. 1131<sup>36</sup> (B.C. 13) ἐπεὶ ἡ ἐμὴ . . . μήτηρ . . . μετῆλ(λαχε) καὶ . . . χι . . . . . οὐδέπω τετάφθαι, ὁμολογῶ κτλ., *ib.* 1024<sup>iv.2</sup> (iv/v A.D.) νεκροῦ [μετ’ εὐσε]βείας ταφθέν[τος]. In P Giss I. 68<sup>7</sup> (ii/A.D.) δεῖ αὐτὸν δευτέρᾳ ταφῇ ταφῆναι, the meaning seems to be that the body must be buried in a second mummy-wrapping: see further *s.v.* ταφή. On the mummy-ticket *Preisigke* 3580 we read, Ἀπολλώνιος . . . . Ἀθὺρ ἰγ’ ἐτάφη: cf. Meyer *Ostr* 68<sup>4</sup> (ii/A.D.) ἐτάφησεν Θωτ Ἰδ. The verb appears in MGr as θάβω, θάφτω, with a subst. θαφτό = “grave,” and a *nomen actionis* θάψιμο = “burial.”



## θαρρέω.

For the later Attic form *θαρρέω*, which in the *Κοινή*, as in the more literary portions of the LXX (Thackeray *Gr.* i. p. 123) and in the NT (Paul, Heb), is interchanged with *θαρσέω* (see *s.v.*), cf. Thumb *Hellen.* p. 77. The verb = "have confidence in," as in 2 Cor 7<sup>18</sup>, 10<sup>1f</sup>, in P Oxy II. 237<sup>viii.17</sup> (A.D. 186) *ἐὰν θαρρῇ τοῖς τῆς κατηγορίας ἐλέγχοις, τὸν μείζονα ἀγῶνα ἐ[ῖ]σελεύσεται*, "if he has confidence in the proofs of his accusation, he shall enter upon the more serious law-suit" (Edd.): cf. P Oxy XII. 1468<sup>9</sup> (c. A.D. 258) *ἐπὶ τὴν σὴν ἀνδρείαν καταφεύγω θαρρῶν τεύξεσθαι τῶν προσόντων μοι δικαίων*, "I appeal to your nobility with the full confidence that I shall obtain the rights due to me" (Edd.), P Cairo Goodsp 15<sup>19</sup> (A.D. 362) *θαρρῶν ὁ αὐτὸς Ἰσακίς τοῖς χρήμασι αὐτοῦ καὶ τοῦ πλοῦτου βούλεται [μ]α[ι] ἐξελάσαι ἀπὸ τῆς κώμης*, "the aforesaid Isakis, relying on his means and wealth, wishes to drive me from the village" (Ed.). The sense of *audere*, rather than *confidere*, appears in P Oxy I. 68<sup>19</sup> (A.D. 131) *μη τεθαρρηκαίνει (ἢ τεθαρρηκέναι) τ[ὸν] Θέωνα προελθεῖν*, "without Theon having ventured to bring forward his claim" (Edd.). In MGr *θαρρῶ* = "believe," "think."

## θαρσέω,

which in the NT is found only in the imper., may be illustrated by P Par 51<sup>10</sup> (B.C. 160) (= *Selections*, p. 19) *δμμα . . ψυχῆς θάρσει*, "eye . . of my soul, take courage." See also P Petr II. 1<sup>8</sup> (iii/B.C.) *θαρσήσας ὠκονόμησα*, P Lond 354<sup>9</sup> (c. B.C. 10) (= II. p. 164) *ἐθάρσησαν ἐπιδόντες*, BGU IV. 1080<sup>14</sup> (iii/A.D.?) *περὶ τούτου θαρσάν ἀμέλι* (ἢ ἀμέλει). For the form *θαρσύνω*, cf. Aristas 272 *θαρσύνω δὲ τούτον ἔτερον ἐπηρώτα κτλ.*, "he spoke encouragingly to him, and asked another" etc. (Thackeray).

## θαῦμα.

For this subst. (MGr *θαῦμα*), which in the NT is confined to 2 Cor 11<sup>14</sup>, Rev 17<sup>6</sup>, we may cite *Preisigke* 1002 (time of Diocletian?) where a certain Antonius Theodorus states that he had stayed for a considerable time *ἐν τῇ βασιλ[ευ]ο[ύ]σῃ Ῥώμῃ . . . καὶ τὰ ἐκεῖ θαύματ[α] εἶδον καὶ τὰ ἐνταῦθα*, and *ib.* 1909 *Καθολικὸς Θεόδομος [ . . ] ν ἤγαγεν ἐς τόδε θαῦμα*, and the poetical inscr. describing the foundation of Magnesia in which the words occur—*καὶ θαῦμα καταβηνη-τοῖσιν ἐφάνθη* (*Magn* 17<sup>18</sup>). See also the sepulchral inscr. *Kaibel* 591<sup>2</sup> (ii/iii A.D.) where a certain Nilus is described as—

ῥητορικός, μέγα θαῦμα, φέρων σημεῖον ἐφ' αὐτῷ,  
and *ib.* 909<sup>5</sup> (iv/A.D.)

Πάντη Πλουτάρχου κλέος, πάντῃ δέ τε θαῦμα,  
πάντῃ δ' εὐνομίης εἶχος ἀπειρέσιον.

## θαυμάζω.

For exx. of this verb denoting incredulous surprise, as in Jn 3<sup>7 al.</sup>, see P Oxy III. 471<sup>3</sup> (ii/A.D.) *π[ρ]οσθήσω τι κύριε περ[ὶ] οὗ* (cf. Lk 2<sup>18</sup>) *θαυμάσεις οἶμαι καὶ ἀπίστησ[ι]ς*, "I will add a fact, my lord, which will, I expect, excite your wonder and disbelief" (Edd.), *ib.* I. 123<sup>5</sup> (iii/iv A.D.) *πάνυ θαυμάζω, νίε μου, μέχρις σήμερον γράμματά σου οὐκ ἔλαβον*, "I have been much surprised, my son, at not receiving hitherto a letter from you" (Edd.). For the astonishment

of admiration cf. P Giss I. 47<sup>5</sup> (time of Hadrian) *ὥς καὶ [ἐ]πὶ πάντων τῶν ἰδόντων θαυμασθῆναι*, with reference to certain goods that had been purchased, and from the inscr. *Preisigke* 1799 (from the walls of the Kings' graves at Thebes) *Βησᾶς ἰδὼν ἐθαύμασα, ib.* 1802 *Πύρος ἐθαύμασα, al.* For *θαυμάζω* followed by *εἰ*, as in Mk 15<sup>44</sup> (cf. 1 Jn 3<sup>13</sup>), see P Hib I. 159 (c. B.C. 265) *θαυμάζω οὖν εἰ πιστεύεις* (so after *ἀπιστεύσας* in P Oxy II. 237<sup>v.5</sup>—A.D. 186), and by *πῶς*, P Oxy I. 113<sup>20</sup> (ii/A.D.) *θαυμάζω πῶς οὐκ ἐδικαίωσας*, "I wonder that you did not see your way" (Edd.), P Ryl II. 235<sup>9</sup> (ii/A.D.) *ἐθ[αύ]μασε (ἢ -ασα) δὲ πῶς . . οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου*, "I was surprised that you did not inform me of your good health" (Edd.), BGU IV. 1041<sup>12</sup> (ii/A.D.) *θαυμάζω [οὖν] πῶς οὐκ ἔγραψάς μοι ἐπιστολήν*. MGr *θαυμάζω*, *θαυμάζομαι*, *θαυμάζω*, *θαυμαστώ*.

## θαυμάσιος.

The comparative of this adj., which in the NT is confined to Mt 21<sup>15</sup>, appears in *Syll* 365<sup>11</sup> (c. A.D. 37) *μεγάλων . . μείζονες καὶ λαμπρὸν θαυμασιώτεροι*. See for the superlative *OGIS* 504<sup>12</sup> (A.D. 128–9) *πρὸς τὸν θαυμασιώτατον ἡμῶν ἄρχοντα*, and so frequently in addresses in late papyri, e.g. P Oxy VI. 940 *verso* (v/A.D.) *ἐπίδο(ς) τῷ θαυμασ[ι]ω-(τάτῳ) Ἰωσήφ νοταρίῳ*, P Giss I. 57 *verso* (vi/vii A.D.) *ἐπίδο(ς) τῷ δεσπότῃ μου τῷ τὰ πάντα θαυμασιωτάτῳ καὶ [ἐ]ναρετῷ ἀδελφῷ Φοιβάμμωνι*.

## θαυμαστός

occurs in the important soldier's narrative regarding the Syrian campaign during the reign of Ptolemy III., P Petr II. 45<sup>iii.15</sup> *ἦσαν γὰρ θαυμαστοί*—the immediately preceding words are unfortunately lost. See also the Christian amulet P Oxy VIII. 1151<sup>83</sup> (v/A.D.?) *ὅτι τὸ ὄνομά σου, κύριε ὁ θεός, ἐπικαλεσάμην τὸ θαυμαστὸν καὶ ὑπερένδοξον καὶ φοβερὸν τοῖς ὑπεναντίοις*, "upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes" (Ed.). From the inscr. we may note *Preisigke* 1908 *θαυμαστὰς σύριγγας*.

## θεά.

Ἡ θεά (Ac 19<sup>27</sup>), and not ἡ θεός as generally in Attic prose (cf. Ac 19<sup>37</sup>), is the usual form in Ptolemaic papyri, e.g. P Par 37<sup>27</sup> (B.C. 163) *εἰσελθόντες εἰς τὸ τῆς θεᾶς ἄδυτον*, *ib.* 51<sup>23</sup> (B.C. 160) (= *Selections*, p. 20) *θεὰ θεῶν* (of Isis), P Grenf II. 15<sup>10</sup> (B.C. 139) *Κλεοπάτρας τῆς μητρὸς θεᾶς ἐπιφανοῦς*, and other exx. in Mayser *Gr.* p. 254 f.: cf. from Imperial times P Oxy VIII. 1117<sup>2</sup> (c. A.D. 178) *Ἀθη[ν]ᾶς τῆς καὶ Θεομήριδος θεᾶς μεγίστης*.

The same form is also common in the inscr., e.g. *Magn* 47<sup>13</sup> (a decree of Chalcis—not after B.C. 199) *τὴν τε τῆς θεᾶς (sc. Ἀρτέμιδος Λευκοφρυγῆς) ἐπιφάνειαν*. On the other hand it is noteworthy that the classical ἡ θεός is frequently found in Magnesian inscr. proper as a kind of technical term to describe this goddess as the great goddess of the city, e.g. *ib.* 100 a<sup>28</sup> *τὴν ἐπιβάλλουσαν τιμὴν καὶ παρεδρεῖαν ποιοῦμενοι τῆς θεοῦ*. Accordingly it is rightly put by Luke into the mouth of the town clerk in Ac 19<sup>37</sup> (cf. ver. 27): see further Thieme, p. 10 f., Nachmanson, p. 126, and cf. *Proleg.* pp. 60, 244.

## θεάομαι.

The deeper meaning, involving moral and spiritual perception, which underlies the use of this verb in such a passage as Jn 1<sup>14</sup>, may be illustrated from P Par 51<sup>38</sup> (B.C. 160), where the recipient of a "vision" in the temple of Serāpis at Memphis writes—τὸ δράμα τοῦτο τεθῆναι: cf. *Syll* 324<sup>20</sup> (i/B.C.) αἰφνιδιον σ(ν)μφορὰν θεασάμενος. The thought of attentive, careful regard, as in Mt 11<sup>7</sup>, appears in the account of the death of a slave from leaning out of a bed-chamber (?) θεάσασθαι τὰς [κρο]ταλιστρίδας, "to behold the castanet-players" (P Oxy III. 475<sup>24</sup>—A.D. 182). But in other passages the verb cannot denote more than ordinary seeing with the eyes, as when a woman writes to her mother—ἀσπάζομαι σε, μήτερ, διὰ τῶν γραμμάτων τούτων ἐπιθυμοῦσα ἤδη θεάσασθαι (P Oxy VI. 963—ii/iii A.D.), or as when a woman who has quarrelled with her husband and has appealed to the tribunal, regrets that she has had anything to do with him from the first—εἴθε μὴ τεθέσθαι αὐτόν, εἴθε μὴ συνήφθ[ην] αὐτῷ ἐξ ἀρχῆς (PSI I. 41<sup>10</sup>—iv/A.D.). So in one of the scribblings on the walls of the royal tombs at Thebes a visitor writes . . . θεασαμένη . . . (*Preisigke* 1800). It may be noted that the Attic θεάομαι is modelled upon θέα, "sight": the Ionic θέομαι points to an original \*θαέομαι.

## θέατρον.

The use of the θέατρον as a place for public assemblies, as in Ac 19<sup>39</sup>, can be readily illustrated from the inscr., e.g. *Brit. Mus. Inscr.* III. 481<sup>385</sup> (A.D. 104) φερέτωσαν . . . κατὰ πᾶσαν ἐκκλησίαν εἰς τὸ θέατρον (at Ephesus), *Syll* 314<sup>46</sup> ἐκκλησία συνήχη κυρία ἐν [τῷ θεάτρῳ] (see Preuschen *HZNT ad loc.*). See also the "neat confirmation" of Ac 19<sup>32, 41</sup> in the inscr. cited from Deissmann *LAE*, p. 114 s.v. ἐκκλησία. Miscellaneous exx. of the word from the papyri are P Flor I. 61<sup>29</sup> (A.D. 85) (as amended *Chrest.* II. p. 89) ἄνθρωπον στα[τέον] εἰς τὰ θεάτρ[α], P Oxy III. 471<sup>186</sup> (ii/A.D.) καὶ τὸν οὐκ ἐν λευκαῖς ἐσθῆσιν [ἐ]ν θεάτρῳ καθ[ίστα]ντα παρεῶκας εἰς θ[ά]ν[ατον], "and the man who took his seat at the theatre without wearing white garments you delivered to death" (Edd.), *ib.* VI. 937<sup>11</sup> (iii/A.D.) παραγγέλλω σοι . . . ἵνα παραβάλῃς πρὸς τῇ πλατείᾳ τοῦ θεάτρου, "I bid you go to the street of the theatre," *ib.* VII. 1050<sup>18</sup> (ii/iii A.D.) φύλαξι θεάτρου. The adj. occurs in an inscr. from the theatre at Ephesus, *OGIS* 510<sup>7</sup> (A.D. 138–61) τὴν λοιπὴν παρασκευὴν τῶν θεατρικῶν. MGr θέατρο(ν).

## θεῖος.

With θεῖας κοινωνοὶ φύσεως in 2 Pet 1<sup>4</sup> may be compared the remarkable inscription *Syll* 757 (not later than Augustus). It is in honour of Αἰών, and strongly suggests Mithraism, though Dittenberger dissents from the connexion. Vv. 7<sup>end</sup> must be quoted entire: Αἰὼν ὁ αὐτὸς ἐν τοῖς αὐτοῖς αἰεὶ φύσει θεαὶ μένων κόσμος τε εἰς κατὰ τὰ αὐτά, ὁποῖος ἔστι καὶ ἡν καὶ ἔσται, ἀρχὴν μεσότητα τέλος οὐκ ἔχων, μεταβολῆς ἀμέτοχος, θεῖας φύσεως ἐργάτης αἰώνιου <κατὰ> πάντα. See also the decree of Stratonicea in honour of Zeus Panhemerios and of Hekate, cited by Deissmann (*BS*, p. 360 ff.) for its remarkable linguistic parallels to 2 Pet—καθιδρυνταὶ δι' ἀγάλατα ἐν τῷ σεβαστῷ βουλευτηρίῳ τῶν προειρημένῳ θεῶν ἐπιφαν[ε]στάτας παρέχοντα τῆς θεῖας δυνάμεως ἀρετάς (*CIG* II. 2715 a, b).

The word is very common with an "imperial" connotation both in the papyri and the inscriptions. Thus in *Priene* 105<sup>22</sup> (c. B.C. 9) the birthday of Augustus is described as—τὴν τοῦ θηοτάτου Καίσαρος [γ]ενέθλιον, and the use of the superlative is continued down even into the 6th and 7th centuries, e.g. P Lond 1007(c)<sup>1</sup> (A.D. 558) (= III. p. 264) βασιλεῖας τοῦ θειοτάτου ἡμῶν δεσπότου Φλαυίου Ἰουστινιανοῦ τοῦ αἰώνιου Αὐγοῦστου [καὶ αὐτοκρά]τορος, and 1012<sup>4</sup> (A.D. 633) (= III. p. 266) βασιλείας τῶν θειοτάτων καὶ γαληνοτάτων καὶ θεοστεφῶν ἡμῶν δεσποτῶν Φλαυίων Ἡρακλείου καὶ Ἡρακλείου Νέου Κωνσταντίνου τῶν αἰώνιων Αὐγοῦστων αὐτοκρατόρων καὶ μεγίστων εὐεργετῶν. This last citation is taken from a deed which is prefaced with the full Christian trinitarian formula. Other exx. of the adj. imperially used in the papyri are BGU II. 473<sup>18</sup> (A.D. 200) τῶν θεῶν διατάξω[ν], with reference to an immediately preceding rescript of the Emperor Septimius Severus, P Ryl II. 117<sup>27</sup> (A.D. 269) κατὰ τὰς θεῖας διατάξεις, similar ordinances of the Emperor Claudius, and P Lips I. 62<sup>14</sup> (A.D. 385) (= *Chrest.* I. p. 220) ἀπ[ε]στάλησαν εἰς τοὺς θεοῖους θησανοῦς. An interesting instance of the adj. is BGU II. 655<sup>8</sup> (A.D. 215) Αὐρήλιος Ζώσιμος πρὸ μὲν τῆς θείας δωρεᾶς καλούμενος Ζώσιμος, where the "imperial gift" refers to the so-called *Constitutio Antoniniana* of A.D. 212, by which Caracalla bestowed the rights of citizenship on all the inhabitants of the Roman Empire: in consequence many Egyptians thereafter prefixed Aurelius to their former name (see Erman and Krebs, p. 174 n.<sup>3</sup>). The phrase θεῖος ὄρκος is very common, as in P Oxy I. 83<sup>9</sup> (A.D. 327) ὁμολογῶ ὁμνῶς τὸν σεβάσμιον θεῖον ὄρκον τῶν δεσποτῶν ἡμῶν Αὐτοκράτορς τε καὶ Καίσαρων: in *ib.* 125<sup>20</sup> (A.D. 560) we hear of an oath "by Heaven and the Emperor," τὴν θεῖον καὶ σεβάσμιον ὄρκον, which is given in full in *ib.* 138<sup>38</sup> ff. (A.D. 610–11) ἐπαμουσάμην πρὸς τοῦ θεοῦ τοῦ παντοκράτορος, καὶ νίκης καὶ σωτηρίας καὶ διαμονῆς τῶν εὐσεβ[ε]στάτων ἡμῶν δεσποτῶν Φλαυίου Ἡρακλείου καὶ Αἰλλίας Φλαβίας. In late papyri θεῖος ὄρκος was practically a solemn affidavit, in which perjury would have serious consequences, e.g. P Oxy VI. 893<sup>4</sup> (vi/vii A.D.) ζητῆσαι τοῦ θεοῦ (l. θείου) ὄρκου διὰ Σοφίᾳ, "to make inquiry by means of the divine oath through Sophia" (Edd.). From the inscr. we may cite *Magn* 113<sup>9</sup> ἀνή[ρ] δεδοκιμασμένος τοῖς θεοῖς κριτηρίοις τῶν Σεβαστῶν, with reference to Claudius, and *ib.* 201<sup>8</sup> τὴν θεοτάτον καὶ μέ[γ]ιστον καὶ φιλανθρωπότατον βασιλέα, with reference to Julian: see also *Syll* 418<sup>85</sup> (A.D. 238) τὰ θεῖα σου γράμματα, a good parallel to 2 Tim 3<sup>16</sup>. We are also able to illustrate the striking use of τὸ θεῖον in Ac 17<sup>29</sup> (cf. Menander *Fragm.* p. 215, No. 766 φοβούμενοι τὸ θεῖον ἐπὶ τοῦ σοῦ πάθους, Epict. ii. 20. 22 ἵν' οἱ πολῖται ἡμῶν ἐπιστραφέντες τιμῶσι τὸ θεῖον), showing how Paul, in addressing an audience of heathen philosophers, adapts his language to them. Thus in P Leid B<sup>11</sup>. 8 (B.C. 164) we have συντετηρημένως πρὸς τὸ θεῖον ἔκουσως ποεῖ (l. ποιεῖ), which the editor renders "divino numini obsecutus sponte gerit": cf. *ib.* D<sup>1</sup>. 13 (B.C. 162) δι' ἧς (i.e. τῆς βασιλείας) ἔχεις πρὸς τὸ θεῖον ὀσιότητα, *ib.* i. 22 ἀνθ' ὧν πρὸς τὸ θεῖον ὀσῶς διάκει[ε]σαι, P Lond 21<sup>11</sup> (B.C. 162) (= I. p. 13) σὺ δὲ ὦν πρὸς τὸ θεῖον ὀσῶς διακέμενος, *ib.* 33<sup>5</sup> (B.C. 161) (= I. p. 19) δι' ἣν ἔχεις εἰς τὸ θεῖον εὐσέβειαν, and *ib.* 41 verso<sup>4</sup> (B.C. 161) (= I. p. 29) πρὸς τὸ θῆον (l. θεῖον) εὐσέβειαν: see also the editor's intr. to P Meyer 26 (beginning of iii/A.D.). Similarly with two



inscr. in *Chrest.* I.—70<sup>14</sup> (B.C. 57–6) δεόμεθα καθ' ἣν ἔχεις πρὸς τὸ θεῖον εὐσέβειαν προστάξει τὸ σημαίνοντον ἱερὸν κτλ.,<sup>24</sup> τοῦτου δὲ γενομένου ἔσται τὸ θεῖον μὴ παρατεωρημένον, *ib.* 116<sup>2</sup> (ii/iii A.D.)—Σανσινῶς γράφει ὁ υἱὸς Ψενο- [σοράπιος] Σέβου τὸ θεῖον. θύε πᾶσι τοῖς θεοῖς, and *Magn* 62<sup>19</sup> εὐσεβῶς διακείμενος πρὸς τὸ θεῖον διατελεῖ.

This long note may conclude with a citation from the early Christian letter, P Heid 6<sup>25</sup> (iv/A.D.) (= *Selections*, p. 127), where the writer ends with the prayer—ἐρρωμένον σε ἡ θία πρόνοια φυλάξαι[ι] ἐπὶ μέγιστον χρόνον ἐν κῶ Χῶ, κύριε ἀγαπητ[έ]: cf. PSI I. 71<sup>9</sup> (vi/A.D.). MGr has both *theios* and *theikós* = “godly.”

### θειότης.

This subst., which in the NT is confined to Rom 1<sup>20</sup>, is used in P Lond 233<sup>8</sup> (A.D. 345) (= II. p. 273, *Chrest.* I. p. 68) with reference to a visit which Abinnaeus had paid to the Imperial court to obtain an appointment as tax-collector παρὰ τῆς θιότητος τῶν δεσποτῶν ἡμῶν αἰωνίων Αὐγούστων. It is also restored by Dittenberger in *OGIS* 519<sup>14</sup> (c. A.D. 245) δπως περὶ τούτων ἐκεῖ(ν)η σου ἡ θειότης, and in *Syll* 420<sup>28</sup> we read of the θειότης of Jovius Maximus Daza (A.D. 305–13). *Syll* 656<sup>31</sup> (ii/A.D.) declares that Artemis has made Ephesus ἀ[πασῶν τῶν πόλεων] ἐνδοξοτέραν διὰ τῆς ἰδίας θειότητος, where the context is an expansion of the last clause in Ac 19<sup>27</sup>. With the Bibl. usage cf. Aristas 95 with reference to the priests' ministration in the Temple—φόβῳ καὶ καταξίως μεγάλης θειότητος ἀπαντ' ἐπιτελεῖται, “everything is performed with reverence and in a manner worthy of the divine majesty.”

### θέλημα.

This word, which is almost unknown outside Bibl. and eccles. writings, occurs in P Oxy VI. 924, a Christian charm of Gnostic character, belonging to iv/A.D. After a prayer to the Deity to protect the petitioner from ague etc., the charm continues—ταῦτα εὐ[μενῶ]ς [π]ρά[ξ]εις ὅλως κατὰ τὸ θέλημά σου πρῶτον καὶ τὴν πίστιν αὐτῆς, “all this thou wilt graciously do in accordance with thy will first and with her faith” (Edd.). Cf. also P Lond 418<sup>9</sup> (c. A.D. 346) (= II. p. 303) τὸ θέλημα τῆς ψυχῆς σου. The Pauline usage of the word is discussed by Slaten *Qualitative Nouns*, p. 52 ff.

### θέλω.

For the form *θέλω*, which is wanting in the NT as in the LXX, Nägeli (p. 57) refers to the magic papyri and to the poetic *IMae* III. 1064: it is common in the Attic inscr. up to the end of iv/B.C., but from B.C. 250 *θέλω* occurs, and eventually takes its place as the regular form in the Κοινή (cf. Meisterhans *Gr.* p. 178).

For the verb denoting a personal wish or desire we may cite P Petr I. 11<sup>9</sup> (a Will) τὰ [ἐμαυτοῦ διοικεῖν ὡς] ἐγὼ θέλω, P Oxy VII. 1061<sup>21</sup> (B.C. 22) σὺ δὲ γράφε ὑπὲρ ὧν ἐὰν θέλῃς (cf. Mt 8<sup>2</sup>), *ib.* III. 531<sup>28</sup> (ii/A.D.) περὶ ὧν θέλεις δῆλωσόν μοι, P Cairo Preis 48<sup>5</sup> (ii/A.D.) τὸ μὲν πλοῖόν σοι, ὡς ἡθέλησας, σκέψομαι, and the constant epistolary phrase γινώσκεις σε θέλω, as in P Oxy IV. 743<sup>27</sup> (B.C. 2) ὥστ' ἂν τοῦτό σε θέλω γινώσκεις ὅτι ἐγὼ αὐτῷ διαστολὰς δεδώκεν τὸ βαδίσαι εἰς Τακόνα, “I wish you therefore to know this

that I had given him orders to go to Takona” (Edd.), BGU I. 27<sup>5</sup> (ii/A.D.) (= *Selections*, p. 101) γινώσκεις σε θέλω δτε εἰς γῆν ἐλήλυθα τῇ 5 τοῦ Ἐπειφ μηνός, “I wish you to know that I came to land on the 6th of the month Epeiph”: cf. the Pauline formula οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, Rom 1<sup>13</sup> etc. With τοῦ θεοῦ θέλοντος in Ac 18<sup>21</sup>, we may compare P Amh II. 131<sup>5</sup> (early ii/A.D.) ἐλπίζω δὲ θεῶν θελόντων ἐκ τῶν λαλουμένων διαφεύξομαι, “but I hope, if the gods will, to escape altogether from the talking,” P Giss I. 18<sup>10</sup> (time of Hadrian) θε[ῶν δὲ θ]ελόντων εἰς τὰ Δημήτρια ἐλεύσεται καὶ ἀσπάσεται σε, and the other exx. in Deissmann *BS*, p. 252: with 1 Cor 12<sup>18</sup>, 15<sup>28</sup>, cf. BGU I. 27<sup>21</sup> (ii/iii A.D.) (= *Selections*, p. 101) ὡς ὁ θεὸς ἡθέλεν. With the construction in Lk 18<sup>41</sup> cf. *Chrest.* I. 14<sup>iii.6</sup> (not before A.D. 200) καὶ σοί, λέγε τίνος θέλεις, [κα]τηγορήσω, and with Rom 13<sup>8</sup> cf. P Tebt II. 421<sup>32</sup> (iii/A.D.) with reference to a tunic—ἀλλὰ θέλεις αὐτὸ πωλήσας[ι], πώλησον· θέλεις αὐτὸ ἀφείναι τῇ θυγατρὶ σ[ου], ἄφες, “but if you wish to sell it, sell it; if you wish to let your daughter have it, let her have it.”

One or two miscellaneous exx. may be added—P Oxy III. 653 (A.D. 162–3) θέ[λ]ων καὶ μὴ θέλων ἀποκαταστήσεις αὐτῷ, BGU III. 846<sup>15</sup> (ii/A.D.) (= *Selections*, p. 94) οὐκ οἶδες, ὅτι θέλω πηρὸς γενέσθαι εἰ γνοῖναι κτλ., “do you not know that I would rather be a cripple than . . . ?” where θέλω is followed by ἡ (pap. εἰ) as in 1 Cor 14<sup>19</sup>, and for the remarkable perf. τεθέληκα (as in LXX Ps 40<sup>12</sup>: cf. Rutherford *NP*, p. 415), see P Amh II. 130<sup>18</sup> (A.D. 70) οὐ τεθέληκούσι, and P Oxy VII. 1070<sup>54</sup> (iii/A.D.) οὐ τεθέληκατε ἀ]υτῷ διδόναι ἐπιστολὰς, as restored by the editor. See also *s.v.* βούλομαι.

### θεμέλιος.

The neut. τὸ θεμέλιον can be seen in P Petr II. 14(3)<sup>2</sup> (as completed Introd. p. 30—iii/B.C.) εἰς? τὸ θεμέλιον ψύξει, “for drying the foundation,” *ib.* III. 46(4)<sup>4</sup> τοῖς τὸ θεμέλιον ὀρύξασι εἰ, “to those who dug the foundation, 5 (drachmae),” and the plur., as in Ac 16<sup>26</sup> (cf. Prov 8<sup>29</sup>), in P Strass I. 9<sup>8</sup> (c. A.D. 307 or 352) πηχισμοῖς καὶ θεμελίοις καὶ τίχουσιν, and P Lond 121<sup>519</sup> (iii/A.D.) (= I. p. 101) καὶ ἐκινήθη τῆς γῆς τὰ 8 θεμελῖα. In P Magd 27<sup>4</sup> (B.C. 218) βιάζεται με πλίνθον προσ[ά]γων καὶ θεμέλιον σκάπτων ὥστε οἰκοδομεῖν, the gender is indeterminable, as in a number of the NT passages. So *Chrest.* II. 68<sup>11</sup> (A.D. 14) οὗς καὶ ἀνοικοδόμησα ἐπὶ τῷ [ἀρχ]α[γ]ῳ θεμελίω, P Lond 991<sup>10</sup> (vi/A.D.) (= III. p. 258) ἀπὸ θεμελίου ἕως ἀέρως, *Michel* 1185<sup>8</sup> (ii/B.C.) ἐκ θεμελῖω. For the LXX usage, see Thackeray *Gr.* i. p. 154 f., and cf. Moeris p. 185: θεμέλιον καὶ θεμελία, οὐδετέρως, Ἀττικῶς.

### θεμελιώ.

*Syll* 732<sup>15</sup> (B.C. 36–5) προεστάτησεν τοῦ θεμελιωθῆναι τὴν σύνοδον. In MGr the verb survives as θεμελιώνω.

### θεοδίδακτος.

With this verbal adj. (1 Th 4<sup>9</sup>) we may compare the Homeric αὐτοδίδακτος in *Cagnat* IV. 176 εἰμι μὲν ἐκ Παρίου Ὀρτυξ σοφὸς αὐτοδίδακτος. See *Proleg.* p. 221 f. on the varied meanings of verbals in—τος.

For the similarly formed Christian θεόγνωστος we can



now cite a pagan parallel from P Oxy II. 237<sup>vi. 29</sup> (A.D. 186) ἀλλὰ σὺ δὲ κύριος τῇ θεογνώστῳ σου μνήμῃ καὶ τῇ ἀπλανήτῃ προαιρέσει ἀνεγκὼν τῇ[ν] γραφεῖσ[αν] σοι ὑπὸ τοῦ στρατηγοῦ ἐπιστολήν, "but your lordship exercising your divine memory and unerring judgement took into consideration the letter written to you by the strategus" (Edd.).

### θεολόγος.

As this adj. is applied to John in the title of the Apocalypse in certain MSS., it may be well to draw attention to the interesting note which Deissmann (*BS*, p. 231 f.) cites from Fränkel, showing on the evidence of inscr. that in Pergamus and Ephesus the same individual is described as θεολόγος and ὑμνωδός: cf. Rev 5<sup>8</sup>, 14<sup>3</sup>, and Deissmann's consequent preference of "herald of God" as a rendering of θεολόγος (*LAE*, p. 353 n.<sup>1</sup>). At Heraclea in the Pontus, as Fränkel goes on to point out, there is a theologian for the mysteries, *CIG* 3803 [ὑ]πατικὸν καὶ θεο[λόγο]ν τ[ῶ]ν τῆδ[ε] μυσ[τη]ρι-ων, and in Smyrna female theologians, αἱ θεολόγοι, who, with the male, are engaged in the mysteries of Demeter Thesmophoros (*CIG* 3199, 3200). See further the exx. collected by Dittenberger in note<sup>4</sup> to *OGIS* 513. In P Leid W<sup>xli. 21</sup> (ii/iii A.D.) we hear of ὁ θεολόγος (i. θεολόγος) Ὀρφεύς, and in *Syll* 737<sup>118</sup> (c. A.D. 175) τιθέτω τὴν τῶν καταγωγῶν σπονδὴν στιβάδι μίαν καὶ θεολογίαν, the editor defines the last word as "orationem sollemnem, qua per ferias dei laudes praedicantur et exornantur," a custom, he adds, arising "sine dubio ex antiquiore hymnos cantandi usu." A iii/A.D. epigram, *Kaibel* 882, commences—

Θεολόγου Δαλτίτου μετάρσιον ὕμνον ἀκούσας  
οὐρανὸν ἀνθρώποις εἶδον ἀνογόμενον,

where θεολόγος is rendered "*divina loquentis*," and Wilamowitz is cited as uncertain whether to understand by μετάρσιον ὕμνον "*carmina*" or "*philosophiam*" or "*declamations*."

It may be added that a Christian amulet P Oxy VIII. 1151<sup>45</sup> (v/A.D. ?) invokes the intercession τοῦ ἁγίου καὶ ἐνδόξου ἀποστόλου κ(α) εὐαγγελιστοῦ κ(α) θεολόγου Ἰωάννου.

### θεομαχέω.

For this verb (which is read in the TR of Ac 23<sup>9</sup>, cf. 2 Macc 7<sup>18</sup>) along with its corresponding subst. see Epict. iii. 24. 24 εἰ δὲ μή, θεομαχήσω, ἀντιθήσω πρὸς τὸν Δία, ἀντιδιατάξομαι αὐτῷ πρὸς τὰ δῖα. καὶ τάπ[ι]χαιρα τῆς θεομαχίας ταύτης καὶ ἀπειθείας οὐ παῖδες παῖδων ἐκτίσουσιν κτλ., and Menander *Fragm.* p. 54, No. 187—

μὴ θεομάχει, μὴδὲ προσάγου τῷ πράγματι  
χειμῶνας ἐτέρους, τοὺς δ' ἀναγκαίους φέρε.

### θεομάχος.

This NT ἄπ. εἰρ. (Ac 5<sup>28</sup>) occurs in Vett. Val. p. 331<sup>12</sup> ὅπως διὰ τούτων οἱ ἄμαθεῖς καὶ θεομάχοι πίστιν ἐνεγκάμενοι καὶ ἑταῖροί γε τῆς ἀληθείας γενόμενοι ὑπαρκτὴν καὶ σεβάσμιον τὴν ἐπιστήμην καταλάβωσιν.

### θεόπνευστος.

*Syll* 552<sup>12</sup> (ii/B.C.) opens a decree in connexion with the Parthenon at Magnesia with the words θείας ἐπιπνοίας καὶ

παραστάσεως γενομένης τῷ σύνπαντι πλήθει τοῦ πολιτεύματος εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ—a divine "inspiration and desire" which has impelled the people to arise and build to the glory of Artemis. Cf. also Vett. Val. p. 330<sup>19</sup> ἔστι δέ τι καὶ θεῖον ἐν ἡμῖν θεόπνευστον δημιούργημα.

### θεός.

For the application of the title θεός to the Ptolemaic kings it is sufficient to recall *Brit. Mus. Inscr.* IV. i No. 906<sup>8</sup> (B.C. 284–273) where a votive offering is dedicated in honour of Πτολεμαίου τοῦ σωτήρος καὶ θεοῦ, and the description of Ptolemy V. (Epiphanes) on the Rosetta stone—*OGIS* 90<sup>10</sup> (B.C. 196) ὑπάρχων θεός ἐκ θεοῦ καὶ θεῶν: cf. Deissmann *LAE*, p. 348 and the full discussion by E. Kornemann "Zur Geschichte der antiken Herrscherkulte" in *Beiträge zur alten Geschichte* [Klio] i., p. 51 ff. (Leipzig, 1902).

The same practice is still more strikingly illustrated in the Imperial period, as when in an inscr. from the Fayūm district, dated March 17th, B.C. 24, Augustus is described as θεός ἐκ θεοῦ (*OGIS* 655<sup>2</sup>), or as when a votive inscr. is addressed to Nero—ἀγαθῷ(ι) θεῷ(ι) (*Cos* 92<sup>7</sup>): see Deissmann *ut s.* p. 349. With this may be compared the frequent use for Augustus of the title υἱὸς θεοῦ, corresponding to the *divi filius* of the Latin inscr., e.g. BGU I. 174<sup>1</sup> (A.D. 7) ἔτους ἑ[κ]του καὶ τριακοστοῦ [τῆς] Καίσαρος κρατήσεως θεοῦ υἱ[ὸ]ν (i. υἱοῦ), and, interesting as coming from the Emperor himself, the letter, *IMae* III. 174 (A.D. 5), which begins—Καῖσαρ θεοῦ υἱὸς Σεβαστός. Other examples will be found in Deissmann *BS*, p. 166 f., *LAE*, p. 350 f., where the bearing of this usage upon the early Christian title of Christ is discussed: cf. also Harnack *History of Dogma* i. p. 118 ff. Mention should also be made of the Imperial oath, in which, following Ptolemaic practice, the person of the Emperor is directly invoked. A very early example is BGU II. 543<sup>1</sup> (B.C. 27) δμνμυ Καίσαρα Αὐτοκράτορα θεοῦ υἱόν: cf. *Chrest.* I. 111<sup>2</sup> (A.D. 6) δμνμυ [Καίσαρα] Αὐτοκράτορα θεοῦ υἱόν Δία Ἐλευθέριον [Σεβαστόν] with Wilcken's important note. It gives one a thrill to find the very combination of Jn 20<sup>28</sup> applied in BGU IV. 1197<sup>1</sup> (B.C. 4) to Asclepiades, apparently a high official—τῷ θεῷ καὶ κυρίῳ: the same designation recurs in *ib.* 1201<sup>1</sup> (A.D. 2) with reference to a priest, but the editor knows of no other exx. of this use of θεός.

From pagan letters we may cite a few instances of constantly recurring expressions—P Hib I. 79<sup>8</sup> (c. B.C. 260) τοῖς θεοῖς πολλὴ χάρις, P Giss I. 17<sup>6</sup> (time of Hadrian) (= *Chrest.* I. p. 566) χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσσουσι ἀπρόσκοπον, P Lond 42<sup>8</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 9) ὡς τοῖς θεοῖς εὐχομένη διατελῶ, BGU I. 248<sup>11</sup> (ii/A.D.) θεῶν δὲ βουλομένων, *ib.* I. 27<sup>11</sup> (ii/A.D.) (= *Selections*, p. 101) ὡς ὁ θεὸς ἤθελεν, *ib.* II. 451<sup>10</sup> (i/ii A.D.) θεῶν ἐπιτροπῶν[των], and P Oxy VI. 935<sup>3</sup> (iii/A.D.) θεῶν συνλαμβανόντων, cf. <sup>10</sup> συνλαμβ[ά]νο[υ]σι γὰρ ἡμεῖν αἰετ[ὶ] π[ά]τριον θεοὶ ἡμῶν δι[ιδό]ντες ἡμεῖν ἡγία[ν] καὶ σω[τ]η-ρίαν. With this last may be compared the soldier's letter to his sister, BGU II. 632<sup>6</sup> (ii/A.D.), in which he assures her that he is μνίαν σου ποιούμενος (cf. Rom 1<sup>9</sup> *al.*) παρὰ τοῖς ἐν[θ]άδε θεοῖς, showing that for the time being he has transferred his allegiance to the gods of the place where he is garrisoned (cf. Deissmann *LAE*, p. 173).

For prepositional phrases see P Petr II. 13(19)<sup>7</sup> (mid. iii/B.C.) (= Witkowski<sup>3</sup>, p. 19) *καὶ ζώντος σου καὶ εἰς θεοὺς ἀπελθόντος*, P Tebt I. 58 *recto*<sup>85</sup> (B.C. 111) *σὺν τοῖς θεοῖς*, "by the grace of the gods," P Ryl II. 243<sup>8</sup> (ii/A.D.) *ἐλπίζοντες σὺν θεῷ τὸ πεδῖον σπαρῆναι*, "hoping that with God's help the field will be sown," where, as the editors point out, the use of *θεῷ* alone does not imply that the writer was a Christian (cf. *Archiv* i. p. 436), and, for an undoubtedly Christian ex., the letter of the presbyter Psenosiris, P Grenf II. 73<sup>16</sup> (late iii/A.D.) (= *Selections*, p. 118) *ὅταν ἔλθῃ σὺν Θεῷ*, with the corresponding use of *ἐν Θεῷ* in <sup>9</sup>. In P Iand I 1<sup>2</sup> (iii/A.D.) *ἐλπιδῶ γὰρ εἰς θεόν*, the writer may well be a Christian (or a Jew), cf. Ac 24<sup>15</sup>, 1 Pet 3<sup>5</sup>; and the same may perhaps be said regarding BGU I. 246<sup>13</sup> (ii/iii A.D.) *νυκτὸς καὶ ἡμέρας ἐντυγχάνω τῷ θεῷ ὑπὲρ ὑμῶν*, cf. 1 Th 3<sup>10</sup>. A iv/A.D. letter of a Christian servant to his master, which abounds in echoes of NT language, has—*ὡς ἐν ἄλλοις πλείστοις νῦν ἔτι μᾶλλον ἢ πρὸς σέ [τοῦ δεσπό]του θεοῦ γνώσις ἀνεφάνη* (cf. Lk 19<sup>11</sup>) *ἅπασιν ἡμῖν*, "as on many other occasions so now still more plainly the favour of the Lord God towards you has been revealed to all of us" (P Oxy VI. 939<sup>4</sup> = *Selections*, p. 128): cf. also P Oxy I. 120<sup>16</sup> (iv/A.D.) *μὴ ἄρα παρελκομαι ἢ καὶ εἰργομαι ἔστ' ἂν ὁ θεὸς ἡμᾶς αἰλαιήσῃ* (*ἰ. ἐλεήσῃ*), "am I to be distracted and oppressed until Heaven takes pity on me?" For the voc. *θεέ*, which is found in Mt 27<sup>46</sup>, cf. the magical P Lond 121<sup>629</sup> (iii/A.D.) (= I. p. 101) *κύριε θεέ μέγιστε*, which is reinforced by a Pisidian inscr., unfortunately undated, *JHS* 1902, p. 355, *θεί*. See also *s.v.* *ἄγνωστος*, *ἄξιος*, *κύριος*, *παντοκράτωρ*, *σωτήρ*, *ἡψιστος*, and for the Pauline usage *Slaten Qualitative Nouns*, p. 64 ff.

### θεοσέβεια.

This word, which is found in the NT only in 1 Tim 2<sup>10</sup>, where it is practically equivalent to *εὐσέβεια* (ver. 2), came early to be used as a quasi-technical term for the worship of the only true God, and hence was adopted as an ecclesiastical title in Christian circles, e.g. P Amh II. 145<sup>5</sup> (iv/v A.D.) where Apa Johannes writes to Paul—*βούλομαι μὲν καταξιωθῆναι ἀεὶ γράφειν [τῇ σῇ] θεοσεβείᾳ κτλ.*, "though I wish to be found worthy of writing continually to your holiness," etc. (Edd.), P Meyer 24<sup>3</sup> (vi/A.D.) *καταξίωσῃ οὖν ἡ σὴ θεοσέβεια εὐξασθαι ὑπὲρ ἐμοῦ*, and P Giss I. 55<sup>8</sup> (vi/A.D.) with reference to a Bishop, etc.: see also Ramsay *Luke*, p. 384.

### θεοσεβής.

Like the preceding subst., the adj. is found in addresses, e.g. the already cited P Giss I. 55<sup>1</sup> (vi/A.D.) *τῷ ἀγ[α]πῆτῳ καὶ θεοσεβειστῶν ἀδελφῶ . . .* For its pagan use we may cite P Lond 23 (a)<sup>20</sup> (B.C. 158–7) (= I. p. 38) where the assistance of Ptolemy Philometor is appealed to on behalf of a certain Apollonius—*ἥς ἔχετε πρὸς πάντας τοὺς τοιοῦτους θεοσεβούς*. A remarkable form of the word appears in the interesting inscr., cited by Deissmann *LAE*, p. 446 f., which marked the place of the seats of the Jews in the theatre at Miletus:—*Τόπος Εἰουδῶν τῶν καὶ Θεοσεβῶν (= ων)*, "Place of the Jews, who are also called God-fearing." Deissmann assigns the inscr. to the Imperial age, and remarks that *Θεοσεβῖοι* "must already have been

felt to be a proper name," comparing the use of *Θεοσεβείς* for the Hypsistarians (Schürer<sup>3</sup>, iii. p. 124). See also Vett. Val. pp. 17<sup>1</sup>, 18<sup>1</sup>, and the sepulchral inscr., *Kaibel* 729<sup>2</sup>—

Ἐνθάδε ἐν εἰρήνῃ κείτε Ῥουφείνος ἀμύμων,  
θεοσεβής.

For the verb see the citation from *Syll* 325 *s.v.* *ἡλικία sub fin.*

### Θεόφιλος

is found as a proper name as early as iii/B.C. both in the papyri and in inscr., e.g. P Hib I. 103<sup>1</sup> (B.C. 231–0) *Ἀπολλοφάνης Θεοφίλωι χαίρειν*, P Ryl II. 72<sup>89</sup> (B.C. 99–8) *Θεόφιλος Νικάνορος*, *Michel* 594<sup>80</sup> (B.C. 279) *ὑπὲρ Θεοφίλου τοῦ ἐργολαβήσαντος τὰς παραετίδας ἐργάσασθαι τῷ νῶϊ τῆς Ἀρτέμιδος κτλ.*, and similarly 685<sup>1</sup>, 1260<sup>8</sup> (both iii/B.C.): see also *Preisigke* 3780 *Θεόφιλος ἱατρός*. *Θεόφιλος*, as a Jewish name, occurs in P Petr II. 28<sup>11.9</sup> (iii/B.C.) *Σαμαρείας Θεόφιλος*, "Theophilus of Samaria," but the previous exx. seem to render unnecessary Mahaffy's suggestion (p. [97]) that the name may have been of Jewish origin: cf. however P Fay 123<sup>18</sup> (c. A.D. 100) where a certain *Τεύφιλος* (for the form, see Mayer *Gr.* pp. 10, 179 f.) *Ἰουδαῖος* desires release from the service of cultivating the domain-lands, and Meyer *Ostr* 30<sup>1</sup> (A.D. 111) *Τεύφιλος Τευφίλου*, where a Jew is again referred to, see p. 150. For the use of the word as an adj. see BGU III. 924<sup>1</sup> (iii/A.D.) where it is applied to the city of Herakleopolis Magna—*Ἡρακλέους πόλεως ἀρχαῖας καὶ θεοφίλου ἢ [κρατίστη] βου]λή*, cf. *ib.* 937<sup>4</sup> (A.D. 250). The classical *θεοφίλης* is found in *OGIS* 383<sup>42</sup> (mid. i/B.C.) *θεοφιλή ψυχήν*, and its superlative in the fragment of a iii/A.D. private letter, P Ryl II. 439, where the desire is expressed—*ἀθῆς μετ' εὐθυμίας τὸ θεοφιλέστατόν σου πρόσωπον ἀπολαβεῖν*.

### θεραπεία.

An interesting example of this subst. = "medical treatment," a "cure" in the sense in which we often use that term, as in Lk 9<sup>11</sup>, is found in P Tebt I. 44<sup>6</sup> (B.C. 114) where the writer states that he had been staying in the great temple of Isis *ἐπὶ θεραπείᾳ . . . χάριν τῆς περιεχούσης με ἄρρωστίας*, i.e. not "for devotional purposes," but, as the editors alternatively render the phrase in their note, "for medical treatment on account of the sickness from which I am suffering": cf. Wilcken *Chrest.* I. p. 148 "zur Kur." The word is found in the same sense in the new Logion, P Oxy I. 1 *recto*<sup>13</sup> *λέγει Ἰησοῦς, οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτ[ο]ῦ, οὐδὲ ἱατρός ποιεῖ θεραπείας εἰς τοὺς γενώσκοντας αὐτόν*. For a similar association with "healing," "health," cf. *Preisigke* 159 *τὸ προσκύνημα Εὐγράφιος παρὰ τῷ κυρίῳ θεῷ Ἀσκληπιῷ καὶ Ἀμενώθῃ καὶ Ὑγιείᾳ. Μνήσθητι ὑμῶν καὶ παράδος ὑμῖν θεραπείαν*, and *ib.* 1537 b *Ἀλέ[ξαν]δ[ρ]ος ὁ καὶ Ἀγαθὸς Δαίμων θεραπείας ἐπιτυχῶν δλου σώματος χάριον* (*ἰ. χαριστήριον*) *ἀνέθηκεν, ἐπ' ἀγαθῶι*. In P Par 31<sup>7</sup> (ii/B.C.) the word is used with reference to the religious service which the Twins render in the Serapeum—*πρὸς τῇ θεραπείᾳ τοῦ Σαράπιος καὶ τῆς Ἰσιος*. Cf. *OGIS* 383<sup>70</sup> (mid. i/B.C.) *θεραπείαν τε ἀνέγλειπτον καὶ ἱερεῖς ἐπιλέξας σὺν πρεπούσαις ἐσθῆσι Περσικῶι γένει κατέστησα*, and *ib.* 131 *προνοούμενος θεραπείας τε καὶ κόσμου πρέποντος*



ἱερῶν ἀγαλμάτων: also *Michel* 829<sup>18</sup> (1st half i/b.c.) ἐπεσκεύασα δὲ καὶ τὸ προσκήνιον [καὶ εἰς] τὴν τῶν ἀγαλμάτων ἐπαγάνωσιν καὶ θ[ε]ραπεῖαν ἔδωκα τῇ κατασταθείσῃ ἀρχῇ δραχμὰς διακοσίας ἑνὲν ἑκοντα τέττα[ρ]ας.

### θεραπεύω.

The most effective point which Harnack (*Luke the Physician*, p. 15f.) has gleaned after Hobart is his proof that Luke practised in Melita (Ac 28<sup>10</sup> "honoured us with many honours"). To this Ramsay (*Luke*, p. 16f.) has added the note that θεραπεύω, used as a medical term, means strictly "treat medically" rather than "heal" (cf. what is said *s.v.* *θεραπεία ad init.*), and it may be well to illustrate this somewhat fully both from the papyri and the inscriptions. Thus in a medical receipt of early i/a.d. for sores in the nose, P Oxy VIII. 1088<sup>30</sup>, it is enjoined—ἀρσενικὸν τρίψον λήον, ὑπτίον κατακλίνας τὸν ἄνθρωπον θεράπευε, "rub yellow orpiment smooth, then lay the man on his back and treat him" (Edd.). From a somewhat later date, ii/iii A.D., *ib.* I. 40, we have a petitioner asking immunity from some form of public service on the ground that he was a doctor—<sup>5</sup>π. ἱατρὸς ὑπάρχων τῇ[ν τέ]χνην τούτους αὐτοὺς οἰνίνες με εἰς λειτο[ν]ρ[γ]ίαν δεδώκασι ἐθεράπευσα, "I am a doctor by profession and I have treated these very persons who have assigned me a public burden": to which the prefect replies—<sup>7</sup>ε. τάχα κακῶς αὐτοὺς ἐθεράπευσας, "perhaps your treatment was wrong" (Edd.). Similarly in P Flor II. 222<sup>14</sup> (A.D. 256) a man writes asking that a certain medicine should be sent, ἵνα καὶ ὁ ταῦρος θεραπεύθῃ, "in order that my bull may be treated," and in P Oxy IX. 1222<sup>8</sup> (iv/a.d.) a request is made that along with a colt various drugs may be forwarded, εἵνα θεραπεύσω αὐτὸν ὧδε ἔξω, "that I may doctor him away here" (Ed.). To these exx. we may add a heathen amulet of iii/a.d., where the meaning passes into actual healing, BGU III. 956 ἐφορκίζω ὑμᾶς κατὰ τοῦ ἁγίου ὀνόματος θεραπεύσαι τὸν Διονύσιον . . . ἀπὸ πα[ν]τὸς ῥίγῃ (i. ῥίγους) καὶ πυρετοῦ: with the constr. cf. Lk 5<sup>15</sup> *al.* Turning to the inscr. a good example of the stricter meaning of the verb occurs at the end of the great inscr. from the Asclepieum at Epidaurus, *Syll* 802<sup>186</sup> (iii/b.c.) where of a παῖς αἰδῆς it is said οὐ[τ]ο[ς] ὑπάρ ὑπὸ κυνὸς τῶν κατὰ τὸ ἱερὸν θε[ρα]π[ε]υόμενος τοὺς ὀπ[τ]ίλλους (Dor. for ὀφθαλμούς) ὑ[γ]ι[ή]ς ἀπῆλθε. Four or five centuries later a similar inscription from the same place, *ib.* 804<sup>20</sup>, has τεθεράπευσαι, χρὴ δὲ ἀποδιδόναι τὰ ἱατρά, "treatment has been prescribed for you, and you must pay the physician's fee": the actual treatment is to follow. Cf. also *OGIS* 220<sup>4</sup> (iii/b.c.) ἐπειδὴ ὁ βασιλεὺς Ἀντίοχος ἐπέσταλκεν ὅτι τραυματίας γενόμενος ἐν τῇ μάχῃ εἰς τὸν τράχηλον θεραπευθ[εῖ]ν ὑπὸ Μητροδώρου τοῦ ἱατροῦ ἀκινδύν(ω)ς κτλ. For the verb used of religious service (as in Ac 17<sup>26</sup>, and Is 54<sup>17</sup> its only occurrence in the LXX: see Thackeray *Gr.* i. p. 8) we may cite P Lond 22<sup>5</sup> (B.C. 164-3) (= I. p. 7) ἡμῶν θεραπευουσῶν ὑπὲρ τοῦ βασιλέως—of the Twins in the Serapeum, and P Giss I. 20<sup>80</sup> (ii/a.d.) (= *Chrest.* I. p. 124) where, with reference to a private shrine of the Dioscuri, the owner Apollonius is informed that a certain Areius is ready to undertake the needful service—"Ἀρεῖος ὁ κωλοπλάστης ("modeller") θεραπεύει αὐτοὺς καὶ ἔλεγεν ὅτι ἐὰν ἡ Ἀπολλωνίως μοι γράψῃ περὶ αὐτῶν, θεραπεύ[ε]σω προῖκα. So

PART III.

*Michel* 982<sup>14</sup> (B.C. 217-16) καλῶς καὶ εὐσεβῶς διετελέσεν θεραπεύουσα τὰς θεάς, *OGIS* 90<sup>40</sup> (the Rosetta stone, B.C. 196) τοὺς ἱερεῖς θεραπεύειν τὰς εἰκόνας τρις τῆς ἡμέρας, *Syll* 583<sup>80</sup> (i/a.d.) τῶν ἱεροδούλων καὶ τὸν θεὸν θεραπευόντων, and *ib.* 633<sup>11</sup> (ii/a.d.) καὶ εὐέλαιτος γένει(τ)ο ὁ θεὸς τοῖς θεραπεύουσιν ἀπλή τῇ ψυχῇ. In P Tor I. 1<sup>11.22</sup> (B.C. 117-6) the verb is used with reference to those who "care for" dead bodies—αἷς (sc. θεαῖς) ἀθέμιτὰ ἐστὶν νεκρὰ σώματα, καὶ οἱ ταῦτα θεραπεύοντες, and in P Giss I. 79<sup>1v.3</sup> (c. A.D. 117) of cloaks that had been repaired—τοὺς φαῖνο[ν]τας σου τεθεραπευόμενους ἤνεγκεν ἀπ' Ἀλεξανδρείας Ἀπολλώνιος ὁ ἀδελφός σου. See also the early P Magd 15<sup>3</sup> (B.C. 221) where a barber claims that he has served his patron in an irreproachable manner—τεθεραπευκῶς ἀνεγκλή[τ]ως.

For the subst. *θεραπευτής*, see P Lond 44<sup>19</sup> (B.C. 161) (= I. p. 34) ὑπὸ τοῦ Σαράπιος θεραπευτῶν, and *OGIS* 251<sup>4</sup> (B.C. 175-164), where the editor states that the word connotes both "deorum cultores" and "hominum ministri."

### θεράπων.

For this word, which in the NT is confined to the OT quot. in Heb 3<sup>5</sup>, cf. BGU I. 361<sup>iii.18</sup> (A.D. 184) ἐὰν μεταπέμψῃ Κρονοῦν θερά[ποντα] αὐτοῦ, μαρτυρήσει κτλ. In connexion with its LXX usage, Thackeray (*Gr.* i. p. 7f.) has pointed out the interesting fact that it is gradually superseded in the later books by the less intimate and confidential terms οἰκέτης, παῖς, and δοῦλος, in keeping with the growing tendency to emphasize the distance between God and man.

The fem. *θεράπαινα* (cf. Rutherford *NP*, p. 22) occurs in P Giss I. 34<sup>6</sup> (A.D. 265-6) τὴν τούτῃ θε[ρ]άπαιναν, P Oxy XII. 1468<sup>18</sup> (c. A.D. 258) *θεράπαινα* Θαῆσις.

### θερίζω.

An interesting example of this verb is found in P Magd 12<sup>12</sup> (B.C. 217), where a farmer, finding himself expelled by the proprietors from his holding on the approach of harvest, on the ground that his contract had not been properly sealed, petitions that they should not be allowed to reap the crops until the case had been decided—ἔως δὲ τοῦ διεξοδὸν λαβεῖν τὴν κρίσιν μὴ θερίζειν αὐτοὺς. See also P Fay 1129<sup>ff.</sup> (A.D. 99) where the considerable, but illiterate, landowner Gemellus writes to his nephew—τῶν ὄγμ[ον] (i. τὸν ὄγμ[ον]) τῆς Ἀπιάδος ἔως σήμερον οὐ ἐθέρ[ε]υσας ἀλλ' ἡμέληκας αὐτοῦ καὶ μέχρι τούτου τῷ ἡμυσυ αὐτοῦ ἐθέρισας, "up to to-day you have not harvested the field at Apias, but have neglected it, and so far have only harvested the half" (Edd.): cf. *ib.* 120<sup>7</sup> (c. A.D. 100). Other exx. are P Flor I. 80<sup>7</sup> (i/ii A.D.) ὁμολογοῦμ[ε]ν παρέειν ἡμᾶς θερίζοντες (i.—τας) οὓς ἔχεις [π]υρίνους σπόρους, BGU I. 349<sup>10</sup> (A.D. 313) ἐμοῦ δαλ (i. δὲ) τοῦ μισθωσαμένου θερίζοντος τῷ μισθῷ, and *Ostr* 1302<sup>0</sup> ἐξ ἂν ἀνδ(ρε)ς ἂ θερίζ(οντες) θρύα ("rushes"). See also the alphabetical acrostic, *Kaibel* 1039<sup>18</sup> where under O we have—

Οὐκ ἔστι μ[ὴ] στείραντα θερίσαι κάρπιμα.

### θερισμός.

P Lille I. 1 *verso*<sup>9</sup> (B.C. 259-8) ἐὰν δὲ μὴ πρὸ τοῦ θερισμοῦ συντελήται, P Hib I. 90<sup>5</sup> (B.C. 222) ἐμισθωσεν εἰς ἐνιαυτὸν



[ένα σ]πόρον ένα (deleted in pap.) καὶ θερισμόν, a lease "for one year, for one seed-time and harvest," BGU II. 594<sup>5</sup> (A.D. 70-80) μετὰ τὸν θερισμόν ἐργολ[α]βήσομαι, and P Flor I. 80<sup>13</sup> (i/ii A.D.) ἀρξόμεθα δὲ τ[οῦ] θερισμ[οῦ] ὃ δ[ι]π[ρ]ότε ἐὰν κελυσθώμεν ὑπὸ σου. See also τὰ θερίστρα with reference to harvesting operations in P Oxy II. 277<sup>8</sup> (B.C. 19).

### θεριστής.

P Hib I. 44<sup>4</sup> (B.C. 253-2) ὡσαύτως δὲ καὶ τοὺς ἐπιγεγραμμένους θεριστὰς κατὰ τὴν δοθείσαν σοι γραφήν, "and likewise the harvesters who have been levied in accordance with the list given to you," P Flor I. 80<sup>6</sup> (i/ii A.D.) ξὺ θερισταί. For the adj. θεριστικός see P Magd 8<sup>6</sup> (B.C. 218) δρέπανον θεριστικόν. The word survives in MGr.

### θέρμη.

We have no ex. of this subst. = "heat," as in Ac 28<sup>3</sup> (see Hobart, p. 287 f. for medical exx.), but it is common in connexion with public "baths," e.g. P Oxy I. 54<sup>14</sup> (A.D. 201) εἰς ἐπιμέλειαν ἐπισκευῆς καὶ κατασκευῆς Ἀδριανῶν θερμῶν, "to superintend the repairs and fixtures of the baths of Hadrian" (Edd.), *ib.* III. 473<sup>5</sup> (A.D. 138-160) τῇ[s] τῶν μεζόνων θερμῶν ἐπιμελείας, *ib.* VI. 896<sup>8</sup> (A.D. 316), τοῦ εὐτυχῶς ἐπισκευαζομένου Τραιανῶν Ἀδριανῶν θερμῶν δημοσίου τῆς αὐτῆς πόλεως βαλανίου. With the rare form θερμη Rutherford (*NP*, p. 198) compares κάκη and λεύκη, λεύκαι being applied to a form of leprosy (like the English term "the blues"): so in MGr ζέστη = "heat," ψύχρα = "cold weather."

### θέρος.

P Hib I. 27<sup>33</sup> (a calendar—B.C. 301-240) ἔλεγεν δὲ [δύο] τὰς πορείας εἶναι τοῦ ἡλίου μία μὲν τὴν διορίζουσαν νύκτα καὶ ἡμέραν μία δὲ τὴν διορίζουσαν χιμῶνα καὶ θέρος, "he said that the courses of the sun were two, one dividing night and day and one dividing winter and summer" (Edd.). *OGIS* 56<sup>41</sup> (B.C. 237) ἐν τῷ χειμῶνι . . . ἐν τῷ θέρει. In P Flor II. 150<sup>6</sup> (A.D. 267) ὥστε . . . πατήσθαι τὰ ἐν τῷ αἰγιαλῷ θέρη, the word is = "crop." For the adj. see BGU IV. 1188<sup>9</sup> (B.C. 15-4) τὰ θερινὰ ἔργα, and P Oxy IV. 810 (A.D. 134-5) where land is to be cultivated χόρτω εἰς κοπήν καὶ θερινὴν ἐπινομήν. Θέριστρον apparently = "a summer garment" (as in LXX Gen 24<sup>66</sup> *al.*) occurs in P Petr I. 12<sup>18</sup> (iii/B.C.) (= III. p. 18). MGr θέρος, "summer."

### Θευδᾶς.

The name occurs in a sepulchral inscr. from Hierapolis, *Syll* 872, where Flavius Zeuxis, ἐργαστής (? a *frumentarius*): he speaks of his seventy-two voyages past Cape Malea to Italy. His name suggests a late date in i/A.D., or not far on in ii/A.D.), has two sons, Flavius Theodorus and Flavius Theudas. On the ordinary assumption (Blass-Debrunner *Gr.* § 125, 2) this would be like having a Theodore and a Teddy as baptismal names of brothers. Are we to infer that Theudas is short for something else, say Theodotus? To judge without an exhaustive study, the abbreviated names were used together with the full forms much as they are with us: thus Acusilaus in P Tebt II. 409 (A.D. 5) is Acús on the back of the letter, and in P Oxy I. 119 (ii/iii A.D.) (= *Selections*, p. 102 f.) young Theon calls himself Theonas in the address.

In P Oxy X. 1242<sup>14</sup> (early iii/A.D.) we hear of Θεῦδης as one of the members of a Jewish embassy to Trajan.

### θεωρέω.

A tendency to use θεωρέω more lightly might be deduced from such passages as P Tebt I. 58<sup>25</sup> (B.C. 111) οὗτος οὖν θεωρήσας με ὡς προσεδρεύοντα καθ' ἡμέραν ὥσελ δεδιλάνται, "seeing me in daily attendance he has as it were turned coward" (Edd.), though "watched" will translate it here; *ib.* 61 (b)<sup>33</sup> (B.C. 118-7) ἤξλου[ν] . . . συνθεωρεῖσθαι, "*con-quiri*," and again <sup>373</sup> θεωρήσ[θαι] (i. τεθεωρήσ[θαι] ἐκ τῆς) γε[γ]νημένης εἰκασίας μετὰ ταῦτα, "it was perceived from the subsequent estimate." But whether the verb belonged to the *Volksprache* (Blass *N.T. Grammatik*<sup>2</sup>, p. 59, *s.v.* ὁρᾶν) or not, it was hardly a synonym of ὁράω: cf. the use of the two verbs in Jn 16<sup>16</sup> (Abbott *Joh. Voc.*, p. 104 ff.). See P Oxy I. 33 *verso* <sup>iii.9</sup> (ii/A.D.) θεωρήσατε ἕνα ἀπ' αἰῶνος ἀπαιγόμε[νο]ν, "behold one led off to death" (lit. "from life"), P Giss I. 9<sup>10</sup> (ii/A.D.) ὡς δὲ οὐτὲ ἔχνος ἐθεώρουν, of a woman searching for her husband, and the Christian P Heid 6<sup>9</sup> (iv/A.D.) (= *Selections*, p. 126) ἐγίνεν (i. ἐκείθεν) θεωροῦμένη σε τὸν δεσπότην καὶ κενὸν (i. καινόν) (π)ά[τ]ρω[να], "wherefore we regard you as master and new patron." Similarly from the inscr. *OGIS* 751<sup>9</sup> (ii/B.C.) θεωρῶν οὖν ἡμᾶς μετανοηκότας τε ἐπὶ τοῖ[s] προημαρτημένοις, *Priene* 113<sup>72</sup> (i/B.C.) τελειῶν δ' ὁ μετὰ ταῦτα χρόνος ἐθεωρεῖτο πρὸς τὴν εἰς τὸ πλη[θος] ἀρσεκιαν, and *OGIS* 666<sup>10</sup> (c. A.D. 55) ἡ Ἀλγυπτος, τὰς τοῦ Νεῖλου δωρεὰς ἐπανέχομενας κατ' ἔτος θεωροῦσα, νῦν μᾶλλον ἀπέλαυσε τῆς δικαίας ἀναβάσεως τοῦ θεοῦ. Boisacq (p. 343) derives the word from θεᾶ and ὁράω. MGr θεωρῶ = θεωρῶ (see Thumb *Hellen.*, p. 17).

### θεωρία.

With the use of this subst. in Lk 23<sup>48</sup> we may compare P Tebt I. 33<sup>6</sup> (B.C. 112) (= *Selections*, p. 30), where arrangements are made for the reception of a Roman senator who is making the voyage to Egypt "to see the sights"—ἀνάπλουν . . . ἐπὶ θεωρίαν ποιούμενος: cf. P Oxy VII. 1025<sup>16</sup> (late iii/A.D.) τῶν θεωρίων, "the spectacles" at a village festival. It refers to a judicial "investigation" in P Tor I. 1<sup>viii.5</sup> (B.C. 117-6) καὶ μὴ προσεκτεῖν αὐτῷ ἐφ' ἑτέραν θεωρίαν μεταφέροντι τὴν γενομένην αὐτῷ πρὸς ἄλλους περὶ οὐδὲ(π)σοῦτον πράγματος ἀμφιβήτησιν, and to an agricultural "survey" in P Amh II. 68<sup>57</sup> (late i/A.D.) ἐκ τῆς νυνεὶ κατ' ἀγρῶν θεωρίας: in *Michel* 509<sup>8</sup> (B.C. 241) ἐκδεξάμενος τὰς τε παρούσας θεωρίας πρ[ε]π[ο]ντως, it = "embassy," "mission." MGr θεωρία, "look," "glance," θεωρία, "theory."

For θεωρήμα see P Lond 121<sup>473</sup> (magic—iii/A.D.) (= I. p. 99), for θεωρήσις CP Herm I. 7<sup>ii.23</sup> (ii/A.D.?), and for θεωρός *OGIS* 232<sup>5</sup> (ii/B.C.). P Oxy III. 473<sup>4</sup> (A.D. 138-60) τὰ τε [θε]ωρικά χρήματα are the funds provided for theatrical displays: see also Wilcken *Ostr.* i. p. 373 f.

### θήκη.

With the use of this word = "scabbard," "sheath," in Jn 18<sup>11</sup> cf. P Petr III. 140 (a)<sup>4</sup> (accounts) περικεφαλαίας καὶ θήκης ὦ. For the more ordinary meaning "box," "chest," see P Ryl II. 148<sup>13</sup> (A.D. 40) θήκη ἀννήσου, "a store of anise," BGU III. 781<sup>v.16</sup> (i/A.D.) πίνιαξ μέγας ἐν θήκῃ, P Giss I. 47<sup>24</sup> (time of Hadrian) (= *Chrest.* I. p. 383)

ξύλινῃς θήκης, and the mutilated inventory of a temple, BGU II. 387<sup>ii.13</sup> (A.D. 177–181) *θηκαὶ χαλκά[ι]*. In P Oxy IX. 1188<sup>a</sup> (A.D. 13) it is used of the “tomb” of the sacred animals—*ἐπὶ τῇ(ς) τῶν ἱερῶν ζῴων θήκης*, so <sup>21</sup>; cf. P Oxy I. 79 *verso*<sup>13</sup> *κηλιδίας ἢ βασιλ[ικ(ών)] θηκῶν*. The diminutive is similarly used in the early Christian inscr. cited *s.v.* γέμω. For the verb *θηκοποιέω* = “store,” see BGU III. 757<sup>16</sup> (A.D. 12), P Ryl II. 142<sup>16</sup> (A.D. 37).

### θηλάζω

is common in the series of nursing contracts in BGU IV., e.g. 1107<sup>o</sup> (B.C. 13) *συνχωρεῖ ἡ Διδύ[μ]η τροφεύσειν καὶ θηλάσειν ἕξ [πα]ρ’ ἐα[τ]ῆς κατὰ πόλιν τῷ ἰδ[ί]ῳ ἀν[τ]ῆς γάλακτι καθαρῶι καὶ ἀφθόρῳι*. For a similar transitive usage, as in Mt 24<sup>19</sup>, cf. the family-letter of late iii/A.D., P Lond 951 *verso*<sup>2ff.</sup> (=III. p. 213), where the writer urges the getting of a nurse for a newly arrived infant, rather than that the mother should be compelled to “nurse” herself—*ἡκουσ[α] ὅ[τι] θηλάζειν αὐτὴν ἀναγκάσεις, εἰ θέλ[εις] τὸ βρέφος ἔχειν τροφόν, ἐγὼ γὰρ οὐκ ἐπιτ[ρε]πω τῇ θυγατρὶ μου θηλάζειν*. The verb is intransitive, as in Mt 21<sup>16</sup>, in P Ryl II. 153<sup>18</sup> (A.D. 138–161) *ὃν κατέλιψα ἐν Ζμύρνη τῆς Ἀσίας παρὰ τροφῶ θηλάζοντα*, “whom I have left at Smyrna in Asia being yet a foster-child” (Edd.). For a form *θελάσσω* see PSI IV. 368<sup>18</sup> (B.C. 250–49) with the editor’s note.

### θηλυσ.

A striking ex. of this adj. occurs in P Oxy IV. 744<sup>10</sup> (B.C. 1) (= *Selections*, p. 33) where a husband writes to his wife with reference to an unborn child—*ἐὰν ᾖ ἄρσενον, ἀφες, ἐὰν ᾖ θήλεια, ἐκβαλε*, “if it is a male, let it live; if it is a female, expose it.” The word is common with reference to animals, e.g. P Ryl II. 145<sup>18</sup> (A.D. 38) *ὄνον θήλειαν*, PSI I. 39<sup>8</sup> (A.D. 148) *ἵππον (ἢ ἵππον) θήλειαν*, and P Strass I. 30<sup>8</sup> (A.D. 276) *αἶγας θηλείας τε[λ]είας ἀθανάτους*, already cited *s.v.* ἀθανάσιος, but recalled to correct the unfortunate blunder by which *ἀθανάτους* is there referred to the goats’ “constitution” instead of to their “number”: they were “immortal” in the same sense as the Persian Guard, in that the stock was to be kept up at its full strength (“eiserner Bestand”). For the form *θηλυκός*, as in MGr, see P Oxy XII. 1458<sup>10</sup> (A.D. 216–17) *πρ[ό]β(ατα) ἕ, ἀ[ρ]ρ(ενα) ἕ, θηλ(υκά) ἕ*, “60 sheep, 7 male, 3[.] female” (Edd.).

### θήρα.

PSI IV. 350<sup>4</sup> (B.C. 254–3) *ἐμοὶ δὲ τῷ ὄντι πρὸς τῇ θήρᾳ εὐτάκτως ἐφέλκεται τὰ ὀψώνια*, P Tebt II. 612 (c) (i/ii A.D.) *θήρας ἀγρίων Τεβ[ε]τ[ί]νων*; in P Hamb I. 61<sup>1</sup> (A.D. 129) *μηδὲν ἀπὸ θή[ρ]ας ἰχθύας περιγεγονέναι μεχρὶ νῦν*, the reference is to the tax paid on fish caught in Lake Moeris, cf. PSI II. 160<sup>8</sup> (A.D. 149). See also *OGIS* 82<sup>8</sup> (end of iii/B.C.) *στρατηγὸς ἀποσταλὲς ἐπὶ τὴν θήραν τῶν ἐλεφάντων τὸ δεύτερον, Preisigke 285<sup>3</sup> (Ptol.) οἱ ὑπογεγραμμένοι κυνηγοὶ ἐπὶ τὴν θήραν τῶν τράγων*.

### θηρεύω

is found in its literal sense in PSI IV. 434<sup>17</sup> (B.C. 261–0) *ἀλλ’ οὐδὲ τὸμ μὴν ἐτοιμάζοντα θηρεύειν* (cf. *μυοθηρεύω* and *-της* in P Oxy II. 299 cited *s.v.* ἀρραβών), P Ryl II. 98 (a)

(A.D. 154–5) *βούλομαι ἐπιχωρηθῆναι παρ’ ὑμῶν θηρεύειν καὶ ἀγριεύειν ἐν τῷ προκ(ειμένῳ) δρυμῷ πᾶν ὄρν[ε]ον ἐπὶ γῆς*, “I desire to be granted a permit by you for hunting and catching in the aforesaid mere every bird therein” (Edd.): cf. *OGIS* 54<sup>11</sup> (c. B.C. 247) *οὓς (ἐλέφαντας) ὁ τε πατήρ αὐτοῦ (Πτολεμαίου τοῦ Εὐεργέτου) καὶ αὐτὸς πρῶτο(ι) ἐκ τῶν χωρῶν τούτων ἐθήρευσαν*.

### θηριομαχέω.

The subst. *θηρομαχία* is found *OGIS* 533<sup>48</sup> (i/B.C.) *θηρομαχίαν ἔδωκεν*. For the verb, see Vett. Val. p. 129<sup>33</sup> *ὁ τοιοῦτος ἐθριομάχησεν*, and similarly p. 130<sup>21</sup>. A close parallel to the Pauline usage (1 Cor 15<sup>32</sup>) occurs in Ignat. *Rom.* 5 *ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ*. Though the verb used is different, we may compare the maiden’s lament in P Ryl I. 15<sup>7</sup> (ii/A.D.)—

κακοῖς

[θηρίοις νιν] μονομαχῆσιν ἀνέπεισαν.

“They have persuaded him to fight alone with evil beasts” (Ed.).

### θήριον.

In P Tebt II. 355<sup>8</sup> (c. A.D. 145) we read of a tax of 1 obol—*θηρ(ων)*, and in *ib.* 638 (A.D. 180–192) 2 obols are charged for the same purpose: cf. also the reference to a *μερισμὸς θηρίων* in P Lond 844<sup>8</sup> (A.D. 174) (= III. p. 55), where the editors note that the nature of the tax must remain doubtful. A letter to a prefect of date iii/iv A.D. contains an apology, because the writer had not been able to procure some wild animals which were required—P Oxy I. 122<sup>9</sup> *ἡμεῖς δὲ ἀγρεύειν τῶν θηρίων δυνά[με]θα οὐδὲ ἐν, “we cannot catch a single animal”* (Edd.), and BGU IV. 1024<sup>iv. 6ff.</sup> (iv/v A.D.) conveys a stern rebuke by the prefect to one who had dug up a dead man whom the city had buried publicly—*σὺ μοι δοκεῖς [ψυχὴν] ἔχειν θηρίου καὶ [οὐκ] ἀνθρώπου, [μᾶλλον δὲ] οὐδὲ θηρίου. καὶ γὰρ τὰ θήρια [τ]οῖς μὲν ἀνθρώποις πρόσσιιν, τῶν δὲ [ἀ]ποθησκόντων φιδόντα[ι]. σὺ δὲ ἐπεβούλευσας σῶμα (ἢ σῶματι) ἄλλοτ[ρ]ῳ θέντι ὑπὸ τοῦ [γ]ένους τῶν ἀνθρώπων: cf. Vett. Val. p. 78<sup>9</sup> *γίνονται γὰρ οἱ τοιοῦτοι θηρίου παντὸς χείρονες*. For the adj. *θηριώδης* see *s.v.* ἀνήμερος, and cf. *OGIS* 424<sup>3</sup> (1st half i/A.D.) *θηριώδους καταστάσεω[s]*. In MGr the subst. appears as *θηρίο, θερί*.*

### θησαυρίζω.

*Syll* 515<sup>80</sup> (i/B.C.) *σιτανίῳ Φρόνιος ἔσοδος χλ[ι]α τάλαντα τὸ θησαυρισθέν*.

### θησαυρός,

which survives in MGr, is very common = “granary” or “storehouse” for all kinds of agricultural produce, e.g. corn (P Ryl II. 231<sup>8</sup>—A.D. 40) and wine (P Flor II. 194<sup>8</sup>—A.D. 259): cf. P Oxy I. 101<sup>19</sup> (A.D. 142) *εἰς δημόσιον θησαυρόν*, and *Ostr* 503 (A.D. 109–110) a receipt for a payment *ὑπ(ὲρ) θησ(αυροῦ) ἱερῶ(ν)*. In P Tebt I. 6<sup>37</sup> (B.C. 140–39) in connexion with an Egyptian temple sums are collected—*εἰς θησαυροὺς καὶ φιάλας καὶ ποτήρια*: the meaning of *θησαυροὺς* has caused the editors difficulty, but Otto (*Priester* i. p. 396) thinks that the “collection-box” is meant. A *θησαυροφύλαξ* is mentioned in P Fay 225 (ii/iii A.D.).



## θιγγάνω.

For this verb, which is classed as un-Attic by Rutherford *NP*, pp. 169f., 391, cf. P Oxy IX. 1185<sup>11</sup> (c. A.D. 200) ὁψαρίου μὴ θινγάνειν, “do not touch the sauce.” For the gen. constr., as in Heb 11<sup>28</sup>, 12<sup>20</sup>, and LXX, cf. also Aristaeas 106 ὅπως μηδενὸς θινγάνωσιν ὧν οὐ δέον ἐστίν.

## θλίβω.

The varied usage of this common verb may be illustrated by the following passages—P Petr II. 4 (1)<sup>7</sup> (B.C. 255–4) ἵνα μὴ ἡμεῖς θλιβώμεθα, P Par 26<sup>22</sup> (B.C. 163–2) (= *Selections*, p. 15) ἡμῶν δὲ τοῖς δέουσι θλιβομένων, P Oxy VI. 898<sup>28</sup> (A.D. 123) ἐκ παντὸς θλείβουσά με εἰς τὸ μὴ δύνασθαι κατ’ αὐτῆς προελθεῖν, “using every means of oppressing me so as to render me incapable of proceeding against her” (Edd.), P Ryl II. 116<sup>8</sup> (A.D. 194) θλειβομένη τῇ συνειδήσει περὶ ὧν ἐνοσφίσαστο κτλ., of a woman “oppressed by the consciousness” that she had wrongfully appropriated certain articles, P Tebt II. 423<sup>8</sup> (early iii/A.D.) περὶ τῶν βοῶν μὴ ἀμελεῖς (ἢ ἀμελήσης) μηδὲ θλείβε αὐτά, “do not neglect the oxen or work them hard” (Edd.), P Oxy I. 123<sup>8</sup> (iii/iv A.D.) πάνν γὰρ θλείβομαι διότι οὐκ ἐδεξάμην σου γράμματα, *ib.* 120 *verso*<sup>7</sup> (iv/A.D.) ἄλ’ (ἢ ἄλλ’ ὅρα μὴ καταλύψης μαι (ἢ με) θλιβόμενον, and *ib.* VI. 903<sup>38</sup> (iv/A.D.) where a wife complains of her husband—καὶ περὶ Ἀνίλλας τῆς δούλης αὐτοῦ ἔμεινεν θλίβων τὴν ψυχὴν μου, “he also persisted in vexing my soul about his slave Anilla” (Edd.). Cf. MGr θλιβερός, “sad,” “perplexed.” The literal sense of the verb in Mt 7<sup>14</sup> may be illustrated from Apoc. Petr. 10 καὶ τοὺς φονεῖς ἔβλεπον καὶ τοὺς συνειδόμενους αὐτοῖς βεβλημένους ἐν τινὶ τόπῳ τεθλιμμένῳ καὶ πεπληρωμένῳ ἐρπετῶν πονηρῶν.

## θλίψις.

The metaphorical meaning of θλίψις (for accent, see W.-Schm. *Gr.* p. 68) is generally thought to be confined to Bibl. and eccles. Greek (cf. Milligan on 1 Th 1<sup>6</sup>), but the beginning of the later usage may be traced in *OGIS* 444<sup>15</sup> (B.C. 125 or 77) διὰ τὰς τῶν πόλεων θλίψεις, apparently = “because of the straits of the cities,” and perhaps in BGU IV. 1139<sup>4</sup> (B.C. 5) χάριν (ἢ χάριν) τῆς ἐσχηκίας ἡμᾶς [κοινῆ] βί . . . ἧς θλε[ί]ψις, where, however, the meaning is not clear. See also the exx. which Boll (*Offenbarung*, p. 134 f.) quotes from Hellenistic astrology in illustration of Mt 24<sup>21</sup>, Mk 13<sup>19</sup>, e.g. Catal. VIII. 3, 175, 5 ἐννοιαὶ <ἔσονται> καὶ θλίψις, VII. 169, 12 λύπαι καὶ πένθη καὶ κλαυθμοὶ ἔσονται ἐν ἐκείνῳ τῷ τόπῳ καὶ στοναχαὶ καὶ θλίψεις. The NT usage may be further illustrated from two Christian papyrus letters—P Oxy VI. 939<sup>13</sup> (iv/A.D.) (= *Selections*, p. 129) τὰ μὲν γὰρ πρῶτα ἐν θλίψει αὐτῆς [πολλῇ οὐ]σῆς οὐκ ὧν ἐν ἑμαυτῷ ἀπέστειλα, “for my first messages I despatched when she was in great affliction, not being master of myself,” P Amh II. 144<sup>18</sup> (v/A.D.) καὶ γὰρ ἐγὼ ἐν πολλῇ μέμνη (ἢ μερίμνη) καὶ θλείψει ὑπάρχω, “for I am in much anxiety and trouble” (Edd.). MGr θλίψι (χλίψι), “affliction.”

## θνητός.

*Syll* 365<sup>10</sup> (c. A.D. 37) θεῶν δὲ χάριτες τούτῳ διαφέρουσιν ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος καὶ τὸ ἀφθαρτον θνητῆς φύσεως.

## θορυβέω.

P Tebt II. 411<sup>12</sup> (ii/A.D.) μὴδὲν μέντοι θορυβηθῆς, παραγενόμενος γὰρ εἴσῃ ὃ τι ποτέ ἐστίν, “do not be disturbed however, for when you come you will know what it means” (Edd.), P Oxy XII. 1587<sup>13</sup> (late iii/A.D.) ἐπεὶ θορυβοῦμεθα, *Syll* 737<sup>84</sup> (c. A.D. 175) οὐδενὶ δὲ ἐξέσται ἐν τῇ στιβάδι οὔτε ᾄσαι οὔτε θορυβῆσαι οὔτε κροτῆσαι.

## θόρυβος.

For the stronger sense of this word “riot,” “disturbance,” as in Mk 14<sup>2</sup> (Vg. *tumultus*), Ac 20<sup>1</sup>, 24<sup>18</sup>, cf. P Tebt I. 15<sup>3</sup> (B.C. 114) θορύβου γενομένου ἐν τῇ κώ(μῃ) with reference to a village riot and an attack upon the epistates by two persons. See also *OGIS* 48<sup>8</sup> (iii/B.C.) ὁρῶντές τινες τῶν πολιτῶν [μ]ὴ ὀρθῶς ἀνα[στρ]ε[φ]ομένους καὶ θόρυβον οὐ τὸν τυχόντα παρ[έχ]οντας ἐν τ[αῖς] βουλαῖς [καὶ] ἐν ταῖς ἐκκλησίαις . . . [μέχρι βίας καὶ] ἀσ[ε]βείας, *Magn* 114<sup>8</sup> is παραχὴν καὶ θορύβους ἐνπύπτειν.

## θραύω.

For the perf. part. pass. of this verb, which is found in Lk 4<sup>18</sup> (from LXX), cf. *Syll* 226<sup>188</sup> (iii/B.C.) τ[ε]θραυσμένος : in *ib.* 588<sup>27</sup> (c. B.C. 180) we have ποτήρια παντοδαπὰ τεθραυμένα. See also for the verb *ib.* 891<sup>8</sup> (ii/A.D.) ἡ αἰκίσταται ἢ θραύσει ἢ τι μέρος ἢ σύμπαν, and *Xtibel* 1003, an inscr. on the left leg of Memnon, referring to the breaking of the stone by Cambyses—

ἔθραυσε Καμβύσης με τόνδε τὸν λίθον.

The verb is common in Vett. Val. with reference to the “crushing” of the power of evil etc., e.g. p. 276<sup>7</sup> θραύεται δὲ τὸ φαῦλον ὑπὸ τοῦ ἀγαθοῦ παρηγορούμενον, cf. Judith 9<sup>10</sup>, and the subst. θραῦσμα in *ib.* 7<sup>8</sup>. The verbal θραυστός occurs in an epigram of early i/B.C., P Tebt I. 3<sup>4</sup> θραυστά (ἢ θραυστά) unfortunately in a broken context.

## θρέμμα.

For this NT ἄπ. εἶρ. (Jn 4<sup>12</sup>) = “cattle” (AV, RV) we may cite P Oxy II. 246<sup>18</sup> (A.D. 66) ἀπεγραψάμην . . . ἀπὸ γ[ο]νῆς ὧν ἔχω θρεμμάτων[ν] ἄρνας δέκα δύο, “I registered twelve lambs which were born from sheep in my possession” (Edd.), BGU III. 759<sup>11</sup> (A.D. 125) ἐπελθόντες μοι . . . ποιμαίνοντι θρέμματα Ἀνουβίωνος, P Amh II. 134<sup>5</sup> (early ii/A.D.) Πιετία δὲντα ἐν ἀγρῷ μετὰ τῶν θρεμμάτων νυκτὸς ἀποσπάσαι, “to seize Peteus by night while he was in the fields with the cattle” (Edd.), and from the inscr. *Syll* 293<sup>20</sup> (B.C. 178–7) ποτάγειν τὰ ἰδιωτικὰ θρέμματα, *OGIS* 200<sup>13</sup> (iv/A.D.) αὐτοὺς ἡγαγον πρὸς ἡμᾶς μετὰ καὶ τῶν θρεμμάτων αὐτῶν. With θρέμμα in its literal sense of “nursling” we may compare the use of θρεπτάριον in a Paris papyrus, p. 422<sup>13</sup> τὰ ἀβάσκαντά σου θρεπάρια, “tes charmants petits nourrissons,” and θρεπτός = “foster-child” in P Oxy II. 298<sup>5</sup>.<sup>46</sup> (i/A.D.), or “foundling” as in *C. and B.* i. p. 147 No. 37 (cf. p. 350), where it is noted that θρέμμα has the same meaning.

## θρηνέω.

A new reference for this verb occurs in the much mutilated classical fragment, P Petr I. 9<sup>8</sup>: cf. *Archiv* iii. p. 165. For the subst. θρηνητής see BGU I. 34 *recto*<sup>17</sup>.<sup>4</sup> εἰς πέν τοῖς



παιδίοις ἃ, θρηνητῇ ἃ, where the numerals probably refer to jars of wine: and cf. the use of θρήνωμα (= θρήνημα) in P Tebt I. 140 (B.C. 72) θρηνώματα εἰς τὸν Ὀσίριν β. MGr θρήνος, "a dirge."

### θρησκεία.

As against the common idea that θρησκεία means only ritual, Hort (on Jas 1<sup>26</sup>) has shown that the underlying idea is simply "reverence of the gods or worship of the gods, two sides of the same feeling"—a feeling which, however, frequently finds expression in θρησκείαι or ritual acts. Of this use of the plur. a good example occurs in a ii/A.D. Rainer papyrus published by Wessely (*Karanis*, p. 56) where precautions are taken πρὸς τῷ ἰδίῳ λόγῳ . . . ἵνα μήκετι αἱ τῶν θεῶν θρησκείαι ἐμποδίζω(=ω)νται (cf. I Macc 9<sup>85</sup>): see also another Rainer papyrus, *Chrest.* I. 72<sup>10</sup> (A.D. 234), where it is reported—μηδένα δὲ τῶν ἱερέων ἢ ἱερωμένων ἐγκαταλείπειναι τὰς [θρ]ησκειάς, and cf. the curious inscr. from Talmis in Nubia, *ib.* 73<sup>10</sup> (A.D. 247–8), where the strategus gives orders that all "swine" should be driven out of the village—πρὸς τὸ δύνασθαι τὰ περὶ τὰ ἱερὰ θρήσκια κατὰ τὰ νενομισμένα γείνεσθαι. In the Delphic inscr., first published by Bourguet *De rebus Delphicis*, 1905, p. 63 f., which has proved of such importance in dating Gallio's proconsulship, and consequently in fixing a point in the Pauline chronology (see *s.v.* Γαλλίων), the words ἐπετήρη[σα δὲ τῇ]ν θρησκει[αν τ]οῦ Ἀπό[λλωνος] τοῦ Πυθίου are put into the mouth of the Emperor Tiberius, to which Deissmann (*St. Paul*, p. 251) furnishes a parallel from the same source in a letter of Hadrian's to Delphi: καὶ εἰς τὴν ἀρχαιοτάτην πόλιν καὶ εἰς τὴν τοῦ κατέχοντος αὐτὴν θεοῦ θρησκείαν ἀφορῶν (Bourguet, p. 78). We may add *Syll* 656<sup>48</sup> (Ephesus—ii/A.D.) which describes as θρησκεία the keeping of the month Artemision as sacred to the tutelary goddess, *OGIS* 513<sup>12</sup> (beginning of iii/A.D.) in honour of a priestess—εὐσεβῶς πᾶσαν θρησκείαν ἐκτελέσαν τῇ θεῷ, and the interesting passage quoted by C. Taylor (*Exr T* xvi. p. 334) in illustration of Jas 1<sup>26</sup> from the end of c. 12 of the Πιομάνδρης of Hermes Trismegistos—καὶ τοῦτό ἐστιν ὁ θεός, τὸ πᾶν . . . τοῦτον τὸν λόγον, ὃ τέκνον, προσκύνει καὶ θρήσκει. θρησκεία δὲ τοῦ θεοῦ μία ἐστὶ, μὴ εἶναι κακόν, "et hoc deus est, universum . . . hoc verbum, o fili, adora et cole. Cultus autem dei unus est, malum non esse" (ed. Parthey, Berlin, 1854). For the verb see *Preisigke* 991 (A.D. 290) where an inscr. on a temple-pillar is dated—ἐπὶ Διδύμου ἱερέως θρησκείοντος. Boisacq (p. 340) derives the Ionic word from the root of θεράπων, θεραπεύω: cf. θρόνος.

### θριαμβεύω.

A cognate verb appears in BGU IV. 1061<sup>19</sup> (B.C. 14) περὶ ὧν καὶ ἐν αὐτῇ τῇ Σιναιρὶ παρεδόθησαν καὶ πρὸς τὸ μὴ ἐκθριαμβισθῆναι τὸ πρᾶγμα ἀπελύθησαν, "for which crimes they were delivered up in Sinary itself, and were released in order that the affair should not be noised abroad." (So Dr. A. S. Hunt, who kindly notes for us Basil *De Spir. Sanct.* xxvii. ἐκθριαμβεύειν, and Photius, who glosses θριαμβεύσας with δημοσιεύσας). This meaning is obviously allied to 2 Cor 2<sup>14</sup> "make a show of," and contributes additional evidence against the impossible rendering of the AV (cf.

Field *Notes*, p. 181). Lietzmann (*HZNT ad l.*) prefers to take the verb in the further weakened sense of περιάγειν, "herumführen"; Ramsay (*Luke*, p. 297 f.), on the other hand, keeps to the military metaphor and translates: "Thanks be to God, who always leads us (His soldiers) in the train of His triumph": cf. also Pope in *Exr T* xxi. p. 19 ff., and Menzies *Comm. ad l.*

### θρίξ.

With Mk 1<sup>6</sup> we may compare the reference to τρίχες εἰς τοὺς σάκκους in P Petr II. 33(a)(1)<sup>9</sup> (as completed *ib.* III. p. 333). The word is naturally common in the personal descriptions of parties to a will or deed, e.g. P Petr III. 2<sup>9</sup> (B.C. 236) οὐλὴ μετώπῳ ὑπὲρ τρίχα: cf. *ib.* 12<sup>14</sup> and 14<sup>18</sup> (both B.C. 234), P Lond 882<sup>11</sup> (B.C. 101) (= III. p. 13), *ib.* 142<sup>8</sup> (A.D. 95) (= II. p. 203). In P Fay 58<sup>7</sup> (A.D. 155–6) we have the receipt for a tax κοπ(ῆς) καὶ τριχ(ὸς) καὶ χιρον-αἰσίου, "on cutting and hair and trade." The same tax is referred to in P Grenf II. 60<sup>4</sup> (A.D. 193–4) and BGU II. 617<sup>8</sup> (A.D. 215), and as in both these cases the payers of the tax were weavers, Wilcken thinks that the words κοπή and θρίξ hād to do with the terminology of their trade (see the editors' introd. to P Fay 58). *Michel* 1170<sup>4</sup> (i/A.D.) Ἐπαφροδίτο[s] Ἐπαφροδίτου ὑπὲρ τοῦ παιδίου Ἐπαφροδίτου τὴν παιδικὴν τρίχα Ὑγία καὶ Ἀσκληπιῷ: cf. the similar dedication of a girl's ringlets to Isis, *Anth. Pal.* vi. 60.

### θρόμβος.

Hobart (p. 82 f.) has shown that the expression θρόμβος αἵματος, which is strongly supported by "Western" authority in Lk 22<sup>44</sup>, was very common in medical language.

### θρόνος.

For this word, which in the NT, and notably in the Apocalypse, is always an official seat or chair of state, we may compare *OGIS* 383<sup>28</sup> (rescript of Commagene—mid. i/B.C.) ἐγὼ πατρίαν [ἀ]ρχὴν [π]αρ[α]λ[α]βὼν βασιλείαν [μ]ὲν ἐμο[ί]ς ὑπήκοον θρόνους, *ib.* 42 πρὸς οὐρανίου Διὸς Ἰερομάδου θρόνους, and *Preisigke* 982<sup>7</sup> (B.C. 4) ὑπὲρ Αὐτοκράτορος Καίσαρος θεοῦ υἱοῦ Σεβαστοῦ . . . τ[ὸ]ν θρόνον καὶ τὸν βωμὸν ἀνέθηκε, *ib.* 1164<sup>8</sup> (B.C. 181–45) ὑπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσσης Κλεοπάτρας . . . τὸ Πτολεμαῖον καὶ τὸν θρόνον Ἐρμῇ Ἡρακλεῖ. In connexion with the above it may be noticed that Deissmann (*LAE*, p. 280 n.<sup>2</sup>) from personal observation thinks that ὁ θρόνος τοῦ Σατανᾶ (Rev 2<sup>13</sup>) at Pergamum can only have been the altar of Zeus, which there dominated the whole district, and was thus a typical representative of satanic heathendom. The word in its original sense of "seat," "chair," is found in P Oxy VII. 1050<sup>4</sup> (ii/iii A.D.) θρόνῳ (δραχμαί) κ, "for a chair 20 dr."

### Θυάτειρα.

For the guild of purple dyers at Thyatira (Ac 16<sup>14</sup>) see *CIG* 3496–8, and the inscr. on a tomb at Thessalonica which the guild of purple dyers erected to the memory of a certain Menippus from Thyatira—ἡ συνθήθεια τῶν πορφυροβάφων τῆς ὀκτωκαιδεκάτης Μένιππον Ἀμ[μ]ίου τὸν καὶ Σεβήρον Θυατειρηνόν, μνήμης χάριν (Duchesne et Bayet *Mission au Mont Athos*, p. 52, No. 83; cf. Zahn *Introd.* i. p. 533 f.).

θυγάτηρ.

This common word (MGr θυγάτερα) hardly needs illustration, but we may refer to the formula κατὰ θυγατροποιαν δέ, which is found in the inscr. for the adoption of females, corresponding to καθ' υιοθεσίαν δέ, for males: see Deissmann *BS*, p. 239.

θυγάτριον.

P Petr III. 53(7)<sup>3</sup> τὸ θυγάτριον, P Lond 24<sup>6</sup> (B.C. 163) (= I. p. 32) θυγ[α]τρίου. For θυγατρίδῃ, "granddaughter," see BGU I. 300<sup>17</sup> (A.D. 148), and for θυγατρίδους, "grandson," see P Oxy I. 45<sup>6</sup> (A.D. 95), BGU I. 300<sup>17</sup> (A.D. 148).

θύϊνος.

We seem to have an instance of this adj., unfortunately in a very imperfect context, in P Lond 928<sup>20</sup> (ii/A.D.) (= III. p. 191) θυϊνών. For the subst. see *Chrest.* I. 176<sup>21</sup> (mid. i/A.D.) ὁμοίως καὶ θυϊας καὶ τὰ ἄλλα τὰ ἐνχρήζοντα, and P Amh II. 118<sup>5</sup> (A.D. 185) τέλους θυϊών, "for the tax on thya-wood," *al.*: on the use of thya-wood for oil-presses, see Otto *Priester*, i. p. 295 ff.

θυμίαμα.

The subst. is found several times in the Ptolemaic papyri, e.g. P Leid Ciii. 13 (= I. p. 93), Ti. 14 (= I. p. 112) *al.*, P Tebt I. 112<sup>22</sup> (B.C. 112) θυμιάματος ἔ. In BGU I. 110 (iii/A.D.) the editor reads εἰς θυσίας καὶ [ἐπι]θυμ[ιάμ]ατα?, but Wilcken *Chrest.* I. p. 122 has [?]θυμ[ιάμ]ατα. The word also occurs in the Arcadian inscr. *Syll* 939<sup>15</sup> ff. along with words of similar reference—ἀγάμα[τι], μάκων[σ], λευκαῖς, λυχίοις, θυμιάμασιν, [ξ]μύρναι, ἀρώμασιν.

θυμιατήριον.

Some quotations may be given from *Syll*. Thus in 804<sup>19</sup> (? ii/A.D.) the patient in the Asclepieum sees παιδάριον ἡγείσθαι θυμιατήριον ἔχον ἀμύζον: it is "censer" here, obviously. The same seems to be the case in 583<sup>12</sup> (i/A.D.)—so Dittenberger—and 588<sup>28</sup> (ii/B.C.), though there is nothing decisive: naturally in many contexts we cannot say whether the censer was fixed or movable. So also 734<sup>124</sup>. In P Oxy III. 521<sup>19</sup> (ii/A.D.) a θυμιατήριον is mentioned in a list of articles, perhaps belonging to some temple, and a θυμιατήριον is also found along with a φιάλη ἀργυρῇ καὶ σπον[δ]εῖον lying ἐπὶ τρίποδι in a *triclinium* (BGU II. 388<sup>ii. 22</sup>—ii/A.D.): cf. BGU II. 387<sup>ii. 8, 20</sup>, 488<sup>11</sup> (both ii/A.D.).

θυμιάω.

For this NT ἄπ. εἶρ. (Lk 1<sup>9</sup>) see *OGIS* 352<sup>37</sup> (ii/B.C.) καὶ σ[τε]φαν[ο]ύ τὸ ἄγαλμα τὸ τοῦ βασιλέως καὶ θυμιάω κα[α] δάδα ἰσθάνειν. Hobart (p. 90 f.) has shown that the verb, which survives in MGr as θυμιάζω, was the medical term for fumigating with herbs, spices, etc.

θυμός

is not so common as might have been expected, but it is found in the curious alphabetical acrostic of early i/A.D., P Tebt II. 278<sup>32</sup>, where, with reference to the loss of a garment, it is said of the thief—θυμοῦ περιπεσίτε (ζ. -εῖται), "he will meet with anger" (Edd.): cf. BGU IV. 1141<sup>11</sup>

(B.C. 14) ἐπὶ θυμῷ. So in the new Alexandrian erotic fragment P Grenf I. 12<sup>1</sup> (ii/B.C.) γίνωσκε δτι θυμὸν ἀνίκητον ἔχω ὅταν ἔρις λάβῃ με. Add from the inscr. the early *Syll* 2<sup>21</sup> (the "Gadatas" inscr. translated from a rescript of Darius I.) δώσω σοι μὴ μεταβαλομένῳ πείραν ἡδικ[η]μένου θ[υ]μοῦ, *Michel* 1322 A<sup>4</sup> Διονύσιον κατα[δ]ῶ καὶ τὴν γλώτ(τ)αν τὴν κακὴν καὶ τὸν θυμὸν τὸν κακὸν καὶ τὴν ψυχὴν τὴν κακὴν, and *Magn* 115(a)<sup>21</sup> (letter of Darius Hystaspes) δώσω σοι . . . πείραν ἡδικ[η]μένου θυμοῦ. [In P Lond 42<sup>28</sup> (B.C. 168) (= I. p. 31) for the editor's θυμήν, from an apparently new form θυμή, we should read οὐ μήν, see *Chrest.* I. p. 132.] MGr θυμώνω, "enrage."

θύρα.

For this common noun see P Petr II. 10(2)<sup>11</sup> (c. mid. iii/B.C.) γενομένου μου πρὸς τῇ θύρᾳ τοῦ στρατηγίου, "when I had reached the door of the strategus' office" (Edd.), P Ryl II. 127<sup>9</sup> (A.D. 29) κοιμωμένου μου ἐπὶ τῆς θύρας οὐ καταγένομαι οἴκου, "as I was sleeping at the door of the house which I inhabit" (Edd.), BGU II. 597<sup>26</sup> (A.D. 75) μὴ ἀφέτωσαν τὴν θύραν, ἥνικα κλιστὴ (ζ. κλειστή) ἦν. In P Petr II. 13(16)<sup>13</sup> (B.C. 258–3) ἀρθήτωσαν αἱ θύραι, the reference is to the raising of the sluice-gates of the canals: cf. *ib.* III. 44(3)<sup>3</sup> ἀνοιχθῆτω οὖν ἡ θύρα. In leases the restoration of existing doors and keys is frequently laid down as a condition, perhaps because doors were often detachable and might readily come to harm, e.g. P Oxy III. 502<sup>33</sup> (A.D. 164) where the tenant is to deliver up certain buildings—καθαρὰ ἀπὸ κοπρίων καὶ ὡς παρελήφεν θύρας καὶ κλείς πάντων τῶν τόπων, "free from filth and with the doors and keys received by her of all the premises" (Edd.): so *ib.* IV. 729<sup>23</sup> (A.D. 137), VIII. 1127<sup>24</sup> (A.D. 183), 1128<sup>86</sup> (A.D. 173) and P Strass I. 4<sup>21</sup> (A.D. 550) with the editor's note. Other exx. of the word are P Tebt I. 45<sup>22</sup> (B.C. 113) τὴν παρόδιον θύραν, "the street door," P Oxy X. 1272<sup>12</sup> (A.D. 144) τὴν τοῦ πεσσού θύραν, "the door of the terrace," and *ib.* VI. 903<sup>20</sup> (iv/A.D.) τὰς ἔξω θύρας, "the outside doors." On the θύρα of Ac 3<sup>2, 10</sup>, see *ZNTW* vii. p. 51 ff. For the ethnic use of θύρα on tombs see Ramsay in *C. and B.* ii. p. 395 where reference is made to an inscr. on an altar found near the hot springs of Myrikion in Galatia, where a man erected to his wife τὸν βωμὸν καὶ τὴν θύραν, the word θύρα being added because "according to Phrygian ideas there were two necessary elements in the sepulchral monument; and when there was no real door, the word at least was engraved on the altar to represent the actual entrance. The door was the passage of communication between the world of life and the world of death: on the altar the living placed the offerings due to the dead": cf. *JHS* v. (1884), p. 254. For the diminutive θύριον, see P Lond 1177<sup>243</sup> (A.D. 113) (= III. p. 187) θύριον and P Tebt II. 414<sup>26</sup> (ii/A.D.) τὸν ξύλινον δίφρον καὶ τὸ θύριν (ζ. -ιον), "the wooden stool and the little door." The verb θυρώω (cf. 1 Macc 4<sup>57</sup>) is common, e.g. P Amh II. 51<sup>14</sup> (B.C. 88) οἰκίαν . . . τεθυρωμένην: for θύρωμα (as in 2 Macc 14<sup>43</sup> *al.*) see BGU IV. 1028<sup>20</sup> (ii/A.D.).

θυρεός.

For the late usage of this word for the long oblong shield of Roman equipment (cf. Polyb. vi. 23. 2), as in Eph 6<sup>16</sup>, see PSI IV. 428<sup>88</sup> (iii/B.C.) ἑπτα ἀσπίς φάρετρα θυρεός.



## θυρίς.

In P Petr III. 48<sup>18</sup> we hear of θυρίδας κοιλοστάθμους, where for the last word the editors refer to LXX Hag 1<sup>4</sup>, and for the corresponding verb to 3 Kings 6<sup>8</sup>, and understand the meaning to be to put a sheath of wood over the door-posts or the sides of the windows. BGU IV. 1116<sup>23</sup> (B.C. 13) describes a house θύραις καὶ θυρίσι καὶ κλεισί: see *ib.*<sup>15</sup> for the verbs—τὴν οἰκίαν τεθυρωμένην καὶ τεθυριδωμένην καὶ κεκλεισμένην. [Θυριδῶ is not in LS, but cf. θυριδωτός.] Cf. also P Ryl II. 233<sup>5</sup> (ii/A.D.) τὰ μελαθρα τῶν θυρίδων τοῦ μεγάλου συμποσίου, “the beams of the windows in the great dining-hall” (Edd.), and P Oxy I. 69<sup>7</sup> (A.D. 190) where stolen barley is removed from a house διὰ τῆς αὐτῆς θυρίδος, “by the said door,” according to the editors, but any opening may be intended. In P Lond 35<sup>6</sup> (B.C. 161) (= I. p. 25) τὴν παρὰ [τοῦ βα]σιλῆως διὰ τῆς θυρίδος ἐ[σφρα]γισμένην, the reference, as Kenyon notes, is to “the opening of a folded papyrus sheet, which would be sealed up to hold it all together and to hide the contents.” An interesting inscr. in *C. and B.* ii. p. 650 tells of the honour paid by the Synagogue to certain Jews who ἐποίησαν τὴν τῶν θυρίδων ἀσφάλειαν καὶ τὸν λυτὸν πάντα κόσμον. MGr παραθύρι, “window.”

## θυρωρός.

For this word, as in Mk 13<sup>34</sup>, Jn 10<sup>3</sup>, see P Par 35<sup>32</sup> (B.C. 163) παρέθεντο δὲ τὰ ποτή[ρια] Κεφα[λάτ]ι τῷ θυρωρῷ (cf. *ib.* 37<sup>48</sup>), P Tebt I. 112 intr. (4) (B.C. 112) Θεῶν θυρωρῶν, BGU IV. 1141<sup>34</sup> (B.C. 14) καθ’ ἡμέραν δὲ τὸν θυλωρὸν (i. θυρ-) ἐξερωτῶι μή τις ἔξω ὕπνωκε, P Lond 604<sup>14</sup> (A.D. 47) (= III. p. 71) Πτολεμαί(ο)υ θυρουροῦ(ς), P Flor I. 71<sup>80</sup> (iv/A.D.) Μουσῆς θυρουροῦς ἰ πάγ(ου). For the form θυρουρός in the last two exx., as in Mk 13<sup>34</sup> D\*, see Mayser *Gr.* p. 15, and Moulton *Gr.* ii. p. 75. The interesting reference to a woman door-keeper in Jn 18<sup>16,17</sup> (cf. 2 Kings 4<sup>8</sup>) may be illustrated by BGU IV. 1061<sup>10</sup> (B.C. 14) τὴν ἀποτεταγμένην πρὸς τῇ τηρήσει θυρωρὸν Μελήφιους γυναῖκα παραχρῆμα ἐφόνευσαν, P Ryl II. 36<sup>8</sup> (A.D. 34) λογοποιουμένου μου πρὸς Ἀγχερίμφ[ι]ν κα[ὶ] τὴν τούτου γυναῖκα Θεναπύγην θυλουρὸν (i. θυρ-) τῶν ἀπὸ Εὐημερίας τῆς Θεμιστοῦ μερίδος, “as I was talking to Ancherimphus and his wife Thenapunchis, a door-keeper of Euhemeria in the division of Themistes” (Edd.), and P Strass I. 24<sup>17</sup> (A.D. 118) Θατρήτι θυλουρῶι (i. θυρ-). See further for the interpretation of Jn *l.c.* *Expt* xxvii. pp. 217 f., 314 ff., and 424 f.

## θυσία.

P Hib I. 54<sup>18</sup> (c. B.C. 245) χρεῖα γάρ ἐστι ταῖς γυναῖξιν πρὸς τὴν θυσίαν, P Tebt I. 33<sup>16</sup> (B.C. 112) (= *Selections*, p. 31) τὰ . [ . ] . [ . σ ] ταθητόμενα θύματα καὶ τῆς θυσι[ας], BGU IV. 1198<sup>12</sup> (beginning of i/B.C.) ποιοῦμενοι ἀγνῆας καὶ θυσίας, *ib.* 1201<sup>8</sup> (A.D. 2) πρὸς τὰς λιτουργίας καὶ θυσίας τῶν θεῶν, P Oxy IX. 1211<sup>1</sup> (ii/A.D.) τὰ πρὸς τὴν θυσίαν τοῦ ἱερωτάτου Νείλου, P Giss I. 40<sup>11,21</sup> (A.D. 212)

κατάγειν θυσίας εἵκεν ταύρους. The *libelli* of the Decian persecution are regularly addressed—τοῖς ἐπὶ τῶν θυσιῶν ἡρημένοις, “to those chosen to superintend the sacrifices,” or some similar phrase: see e.g. BGU I. 287<sup>1</sup> (A.D. 250) (= *Selections*, p. 115), and cf. the similar use of θυσιάζω in P Ryl II. 112 (a)<sup>10</sup>, (b)<sup>15</sup>, (c)<sup>14</sup> (A.D. 250). From the inscr. we may cite *OGIS* 59<sup>15</sup> (c. B.C. 188) ὅπως ἔχωσιν εἰς τε τὰς θυσίας καὶ τὸ ἄλειμμα δαπανᾶν, *Syll* 633<sup>9</sup> (ii/A.D.) ἐὰν δέ τις βιάσῃται, ἀπρόσδεκτος ἡ θυσία παρὰ τοῦ θεοῦ (cf. Phil 4<sup>18</sup>, Sirach 32<sup>9</sup>).

## θύω.

An early instance of this verb occurs in the interesting, but fragmentary, papyrus containing a royal edict regarding the constitution of one of the Greek cities in Egypt, P Hib I. 28<sup>7</sup> (c. B.C. 265), where it is laid down with reference to the incorporation of the demes in the phraties—ἐ[α] γινώριζται ὑπὸ τῶν φρατέρων θυέτωσαν, “(in order that they may) be recognized by the members of the phraties—let them sacrifice” (Edd.). Other examples are P Fay 121<sup>13</sup> (c. A.D. 100) καὶ τὸ δ[έρ]μα τοῦ μόσχου οὗ ἐθ[ύ]σ[α]μεν αἰτήσον πα[ρὰ] τοῦ κυρτοῦ βυρσέως, “ask the hunch-backed tanner for the hide of the calf that we sacrificed” (Edd.), P Giss I. 3<sup>7</sup> (invitation to the festival on Hadrian’s accession—A.D. 117) τοιγαροῦν θύοντες τὰς ἐστίας ἀνάπτωμεν, BGU I. 250<sup>6</sup> (time of Hadrian) μόσχους τεθύκασι, *ib.* II. 463<sup>8</sup> (A.D. 148) τέλος μόσχ(ου) θυομέ(νον), *Chrest.* I. 116<sup>2</sup> (Sayings of Sansnōs—ii/iii A.D.) σέβου τὸ θεῖον. θύε πάσι τοῖς θεοῖς, and from the *libelli* (see *s.v.* θυσία) BGU I. 28<sup>7</sup> (A.D. 250) (= *Selections*, p. 115) καὶ ἀεὶ θύων τοῖς θεοῖς διετέλεσα.

## Θῶμας.

On the relation of this proper name to the Heb. דּוּמָל = “twin” see Nestle in *Enc. Bibl.* 5057 ff., where reference is made to the use of דּוּמָל as a name in the Phoenician inscr., e.g. *Corpus Inscriptionum Semiticarum* i. No. 46 12 דּוּמָל 12 דּוּמָל, cf. Θαμὸς Ἀβδουσίρου (*Inscr. Mission de Phénicie*, p. 241). See also Herzog *Philologus*, 56 (1897), p. 51, and the note in the present work on δίδυμος.

## θώραξ.

Amongst the bequests in the will of Demetrius (P Petr III. 6 (a)<sup>26</sup> (B.C. 237), we find τὸν [θ]ώρακα and [τῇ]ν ζώνην θωράκι[ν]. The word is similarly used = “breastplate” in P Giss I. 47<sup>6</sup> (time of Hadrian) ὃς μὲν γὰρ θώραξ ἐκ καλοῦ ὠροχάλκου ὦν καὶ [τ]ὴν πλοκὴν λεπτότατος καὶ τὸ μεῖζον ἐλα[φ]ρότατος ὥς μὴ κάμνειν τὸν φοροῦντα αὐτὸν [τῇ] γοράσθη κτλ. For the verb, as in 1 Macc 4<sup>7</sup>, cf. *OGIS* 332<sup>1</sup> (B.C. 138–133) ἀγαλμα πεντάπηχυν τεθωρακισμένον, while in the list of traders, which makes up the alphabetical acrostic P Tebt II. 2781<sup>8</sup> (early i/A.D.), we find a θωρακοποιός (i. θωρακοποι(ός)), “a breastplate-maker,” between an ἡπητής, “a cobbler,” and an ἱατρός, “a physician.”





# I

## Ἱαείρος—ιατρός

### Ἱαείρος.

Apart from the Gospels (Mk 5<sup>22</sup>, Lk 8<sup>41</sup>) this name is found in the Greek Bible in Esth 2<sup>5</sup> Μαρδοχαῖος ὁ τοῦ Ἱαείρου. A similar form occurs in Wilcken *Ostr* 1231 (Thebes—Ptol.) Θεόδωρος καὶ Ἀβαιοῦς καὶ Σκύμνος Ἱαείρη χα(φρην).

### Ἱακώβ.

The appeal to the *God of Abraham, of Isaac, and of Jacob* (cf. Mk 12<sup>28</sup>) is very common in the magic papyri, e.g. P Par 574<sup>1231 f.</sup> (iii/A.D.) (= *Selections*, p. 113 f.) χαῖρε φνουθι ν Ἀβραάμ· χαῖρε πνοντε ν Ἰσάκ· χαῖρε πνοντε ν Ἱακώβ, “hail, spirit of Abraham”: see further Deissmann *BS* p. 282, where Orig. *c. Cels.* v. 45 is quoted to the effect that these Hebrew names had to be left untranslated in the adjurations if the *power* of the incantation was not to be lost, and *ib.* p. 316 on the tendency of the early Christians to prefer the “Biblical” form Ἱακώβ to the Graecized Ἱάκωβος. Cf. also the sepulchral inscr. *Preisigke* 2034<sup>13</sup> ἀνάπαυσον τὴν ψυχὴν τοῖς δούλοις σου πιστὰ ἐν κόλποις Ἀβράμ καὶ Ἰσάκ καὶ Ἱακώβ. For the spelling Ἱακούβ see Wünsch *AF* 3<sup>2</sup> (Imperial age).

### Ἱακωβος.

This Graecized form of the Hebr. Ἱακώβ (see *supra*) with the spelling Ἱακούβος is found in P Oxy II. 276<sup>5</sup> (A.D. 77), where we hear of a Jew, son of Jacob (Ἱακούβου), as steersman on a cargo-boat: cf. BGU III. 715<sup>11, 11</sup> (A.D. 101–2) Σαμβαθ(ων) Ἱακούβου, and I Esdr 9<sup>46</sup> A.

### Ἱαμα.

*Syll* 802 (iii/B.C.) Ἱάματα τοῦ Ἀπόλλωνος καὶ τοῦ Ἀσκληπίου—the heading of a list of cures worked in the Asclepieum at Epidaurus: cf. *ib.* 24<sup>36</sup>. See also the sepulchral epitaph *Kaibel* 314<sup>13 f.</sup> (Smyrna)—ἀλλ’ ὁ ταλαίφρων γεννήσας εἰάσατό μου νόσον αἰνὴν, τοῦτο δοκῶν ὅτι μοῖραν ἔμην εἰάμασι σώσει.

### Ἱάομαι.

As distinguished from θεραπεύω “treat medically” (see *s.v.* and cf. Ac 28<sup>8 f.</sup>) Ἱάομαι denotes “heal,” as in *Syll* 802<sup>113</sup> (referred to *s.v.* Ἱαμα) ἀνὴρ δάκτυλον ἰάθη ὑπὸ ὄφιος, and the similar 803<sup>7</sup> τοῦτο[ν] τυφλὸν ἐόντα ἰάσατο: cf. also the magic text BGU IV. 1026<sup>xxii. 15</sup> αἰμάροϊαν ἰάται. On the Lukan usage of the verb see Hobart, p. 8 ff., and on the “aoristic present” in Ac 9<sup>34</sup> see *Proleg.* p. 119. Thayer’s hint of a connexion with ἴος is not supported by modern philologists, see Boisacq, p. 362.

### Ἱασις.

For a metaphorical use of this Lukan word cf. Vett. Val. p. 190<sup>80</sup> εἶθ’ οὕτως ἀπόροις κατόρθωσιν τῶν πραγμάτων καὶ τῶν φαύλων Ἱασιν ἀποτελεῖ. Lk 13<sup>32</sup> shows the same collocation—Ἱασεις ἀποτελῶ. See also Hobart, p. 23 f.

### Ἱασπις.

*Syll* 587<sup>87 f.</sup> (iv/B.C.) σφραγὶς Ἱασπις χρυσὸν δακτύλ[ιον] ἔχουσα,] σφραγὶς Ἱασπις περικεχρυσωμένη. The word is Phoenician (Boisacq, p. 364).

### Ἱάσων.

For this proper name cf. P Petr I. 19<sup>2</sup> (B.C. 225) (as read *ib.* III. p. 32) Ἱάσω[ν] Ἀχαιοῖς, *ib.* III. 21 (δ)<sup>2</sup> (B.C. 225) ἐπὶ προέδρου Ἱάσονος, *ib.* (c)<sup>4</sup> Ἱάσων Διονύσιος, *Michel* 1203<sup>2</sup> (ii/B.C.) Ἱεροκλῆς Ἱάσονος, *al.* The name is widely spread, e.g. it is found several times amongst the graffiti at Priene, as in *Priene* 313<sup>433</sup>: for the bearing of this on Rom 16<sup>21</sup> cf. Milligan *Thess.* p. 183. On the use of Ἱάσων by the Jews as a substitute for Ἰησοῦς, see Deissmann *BS* p. 315 n<sup>2</sup>.

### Ἱατρός.

This common noun is found in the curious alphabet acrostic P Tebt II. 278<sup>9</sup> (early i/A.D.), where ἱατρός is inserted between θωρακοποιός (“breast-plate maker”) and κλειτοποιός (“locksmith”). The existence of public physicians in Egypt is well illustrated by P Oxy I. 51<sup>4</sup> (A.D. 173), the report δημοσίου ἱατροῦ, who had been instructed by the strategus ἐφιδεῖν σῶμα νεκρὸν ἀπηρητημένον, “to inspect the body of a man who had been found hanged”: cf. *ib.* 52<sup>7</sup> (A.D. 325), *ib.* III. 475<sup>8</sup> (A.D. 182), and BGU II. 647<sup>2</sup> (A.D. 130) where C. Minucius Valerianus ἔχων ἱατρεῖον ἐπὶ κωμῇ Καρανίδι is charged (παρηγγέλη) by the strategus to inspect the wound of a certain Mystharion. In P Oxy I. 40<sup>9</sup> (ii/iii A.D.) we find a man, in view of the fact that he is ἱατρός . . . δημοσ[ι]ῶν ἐπὶ ταρι[χ]εῖα, “a doctor officially practising mummification” (Edd.), getting exemption from some form of public service, and similarly P Fay 106 (c. A.D. 140) is a petition addressed to the prefect by a physician ὅπως τέλεον ἀπολύονται τῶν [λειτουρ]γιῶν οἱ τὴν ἱατρικὴν ἐπιστή[μην] μεταχειριζόμενοι, “that those practising the profession of physician be completely exempted from public services.” Physicians were thus apparently State officials (cf. *OGIS* 104 n.<sup>6</sup>) and consequently a tax was levied for their maintenance: cf. P Hib I. 102 (B.C. 248), an undertaking to a physician by a military settler to pay by way of ἱατρικόν, δλυρ(ων) (ἀρτάβας) ἢ δραχμὰς τέσσαρας, “10 artabae of wheat or 4 drachmae”: see further Wilcken

*Ostr.* i. p. 375 ff. One of the wall-scratchings at Thebes, *Preisigke* 1852, commemorates a certain Ἰπποκράτης ἱατρός, and a dialect inscr. from Delphi, of the middle of ii/B.C., *Syll* 857<sup>12</sup>, is a deed of sale to Apollo Pythius, by which Dionysius manumits Damon, a slave physician, who has apparently been practising in partnership with his master, to judge from the concluding provision—εἰ δὲ χρεῖαν ἔχοι Διονύσιος, συνατρενέω Δάμων μετ' αὐτοῦ ἔτη πέντε, receiving board and lodging and clothes.

As illustrating Mk 5<sup>26</sup> we may cite *Preisigke* 1934, an inscr. in the Serapeum at Memphis, recording that Aristullus has set up a votive-offering fearing that the god is not well-disposed towards him—ἐπεὶ καὶ ἱατρῆλαις χρώμενος τοῖς περὶ ναὸν οὐκ ἡδυνάμην ὑγίαιας [τυχεῖν παρ' αὐτοῦ]. For Mt 9<sup>12</sup> Wendland (*HZNT* I. ii. p. 44) recalls Diogenes in Stobaeus *Florileg.* III. p. 462<sup>14</sup>, ed. Hense: οὐδὲ γὰρ ἱατρός ὑγίαιας ὡν ποιητικὸς ἐν τοῖς ὑγιάινοισι τὴν διατριβὴν ποιεῖται. P Oxy I. i *recto* 12 contains a new *Logion* ascribed to Jesus—οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτ[οῦ], οὐδὲ ἱατρός ποιεῖ θεραπείας εἰς τοὺς γυνώσκοντας αὐτόν. For Θεόφιλος ἱατρός see *Preisigke* 3780. In *CR* xxxii. p. 2 Sir W. M. Ramsay publishes an interesting Christian inscr. of c. A.D. 350 regarding a certain ἀρχιατρός, who in words and deeds acted according to the precepts of Hippocrates. In another inscr. from the same district and period (p. 5) a mother commemorates her son as τὸν σοφὸν ἱητρὸν εἰκοστὸν ἄγοντα ἔτος, "the skilful physician who was in his twentieth year." The art. contains some interesting ref. to the honour in which the profession of medicine was held by Christians of the third and fourth centuries. The verb ἱατρεύω occurs in *Michel* 1250 (ii/B.C.) Μελά[ν]θος Ἐπιτέλεν ἱατρευθεὶς Ἀσκληπιῶι χαριστήρια. For ἱατρίνη, "midwife," see P Oxy XII. 1586<sup>12</sup> (early iii/A.D.). MGr γιατρός, "physician," γιατρικό[ν], "medicine," γιατρεύω, "I heal."

ἴδε.

For ἴδε = "look out for," see P Ryl II. 239<sup>21</sup> (mid. iii/A.D.) πανταχόθεν ἴδε αὐτῷ μικρὸν ὄναριδιον, "look out everywhere for a small donkey for him" (Edd.). The word, as the imper. of εἶδον, was originally accented ἰδέ: cf. Moeris, p. 193 ἰδέ . . Ἀπτικῶς . . ὡς τὸ εἰπέ, λαβέ, εὐρέ. MGr [ἰ]δές, δέ[σ]τε.

ἰδέα.

See *s.v.* εἰδέα, and add P Oxy X. 1277<sup>10</sup> (A.D. 255) προσκεφάλαια . . λινα τῆς αὐτῆς εἰδαίας (*l.* ἰδέας), "of the same quality" (Edd.), and the magical papyrus P Lond 121<sup>760</sup> (iii/A.D.) (= I. p. 108) ἵνα πᾶσαν εἰδέαν ἀποτελέσῃς. Note εἰ- for ἰ-, as in Mt 28<sup>3</sup>, and cf. the cognate forms εἶδος and εἶδωλον. Ἰδέα comes from \**Fi*δεσᾶ (Boisacq, p. 220): see also *s.v.* ἴσος. On the AV translation "countenance" in Mt *L.c.* see *Field Notes*, p. 22. The word in MGr = "thought," "idea."

ἴδιος.

For an "exhausted" ἴδιος in Hellenistic Greek, equivalent to little more than the possessive pronoun, Kuhring (p. 13) cites such passages as BGU IV. 1061<sup>21</sup> (B.C. 14) ἐν τῷ ἰδίῳ αὐτοῦ κλήρῳ, P Oxy III. 483<sup>25</sup> (A.D. 108) δ[ι]μῶν . . εἶναι τὰς προκ[ε]μ[ε]νὰς ἀρούρας εἰδίας μου, *ib.* 494<sup>33</sup>

(A.D. 156) ἐγνώρισα τὴν ἰδίαν μου σφραγίδα, *ib.* 495<sup>15</sup> (A.D. 181-9) γράψω τῇ ἰδίᾳ μου χειρὶ, BGU III. 865<sup>2</sup> (ii/A.D.) ἀκολουθῶ[ς τῇ ἰδ]ῇ σοι (*l.* σου) ἐπιστολῇ, *ib.* I. 13<sup>18</sup> (A.D. 289) ἐκδικήσωμεν . . τοῖς ἰδίοις ἐαυτῶν δαπανήμασιν, P Grenf II. 80<sup>14</sup> (A.D. 402) ὑπὲρ ἰδίας σου κεφαλῆς. It will hardly be denied, however, that in all these passages ἴδιος adds a certain emphasis, and this undoubtedly holds good of the general NT usage, as e.g. Jn 1<sup>41</sup>, 1 Cor 3<sup>8</sup>, Gal 6<sup>5</sup>, Heb 7<sup>27</sup>, etc.: see more particularly *Proleg.* p. 87 ff. (as against Deissmann *BS* p. 123 f.), and cf. Souter (*Lex. s.v.*) where the word is rendered "one's own," "belonging to one," "private," "personal," without any mention of a weaker meaning. Winer-Schmiedel *Gr.* § 22, 17, on the other hand, claims for the word both senses in the NT, and illustrates these in detail. It is probably impossible to draw the line strictly, so much depends on the special nuance of the context. Thus in the interesting papyrus in which proceedings are instituted for the recovery of a foundling child that had been put out to nurse, the defendant asserts that the foundling had died, and that the child now claimed was her own child—τὸ [ἰδ]όν μου τέκνον (P Oxy I. 37<sup>ii.1</sup>—A.D. 49) (= *Selections*, p. 51). But when in P Goodsp Cairo 4<sup>8</sup> (ii/B.C.) (= *Selections*, p. 25) Polycrates writes to a friend introducing one Glaucias—ἀπεστάλκαμεν πρὸς σὲ Γλαυκίαν, ὄντα ἡμῶν ἴδιον, κοινολογησόμενον σοι, the meaning can be little more than "who is one of ourselves": cf. P Par 41<sup>11</sup> (B.C. 158) οὐ <ἐν> κατοχῇ ἱμὶ μετὰ τοῦ πρεσβυτέρου ἀδελφοῦ ἰδίου (= ἐμοῦ) Πτολεμαίου, P Tor I. 8<sup>27</sup> (B.C. 119) εἰς τὰς ἰδίας αὐτῶν (= εἰς τὰς ἐαυτῶν) μετοικισθῆναι (both cited by Mayser *Gr.* p. 308). This last ex.<sup>7</sup> illustrates the absolute use of ὁ ἴδιος as in Jn 1<sup>41</sup>, 13<sup>1</sup>, etc.: cf. also P Oxy XIV. 1680<sup>5</sup> (iii/iv A.D.), where a son prays for his father—ὑγιάινοντί (*l.*—τά) σε ἀπολαβεῖν ἐν τοῖς ἰδίοις, "that we may receive you home in good health" (Edd.). On the principle of the ἰδία, involving a man's personal attachment to the house and soil of his birth, see Zulueta in Vinogradoff's *Oxford Studies in Social and Legal History* i. (1909), p. 42 ff., and cf. *Exp* VIII. iv. p. 487 ff., where Ramsay applies this principle in connexion with Lk 2<sup>3</sup>. In *Proleg.* p. 90 f. special attention is drawn to the use of ὁ ἴδιος in addressing near relations at the beginning of a letter. Thus in P Fay 110<sup>2</sup> (A.D. 94) Gemellus sends greeting Ἐπαγαθῷ τῷ ἰδίῳ, Epagathus being probably a nephew, and similarly in other letters of the same correspondence: when the son Sabinus is addressed, the words τῷ οἰεῖῳ (= τῷ υἱῷ) are always used, as *ib.* 113<sup>2</sup> (A.D. 100). If this were at all a normal use of ὁ ἴδιος it might add something to the case for translating Ac 20<sup>28</sup> τοῦ αἵματος τοῦ ἰδίου, "the blood of one who was His own" (Weiss, etc.).

For the adv. ἰδίᾳ (for form cf. Moulton *Gr.* ii. p. 84) = "privately," see PSI IV. 434<sup>12</sup> (B.C. 261-0) ἰδίᾳ συμφωνήσας πρὸς αὐτούς, and cf. *Michel* 392<sup>7</sup> (ii/B.C.) καὶ κοινῇ τέι πόλ[ε]ι καὶ καθ' ἰδίαν τοῖς ἐντυγχάνουσιν αὐτῶν. The phrase ἐκ τοῦ ἰδίου, "at one's own expense," is found in BGU IV. 1118<sup>21</sup> (B.C. 22), and similarly ἐξ ἰδίων in *ib.* 1209<sup>11</sup> (B.C. 23).

Brugmann derives from \**Fi*διος: cf. skr. *vī*, "en séparant" (Boisacq, p. 221). The adj. therefore implies "sequestered from the common stock." MGr ἴδιος and γίδιος: ὁ ἴδιος, "the same," "self": cf. ἰδιότητα, "identity."



## ιδιώτης.

In *Syll* 847<sup>16</sup> (Delphi—B.C. 185) the witnesses to a manumission are the priest, two representatives of the ἀρχοντες, and five ιδιώται, "private citizens": cf. *ib.* 846<sup>8</sup> (B.C. 197) and *OGIS* 90<sup>62</sup> (B.C. 196) where again a distinction is drawn between ιερείς and οἱ ἄλλοι ιδιώται. In connexion with the difficult 1 Cor 14<sup>16, 23</sup>, Thieme (p. 32) cites *Magn* 99<sup>28</sup> (beg. ii/B.C.) φερόμενον ὑπὸ τῶν [ι]διωτῶν, where the word may have some reference to worship at the founding of a sanctuary in honour of Serapis, but the context is far from clear. In P Fay 19<sup>12</sup> (ii/A.D.) the Emperor Hadrian refers to his father's having died at the age of forty—ιδιώτης, "a private person," and in P Oxy XII. 1409<sup>14</sup> (A.D. 278) we read of overseers chosen—ἐξ ἀρχόντων ἢ καὶ ιδιωτῶν, "from magistrates or private persons": cf. P Ryl II. 111(a)<sup>17</sup> (census-return—c. A.D. 161) ιδιω(της) λαογ(ραφούμενος), "a private person paying poll-tax." The adj. ιδιωτικός is similarly used with reference to a private bank—ιδιωτικὴ τράπεζα—in P Lond 1168<sup>21</sup> (A.D. 18) (= III. p. 137), and in *ib.* 932<sup>8</sup> (A.D. 211) (= III. p. 149) with reference to δάνεια ἥτοι ιδιωτικὰ ἢ δημόσια: cf. the Will, P Tebt II. 381<sup>18</sup> (A.D. 123) (= *Selections*, p. 79), where Thaeis bequeaths her property to her daughter on condition that she discharges her private debts—διεσπύσει δὲ τὰν φανήν ἢ Θαισίς ὀφειλόμενα ιδιωτικῶν χρεῶν, and BGU V. 1210<sup>196</sup> (c. A.D. 150) Παστοφόρο[is] ἔξδν ιδιωτικῶν ἐφέσθαι τάξεων, "Pastophoren ist es erlaubt, nach Laienstellungen zu streben" (Ed.). See further Preisigke *Fachwörter*, p. 101. To the rare use of ιδιώτης to denote absence of military rank, a private, in P Hib I. 30<sup>21</sup> (B.C. 300–271) and *ib.* 89<sup>7</sup> (B.C. 239), we can now add P Hamb I.26<sup>11</sup> (B.C. 215). In contrast to rhetoricians and philosophers, Epictetus describes himself as ιδιώτης (iii. 7. 1, *al.*): cf. 2 Cor 11<sup>8</sup>, and see Epict. iii. 9. 14 οὐδὲν ἦν ὁ Ἐπίκτητος, ἐσολοκίζεν, ἐπαρβάριζεν (cited by Heinrici *Litt. Char.* p. 2).

## ιδού.

Moulton (*Proleg.* p. 11) has shown that the frequency with which ιδού (originally the imper. of εἰδομένη and accented ιδού) is used by certain NT writers is due to the fact that they were accustomed to the constant use of an equivalent interjection in their own tongue: cf. Wellhausen *Einl.*<sup>2</sup> p. 22. As showing, however, that the interjection was used in the Κοινή where no Hebraistic influence is predicable, we may cite P Oxy VII. 1066<sup>5</sup> (iii/A.D.) εἰδ[ο]ὺ οὖν ἀπέστειλά σοι αὐτήν, with reference to the return of a file, *ib.* 1069<sup>11</sup> (very illiterate—iii/A.D.) εἰδού γὰρ καὶ τὸ πορφύρειν μετὰ τῶν συ[ν]έργων κείντε, "see, the purple is put with the tools" (cf. I.<sup>6</sup>), *ib.* X. 1291<sup>7</sup> (A.D. 30) οὐδ[ε]ί[ς] μοι ἤνεγκεν ἐπιστολήν περὶ ἄρτων, ἀλλ' εὐθὺς, ἢ (= εἰ) ἔπεμψας διὰ Κολλούθου ἐπιστολήν, εἰδού ἄρτάβη σοι γίνεται, "no one has brought me a letter about the bread, but if you send a letter by Colluthus, an artaba will come to you immediately" (Edd.), *ib.* 1295<sup>3</sup> (ii/iii A.D.) ιδού μὲν ἐγὼ οὐκ ἐμυμῶμαι σε τοῦ ἀπ(ο)σπᾶν τὸν υἱόν μου, "see, I have not imitated you by taking away my son" (Edd.). A curious verbal parallel to Lk 13<sup>16</sup> occurs in the Christian letter BGU III. 948<sup>8</sup> (iv/v A.D.) γινώσκιν ἐ[θ]έλω δτι εἰπέν σοι ὁ πρᾶγματευτ[ῆς] δ[ι]τι . . . ἡ μήτηρ σου Κοφαίνα ἀσθενί, εἰδού, δέκα τρεῖς μῆνες: cf. P Oxy I. 131<sup>12</sup> (vi/vii A.D.) καὶ ιδού

τρία ἔτη σήμερον ἀπ' οὗτε ἀπέθανεν. For ιδού followed by a noun in the nom. without a finite verb, as in Lk 22<sup>38</sup>, cf. an old Attic inscr. ιδού χελιδων, cited by Meisterhans *Gr.* p. 203, § 84, 2. See also Epict. iv. 11. 35 ιδού νέος ἀξιέρ-αστος, ιδού πρεσβύτες ἄξιος τοῦ ἐρᾶν καὶ ἀντερᾶσθαι (cited by Sharp *Epict.* p. 100). MGr ἐδῶ, "here": cf. the French *ici* from the popular Lat. *ecce hic*.

## ιδρώς.

This word, which in the NT is confined to Lk 22<sup>44</sup> 8\* D (cf. Hobart, p. 82), may be illustrated from the magic P Lond 46<sup>162</sup> (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι οὗ ἐστιν ὁ ιδρώς δμβρος ἐπιτελεῖται ἐπὶ τὴν γῆν. In *ib.* 402 *verso*<sup>18</sup> (ii/B.C.) (= II. p. 11) we read of ιδρώα παλ(αία), perhaps, as the editor suggests, "old sweaters": the same word may be lurking in P Tebt I. 116<sup>34</sup> (late ii/B.C.) τι(μῆς) ιδρωίων β ὦμ, and in P Goodsp Cairo 30<sup>iii.22</sup> (A.D. 191–2) ιδρώων 5, cf. Mayser *Gr.* p. 137. For the derived meaning see P Amh II. 40<sup>17</sup> (ii/B.C.) μετὰ πολλοῦ ιδρώτος, "by great exertions" (Edd.): cf. Lat. *multo sudore*. The verb, as in 4 Macc 3<sup>6</sup>, 6<sup>11</sup>, *Didache* i. 6, occurs in P Oxy X. 1242<sup>52</sup> (early iii/A.D.) ἡ τοῦ Σαράπιδος προτομή . . . αἰφνιδίον ιδρωσεν, "the bust of Sarapis suddenly sweated": cf. Verg. *Georg.* i. 480 et maestum inlacrimat templis ebur aeraque sudant. MGr ἵδρος, ιδρώτας, with the verb ιδρώνω or δρώνα.

## Ἱεζάβελ.

Schürer's suggestion (*Theol. Abhandlungen Weiswücher gewidmet*, p. 39 ff.) that the Jezebel or Isabel of Rev 2<sup>20</sup> was the local prophetess of the shrine of Sambatze the Chaldean Sibyl at Thyatira (cf. *CIG* 3509), which led to Nestle's highly doubtful identification of the names Isabel and Sibyl (*Beri. Phil. Woch.* 1904, p. 764 ff.), has not been received with much favour (see e.g. Bousset and Moffatt *ad l.*). On the proposed etymologies of the Heb. name see *EB* 2457, and for form Zezabel see Souter *ad Rev* 2<sup>20</sup>.

## Ἱεράπολις.

Schürer in Hastings *DB* v. p. 94 cites three Jewish inscriptions from *Alterthümer von Hierapolis* (in *Jahrbuch des deutschen Archäol. Instituts*, Ergänzungsheft iv.), pointing to the presence of a considerable Jewish community in Hierapolis—(1) No. 69 a tomb-inscription closing with the threat: εἰ δὲ μή, ἀποτελεῖ τῷ λαῷ τῶν Ἰουδα[ῶν] προστε[ί]μου ὄν[ο]ματι δηνάρια χεῖλια, (2) No. 212 (= *Cagnat* IV. 834) another tomb-inscription ending: εἰ δὲ ἐτι ἕτερος κηδεύσει, δώσει τῇ κατοικίᾳ τῶν ἐν Ἱεραπόλει κατοικούντων Ἰουδαίων προστε[ί]μου (δηνάρια) . . . καὶ τῷ ἐκζητήσαντι (δηνάρια) (δισχίλια) ἀντίγραφον ἀπετέθη ἐν τῷ ἀρχίῳ τῶν Ἰουδαίων, and (3) No. 342 (= *C. and B.* ii. p. 545) an inscription in memory of a certain Publius Aelius Glykon, who bequeathed to the managing body of purple-dyers (τῇ σεμνοτάτῃ προεδρίᾳ τῶν πορφυραβάφων) a capital sum, the interest of which was to be applied yearly ἐν τῇ ἐορτῇ τῶν Ἀζύμων to decorate his tomb. Cf. Ramsay *Exp.* VI. v. p. 95 ff., and see the same writer's *C. and B.* ii. p. 679 ff. for Hieropolis as the local form of the city's name. On the separation into Ἱερὰ Πόλις in Col 4<sup>13</sup> (cf. *Ac* 16<sup>11</sup>), see Moulton *Gr.* ii. § 61 (b).

ἱερατεία(-τία)

of the actual service of a priest (Lk 1<sup>9</sup>, Heb 7<sup>5</sup>) as distinguished from the more abstract ἱερωσύνη (Heb 7<sup>11</sup> *al.*), may be illustrated from *Priene* 139<sup>7</sup> (before B.C. 335) *περὶ τῆς δίκης τῆς γενομένης περὶ τῆς ἱερατείας τοῦ Διός*. The distinction, however, frequently disappears: cf. e.g. P Tebt II. 298<sup>14</sup> (A.D. 107–8) where certain priests pay 52 drachmae ὑπὲρ . . . τῆς ἱερατείας, *Syll* 601<sup>5</sup> (iii/B.C.) ὁ πριάμενος [τῇ]ν ἱερατείαν τῆς Ἀρτέμιδος τῆς Περγαίας πα[ρέξ]εται ἱερίαν ἀσπὴν κτλ., and *OGIS* 90<sup>52</sup> (Rosetta stone—B.C. 196) καὶ καταχωρίσαι εἰς πάντας τοὺς χρηματισμοὺς . . . [τῇ]ν ἱερατείαν αὐτοῦ, “and that his priesthood shall be entered upon all formal documents” (Mahaffy). See further *s.v.* ἱερωσύνη.

The adj. ἱερατικός is used of “priestly” descent in P Tebt II. 293<sup>13</sup> (c. A.D. 187) ἐπιζητοῦντί σοι εἰ ἔστιν ἱερατικοῦ [γέ]νους, and in *ib.* 291<sup>48</sup> (A.D. 162) where a priest claims to be γένους ἱερατικοῦ on the ground of his knowledge of hieratic and Egyptian writing <sup>41 ff.</sup> ἀπ’ ὁδοῦ ξιν δούς τοῦ ἐπιστάσθαι [ἱε]ρατικά [καὶ] Αἰγύπτια γράμ[ματ]α ἐξ ἧς οἱ ἱερογραμματεῖς προήνεγκαν βίβλου ἱερατικῆς.

ἱεράτευμα.

No ex. of this subst. has yet been found outside Biblical and ecclesiastical Greek, but cf. *OGIS* 51<sup>11</sup> (iii/B.C.) ἐκτενῶς ἑαυτὸν συνεπιδιδούς εἰς τὸ συναύξεσθαι τὸ τεχνίτευμα, where τεχνίτευμα seems to be used in the same collective sense of a “body” of artificers, as ἱεράτευμα of a “body” of priests in 1 Pet 2<sup>9</sup>; in *ib.* <sup>5</sup> Hort *ad l.* gives good reason for preferring the meaning “act or office of priesthood.” His whole note on this group of words should be consulted.

ἱερατεύω.

Early evidence for this word from the inscr. is afforded by *OGIS* 90<sup>51</sup> (Rosetta stone—B.C. 196) τῶν θεῶν ὧν ἱερατεύουσιν, *Magn* 178<sup>6</sup> (ii/B.C.) ἱέραϊαν Ἀρτέμιδος Λευκοφρυγῆς ἱερατεύσασαν, *Priene* 177 (ii/B.C.) Ἀθηνόπολις Κυδίου ἱερατεύων (for the form cf. Thumb *Hellen.* p. 68) Διονύσωι, etc. The writers of the LXX and Luke (1<sup>8</sup>) were, therefore, only applying to the rites of the Jewish religion a term already current in the pagan world: see further Deissmann *BS* p. 215 f., Anz *Subsidia*, p. 370 f., Thieme, p. 15, Rouffiac *Recherches*, p. 66 f., and Poland *Vereinswesen*, p. 347 n<sup>2</sup>. The only example we can cite from the papyri is P Giss I. 11<sup>10</sup> (A.D. 118) ὥστε ἱερατεύειν τοῦ χειρισμοῦ τῶν κυβερνητῶν, where see the editor’s note: the gen., which is similar to that after ἐπιμελοῦμαι, κήδομαι, ἐπιστατῶ, etc., is sometimes varied by the *dat. commodi* as in *Priene* 177 (*supra*).

ἱερεῖς.

It is unnecessary to illustrate at length this very common word, but reference may be made to the complaint in BGU I. 16 (A.D. 159–60) (= *Selections*, p. 83 f.) which five presbyter-priests (οἱ ἑπρεσβύτεροι ἱερεῖς) lodge against a brother-priest (συνιερεῖς) “of letting his hair grow too long and of wearing woollen garments”—ὥς κομώντος [κ]αὶ χρω[μ]ένου ἱεραῖς ἐσθήσσει. On the popular use of ἱερεῖς to designate a bishop or presbyter in Christian inscr. of iv/A.D.

see Ramsay *Luke*, p. 387, and for the fem. ἱερεῖα = “wife of a *hierereus*” see *ib.* p. 365. This last is found joined with ἱερίσσα in P Lond 880<sup>7</sup> (B.C. 113) (= III. p. 8), *al.* For the verb ἱερώω cf. *Chrest.* I. 72<sup>9</sup> (A.D. 234) μηδένα δὲ τῶν ἱερώ[ν] ἢ ἱερωμένων ἐγκαταλειπόμεναι τὰς [θρ]ησκείας, where, however, the meaning is far from clear: see Wilcken’s note. See also the interesting libellus of a heathen ἱερεῖα in *Chrest.* I. 125 (A.D. 250).

ἱερόθυτος.

For this late word (for the class. ἱερεῖα θεόθυτα) see the citation from *Syll* 653 *s.v.* δερμάτινος. We hear of ἱεροθύται, “sacrificing priests,” in connexion with the ceremonial at marriages, e.g. in P Fay 22<sup>8</sup> (i/A.D.): see further Schubart *Archiv* v. p. 77 ff. For ἱεροποιοῖς, “a sacrificial magistrate,” cf. P Oxy XIV. 1664<sup>20</sup> (iii/A.D.) with the editors’ note.

ἱερόν.

In P Tebt I. 59<sup>11</sup> (B.C. 99) a certain Posidonius writes to the priests at Tebtunis assuring them of his good will—διὰ τὸ ἀνωθεν φοβεῖσθαι καὶ σέβεσθαι τὸ ἱερόν, “because of old I have revered and worshipped the temple.” The reference, as the editors point out, is to the temple of Soknebtunis, the principal temple at Tebtunis; on other ἐλάσσονα or δεύτερα ἱερά, see their introduction to *ib.* 88 (B.C. 115–4) (= *Chrest.* I. 67), a list of no fewer than thirteen shrines belonging to the village of Kerkeosiris. Many shrines in Egypt were privately owned, cf. *ib.* 14<sup>18</sup> note. For a convenient list of epithets applied to ἱερά, see Otto *Priester* ii. p. 373, and for a ἱερὸς οἶκος at Priene, used for mystic rites, see Rouffiac *Recherches*, p. 62: at the entrance was the inscr.—

Ἐἰσέναι εἰς [τὸ]  
ἱερόν ἀγνόν ἐ[ν]  
ἐσθῆτι λευκ[ῇ].

It may be convenient to reproduce here in full the famous inscr., discovered in 1871, warning Gentiles against penetrating into the inner courts of the Temple at Jerusalem:—*OGIS* 598 (i/A.D.) μηθένα ἄλλογενῆ εἰσπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερόν τρυφάκτου καὶ περιβόλου (“within the screen and enclosure surrounding the sanctuary”) δς δ’ ἂν ληφθῇ, ἐαυτῷ αἰτίος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον: see also *s.v.* ἄλλογενής and Deissmann *LAE* p. 74 ff.

ἱεροπρεπής.

The meaning which Souter (*Lex. s.v.*) gives to this adj. (not found in Attic writers) in its only occurrence in the NT (Tit 2<sup>3</sup>: cf. 4 Macc 9<sup>25</sup>, 11<sup>20</sup>) “like those employed in sacred service,” is supported by Dibelius (*HZNT ad l.*), who cites an inscr. from Foucart *Associations religieuses*, p. 240, No. 66<sup>3</sup>, 13 ἱεροπρεπῶς καὶ φιλοδόξως of certain religious functions: cf. also Michel 163<sup>21</sup> (Delos—B.C. 148–7) τὰς θυσίας . . . καλῶς καὶ ἱεροπρεπῶ[s] συνετέλεσεν, *Priene* 109<sup>216</sup> (c. B.C. 120) προεπόμευσεν . . . ἱεροπρεπῶς. For the adj. see Dio Cass. lvi. 46, and for ἱεροδουλος see *s.v.* δουλεύω, and cf. P Hib I. 35<sup>5</sup> (c. B.C. 250) οἱ λοιποὶ ἱεροδουλοὶ διατελο[ύ]μεν τοὺς φόρους εὐτακτοῦντες εἰς τὸ ἱερόν, with the editors’ note.



ἱερός.

This adj., which remains unchanged in MGr, is very common in the inscr. with reference to heathen temples, sacred revenues, and sacrificial and other rites. With the use in 2 Tim 3<sup>15</sup> we may compare the νόμοι ἱεροὶ καὶ ἀραὶ by which the temple of Jupiter at Magnesia was protected against harm: see *Magn* 105<sup>68</sup> (ii/A.D.) as cited by Thieme p. 36. See also *s.v.* βιβλος and γράμμα, and for the protection afforded by the "sacred" area see *s.v.* βωμός, and the note on PSI V. 515<sup>15</sup>. The βῆμα of the Prefect of Egypt is described in P Hamb I. 4<sup>8</sup> (A.D. 87) as ἱερώτατον: cf. P Lond 358<sup>19</sup> (c. A.D. 150) (= II. p. 172), and BGU II. 613<sup>19</sup> (time of Anton. Pius). See also P Oxy IX. 1211<sup>1</sup> (ii/A.D.) τὰ πρὸς τὴν θυσίαν τοῦ ἱερωτάτου Νεῖλου. The adj. is found in the title of an athletic club in P Lond 1178<sup>16</sup> (A.D. 194) (= III. p. 217, *Selections*, p. 99) ἡ ἱερὰ ἑσπυτική περιπολιστική . . . σῖνοδος, "the Worshipful Gymnastic Club of Nomads." For ἱερὰ νόσος = "epilepsy" cf. P Oxy I. 94<sup>11</sup> (A.D. 83), 95<sup>19</sup> (A.D. 129) and the other passages collected by Modica *Introduzione*, p. 146. The word is used in the address of a Christian letter, P Oxy XII. 1492<sup>1</sup> (iii/iv A.D.) χα[ρ]ι, ἱερ[ε] νίε, also *ib. verso* and 1592<sup>7</sup>.

Ἱεροσόλυμα.

This Greek neut. plur. form of the Hebraic Ἱερουσαλήμ is found in the important P Leid W<sup>xiii</sup>. 18 (ii/iii A.D.) τὸ μέγα (ὄνομα) τὸ ἐν Ἱεροσολύμοις. It lies outside our purpose to discuss the usage of the two forms in the NT, but, as showing that a real distinction was present to the minds of Lk and Paul, reference may be made to Harnack *Acts*, p. 76 ff., Ramsay, *Exp* VII. iii. pp. 110 ff., 414 f., and Bartlett, *ExpT* xiii. p. 157 f. But see *contra* the elaborate paper by Schütz in *ZNTW* xi. (1910) p. 169 ff. WH (*Intr.* p. 13) refuse the rough breathing as due to a "false association with ἱερός," but cf. Moulton *Gr.* ii. p. 101. The fem. πᾶσα Ἱεροσόλυμα, as in Mt 2<sup>9</sup>, cf. Tobit 14<sup>4</sup> B, is found in *Pelagia-Legenden*, p. 14<sup>14</sup>. Have we here an anticipation of the MGr indeclinable πᾶσα? queries Blass-Debrunner, § 56, 3.

ἱεροσυλέω

is used in its literal sense of robbing temples in *Syll* 237<sup>8,10</sup> (end of iii/B.C.) ἐξήλεξαν τοὺς ἱεροσυληκότας . . . καὶ τὰ ἄλλα ἃ αὐτοὶ ἐκτημέν[οι] ἦσαν οἱ ἱεροσυλήσαντες ἱερὰ ἐγένοντο τῷ θεῷ, with reference to those who had stolen part of the Phocians' ἀνάθεμα at Delphi. Cf. also Pseudo-Heracleitus *Ep.* 7, p. 64 (Bernays) φίλους φαρμακεύσαντες, ἱεροσυλήσαντες. It is probable, however, that the word, which is here used with special reference to Ephesus, should be understood in the wider sense of "doing sacrilege," as in the RV margin of Rom 2<sup>22</sup>, the only place where it occurs in the NT: see, in addition to the commentators on this passage, *ZNTW* ix. p. 167 and *s.v.* ἱερόσυλος.

ἱερόσυλος.

The wider sense, which we have seen the corresponding verb has in Rom 2<sup>22</sup> (see *s.v.* ἱεροσυλέω), also attaches to ἱερόσυλος in Ac 19<sup>37</sup> (cf. 2 Macc 4<sup>48</sup>), where Ramsay (*Hastings' DB* i. p. 441) understands οὗτε ἱεροσύλους οὗτε βλασφημοῦντας τὴν θεάν as implying "guilty neither in act

nor in language of disrespect to the established religion of our city": see further *CRE* p. 260, and Lightfoot *Essays on Supernatural Religion*, p. 299 f., who cites an inscr. found in this very temple of Ephesus, though of a later date than the passage in Acts,—ἔστω ἱεροσυλία καὶ ἀσέβεια, "let it be regarded as sacrilege and impiety" (Wood *Inscr.* vi. 1, p. 14). Other exx. of the adj. from the inscr. are *Syll* 523<sup>49</sup> (iii/B.C.) ὁ δὲ εἴ[π]ας ἡ [πρήξ]ας τι παρὰ τόνδε τὸν νόμον . . . ἔστω ἱερόσυλος, *ib.* 602<sup>8</sup> (iv/iii B.C.) ἦν δὲ τις [τὴν στήλην] ἀφαν[ίζ]ει ἡ τὰ γράμματα, πασχέτω ὡς ἱερόσυλος, and *ib.* 680<sup>10</sup> (Rom.). The new Menander shows several exx. of ἱερόσυλε used in abuse with a general sense (cf. "horse-thief"): e.g. *Menandrea*, p. 60<sup>333</sup> ἱερ[ε]δ[ε]συλε παῖ, p. 38<sup>384</sup> ἱερόσυλε γραῦ.

ἱεροουργέω

should receive the full force of "sacrifice" in Rom 15<sup>16</sup>, the only place where it occurs in the NT: cf. Field *Notes*, p. 165 and SH *ad l.* The subst. is used in the wider sense of "a sacred function" in P Tebt II. 293<sup>20</sup> (c. A.D. 187) a report on an application for circumcision—διὰ [τ]δ μη δύνασθαι τὰς [ε]ρουργίας ἐκτελεῖν εἰ μη τοῦτο[ο] γενήσετα[ι], *ib.* 294<sup>24</sup> (A.D. 146) ἵνα καὶ αἱ ἀφ[α]λ[ο]υσαι ἱεροουργαὶ τῶν σε φιλοῦντων θεῶν ἐπιτελῶνται: cf. also P Par 69<sup>E.14</sup> (A.D. 233) συνηθὼν ἱεροουργίῳ Δι[ε] . . . γει[ο]νομένων. In *Syll* 644<sup>3</sup> (end of iii/B.C.) reference is made τοῖς ἱεροουργοῖς τῆς Ἀθηνᾶς τῆς Ἰωνίας, who are described by Dittenberger as "collegium eorum qui sacris Minervae Itoniae intererant."

Ἱερουσαλήμ.

See *s.v.* Ἱεροσόλυμα.

ἱερωσύνη.

The older form of this word was ἱερωσύνη (from ἱερεῦς), e.g. *OGIS* 56<sup>23</sup> (B.C. 237) τὴν ἱερωσύνην τῶν Εὐεργετῶν θεῶν, see Dittenberger's note and cf. Mayser *Gr.* pp. 15, 154. For ἱερωσύνη = "the priestly office," as in Heb 7<sup>11 al.</sup> cf. *Priene* 174<sup>3</sup> (ii/B.C.) ἐπὶ τοῖσδε πωλοῦμεν τὴν ἱερωσύνην τοῦ Διονυσίου τοῦ Φλέου, *ib.* 205<sup>2</sup> (iii/A.D.) ἔλαχε τὴν ἱερωσύνην Ἀναξίδημος Ἀπολλωνίου, *Michel* 704<sup>15</sup> (ii/B.C.) ἐπρίατο τὴν ἱερωσύνην Τιμ[α]ίους, *ib.* 977<sup>13</sup> (B.C. 298-7) τὴν ἱερωσύνην ἀξίως ἱερώσατο τοῦ θεοῦ, *ib.* 981<sup>7</sup> (B.C. 219-8) καλῶς καὶ εὐσεβῶς τὴν ἱερωσύνην ἐξήγαγεν. See also *s.v.* ἱερατεία, and for the abstract suffix—σύνη see *s.v.* ἀγαθωσύνη.

Ἰησοῦς.

As showing that the name Ἰησοῦς, the Greek form of the Hebrew Joshua, was widely spread amongst the Jews both before and after the beginning of the Christian era, we may cite such passages as P Oxy IV. 816, the fragment of an account written before the end of i/B.C., where Ἰσ[α]ιδώρου καὶ Ἰησοῦς occurs; P Lond 1119a<sup>2</sup> (a census-return—A.D. 105) (= III. p. 25) τῆς Ἰησοῦτος μητ[ρ]ος Τ[α]ῖ; and an ostrakon A.D. 103-4 registering the poll-tax of a Jew described as Σαμβαθίω(ν) ὁ καὶ Ἰησοῦς Παπίου (*Archiv* vi. p. 220: cf. Meyer *Ostr.* p. 150 with Deissmann's note). In the magical P Par 574<sup>1233</sup> (iii/A.D.) (= *Selections*, p. 113) Ἰησοῦς πι Χριστὸς πι ἅγιος ν πνεῦμα, "Jesus the Christ, the holy one, the spirit," is invoked to drive the demon out



f a man; and later in the same papyrus, 3019 f., an exorcism begins—*ὀρκίζω σε κατὰ τοῦ θύ τῶν Ἑβραίων Ἰησοῦ Ἰαβὰ Ἰαη Ἀβραῶθ*, where Deissmann thinks that the name *Jesu* can hardly be part of the original formula. "It was probably inserted by some pagan: no Christian, still less a Jew, would have called Jesus 'the god of the Hebrews'" (*LAE* p. 256, n.<sup>4</sup>). On the declension of Ἰησοῦς, see Moulton *Proleg.*, p. 49, and on the use of the art. before Ἰησοῦς, see von Soden *Schriften des NT* I. 2, p. 1406 f. The omission by so many scribes of the name Ἰησοῦν before Βαραββάν in Mt 27<sup>16f</sup>. can doubtless be explained on the ground brought forward by Origen, "ut ne nomen Jesu conveniat alicui iniquorum." And the same reason probably lies at the root of the variants for Βαριησοῦς in Ac 13<sup>6</sup> (see Wendt in Meyer's *Kommentar*<sup>3</sup> ad l. as cited by Deissmann *Urgeschichte*, p. 24). On the possibility that in Ac 17<sup>18</sup> the Athenians thought that Paul was proclaiming a new god of healing, Ἰησοῦς, see an interesting note by Mr. A. B. Cook in Chase *Credibility of the Acts*, p. 205, where it is suggested that there may have been some confusion with Isis, whose name was later derived from Hebr. *iasa* = "salvavit" (Roscher, *Lex. d. Mythologie*, II. i. 522. 42). "She bore the title *σώτειρα* (*ibid.* 46), and was credited with the discovery of the drug *ἀθανασία* (Diod. i. 25)." It should be noted, however, that the explanatory clause in Ac 17<sup>18</sup> is omitted by D: cf. Ramsay *Paul*, p. 242. On the contractions IC, IHC, in MSS., as a sign of sanctity, see Traube *Nomina Sacra*, p. 113 ff., and on the Lat. forms Hiesus—Ihesus, see a note by Nestle in *ZNTW* ix. (1908), p. 248 ff. Reference may also be made to Deissmann's monograph *Die neutestamentliche Formel "in Christo Jesu"*, Marburg, 1892.

### ἱκανός.

P Petr II. 20<sup>ii. 7</sup> (B.C. 252) καὶ ταῦτα ἱκανοῦ τινος πλήθους [ἐπι]πεπρωκότος ἀπὸ τε τοῦ ἀγοραστοῦ καὶ τοῦ φορικοῦ, "and this when a large quantity of market and tax wheat has come in" (Ed.), P Lille I. 3<sup>76</sup> (after B.C. 241) ἱκανὰ πλήθη, "des sommes considérables" (Ed.), P Tebt I. 24<sup>3</sup> (B.C. 117) ἱκανὰ κεφάλαια, *ib.* 29<sup>12</sup> (c. B.C. 110) ἱκανῆς φορολογίας, and Michel 308<sup>16</sup> (first half ii/B.C.) ἱκανὰ τινα λυσitelῆ περιπεπώκειν, *Cagnat* IV. 914<sup>5</sup> (A.D. 74) ἱκανὸν ἀ[ρ]γύριον. With reference to *time* cf. P Par 15<sup>29</sup> (B.C. 120) ἐφ' ἱκανὸν χρόνον, P Tor I. 11<sup>15. 15</sup> (B.C. 117) ἐφ' ἱκανὰς ἡμέρας. For the word of persons see P Oxy XIV. 1672<sup>15</sup> (i/A.D.) ἐπιγινούς [οὔ]ν τὸν παρὰ σοὶ ἀέρα ἱκανὸς ἔστι περὶ πάντων, and for its absolute use, as in Ac 12<sup>12</sup>, I Cor 11<sup>30</sup>, see *Chrest.* I. 11B Fr. (a)<sup>10</sup> (B.C. 123) εἰς τ[ῇ]ν πόλιν ἐπιβαλόντες μ[ετὰ τῶν] ἱκανῶν καὶ ἱ[ππ]έων [these two words are inserted above the line] περιεκάθισαν ἡμῶν τὸ φρούριον: cf. P Tebt I. 41<sup>13</sup> (c. B.C. 119) ἱκανῶν ἡμῶν, "many of us" (Edd.), and P Oxy I. 44<sup>8</sup> (late i/A.D.) ὡς ἱκανὰ βλαπτομένων, "on the plea that they had incurred sufficient loss already" (Edd.). The neut. ἱκανόν is common = "bail," "security," e.g. P Oxy II. 294<sup>23</sup> (A.D. 22) ἐὰν μὴ τι πίσωσι τὸν ἀρχιστάτορα δοῦναι εἰκανὸν ἔως ἐπὶ διαλογισμὸν, "unless indeed they persuade the chief usher to give security for them until the session" (Edd.), BGU II. 530<sup>38</sup> (i/A.D.) (= *Selections*, p. 62) ἀπαιτῆται ὑπὸ τῶν πρακτόρων ἱκανόν "security is demanded by the tax-gatherers," P Ryl II. 77<sup>30</sup> (A.D. 192) κελεύσατε ὃ ἔδωκα ἱκανὸν ἀνεθῆναι, "order the bail which I provided to be released" (Edd.), P Strass I

41<sup>51</sup> (A.D. 250) Ἀντ[ω]ν[ί]νος ῥήτωρ εἶπεν· Ἰκανὸν διδόασιν· Ἑρμανοῦβις εἶπεν· Ἰκανὰ [παρ]ασχέτωσαν: cf. also the new verb ἱκανοδοτέω = *satis do* in P Oxy II. 259<sup>20</sup> (A.D. 23) and ἱκανοδότης in BGU IV. 1189<sup>8</sup> (about the end of i/B.C.). For τὸ ἱκανὸν ποιεῖν, as in Mk 15<sup>15</sup>, cf. BGU IV. 1141<sup>13</sup> (B.C. 14) ἐὰν σοὶ Ἑρως τὸ ἱκανὸν πόση γράψον μοι, P Giss I. 40<sup>4. 5</sup> (A.D. 212) τὸ ἱκανὸν ποιεῖν, and for τὸ ἱκανὸν λαμβάνειν, as in Ac 17<sup>9</sup>, cf. *OGIS* 484<sup>50</sup> (ii/A.D.) τὸ ἱκανὸν πρὸ κρίσεως λ[α]μβάνεσθαι, *ib.* 629<sup>101</sup> (ii/A.D.) οὐ[τως] τὸ ἱκανὸν λαμβανέτω. On the Latinisms involved in these phrases see *Proleg.* p. 20 f. The thought of "sufficient in ability," as in 2 Cor 2<sup>16</sup>, is seen in P Tebt I. 37<sup>18</sup> (B.C. 73) ἐγὼ οὖν περισπώμενος (cf. Lk 10<sup>40</sup>) περὶ ἀναγκαίων γέγραφα σοὶ ἵνα ἱκανὸς γένῃ, "therefore, as I am occupied with urgent business, I have written to you so that you may undertake the matter" (Edd.). MGf ἱκανός, "ready," "able." For the adverb see P Petr III. 53(π)<sup>3</sup> (iii/B.C.) καγὼ δ' ἱκανὸς εἶχον, "I am myself well enough," P Oxy VIII. 1088<sup>56</sup> (medical prescription—early i/A.D.) ἄλλο ἐνεργὲς ἱκανός, "another, tolerably strong," P Tebt II. 411<sup>6</sup> (ii/A.D.) ὁ γὰρ κράτιστος ἐπιστράτηγος ἱκανὸς σε ἐπετήτησε, "for his highness the epistrategus has made several inquiries for you" (Edd.).

### ἱκανός.

P Tebt I. 20<sup>8</sup> (B.C. 113) ἐὰν λογάρια ἀπαιτῶνται ἱκανοθῆναι σε μέχρι τοῦ με παραγενέσθαι, "if accounts are demanded consider that you have full powers until my arrival" (Edd.). See also Anz *Subsidia*, p. 353.

### ἱκετηρία.

With the use of this word in Heb 5<sup>7</sup> cf. P Tebt II. 326<sup>3</sup> (c. A.D. 266) ὑπὲρ θυγατρὸς ὀρφανῆς καὶ καταδεοῦς τὴν ἡλικίαν, δέσποτα ἡγεμών, ἱκετηρίαν τιθεμένη ἐπὶ τὸ σὸν μέγεθος καταφεύγω, "on behalf of my orphan daughter who is under age, my lord praefect, I make this supplication and take refuge in your power" (Edd.), P Oxy I. 71<sup>1. 3</sup> (A.D. 303) τὴν ἱκετ[η]ρίαν προσάγω εὐελπίς ὦν τῆς ἀπὸ τοῦ σοῦ μεγέθους δικαιοκρισίας τυχεῖν, "I make my petition to you with full confidence that I shall obtain justice from your highness" (Edd.), *Syll* 666<sup>3</sup> (ii/B.C.) ὑπὲρ ὧν ὁ ἱερεὺς τῆς Ἰσιῶς ἔθετο τὴν ἱκετηρίαν ἐν τῇ βουλῇ κτλ. For a similar use of ἱκετεία (cf. Sir 32<sup>14 al.</sup>) cf. P Petr II. 19 (1a)<sup>2</sup> (iii/B.C.) μετὰ δέσεως καὶ ἱκετείας, P Par 39<sup>9</sup> (B.C. 161) δέομαι ὑμῶν μετ' ἱκετείας: see also *ib.* 68<sup>c. 20</sup> (ii/A.D.) ἱκεσίους σοὶ χεῖρας.

### ἱκμάς.

For the medical usage of this word, which in the NT is confined to Lk 8<sup>8</sup>, see Hobart p. 57 f., but contrast *Cadbury Dictionary*, p. 43, where it is shown that the word occurs in LXX, Joseph, Plut., Luc., and is, therefore, in no way the sole property of medical writers.

### Ἰκόνιον.

The old controversy as to whether during the Roman period Iconium belonged to Phrygia or Lycaonia may now be said to have been settled by the discovery of inscriptional evidence showing that during ii-iii/A.D. the inhabitants used the old non-literary Phrygian tongue: see especially Ramsay

*Recent Discovery*, p. 65 ff. According to Ramsay (p. 75) the Phrygian form of the city name was probably Kaoania. This was hellenized to Konion and modified to Ἰκόνιον or Εἰκόνιον "to suggest a connexion with εἰκών, an image, giving rise to a legend about a sacred statue in the city." See also Blass *Gr.* p. 8.

## ἰλαρός.

BGU I. 332<sup>12</sup> (ii/iii A.D.) ἰλαρά εἰμι περὶ τῆς σωτηρίας ἡμῶν, P Giss I. 22<sup>9</sup> (time of Trajan) τῆς εὐσεβείας μου ἀ[να]λ[α]μβανούσης σε ἀπρόσ[κοπ]ὸν καὶ ἰλαρώτατον. Nägeli (p. 65 f.) has shown that in the magic papyri ἰλαρός is used practically = the cognate ἰλεως, which appears in Homer as ἰλα[ρ]ος, e.g. P Lond 46<sup>416</sup> (iv/A.D.) (= I. p. 78) δαῖρο μάκαρ μνήμης τελευσέφρονος νῆε μέγιστε σὴ μορφῇ ἰλαρός τε φάνηθι ἰλαρός τ' ἐπιτεῖλον ἀνθρώπων δότῳ μορφῇ τ' ἰλαρὸν ἐπιτεῖλον ἐμοὶ τῷ δαίνα ὄφρα τε μαντοσύναις ταῖς σαῖς ἀρεταῖσι λάβοιμι, P Leid W<sup>xiv</sup>. 10 (ii/iii A.D.) ἔλθε μοι πρόθυμος, ἰλαρός, ἀπήμαντος, and, in accordance further with LXX usage, he finds a similar meaning in 2 Cor 9<sup>7</sup>, where the adj. seems to have the force of "gracious," "friendly." In P Leid X<sup>iii</sup>. 12 (iii/iv A.D.) it is used of the bright colour of gold which has been cast into a furnace. A new literary reference is provided by P Oxy XI. 1380<sup>127</sup> (early ii/A.D.), where a ἰλαρὰ ὄψις is ascribed to Isis. In *Preisigke* 5510 Ἰλαρά is a proper name.

## ἰλαρότης.

For the form ἰλαρία see *Preisigke* 991<sup>6</sup> (A.D. 290) μετὰ πάσης χαρᾶς καὶ ἰλαρίας: cf. Vett. Val. p. 3<sup>27</sup> γέλωτα, ἰλαρίαν, κόσμον.

## ἰλάσκομαι.

For this verb = "render propitious to oneself" c. acc. of the person, as in classical Greek, see *Syll* 641<sup>5 ff.</sup> (end of iii/B.C.) ἔχρησεν ὁ θεὸς ἔσσεσθαι λώϊον καὶ ἄμεινον αὐτοῖς ἰλασκομένοις καὶ τιμῶσιν . . . Δία Πατρώϊον καὶ Ἀπόλλωνα . . . τιμᾶν δὲ καὶ ἰλάσκεσθαι καὶ Ἀγαθὸν Δαίμονα Ποσειδωνίου καὶ Γοργίδος, and *Michel* 1211<sup>5</sup> (i/B.C.?) ὁ θεὸς ἐκολάσσετο τὸν Ἑρμογένην καὶ εἰλάσσετο τὸν θεόν, καὶ ἀπὸ νῦν εὐδοξεῖ: cf. Menander Ἐπιτρέποντες 558 τοῦτον (θεόν) ἰλάσκου πῶν | μηδὲν ἄτοπον μηδ' ἄμαθες. A similar use of the compound ἐξιλάσκομαι, which extends to the LXX (Gen 32<sup>20</sup> (Jacob and Esau), Zech 7<sup>3</sup> (God): cf. Thackeray *Gr.* i. p. 270), is seen in Menander *Fragm.* p. 164, No. 544<sup>8</sup> καὶ τὴν θεὸν | ἐξιλάσαντο τῷ ταπεινούσθαι σφόδρα. Both in the LXX (e.g. Ps 78(79)<sup>9</sup>) and NT (Lk 18<sup>13</sup>) ἰλάσκομαι is found in the pass. c. dat. = "be propitious," "be merciful," while the striking use of the verb c. acc. of the thing for which propitiation is made in Heb 2<sup>17</sup> ἰλάσκεσθαι τὰς ἁμαρτίας can be illustrated from the use of the compound not only in such LXX passages as Sir 3<sup>8 al.</sup>, but in an inscr. belonging to the Imperial period found near Sunium, where in the directions for a sanctuary in honour of the god Mén Tyrannus, the words occur:—ὅς ἂν δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ ἢ περιεργάσῃται, ἁμαρτίαν ὀφ(ε)ιλέτω Μηνὶ Τυράννῳ, ἣν οὐ μὴ δύνῃται ἐξελάσασθαι (*Syll* 633<sup>14 ff.</sup>: cf. Deissmann *BS*, p. 225). This last ex. from a profane source should perhaps make us careful in not pressing too far the theological implications which are sometimes found in the

grammatical constructions of the verb in Biblical Greek (cf. e.g. Westcott *Exp. of St. John*, p. 83 ff.). According to Boisacq (p. 373) ἰλάσκομαι derives from a reduplicated form \*σι—σλά—σκομαι, as ἰλεως represents \*σι—σλά—Fos.

## ἰλασμός.

On the formation of this and similar substantives in —μός, see Hatzidakis *Einl.* p. 179 f.

## ἰλαστήριος.

The meaning of ἰλαστήριον in the important passage Rom 3<sup>25</sup> has recently been fully discussed by Deissmann in *BS* p. 124 ff. and *ZNTW* iv. (1903) p. 193 ff., where he comes to the conclusion that the word must be understood not as a *term. techn.* for the ἡγῆς or *cover* (of the ark of the covenant), but as an adj. = "of use for propitiation," on the analogy of such word-formations as σωτήριον or χαριστήριον with reference to votive offerings. And in support of this view, he is able to appeal, not only as Lightfoot had already done (*Notes on Epistles of St. Paul*, p. 271), to such a passage as Dion Chrys. *Or.* xi. p. 355 ed. Reiske: καταλείψειν γὰρ αὐτοὺς ἀνάθημα κάλλιστον καὶ μέγιστον τῇ Ἀθηνῇ καὶ ἐπιγράψειν ἰλαστήριον Ἀχαιὸν τῇ Ἀθηνῇ τῇ Ἰλιάδι, but to two interesting exx. of the word from the inscr. of Cos. The first, *Cos* 81, is found on a votive-gift which the people of Cos erected as a ἰλαστήριον for the welfare of the Emperor Augustus—ὁ δᾶμος ὑπὲρ (τ)ᾶς Αὐτοκράτορος Καίσαρος, θεοῦ υἱοῦ, Σεβαστοῦ σωτηρίας θεοῖς ἰλαστήριον. The second, *Cos* 347, which also belongs to the Imperial period, runs—ὁ δᾶμος ὁ Ἀλεντῶν . . . Σε[β]ασ[τ]ῶ Δι[ὸ] Σ[τ]ρατίῳ ἰλαστήριον, δαμαρχεύντος Γαίου Νωρβανοῦ Μοσχῶνος φιλ[ο]καίσαρος. Nor is this all, but, as he points out, the adjectival use of ἰλαστήριος is now definitely established by the fragment of a philosophical work concerning the gods, P Fay 337<sup>1. 3 ff.</sup> (ii/A.D.) τοῖς θεοῖς εἰλαστη[ρί]οις (for form cf. εἰλαστήριον Rom 3<sup>25 B\* D\*</sup>) θυσίας ἀξίω[θ]ε[?]ντες ἐπιτελεῖσθαι: cf. 4 Macc 17<sup>22</sup> διὰ . . . τοῦ ἰλαστηρίου θανάτου, where, however, some MSS. read διὰ τοῦ ἰλαστηρίου τοῦ θανάτου αὐτῶν (see SH, p. 88). The theological consequences of the above interpretation cannot be discussed here, but reference may be made, in addition to the commentators, to an art. by C. Bruston in *ZNTW* vii. (1906), p. 77 ff. It should be added, however, that, whatever view is taken of Rom 3<sup>25</sup>, in Heb 9<sup>5</sup>, the only other place where the word occurs in the NT, ἰλαστήριον must mean "place of propitiation" or "mercy-seat," as in the LXX of the Pentateuch.

## ἰλεως.

With Heb 8<sup>12</sup> cf. P Par 51<sup>24</sup> (B.C. 160) (= *Selections*, p. 20) ἐλθέ μοι, θεῶν, ἰλεως γινόμενη, ἐπάκουσόν μου, ἐλέησον τὰς Διδύμας, and similarly Leid U<sup>ii</sup>. 19 (ii/B.C.). See also *OGIS* 383<sup>228</sup> (mid i/B.C.) ἐγὼ πατρώους ἅπαντας θεοὺς . . . ἰλεως εἰς πᾶσαν χάριν εὐχομαι διαμένειν, παρὰ τῆς ἐμῆς εὐχῆς ἰλεως δαίμονας καὶ θεοὺς πάντας ἐχέτω. For the phrase in Mt 16<sup>22</sup> (cf. LXX Gen 43<sup>23</sup>, 2 Kings 20<sup>20</sup>, 1 Chr 11<sup>18</sup>) see *Cagnat* I. 107<sup>10</sup> Ἰλεῶς σοι, ἀλύπει, and *OGIS* 721<sup>10</sup> (iv/A.D.) (= *Letronne* 221) ἰλεως ἡμῖν Παύλον καὶ ἐνταῦθα, with the other exx. in *Proleg.* p. 240, where the deprecatory meaning is compared with our vernacular expression, "Mercy on us!"



## Ἰλλυρικόν.

For what was understood by "Illyricum" in the Imperial age see SH on Rom 15<sup>19</sup>, and cf. W. Weber *Untersuchungen zur Geschichte des Kaisers Hadrianus*, Leipzig, 1907, p. 55.

## ἱμάς.

P Petr II. 25 (d)<sup>2</sup> (iii/B.C.) εἰς ἱμάντας ἐλαίου, a receipt for oil for greasing straps, P Oxy X. 1294<sup>7</sup> (ii/iii A.D.) ἱμάντα δεδεμένον εἰς τὸ πανάριον καλόν, "a good strap tied to the basket" (Edd.). An edict of iv/A.D., P Oxy IX. 1186<sup>3</sup>, directed against the use of the whip (ἱμάντες) in the punishment of free men, has—τὸ τὴν διὰ τῶν ἱμάντων ληγαρίων ἐπιχωρίως οὕτω καλούμενων αἰκείαν ὑπομένειν ἐστὶν μὲν καὶ ἐπὶ τῶν δουλικῇ τύχῃ ἐιληχότων ἀνιαιρόν, "subjection to the punishment of scourging, called in the native speech . . ., is even for those of servile estate lamentable" (Ed.): cf. Ac 22<sup>25</sup> (RV marg. "for the thongs"). In *Syll* 537<sup>55</sup> (2nd half iv/B.C.) ἐπιθεῖς ἱμάντας πλάτος ἡμιποδίου the reference is to "asseret horizontali positura canteris impositi" (Ed.): cf. *ib.* 587<sup>64</sup> (B.C. 329–8). A good illustration of Mk 17 is afforded by Menander *Fragm.* p. 33, No. 109<sup>2</sup> ὑποδοῦμενος τὸν ἱμάντα γὰρ τῆς δεξιᾶς | ἐμβάδος ἀπέρρηξ(α).

## ἱματίζω.

"Found neither in LXX nor in prof. auth.," says Grimm. But P Lond 24<sup>14</sup> (B.C. 163) (= I. p. 32) τοῦτ[ο] ἐπιτελέσσα ἱματιεῖ αὐτήν, BGU IV. 1125<sup>8</sup> (B.C. 13) ἐμοῦ τρέφοντος καὶ ἱματίζοντος αὐτόν, P Tebt II. 385<sup>15</sup> (A.D. 117) Ἡρώως ἱματίζοντος τὸν παῖδα, P Ryl II. 153<sup>21</sup> (A.D. 138–61) ἱματίζειν τὸν προγενεσθέντα μου υἱόν, and many exx. of the active = "to provide clothing for," will dispel any idea that Mark 5<sup>15</sup> coined this word. Cf. also P Oxy II. 275<sup>14</sup> (A.D. 66) (= *Selections*, p. 56) τοῦ παιδὸς τρεφομένου καὶ ἱματισζομένου (ἱ. ἱματίζ-) ἐπὶ τὸν δλον χρόνον ὑπὸ τοῦ πατρός, in a contract of apprenticeship, and similarly *ib.* III. 489<sup>9, 17</sup> (A.D. 117), P Lips Inv. No. 598<sup>18</sup> (deed of adoption—A.D. 381) (= *Archiv* iii. p. 174) ὄνπερ θρέψω καὶ ἱματίζω (ἱ.-ίσω) εὐγενῶς καὶ γνησίως ὡς υἱὸν γνήσιον.

## ἱμάτιον.

The plural is used = "garments" generally, as in Mk 5<sup>30</sup>, in the marriage contract P Ryl II. 154<sup>8</sup> (A.D. 66) ἱμα[τί]ων σ[τ]ολὰ[ς] δύο, λευκὴ μία [ναρ]κ[ι]σσίνη μία, καὶ πάλλ[ι]α πέντε, "in raiment two robes, one white, one narcissus, and five mantles" (Edd.): cf. PSI I. 94<sup>18</sup> (ii/A.D.) μὴ ἀγωνία δὲ περὶ τῶν ἱματίων. In P Lille I. 6<sup>9</sup> (iii/B.C.) the ἱμάτιον is distinguished from the inner χιτῶν in the account of a robbery—ἐξέδυσαν χιτῶνα ἄξιον (δραχμὰς) 5, ἱμάτιον τριβακόν ("smooth," "fine") ἄξιον (δραχμὰς) 5: cf. P Par 59<sup>4</sup> (B.C. 160) πέπρακα τὸ ὀθόνιον (δραχμῶν) 6 καὶ τὸ εἰμάτιον (δραχμῶν) 7. The weaving of the χιτῶνιον and ἱμάτιον is mentioned in P Lond 429<sup>38, 41</sup> (c. A.D. 350) (= II. p. 315) "probably a religious ceremony," according to the editor, "like the weaving of the peplos at Athens." Other exx. of the word are P Petr II. 32 (1)<sup>18</sup> ἱμάτια Αἰγύπτια, P Fay 12<sup>19</sup> (c. B.C. 103) ἐξέδυσαν δὲ περ[ι]βεβλήμενον ἱμάτιον, "they stripped me of the garment I was wearing," *ib.* 109<sup>5</sup> (early i/A.D.) ἐάν σε δη (ἱ. δέη) τὸ εἰμάτιόν σου θείναι ἐνέχυρον, "even if you have to pawn your cloak" (Edd.), and of the diminutive, P Par 10<sup>22</sup> (B.C. 145) ἱμάτιον καὶ ἱματί-

διον παιδαρίον. In P Amh II. 76<sup>14</sup> (ii/iii A.D.) we hear of a ἱματιοπώλης: cf. *Preisigke* 756 (ii/iii A.D.). Εἰμάτιον, quoted twice above, is the (Ionic) diminutive of εἶμα: the Attic ἱμάτιον is due to itacism and perpetuates a vulgarity (Boisacq, p. 375).

## ἱματισμός.

For the Hellenistic usage of this word = "clothing" generally, as in Lk 7<sup>25</sup>, Ac 20<sup>38</sup> see P Hib I. 54<sup>16</sup> (c. B.C. 245) ἐχέτω δὲ καὶ ἱματισμόν ὡς ἀστείότατον, "and let him wear as fine clothes as possible" (Edd.), the contract P Tebt II. 384<sup>19</sup> (A.D. 10) τροφ[ῆς] καὶ ἱματισμοῦ καὶ λογαγραφίας, "keep and clothing and poll-tax," and the will *ib.* 381<sup>13</sup> (A.D. 123) (= *Selections*, p. 78) σκεύη καὶ ἐνδομενίαν καὶ ἱματισμόν, "utensils and household-stock and clothing." P Ryl II. 189<sup>2</sup> (A.D. 128) is a receipt issued by the "receivers of public clothing" to certain weavers for the delivery of tunics and cloaks for the guards—δημοσί(ν) ἱματισμοῦ κουστωδίων. The word is used of a bride's "trousseau," "dowry," as in Tobit 10<sup>10</sup> 8, in P Eleph 1<sup>4</sup> (B.C. 311–0) (= *Selections*, p. 2) προσφερομένην εἰματισμόν καὶ κόσμον (δραχμὰς) 2, "the bride bringing clothing and adornment to the value of 1000 drachmae": cf. BGU IV. 1101<sup>10</sup> (B.C. 13) χορη(εῖν) αὐτὸ(ν) τῇ Διονυσ(αι) τὰ δέοντα πάντα καὶ τὸν εἰματισμόν. This spelling with εἶμα- is frequent in the inscr. e.g. *Syll* 939<sup>8</sup> πορφύρε[ο]ν εἰματισμόν: it is, as Dittenberger remarks *ad L.*, "origini vocis accommodatio." See also *s.v.* ἱμάτιον *ad fin.*

## ἱμεῖρω.

For this verb which is read in the TR of 1 Th 2<sup>8</sup> (but see Milligan *ad L.*) we may cite Bacchylides i. 62 ἴσον δ' ἄφνεός ἱμεῖρει μεγάλων δ' τε μείων παυροτέρων, "the rich man yearns for great things, as the poorer for less" (Jebb).

## ἵνα.

The use of this conjunction is very widely extended in the Koinῇ, nor is it always easy to determine the exact shade of meaning to be attached to it, but the following exx. may give an idea of its varied uses. (1) For the original meaning of *purpose*, "in order that," we may cite P Petr II. 11 (1)<sup>7</sup> (iii/B.C.) (= *Selections*, p. 8) γράφε δ' ἡμῖν καὶ σύ, ἵνα εἰδῶμεν ἐν οἷς εἶ, καὶ μὴ ἀγωνιώμεν, "write to us yourself that we may know how you are circumstanced, and not be anxious," P Oxy IV. 742<sup>6</sup> (B.C. 2) θ[ε]ς αὐτὰς εἰς τόπον ἀσφαλῶς ἵνα τῇ ἀναβάσει αὐτὰς ἄξωμεν, "put them (bundles of reeds) in a safe place in order that we may take them on the journey up" (Edd.), and *ib.* VI. 939<sup>19</sup> (Christian letter—iv/A.D.) ἔτερά σε γράμματα ἐπικαταλαβεῖν ἐσπούδασα διὰ Εὐφροσύνου ἵνα σε εὐθυμώτερον καταστήσω, "I am anxious that you should receive another letter by Euphrosynus, in order that I may make you more cheerful" (Edd.). Interesting exx. of ἵνα c. opt. in this same sense are afforded by *ib.* II. 237<sup>19, 22</sup> (A.D. 186) ἵνα τῷ Ἀσκληπιάδῃ ἀποδιδόναι δυνηθείην, and somewhat later by P Leid W<sup>xxv</sup>. 20 (ii/iii A.D.) ἵν' εὐδοκῇ ἄρτι μοι εἶναι, "ut facilis via iam mihi sit" (Ed.). "ἵνα c. fut. ind., as not infrequently in the NT (Jn 7<sup>3</sup>, 1 Cor 9<sup>18</sup>, 1 Pet 3<sup>1</sup>, Rev 22<sup>14</sup> *al.*), is illustrated by P Oxy VII. 1068<sup>5</sup> (iii/A.D.) ἔγραψα τῷ κυρίῳ μου Κληματίῳ τῷ ἀρχιερεῖ (ἱ. ἀρχιερεῖ) εἶνα μοι πλοῖον διαπέμψεται, followed, however,



by εἶνα δυνῆθαι τὸ σωματὶν κατενεκνῆν ἐν Ἀλεξανδρίᾳ: cf. also *ib.*<sup>19</sup> παρακαλῶ οὖν, κύριέ μου, ὑπάρξει (ἴ. ὑπάρξει) αὐτοῖς καὶ τὰ τῆς σῆς σπουδῆς, εἶνα μοι μαρτυρήσουσιν ἀνελθόντες, "I urge you, my lord, to supply them with the marks of your good will, that on their return they may testify of it to me" (Ed.). It is possible that we have an instance of ἵνα with the pres. ind., as in Gal 4<sup>17</sup>, in P Lond 971<sup>12</sup> (iii/iv A.D.) (= III. p. 129) ἵν' . . . βοηθῶσιν, but the reading is uncertain. See also BGU IV. 1081<sup>3</sup> cited below. (2) After verbs of saying, wishing, commanding, ἵνα frequently denotes *purpose* rather than *purpose*: see e.g. P Lond 42<sup>23</sup> (B.C. 168) (= I. p. 31, *Selections*, p. 11) χαριεὶ δὲ καὶ τοῦ σώματος ἐπιμε[λ]όμενος, ἵν' ὑγιαίνης, "pray take care of yourself that you may be in health," P Fay 112<sup>9</sup> (A.D. 99) ἐπιτίνας τὸν ζευγηλάτην εἶνα ἐκάσ[της] ἡμέρας τῷ ἔργον ἀποδοῦ (ἴ. οἶ), "urge the driver to do his proper work every day" (Edd.), BGU III. 843<sup>11</sup> (illiterate—i/ii A.D.) ἵρηκα τῷ υἱῷ σου, εἶνα σοι πέμψῃ (ἴ. πέμψῃ) κιθάρῳ[ι]ον, and as showing how readily transition is made from one usage to another, the soldier's letter P Meyer 20<sup>44</sup> (1st half iii/A.D.) εἰπέ τῇ ἑρρίσῃ (ἴ. ἡ) τοῦ ἱεροῦ τῶν Ἑρμωνθιδῶν, ἵνα ἐκεῖ πέμπω τὰς ἐπιστολάς, ἐπὶ (ἴ. ἐπεὶ) εὐσήμαντά ἐστιν, "tell the priestess of the temple of the Hermonthites, that I am sending my letters there, since she is well known," which is immediately followed by—δῆλωσόν μοι οὖν, εἰ ἐνετεῖλω αὐτῇ, ἵνα σοι ἐκεῖ πέμψω τὰς ἐπιστολάς, "let me know, therefore, if you have so charged her, in order that I may send my letters to you there." Attempts have been made to trace this construction to Latin influence, but, as Moulton (*Proleg.* 208 f.) has shown, "the usage was deeply rooted in the vernacular, in fields which Latin cannot have touched to the extent which so far-reaching a change involves." Amongst other passages he cites P Oxy IV. 744<sup>13</sup> (B.C. 1) (= *Selections*, p. 33) ἐρωτῶ σε οὖν ἵνα μὴ ἀγωνιάσης, "I urge you therefore not to worry" (Edd.), P Gen I. 7<sup>10</sup> (i/A.D.) ἔγραψα . . . ἵνα [σ]οὶ μὲν αἱ προσήκουσαι τάξ[εις] φυλαχθῶσι, BGU II. 625<sup>9</sup> (ii/iii A.D.) ἐδῆλωσα Δονγείνω, εἶνα ἐτυμ[ά]σῃ (ἴ. ἐτοιμάσῃ) πάντα, and P Oxy I. 121<sup>4</sup> (iii/A.D.) εἰπά σοι περὶ τῶν δύο ἀκάνθων εἶνα δώσωσιν ἡμῖν αὐτά. (3) Related to this is ἵνα c. subj. with "I pray," or some such phrase understood—P Tebt II. 408<sup>17</sup> (A.D. 3) καὶ σὺ δὲ περὶ ὧν βούλε[ι] γράφε, τὰ δ' ἄλλα ἔν' ὧν (γιαίνης), "and do you too write about anything you wish for, and for the rest take care of your health" (Edd.), P Ryl II. 230<sup>9</sup> (A.D. 40) μὴ [ο]ὖν ἄλλως ποιῇ[σ]ῃ μὴ ἵνα δόξωμέν σε εὐθέως ἠλλάχθαι τὰ πρὸς ἡμᾶς, "do not neglect this, lest we think you to have become all at once estranged towards us" (Edd.), BGU IV. 1079<sup>20</sup> (A.D. 41) (= *Selections*, p. 40) πολλοὺς δανιστὰς ἔχομεν· μὴ ἵνα ἀναστατώσης ἡμᾶς, "we have many creditors: do not drive us out," P Fay 112<sup>12</sup> (A.D. 99) ἐπέχον τῷ δακτυλιστῇ Ζωίλῳ καὶ εἶνα αὐτὸν μὴ δουκωπῆσθαι, "give heed to the measurer (?) Zoilus: don't look askance at him" (Edd.), and BGU I. 48<sup>18</sup> (ii/iii A.D.) εἰὰν ἀναβῆς τῇ ἑορτῇ, ἵνα ὁμόσε γενώμεθα: cf. Mk 5<sup>23</sup>, 1 Cor 7<sup>29</sup>, 2 Cor 8<sup>7</sup>, Eph 5<sup>23</sup>, *al.*, and MGr νὰ πῆς, "say!" (4) For ἵνα to express a *consequence*, as in Rom 11<sup>11</sup> (where see the note by SH), Gal 5<sup>17</sup> *al.*, cf. P Lond 964<sup>13</sup> (ii/iii A.D.) (= III. p. 212) λαβὼν κοτύλας τ[έ]σσας φακῶν ἵνα ἀρκέσῃ ἡμῖν, and such a passage as Epict. iv. 8. 21 εἰ δ' οὐτῶ κωφὸς εἰ καὶ τυφλός, ἵνα μὴδὲ τὸν Ἑφαιστον ὑπολαμβάνης καλὸν χαλκία, "but if thou art so deaf and blind that thou dost

not suppose even Hephaestus to be a good smith" (Sharp *Epict.* p. 95). See also the long list of exx. in Jannaris *Gr.* §§ 1758, 1951. (5) With Jn 8<sup>56</sup> *al.*, where the ἵνα clause is practically equivalent to a complementary inf., cf. BGU IV. 1081<sup>3</sup> (ii/iii A.D.) Εὐκαίρου εὐρὺν τοῦ πρὸς σὲ ἐρχομένου (gen. for acc. and part. for inf.) ἐχάρην, ἵνα σὲ ἀσπάξομαι, "I was glad to have the opportunity of greeting you." (6) For ἵνα τ[έ] (ἴ. *ut quid?*), "why?" "wherefore?" as in Mt 9<sup>4</sup> *al.*, we may again cite Epictetus—i. 29. 31 ἵνα τ[έ] ; οὐ γὰρ ἀρκεῖ . . . ; "why? is it not sufficient?" (Sharp *Epict.* p. 8). "ἵνα, not followed by a verb, is found = "where" in the Attic inscr., e.g. IG II. 667<sup>14</sup> (B.C. 385) ἵνα ἡ Νίκη, ἵνα [τ]ὰ καμπύλα φύλλα κτλ. : see Meisterhans *Gr.* p. 251. Useful tables by Mr. Scott showing the different constructions of ἵνα in the NT will be found in Robertson *Gr.*<sup>3</sup> pp. 1388, 1400, 1402 f., 1413.

### Ἰόππη.

According to Winer-Schmiedel *Gr.* p. 56 f. the spelling Ἰόππη of the NT MSS. and of 1 Macc is supported only by a few coins. The grammarians and others declare for Ἰόπη: cf. IG III. 2498 Ἰοπίτης.

### ἰός.

*Syll.* 587<sup>810</sup> (B.C. 329) σιδήρος καταβεβρωμένος ὑπὸ τοῦ ἰοῦ illustrates the special sense of "rust," found in Jas 5<sup>3</sup>: cf. *ib.* 139<sup>15</sup> (iii/B.C.) ὅπως δὲ καθαρὸς [ἴ]οῦ ἔσται ὁ ἀνδρίας . . . ἐπιμελεῖσθαι τοὺς ἀγορανόμους. The more general sense is seen in P Tebt II. 273<sup>16</sup> (ii/iii A.D.) εἰοῦ Κυπρί[ου] (δραχμή) α, similarly <sup>37</sup>, in medical prescriptions for the eyes.

As against Grimm's "very uncert. deriv." the word is obviously cognate with the Latin *virus* (Zend *viš-*, *viša-*, skr. *viśam*: see Boisacq, p. 379).

### Ἰουδαία.

In P Ryl II. 189<sup>5</sup>, a badly spelled receipt for "public clothing" of A.D. 128, we read of five cloaks ἰς τρατιωτικᾶς (ἴ. στρατ-) χρεῖας τῶν ἐν τῇ Ἰουδαίᾳ (ἴ. Ἰουδ-) στρατευομένων, "for the needs of the soldiers serving in Judaea." For Judaea in its wider sense = "all Palestine," see Abbott *Fourfold Gospel*, p. 210 n.<sup>3</sup>

### Ἰουδαϊκός.

Durham (*Menander*, p. 27) cites an interesting passage from Cleomedes, a mathematician of ii/A.D., criticizing Epicurus for his frequent use of nouns formed with the suffix —μα. After giving exx. he continues—ὧν τὰ μὲν ἐκ χαμαυτείων ἂν τις εἶναι φήσῃ, . . . τὰ δὲ ἀπὸ μέσης τῆς προσευχῆς καὶ τῶν ἐπ' αὐλαῖς (αὐταῖς M, edd.; conl. Ziegler) προσαιτούντων, Ἰουδαϊκά τινα καὶ παρακεχαραγμένα καὶ κατὰ πολὺ τῶν ἑρπετῶν ταπεινότερα.

### Ἰουδαϊκῶς.

On the irregular aspiration οὐχ Ἰουδαϊκῶς in Gal 2<sup>14</sup> (N\*ACP 17 37) see *Proleg.* p. 244, and add WH *App.*<sup>2</sup> p. 313 f. as supporting Lightfoot's view *ad l.* Cf. also Moulton *Gr.* ii. p. 100.

## Ἰουδαῖος.

There is abundant evidence from our sources of the large part which Jews played in Egypt, a special district (ἀμφοδος) or Ghetto being assigned to them in such towns as Alexandria, Oxyrhynchus, and Apollinopolis Magna. Many questions are thereby raised into which we cannot enter here, but one or two citations of a general kind may be of interest. Thus from Apollinopolis Magna from late Ptolemaic times we have the two following dedicatory inscriptions: Εὐλογεῖ τὸν θεὸν Πτολεμαῖος Διονυσίου Ἰουδαῖος, and Θεοῦ εὐλογία. Θεόδοτος Δωρίωνος Ἰουδαῖος σωθεὶς ἐκ [Τρω]γο[δ]ῶν (Lepsius *Denkmäler*, XII. Taf. 11 Nr. 136, 144 cited in Meyer *Ostraca*, p. 149). On the other hand, CIG 3418 οἱ ποτὲ Ἰουδαῖοι seems to point to Jews converted from Judaism to heathenism. The earliest known reference to the Jews as money-lenders (cf. Wilcken *Archiv* iv. p. 567) occurs in a private letter to a man in money difficulties, BGU IV. 1079<sup>25</sup> (A.D. 41) (= *Selections*, p. 40) ὡς ἂν πάντες καὶ σὺ βλέπε σατὸν ἀπὸ τῶν Ἰουδαίων, "like everybody else, you too must beware of the Jews." P Oxy IX. 1189<sup>9</sup> (c. A.D. 117) is a letter of a strategus relating to a schedule of "property which belonged to the Jews"—τῶν τοῖς [Ἰ]ουδαίοις ὑπαρξάντων. The editor thinks that "it is highly probable that the papyrus belongs to the period of the great Jewish outbreak which occurred in the previous year, and was not ended until after the accession of Hadrian." With this may be compared the interesting fragments of an Alexandrian papyrus, edited by Wilcken under the title "Ein Aktenstück zum jüdischen Kriege" (*Hermes* xxvii. (1892), p. 464 ff.), in which, in an audience before the Emperor Trajan, the Jews complain that the Egyptian Prefect, M. Rutilius Lupus, has mockingly ordered their "king" of the carnival to be brought before him—i. 5 ff. προάγειν αὐ[τ]οὺς [ἐ]κέλευε χλευάζων τὸν [ἀ]πὸ [σ]κηνῆς καὶ ἐκ μείμου (i. μίμου) βασιλεία: cf. Jn 19<sup>3</sup>, and for a somewhat different explanation of the circumstances see Reinach *Revue des Études Juives* xxvii. (1893), p. 70 ff., and *Textes relatifs au Judaïsme* (1895), p. 218 ff.

## Ἰούδας

is found with a gen. Ἰούδου in a sepulchral inscr. of i/A.D. —Preisigke 722 Ἰούδας Ἰούδου, ὡς ἐτῶν τρίκοντα. For the NT usage, see Moulton *Gr.* ii. § 60 (6).

## Ἰουλία

is a very common name amongst the slaves of the Imperial household, e.g. CIL VI. 20416 D.M. | IVLIAE NEREI • F • | CLAVDIAE. See SH p. 427 on the bearing of this on Rom 16<sup>15</sup>, and cf. Milligan *Documents*, p. 183.

## Ἰουνιάς.

The name has not yet been found elsewhere than in Rom 16<sup>7</sup>, but is probably a contracted form of *Iunianus*, which is common in the inscriptions, e.g. CIL III. 4020: see Lietzmann *ad Rom l.c.* (HZN<sup>T</sup>). Souter (*Lex. s.v.*) treats the name as feminine, Ἰουνία, as in AV; similarly, Moulton *Gr.* ii. § 63.

## ἱππεύς

denoting one of a body of "mercenary cavalry" in the Ptolemaic army occurs in P Lille I. 10<sup>3</sup> (iii/B.C.) τῶν

μισθοφόρων ἱππέων, and cf. *ib.* 14<sup>4</sup> (B.C. 243–2) γέγραπεν . . . τετελεσθῆναι τῶν περὶ Φαρβαῖδα καταμετρημένων μισθοφόρων ἱππέων ἐπιλ(άρχη) Θεόδωρον, P Hal I. 15<sup>5</sup> (iii/B.C.) *al.* See also P Tebt II. 382<sup>18</sup> (B.C. 30—A.D. 1) Ἡρακλῆς Ἀκουσιλάου Μα[κε]δὼν τῶν κατοίκ(ω)ν ἱππέω(ν), "Herakles son of Acusilaus, a Macedonian belonging to the catœcic cavalry," P Oxy I. 43 *recto*<sup>iv</sup>.<sup>15</sup> (military accounts—A.D. 295) διαδεδωκάς μοι τοῖς γεννηστότοις ἱππεῦσι ἐκ διαφόρου κοφίνους ἄννας εἴκοσι.

## ἱππικός.

In BGU II. 447<sup>13</sup> (A.D. 173–4) there is a reference to a certain Valerius Aphrodisius—στρ(ατιώτου) σπείρης α [ἐ]πι[κ]ῆς, "soldier in the first cavalry regiment." The words τῇν ἱππικὴν, inserted above the line in P Petr III. 34(a)<sup>5</sup>, may, according to the editor, mean "the stable." Other exx. of the adj. are P Oxy III. 482<sup>18</sup> (A.D. 109) ἐν ἱππικῷ σταθμῷ, "in cavalry barracks," *ib.* 506<sup>24</sup> (A.D. 143) ἱππικοῦ κλήρου, "a horseman's holding," and *ib.* IV. 741<sup>11</sup> (ii/A.D.) ἱππικὸν α, apparently with reference to a σανδάλιον, "strap," "belt."

## ἵππος.

In P Petr I. 11<sup>10</sup> a cavalry officer bequeaths to a friend—τὸν ἵππον καὶ τὰ ὄπλα: cf. *ib.* 12<sup>10</sup>. See also P Tebt I. 208 (B.C. 95) πορείους καὶ ἵπποις εἰς Τ[ε]βτῖνιν, and BGU II. 665<sup>iii</sup>.<sup>11</sup> (i/A.D.) ἀηδὼς δὲ ἔσχον περὶ τοῦ ἵππου. A horse is included in the salutations of P Oxy XIV. 1772<sup>3</sup> (late iii/A.D.) ἀσπ[ι]ασαί πολλὰ τὴν ἀγαθὴν σου σύμβιον καὶ Ἰουλίαν καὶ τὸν ἵππον καὶ Τ[ε]β[ε]ριν. For the fem. = "mare" see P Grenf I. 43<sup>5</sup> (ii/B.C.) τὴν ἵππον, PSI IV. 377<sup>8</sup> (B.C. 250–49) τὰς ἵππους ἣ ἐπιτόκουσιν παρέξω: but cf. *ib.* I. 39<sup>5</sup> (A.D. 148) τυγχάνω ἡγορακεῖν ἵππον (i. ἵππον) θήλειαν παρὰ Διοσκύρου, and P Fay 301 (A.D. 167), a contract for the sale of two horses—θηλείας σιτοχόρους ("of the colour of ripe wheat"). See Mayser *Gr.* p. 261, and on the use of horses in Egypt see P Hamb I. p. 31.

## ἱρις.

This subst. in its derived sense of the white iris plant, from whose aromatic root the orris-root of commerce is produced, occurs in P Tebt II. 414<sup>11</sup> (ii/A.D.) ἐὰν κομψῶς σχῶ (cf. Jn 4<sup>52</sup>) πέμψω [τ]ῇ θυγατρὶ σου κοτύλην ἱρις (i. ἱρεως), "if my health is good I will send a cotyle of orris-root for your daughter" (Edd.).

## Ἰσαάκ.

See *s.v.* Ἰακώβ, and cf. the sepulchral inscr. Preisigke 2034<sup>11</sup> ἀνάπαυσον τὴν ψυχὴν τοῖς δούλοις σου πιστὰ ἐν κόλποις Ἀβράμ καὶ Ἰσάκ καὶ Ἰακώβ, similarly *ib.* 3901<sup>13</sup>. In P Amh II. 143<sup>6</sup> (iv/A.D.) the writer exclaims—εἶπον γὰρ τῷ Ἰσάκ, δι κέρμα, καὶ λέγει, οὐκ ἔχω, "I said to Isaac, 'I want money,' and he said 'I have none'" (Edd.). For other exx. of the spelling Ἰσάκ (as frequently in Cod. Sin.) see BS p. 189, and add gen. Ἰσακέως in BGU III. 715<sup>ii</sup>.<sup>9</sup> (A.D. 101–2). For a form Εἰσάκ, see Preisigke 1156 εὐχή Ἰουλιανοῦ, Εἰσάκ, Ἀββιβοῦ εὐλογητοῦ.

## ισάγγελος,

which in Biblical Greek is confined to Lk 20<sup>36</sup>, is found in the Christian epitaph Kaibel 542<sup>6</sup>.—



ὡς νῦν ἔμοιγε τῆς ἰσα[γέλου] τύχης  
ἐχθρῶν ποτ' εἴ τις ἐπιγελῶν ἀβρόνεται.

For the formation of the compound we may compare ἰσόθεος from *Syll* 202<sup>28</sup>, 289<sup>6</sup>, ἰσοβασιλεύς from P Ryl II. 62<sup>15</sup> (iii/A.D.), and ἰσουράνιος (not in LS) from a metrical epitaph of the Ptolemaic age in the Gizeh Museum *BCH* xx. (1896), p. 191<sup>10</sup> συγγενική(ν) τε φορῶν δόξαν ἰσουρανίαν (written ἰσοῦρ- in *BCH*). See also s.v. ἰσότημος, and cf. MGr ἰσόβαρος.

## Ἰσκαριώτης,

a Graecized form of the Markan Ἰσκαριώθ, which Dalman (*Words*, p. 51 f.) regards as equivalent to the Heb. יִשְׁכָּרְיָהוּ, though he thinks it surprising that it should not have been translated. For the form cf. Ἰστοβος = יִשְׁבּוֹשׁ (Jos. *Antt.* vii. 6. 1).

## ἴσος.

In BGU II. 646<sup>6</sup> (A.D. 193) ἵνα πάντες ἰδιῆτα[ι] (l. ἰδιῆτε) καὶ ταῖς ἴσαις ἡμέραις ἐορτάσῃ[τα]ι (l. ἐορτάσῃτε) Wilcken (*Chrest.* I. p. 570) understands the reference to be not to the same calendar-days, but to the same length of time, viz. 15 days as stated later in the document. For the meaning "equal" in quality, cf. P Strass I. 32<sup>14</sup> (A.D. 261) ζυγὸν δὲ ἐνάγον παρὰ σοι τὸν ἐπιτηδεύοντα αὐτῷ παράσχεις, τὸν ἴσον σεαυτῷ ποιήσας εἰς τὰ παρὰ σοι ἔργα. The neut. is common as a subst. = "copy," e.g. P Lond 1222<sup>5</sup> (A.D. 138) (= III. p. 126), a letter enclosing a copy of a rescript, and requesting that another copy should be given to a certain woman—τὸ ἴσον δι' ὑπηρετὸν μεταδοθῆναι τῇ διὰ [σ]ου δηλ[ο]υμένη θερμουθάρῳ, and similarly P Tebt II. 301<sup>21</sup> (A.D. 190) ἴσχυον τοῦτον [τὸ] ἴσον ἄχρι ἐξετάσεως, "I have received a copy of this [a notice of death] for investigation." For τὰ ἴσα, as in Lk 6<sup>8</sup>, cf. P Ryl II. 65<sup>7</sup> (B.C. 67?) εἰς τὸ βασιλικὸν τὰ ἴσα, "the same sum to the Treasury," and for ἴσα used adverbially (as in Phil 2<sup>6</sup>, cf. Job 11<sup>12</sup>, 30<sup>19</sup>), see the curious nursery alphabet P Tebt II. 278<sup>23</sup> (early i/A.D.)—

ἴσα οὕτω ἦρκε,  
κάλλιστον ἱμάτιν,

"just so he stole it; my lovely garment." This usage survives in MGr ἴσ(ι)α μέ (i.e. μετά), "till," "up to" (Thumb *Handb.* p. 111). Cf. also the adverbial phrase ἐξ ἴσου, as in P Fay 34<sup>14</sup> (A.D. 161) κατὰ μῆνα τὸ αἰροῦν ἐξ ἴσου, "in equal monthly instalments" (Edd.), *ib.* 93<sup>17</sup> (A.D. 161), *al.*, and ἐπ' ἴσῃ καὶ ὁμοίῃ, "upon equal and similar terms," as in *Syll* 162<sup>27</sup> (end of iv/B.C.). The difficult phrase ἴσος πλήρης in P Goodsp Cairo 28<sup>4</sup> (ii/A.D.) with reference to a boat's lading is discussed by Wilcken *Archiv* iii. p. 116. As regards derivation ἴσος < \*Fito-Fos, from the root of εἶδος (Boisacq, p. 383). On ἴσος see Thumb *Hellen.* p. 64. MGr ἴσιος.

## ἰσότης.

The sense of "fairness," "fair dealing," into which this word passes in Col 4<sup>1</sup>, may be illustrated by Menander *Μονοστ.* 259 ἰσότητα τίμα καὶ πλεονέκτει μηδένα. See also Vett. Val. p. 332<sup>34</sup> ἰσότητας ποιεῖν, and for the verb ἰσῶ in its literal sense cf. P Oxy XIV. 1674<sup>7</sup> (iii/A.D.) καὶ ἰσοθήτω τὸ πᾶν τοῦ κεχωσμένου, "and let the whole of the bank be levelled."

## ἰσότημος.

Field (*Notes*, p. 240) has shown that the emphatic idea in this word is *equality*, and hence that in 2 Pet 1<sup>1</sup>, the only place where it occurs in the NT, it means "equal," "equally privileged," a faith which puts the readers of the letter on an equality with the Apostles. In support of this rendering we may refer to *OGIS* 234<sup>25</sup> (B.C. 223-187) Ἀπόλλωνος Ἰσοτίμου, where the unusual epithet brings out, as the editor remarks, that this god was not of less honour than Zeus Chrysaoreus, mentioned just before, and to *ib.* 544<sup>33</sup> (ii/A.D.), where a man is described as ζῶντά τε δικα- [ί]ως καὶ ἰσοτείμως, the adverb showing "merita hominis virtutesque non minores esse honoribus quibus afficiatur": cf. also P Ryl II. 253 (B.C. 143-2) Ἀπολλοδώρ[η] τῶν ἰσοτίμων τοῖς π[ρ]ώτοις φίλοις, *Chrest.* I. 13<sup>10</sup> (A.D. 34-5), and for the force of compounds with ἰσο—such expressions as P Lond 1200<sup>10</sup> (B.C. 192 or 168) (= I. p. 3) χαλκοῦ ἰσονόμου, "copper at par," and P Hawara 65<sup>19</sup> (= *Archiv* v. p. 382) ἀρρωστίαν ἰσοθάνατο(ν) [ἐ]γένηλησα, "I have endured a sickness like death."

## ἰσόψυχος.

For the form of this very rare word, found in the NT only in Phil 2<sup>20</sup>, where it is perhaps a play upon words with the preceding εὐψυχῶ (Dibelius *HZNT ad l.*), cf. ἰσόψηφος as discussed s.v. ἀριθμός *ad fin.*, and the note on ἰσότημος.

## Ἰσραηλείτης.

Prof. Kirsopp Lake in his monumental edition of the *Codex Sinaiticus Petropolitanus* (Oxford, 1911) has pointed out (p. xi.) that in eight of the nine places where Ἰσραηλείτης occurs in the NT the Cod. Sinaiticus spells it ΙCΡΑΗΛΕΙΤΗC, while in the Cod. Vaticanus it appears in the form ΙCΤΡΑΗΛΕΙΤΗC. WH have used this fact to support their theory of a Western provenance for one or both of these MSS., but, as Lake goes on to show, their argument has lost its force through the discovery of the same spelling in Egypt. He cites by way of example for Ἰσραήλ the great magical P Par 574, and for Ἰσδραήλ a Jewish inscr. published in *Bull. Soc. Alex.* xi. (1909), p. 326 (= *Preisigke* 617 Ἰσδραήλ): add P Lond 46<sup>11</sup> (iv/A.D.) (= I. p. 68) Ἰστραήλ.

## ἰσθημι (ἰσάνω)

= "fix," "agree upon," is common in financial transactions, as in BGU IV. 1131<sup>44</sup> (B.C. 13) ἐφ' ἣ ἐστάμεθα τιμῇ, *ib.* II. 456<sup>13</sup> (A.D. 348) τιμῆς τῆς [ἐσ]ταμένης καὶ συμπεφωνημένης, P Tebt II. 385<sup>17</sup> (A.D. 117) ἀπὸ τῶν ἐσταμένων . . . δραχμῶν τεσσαρ[ά]κ[ο]ντα ἕξ, "out of the 46 dr. agreed upon," PSI IV. 287<sup>17</sup> (A.D. 377) μηδὲ κοιλένιν (l. κοιλάειν, "to be deficient in") τὸν σταθέντα μισθόν. In Mt 26<sup>15</sup> the 1st aor. act. denotes actual weighing or paying, (cf. Field *Notes*, p. 19 f.), as in *ib.* 442<sup>13</sup> (iii/B.C.) ὅτε ἤμελλον στήσαι τοὺς ἀμφιτάπους (cf. Prov 7<sup>16</sup>), "when I was about to weigh the rugs," and the late P Iand 20<sup>7</sup> (vi/vii A.D.) Σ[ε]ρήνε, στήσον τὸ χρυσίον Πισσόμπους. For the meaning "set up," as in [Jn] 8<sup>3</sup>, Ac 1<sup>23</sup>, *al.*, see P Fay 20<sup>42</sup> τούτου τοῦ ἐμοῦ δόγματος ἀντίγραφα τοῖς καθ' ἐκάστην πόλιν ἀρχουσιν γενέσθω ἐπιμελὲς εἰς τὴν δημόσιον μάλιστα ἐστάν[αι] σύνοπτα τοῖς ἀναγιγνώσκουσιν, "let the rulers of



the several cities see that copies of this my edict are set up in the most public places in full view of those who wish to read" (Edd.): cf. P Leid W<sup>xl</sup>. 9 ff. (ii/iii A.D.) τοὺς ἀστέρας ἰστάς, καὶ τῷ φωτὶ τῷ ἐνθῶ κτίζων τὸν κόσμον· ἐν ᾧ δὲ ἔστησας τὰ πάντα. The verb is used metaphorically in P Rein 44<sup>28</sup> (A.D. 104) περὶ μὲν γὰρ τῶν τῆς μητρώας οὐσίας προσόδων . . . οὐδὲν ἰδυνήθη στήσαι, "regarding the revenues of the maternal fortune I was unable to establish anything," and in the passive in BGU I. 140<sup>19</sup> (time of Hadrian) δι' ὧν τὸ αὐστηρότερον ὑπὸ τῶν πρὸ ἑμοῦ αὐτοκρατόρων σταθὲν φιλανθρωπότερον ἐρμηνεύω: cf. P Gen I. 7<sup>6</sup> (i/A.D.) (= *Chrest.* I. p. 108) αἱ μὲν οὖν προσηκουσαὶ αὐτῷ τάξεις φυλαχ[θ]ήτωσαν ὥσπερ οἱ προ[δ]έμου ἔστησαν κατὰ τὸ ἐξ ἀρχῆς ἔθος, P Lips Inv. 266<sup>6</sup> (ii/A.D.) (= *Archiv* v. p. 245) τοῦ κυρ[ι]ου ἡμῶν Ἀδριανοῦ Καί[σ]ρος ὁμοσε ταῖς ἄλλαις εὐεργεσίαις στήσαντος τὴν βασιλικὴν . . . γῆν . . . γεωργεῖσθαι, and *Syll* 426<sup>28</sup> (ii/B.C. *ad init.*) μετὰ τῶν ἀρχόντων τῶν σταθ[θ]έντων ἐν Σίρι (cf. Mt 12<sup>25</sup>). The verb passes into the meaning "stop" in P Oxy VIII. 1088<sup>21</sup> (early i/A.D.), a medical receipt—αἷμα ἀπὸ μυκτῆρων στήσαι, "to stop nose-bleeding." For the form ἰσάνω (St 3<sup>1</sup>), which is found from i/B.C., cf. *Syll* 732<sup>25</sup> (B.C. 36–5) ἀφιλαργύρως ἰστανόμενος ἡστίασεν τοὺς ἐρανιστάς: see also *s.v.* παριστάνω. MGr σταίνω, στήνω (trans.): στένω (trans.): στέκω (intrans.), cf. perf. ἔστηκα.

### ιστορέω.

The only NT sense of this word = "visit" (Gal 1<sup>18</sup>) is paralleled in the interesting scrap of a traveller's letter P Lond 854<sup>5</sup> (i/ii A.D.) (= III. p. 206, *Selections*, p. 70) ἴνα τὰς χε[ι]ρ[ο]φ[ι]λ[ι] [οὐ] [ἡ] [τους] τέ[χ]νας ἰστορήσωσι: cf. 10 εἴτομα (I. εἴστομα) ἰστόρη[η]σα. It is used often thus (= *inspicio*) in the inscr. e.g. *OGIS* 694 (Rom.) Ἐρμογένης Ἀμασ[ε]ύς [τὰς] μὲν ἄλλας σύρινγας ἰδὼν ἐθαύμασα, τὴν δὲ τοῦ Μένονος ταύτην ἰστορήσας ὑπερεθαύμασα, and in the wall-scratchings of visitors to the royal tombs at Thebes, e.g. *Preisigke* 1004 (Rom.) Ἰούλιος Δημήτριος χειλάρχος ἰστορήσας ἐθαύμασα: cf. also the Theban inscr., *Kaibel* 1020—

Τατιανὸς ἡγεμὼν Θηβαίων ἰστορήσα[ς] ἐθαύμασεν  
τὸ θαύ[μα] ξ[ι]νὸν τῶν σοφῶν Αἰγυπ[τ]ίων.

For the verb = "relate," see BGU IV. 1208<sup>5</sup> (B.C. 27–6) πιττάκιον, δι' οὗ μοι ἰστορεῖς τὴν [Καλατύ]τεως πλ[άν]ην, P Oxy VII. 1027<sup>11</sup> (i/A.D.) ὑπόμνημα . . . δι' οὗ ματαίως εἰστορεῖ περὶ τε τοῦ ἀγνοεῖν α[ὐ]τὸν τὴν τῶν ἐμοὶ γενη[μένων] (I. γεγενη[μένων]) ἀσφαλίῳ θέσιν, "a memorandum wherein he vainly relates that he was ignorant of the securities which had been given to me" (Ed.): cf. the use of the compound συνιστορέω in BGU IV. 1141<sup>49</sup> (B.C. 14), PSI I. 64<sup>21</sup> (i/B.C. ?) *al.* The subst. ἱστορία, which survives in MGr = "narrative," "history," may be illustrated from *OGIS* 13<sup>13</sup> (c. B.C. 300–290), where the Prienians are represented as establishing their possession of a certain district—ἐκ τε τῶν ἱστοριῶν κ[αὶ] ἐκ τῶν ἄλλων μαρτυριῶν. For its use in Byzantine literature = "painting," owing to the development of picture histories, see Birt *Buchrolle*, p. 307 f.

### ισχυρός.

With Mt 3<sup>11</sup> cf. P Leid W<sup>v</sup>. 83 (ii/iii A.D.) ἰδὼν ὁ θεὸς πάλιν ἐπισηθῆ, ὡς ἰσχυρότερον θεωρήσας (viz. ἐνοπλόν τινα, who appears suddenly on his πόμπυσμα) μήποτε ἡ γῆ ἐξέ-

βρασε θεόν. In P Ryl II. 165<sup>12</sup> (A.D. 266) we have a reference to the *legio Traiana Fortis Germanica*—λεγιῶνος Τραιανῆς Ἰσχυρᾶς Γερμ[ανικῆς]. *Syll* 226<sup>59</sup> (iii/B.C.) σιτοδείας γενομένης ἰσχυρᾶς, is a good parallel to the usage in Lk 15<sup>14</sup>. Cf. also *ib.* 929<sup>84</sup> (ii/B.C.) τὸ δὲ πάντων μέγιστον καὶ ἰσχυρότατον τεκμήριον, *Chrest.* I. 27<sup>5</sup> (ii/A.D.) εἰ[λ] γὰρ ὑπεναντιὸν ἐστὶν τὸ πα[ρ]ά[δ]ειγμα οὐκ ἰσχυρόν κτλ., and *Menandrea* p. 14<sup>130</sup> τοῦτο γὰρ ἰσχυρὸν οἰεταί τι πρὸς τὸ πράγμα ἔχειν, "an argument décisif" (Croiset).

### ισχύς.

The only exx. of this subst. from our sources are late, e.g. P Lond 1319<sup>5</sup> (A.D. 544 or 545) (= III. p. 272) τὴν ἰδὴν ἰσχὺν καὶ δύναμιν, and BGU II. 371<sup>20</sup> (Arab.) πράσεως τῆς . . . ἐχούσης τὴν ἰδὴν πίστειν (I.—ιν) καὶ ἰσχὺν εἰς πλήρης καὶ εἰς ὁλόκληρον, with reference to the validity of a receipt.

### ισχύω.

The special sense in Gal 5<sup>6</sup>, Heb 9<sup>17</sup>, occurs in P Tebt II. 286<sup>7</sup> (A.D. 121–138) νομῇ ἄδικος [οὐ]δὲν εἰσχύει, "unjust possession is invalid": cf. the use of the verb with reference to money like the Lat. *valeo*, *Cagnat* IV. 915a<sup>12</sup> ἡ Ῥοδία δραχμὴ τοῦτου τοῦ δηναρίου ἰσχύει ἐν Κιβύρα ἀσάστρια δέκα. For the meaning "have power" cf. P Petr II. 18(1)<sup>13</sup> (B.C. 246) διὰ τὸ μ[η] ἰσχύειν αὐτόν με κωλύειν, "because I was not strong enough to hinder him," and P Oxy I. 67<sup>14</sup> (A.D. 338) πάντα μὲν, ὡς ἔπος ἐστὶν εἰπεῖν, ὅσα εἰσχύειν τι δύνα[ι]τ[αι] παρὰ τὴν τῶν νόμων [ισχύ]ν πρὸς ὀλίγον εἰσχύει, "everything, it may be said, that is able to withstand the power of the law withstands but for a short time" (Edd.). The ordinary sense "to be able," without the connotation of *strength*, may be seen early in P Eleph 17<sup>23</sup> (B.C. 223) διὰ τὸ μὴ εἰσχύειν αὐτοὺς καταβαλεῖν τὰς λοιπὰς ἀναφοράς, "because they were not able to pay the remaining imposts": cf. P Oxy X. 1345 (ii/iii A.D.) οὐκ ἰσχυσα ἔλθειν σήμερον, P Leid W<sup>xiii</sup>. 31 (ii/iii A.D.) βίβλον ἣν οὐδεὶς ἰσχυσε μεθερμηνεύσας (I.—σαι), P Ryl II. 237<sup>8</sup> (mid. iii/A.D.) ἴνα κάγω εἰς [ . . . ἐκείνον] εἰσχύσω συνπενεχθῆναι (I. συμπεριενεχθῆναι) εὐχρόμω, "that I may be able to keep up appearances in my relations with him" (Edd.). The expressive compd. ὑπερισχύω, which is fairly frequent in the LXX, may be illustrated from P Ryl II. 119<sup>30</sup> (A.D. 54–67) ἐν οὐδενὶ ἡγήσατο καθὼς ὑπερισχύων ἡμᾶς ἐπὶ τῶν τόπων, "he scorned (petitions and reports) in virtue of his superior local power" (Edd.).

### ἴσως.

P Magd 295<sup>8</sup> (B.C. 218) ἴσως καὶ ὁμοίως, P Giss I. 76<sup>8</sup> (ii/A.D.) ἀσπάξομαι σε πολλά, ἴσως καὶ Χαῖρᾶς καὶ Ἡρώδης. With the usage in Lk 20<sup>38</sup> cf. P Amh II. 135<sup>16</sup> (early ii/A.D.) τί δὲ ἡμεῖν συνέβη μετὰ τῶν ἀρχόντων ἴσως ἐγνώκατε ἢ κνώσσεσθε (I. γνώσσεσθε), "what befell us in connexion with the magistrates you have probably heard or will hear" (Edd.), P Tebt II. 424<sup>3</sup> (late iii/A.D.) ἐπεμψά σοι ἐπιστολὴν διὰ τοῦ ἀρτοκόπου καὶ ἴσως οἶδας τί σοι ἔγραψα, P Oxy IX. 1204<sup>21</sup> (A.D. 299) μὴ ἐπιγνοὺς ὡς ἀξιώματος μείζονος μετέληφεν, δ ἀπαλλάττει ἴσως αὐτὸν τῶν λειτουργιῶν τῶν πολιτικῶν, "ignoring his acquisition of a superior rank, which presumably releases him from municipal offices" (Ed.), *ib.* XIV. 1681<sup>4</sup> (iii/A.D.) ἴσως με νομίζετε, ἀδελφοί[ο],

βάρβαρόν τινα ἢ Αἰγύπτιον ἀνάνθρωπον εἶναι, "you are, my brothers, perhaps thinking me a barbarian or an inhuman Egyptian" (Edd.). MGr ἕως, "perhaps."

## Ἰταλικός.

On the σπείρα Ἰταλική in Ac 10<sup>1</sup> see Ramsay *Was Christ born in Bethlehem?* p. 260 ff. From Delos at the end of ii/B.C. comes the inscr.—Γαῖον Ὀφέλλιον Μαάρκου υἱὸν Φέρον Ἰταλικοὶ δικαιοσύνης ἕνεκα καὶ φιλαγαθίας τῆς εἰς ἑαυτοὺς (*Michel* 1163).

## Ἰτουραῖος.

For Ituraeans in Mount Lebanon about A.D. 6 see *Ephemeris Epigraphica*, 1881, p. 537 ff.

## ἰχθύδιον.

P Flor II. 119<sup>7</sup> (A.D. 254) ἰχθύδια.

## ἰχθύς.

P Petr III. 107(e)<sup>6, 9</sup> (iii/B.C.) ἰχθύς, BGU IV. 1123<sup>9</sup> (time of Augustus) ἢ ἰχθύας ἢ ἀγρίας, P Fay 113<sup>13</sup> (A.D. 100) τῇ πόλει πέμσις εἰκθύας (i. ἰχθύας) (δραχμῶν) ἰβ, P Hamb I. 6<sup>11</sup> (A.D. 128) μηδὲν ἀπὸ θή[ρ]ας ἰχθύας περιγεγονέναι μέχρι νῦν, *OGIS* 484<sup>26</sup> (ii/A.D.) δι' ὧν ἐπηρέαζον μάλιστα τοὺς τὸν ἰχθὺν πιπράσκοντας. The noun is used collectively in P Flor II. 201<sup>9</sup> (A.D. 259) τοὺς παρὰ σοὶ ἀλιείας ἀποστεῖλαι ἔχοντας ἰχθὺν κάλλιστον, "spedire i tuoi pescatori con assai quantità di pesce" (Ed.). For the adj. ἰχθυϊκός (2 Chron 33<sup>14</sup> A) see *Ostr* 331<sup>4</sup> (Ptol.) ἰχθυϊκῶν ἀλιείων, and for ἰχθυηρός (2 Esdr 13<sup>8</sup>) see P Par 63<sup>98</sup> (B.C. 165) τοὺς ὑποτελεῖς τῇ τε ἰχθυηρᾷ καὶ ζυτηρᾷ, "those subject to the fish tax and the beer tax." The Christian epigram *Kaibel* 725 (iii-v/A.D.) is partly acrostic, the initial letters of the first five lines making up the word ἰχθύς.

## ἰχνος.

*Syll* 325<sup>6</sup> (i/B.C.) has a good parallel for Rom 4<sup>12</sup> and 1 Pet 2<sup>21</sup>: the excellent young man who is the hero of the laudation comes of a patriotic and pious stock, καὶ αὐτὸς στοιχεῖν βουλόμενος καὶ τοῖς ἐκείνων ἰχνεσιν ἐπιβαίνειν. The literal use of ἰχνος is seen in P Giss I. 9<sup>10</sup> (Rom.) ὡς

δὲ οὐτὲ ἰχνος ἐθεώρο[υν κτλ., P Oxy XII. 1449<sup>51</sup> (A.D. 213-7) μηδὲ ἰχνη, and in the tax ἰχνοὺς ἐρημοφυλακία, for the desert police who protected the caravan "route," e.g. P Fay 75<sup>2</sup> (ii/iii A.D.): cf. p. 196 and the introduction to P Ryl II. 197. For the metaph. use of ἰχνεύω = "search out," as in Sir 51<sup>16</sup>, cf. *Kaibel* 227<sup>1</sup> ἰχνεύεις, ὦ ξεῖνε, τίς εἰμ' ἐγώ.

## Ἰωάννης, Ἰωάνης.

On the uncertainty in the spelling of this Semitic proper name, see Moulton *Gr.* ii. p. 102, Winer-Schmiedel *Gr.* p. 57, Blass *Philology*, pp. 75 f., 81.

## Ἰωνάθας.

This name, found in the exceedingly plausible reading of D at Ac 4<sup>6</sup> (cf. Blass, pp. 35 f., 72 f.), occurs in P Petr III. 7<sup>16</sup> (B.C. 236) with reference to the will of a Jewish παρῆδημος in the Fayûm—Ἀπολλ(ώνιον) παρῆδημον, δς καὶ Συριστὶ Ἰωνάθας καλεῖται. Cf. *Preisigke* 2137<sup>14</sup> (ostrakon—vi/vii A.D.) Ἰωνάθαν Ἰωά(ννου).

## Ἰωσής.

In *Preisigke* 1742, a Cyrenaic inscr., Ἰωσῆς Κρίσπου is mentioned along with Λύκα Γαίου and Σάρρα προσήλυτος. BGU III. 715<sup>1, 4</sup> (A.D. 101-2) Ἰωσῆς ὁ καὶ Τεύφιλο(s): cf. Ac 13<sup>9</sup>.

## Ἰωσήφ.

For the form Ἰώσηπος see BGU IV. 1068 (A.D. 101), where a certain Σωτέλης Ἰωσήπου makes official notification of the death of his son, who bore his grandfather's name—<sup>6 ff.</sup> ὁ υἱός μου Ἰ[ώ]σηπος μητρὸς Σάρρας ἀφῆλξε μήπω καταλήξας εἰς λαογραφίαν ἐτελεύτησε τῷ Τύβι μηνὶ τοῦ ἐνεστῶτος τετάρτου ἔτους Τραιανοῦ Καίσαρος τ[ο]ῦ κυρίου.

## ἰῶτα.

This word, borrowed from the Phoenician, is written in full in *Preisigke* 358<sup>12</sup> (iii/B.C.). See also the horological inscr. of iii/B.C. quoted by Herwerden *Lex. s.v. γνώμων*—ἐπὶ τῶν ἰῶτα (sc. γραμμῶν) φερόμενον σημαίνει ζεφύρου πνοήν. Cf. Moulton *Gr.* ii. § 70.

# K

## καγώ—καθάπερ

### καγώ.

For this common crasis in the NT (cf. *WH Notes*<sup>2</sup> p. 152) we may cite PSI V. 540<sup>17</sup> (iii/B.C.) καλῶς ποιήσεις? γράψασά μοι [περὶ τούτων? ἵ]να καλῶ εἰδῶ. The editor compares P Tebt II. 412<sup>4</sup> (late ii/A.D.) καλῶς ποιήσεις ἀνελθε εἰς τὴν μητρόπολιν . . . ἐπὶ καλῶ ἀνέρχομαι (Ζ. -μαι) εἰς τὴν πόλιν, "please come up to the metropolis, since I also am coming up to the city" (Edd.), and the amended reading (*Archiv* vi. p. 204) of P Par 51<sup>15</sup> (B.C. 160) (= *Selections*, p. 20) ὁρῶ σοι αὐτὸν καθιστῶντα αὐτὰς κάαγῶ ἔμπροσθεν αὐτῶν ἐπορευόμεν. See also Meisterhans *Gr.* p. 72, Moulton *Gr.* ii. p. 63, and for the LXX usage Thackeray *Gr.* i. p. 137 f.

### καθά.

This late form for καθάπερ is first used in literature by Polybius, and is frequently found in the papyri, e.g. P Petr II. 13(1)<sup>6</sup> (B.C. 258-3) καθὰ ξειλήφμεν, "according as we have received," P Ryl II. 160(a)<sup>11, 18</sup> (A.D. 42) καθὰ καλέγραπται (Ζ. γέγραπται), "as aforesaid," P Oxy XII. 1473<sup>10</sup> (A.D. 201) συμβιούτωσαν οὖν ἀλλήλοις οἱ γαμουῦντες ἀμέμπτως καθὰ καὶ πρότερον συνεβίου. Cf. from the inscr. *Michel* 1009 B<sup>81</sup> (c. B.C. 129) εἰς τὸν αἰεὶ χρόνον καθὰ ἐξ ἀρχῆς ὑπῆρχεν, and the refl. in Kalker *Quaest.* p. 300. See also Meisterhans *Gr.* p. 257.

### καθαίρεσις.

P Magd 9 (iii/B.C.), containing a request by a certain Ισιονόμος or possessor of a shrine of Isis, that the sanctuary should be repaired, is entitled on the *verso*—Ἐποήρις Πανήτος περὶ καθαίρεσεως Ἰσιείου, "Époëris, femme de Panès, au sujet d'un sanctuaire d'Isis qui menace ruine." See also *Syll* 587<sup>76</sup> (B.C. 329-8) μισθωτέ[ε] . . . οἰκοῦ(ν)τι τῆς καθαίρεσεως τῶν οἰκοπέδων τῆς ἱερᾶς οἰκίας, *Michel* 823<sup>3</sup> (B.C. 220) λόγος τῶν αἰρεθέντων ὑπὸ τοῦ δήμου ἐπὶ τὴν καθαίρεσιν καὶ τὴν ἐπισκευὴν τῶν ἐν τῷ Ἀσκληπιείῳ.

### καθαίρω

is used apparently in the full sense of "pull down," "demolish," in P Petr I. 26<sup>8</sup> (B.C. 241) καθεργκῶτος τὰς στέγας, and *ib.* III. 46(1)<sup>15</sup> χρεμάτισον Διονυσίῳ Ἀπολλωνίου τ[ῶ]ν ἐξεληφότει (corr. -ότι) τὴν βασιλικὴν (corr. -ικὴν) καταλυσιν προπαρχοῦσαν ἐν Πτολεμαίδει (corr. -ίδει) καθελεῖν διὰ τὸ πεπονθέναι, "pay Dionysios, son of Apollonios, who has contracted to take down the Royal quarters previously existing at Ptolemais, owing to their dilapidation" (Edd.). A somewhat weaker meaning is found in P Amh II. 54<sup>3</sup> (B.C. 112) οἶκος καθεργκῆμένος ἥς οἱ τῶχοι (Ζ. οἶκος καθεργκῆμένου οὗ οἱ τοῖχοι) περίεισιν καὶ εἴσοδος καὶ ἔξοδος,

"a dismantled house of which the walls are standing and the entrance and the exit": cf. P Tor I. 11<sup>1</sup> (B.C. 117), P Leid M<sup>15</sup> (ii/B.C.). See *Field Notes*, p. 129, on the translation of Ac 19<sup>27</sup>, and cf. further Aristaeus 263 ὁ θεὸς τοὺς ὑπερηφάνους καθαιρεῖ, τοὺς δὲ ἐπικεικὲς καὶ ταπεινοὺς ὑψοῖ. In P Oxy XII. 1408<sup>23</sup> (c. A.D. 210-4) [τὸ? τοὺς ληστὰς κα]θαί[ρ]ειν χωρὶς τῶν ὑποδεχομένων μὴ δύνασθαι πᾶ[σι] φανερόν, the editors render "that it is impossible to exterminate robbers apart from those who shelter them is evident to all."

### καθαίρω.

With the use of this verb in Jn 15<sup>2</sup> we may compare P Lille I. 5<sup>24</sup> (B.C. 260-59) ἐκ τοῦ ἰδίου ξυλοκοπήσει καὶ τὴν γῆν καθαρεῖ. Cf. P Tebt II. 373<sup>10</sup> (A.D. 110-1) ἐφ' ᾧ ὁ Ἡρων μετρήσει καὶ καθαρεῖ καθ' ἔτος εἰς τὸ δημόσιον . . . [τ]ὰ . . . ἐκφόρια, "on condition that Heron shall measure out and winnow the produce (cf. 2 Kings 4<sup>6</sup>) annually for the State." The verb is common in the inscr. of ceremonial cleansing, e.g. *Michel* 694<sup>88</sup> (B.C. 91) ἔστι δὲ ἃ δεῖ παρέχειν πρὸ τοῦ ἀρχεσθαι τῶν μυστηρίων ἄρνας δύο λευκοὺς, . . . καὶ ὅταν ἐν τῷ θεάτρῳ καθαίρει, χοιρίσκους τρεῖς: cf. *Kaibel* 104<sup>1f.</sup>—

Ἐνθάδε Διάλογος καθαρῶι πυρὶ γυῖα καθήρας ἀσκητῆς σοφίης ὦχετ' ἐς ἀθανάτους.

The compound ἀνακαθαίρω is found in P Lond 1177<sup>382</sup> (A.D. 113) (= III. p. 190).

### καθάπερ

is very common in the legal phrase καθάπερ ἐκ δίκης. Thus our earliest Greek marriage contract, P Eleph 1<sup>12</sup> (B.C. 311-0) (= *Selections*, p. 3), concludes—ἡ δὲ πρᾶξις ἔστω καθάπερ ἐγ δίκης, "and let the right of execution be as if a formal decree of the Court had been obtained": cf. P Amh II. 46<sup>13</sup> (ii/B.C.), P Fay 22<sup>14</sup> (i/A.D.), *ib.* 91<sup>33</sup> (A.D. 99), etc. Other exx. of the word are P Hib I. 49<sup>8</sup> (c. B.C. 257) εἰ[π]ον δὲ αὐτῷ καθάπερ ἔγραψα [α]ὐτῷ ὅπως ἀν ἐμβάληται τὰς ἐλαίας εἰς βίκους, "tell him that, as I wrote to him, he is to put the olives into jars" (Edd.), P Eleph 12<sup>1</sup> (B.C. 223-2) καθάπερ ὧν δεῖν, "nach deinem Antrag," P Vat A<sup>10</sup> (B.C. 168) (= Witkowski *Epp.*<sup>2</sup>, p. 65) ἡβουλόμην δὲ καὶ σὲ παραγεγονέναι εἰς τὴν πόλιν, καθάπερ καὶ Κόνων καὶ οἱ ἄλλοι οἱ ἀπειλη[μμένοι] π[ᾶ]ντες, ὅ[πως] καὶ κτλ. In the decrees τὰ μὲν ἄλλα καθάπερ ὁ δεῖνα "was the usual introduction to an amendment proposed in the Ecclesia to a probouleuma," e.g. *CIG* 84<sup>6f.</sup> Κέφαλος εἶπε· τὰ μὲν ἄλλα καθάπερ τῇ βουλεῖ ἀναγράφαι δὲ . . . : see *Roberts-Gardner*, p. 18, and cf. *Milligan Thess.* p. 25.



## καθάπτω.

See *s.v.* *ἐχιδνα* and add Epict. iii. 20. *το ὁ μὲν τοῦ τραχέλου καθάπτων.*

## καθαρίζω.

The ceremonial usage of this Hellenistic verb is illustrated by Deissmann *BS* p. 216 f., where reference is made to the Mystery inscription of Andania, *Syll* 653<sup>37</sup> (B.C. 93 or 91) ἀναγραφάντων δὲ καὶ ἀφ' ὧν δεῖ καθαρίζειν καὶ ἂ μὴ δεῖ ἔχοντας εἰσπορεύεσθαι, and to *ib.* 633<sup>3</sup> (ii/A.D.) already cited *s.v.* ἀκάθαρτος *sub fin.*, both of which show the construction with ἀπό as e.g. in 2 Cor 7<sup>1</sup>, Heb 9<sup>14</sup>. The word is used in connexion with plants in P Lond 131 *recto*<sup>192</sup> (accounts—A.D. 78–9) (= I. p. 175) καθαρίζ(ων) [τῶν] νεοφύτ(ων) τοῦ χω(ρίου) τὰ περισσ(ὰ) βλαστήματα, and *ib.* 131\*<sup>93</sup> (A.D. 78) (= I. p. 191): see also P Strass I. 2<sup>11</sup> (A.D. 217) τοῦ σοῦ καθαρίζοντος καὶ μετρούντος with reference to the “cleansing” of wheat, and P Lips I. 111<sup>12</sup> (iv/A.D.) καθαρίσομεν τὸ γεώργιον. In the iv/v A.D. BGU IV. 1024<sup>iv. 16</sup> we have νῆ γὰρ Δία, ἣν τὰ κοσμήματα τὰ τῶν νόμων, ἣν ὑπὸ τῆς πόλ[εως] ἦν δεδομένα τῶι νεκρῷ, ἣν κεκ[αθα]ρισμένα. On the forms of the verb see Reinhold, p. 38 f., Moulton *Gr.* ii. §§ 33, 95.

## καθαρισμός

occurs in the lease of an oliveyard, P Lond 168<sup>11</sup> (A.D. 162) (= II. p. 190) ἡμῶν ποιο[ύν]των τὰ καθήκον[τ]α ἔργα τ[ερ]λ τοὺς καθαρισμούς.

## καθαρός.

The word and its derivatives have a wide range of use, being applied physically to animals, land, grain, bread, milk, etc., e.g. *Chrest.* I. 89<sup>5</sup> (A.D. 149) κ[α]λ δοκιμάσας (μόσχον) ἐσφράγισα ὡς ἔστιν καθαρός, BGU IV. 1018<sup>25</sup> (iii/A.D.) παραδῶσο (I.—ώσω) τὰς ἀρούρας καθαρὰς ὡς παρέλαβον, P Oxy VIII. 1124<sup>11</sup> (A.D. 26) πυρὸν νέο[v] καθαρὸν ἄδολον, *ib.* IV. 736<sup>26</sup> (c. A.D. 1) ἄρτου καθαροῦ παιδ(ῶν), BGU IV. 1109<sup>5</sup> (B.C. 5) θηλάζουσιν τῶι ἰδίῳ αὐτῆς γάλακτι καθαρῷ, and metaphorically to “freedom” from disadvantages of various kinds, as in *ib.* 1040<sup>81</sup> (ii/A.D.) καθαρ[ὰ]ν γὰρ ἔχων τὴν ψυχὴν οὐδενὸς ἐπιστ[ι]. . . .]ν τῶν διαβαλόντων, or in the epitaphs *Kaibel* 516<sup>13</sup> (c. A.D. 1) καθαρ[ὰ]ν δὲ φυλάξας [σωφροσύνης ἀρετὴν τόν]δε λελονχε τάφον, 653<sup>4</sup> (iii/A.D.) ὡς ἀνὴρ καθαρῆ, of a mind freed from care: cf. also P Lond 178<sup>13</sup> (A.D. 145) (= II. p. 207) τὸ δὲ χειρόγραφον τοῦτο δις σὸν γραφὲν καθαρὸν ἀπὸ ἐπιγραφῆς καὶ ἀλφάβδος, P Oxy X. 1277<sup>13</sup> (A.D. 255) κυρία ἡ πρῶσις ἀπλή γραφεῖσα καθαρὰ (“free from mistake”). The old idea that καθαρὸς ἀπό is “Hebraistic” has been completely exploded by Deissmann *BS* p. 196, where the formula *free of a money-debt* is illustrated by passages scattered over a period of nearly three hundred years, e.g. BGU I. 197<sup>14</sup> (A.D. 17) καθαρῷ ἀπὸ δημοσίων καὶ παντὸς εἶδους, *ib.* 94<sup>13</sup> (A.D. 289) καθαρὰ ἀπὸ . . . δημοσίων τελεσμάτων: cf. also *BS* p. 221 *s.v.* ὀφειλή. P Hib I. 84(a)<sup>8</sup> σῖτον καθαρὸν ἀπὸ πάντων is an interesting new ex. coming as it does from B.C. 285–4 (not B.C. 301 as formerly believed: see Egypt Exploration Fund—*Archaeological Report*, 1907–8, p. 50). In P Lond 1157 *verso*<sup>161</sup> (A.D. 246) (= III. p. 110) ψιλὴ γῆ ἀπὸ [ἀ]μπέλου there seems to be a similar use with ψυλός. For καθαρὰ ποιήση =

“acquit” see *JHS* xxxv. p. 54, and for (τὰ) καθαρὰ used as a subst. see P Lond 429<sup>8, 12, al.</sup> (c. A.D. 350) (= II. p. 314 f.). In P Par 51<sup>28</sup> (B.C. 160) (= *Selections*, p. 21), a dream from the Serapeum, we find the words—αὐταὶ δὲ γυναῖκες εἰσιν. εἰς μανθῶσιν, [οὐ μ]ὴ γέγονται καθαράι πάποτε. For the higher pagan developments see what is said *s.v.* ἄγνους, and add the interesting *Syll* 567<sup>3 ff.</sup> (ii/A.D.) prescribing the conditions of entrance to a temple—πρῶτον μὲν καὶ τὸ μέ[γ]ιστον, χεῖρας καὶ (γ)νώμην καθαρούς καὶ ἔγιε[is] ὑπάρχοντας καὶ μηδὲν αὐτοῖς δεῖνὸν συνειδῶτας. Then follow τὰ ἑκτὸς—one thinks of Mt 23<sup>26</sup>: after eating pease-pudding (ἀπὸ φακῆς) an interval of three days is prescribed, after goat's flesh three, after cheese one, after practising abortion (ἀπὸ φθορείων) forty, after the death of a relative forty, after lawful sexual intercourse they may come the same day when sprinkled and anointed with oil. For the beginnings of the same distinction between lawful and illicit intercourse we may compare *Syll* 566, a Pergamene inscr. of ii/B.C.—<sup>3 ff.</sup> ἀγενετέωσαν δὲ κ[α]λ εἰσέτωσαν εἰς τὸν τῆς θεο[ῦ] ναὸν] οἷ τε πολῖται καὶ οἱ ἄλλοι πάντες ἀπὸ μὲν τῆς ἰδίας [γυναι]κὸς καὶ τοῦ ἰδίου ἀνδρὸς αὐθημερόν, ἀπὸ τὲ ἀλλοτρίας κ[α]λ ἀλλοτρίου δευτεραῖοι λουσάμενοι· ὥσαυτως δὲ καὶ ἀπὸ κήδους καὶ τεκούσης γυναικὸς δευτεραῖος· ἀπὸ δὲ τάφου καὶ ἐκφορ[ᾶς] περιερασάμενοι (i.e.—ραν—) καὶ διελθόντες τὴν πόλιν, καθ' ἣν τὰ ἀγιστήρια τίθεται, καθαροὶ αὐθημερόν. The whole is an illustration of the four prohibitions in the Apostolic decree. As showing the Christian use of the adj. we may also cite the new fragment of an uncanonical gospel where the Saviour, who has taken His disciples with Him inside the Temple to the ἀγενετήριον, is reproached by the chief priest for having failed to perform the necessary ceremonies before entering the holy place—ἀλλὰ μεμολυ[μένους] ἐπάτησας τοῦτο τὸ ἱερὸν τ[ὸ]ν ὄνον ὅν]τα καθαρὸν, ὃν οὐδεὶς ἄλλος εἰ μὴ] λουσάμενος καὶ ἀλλά[ξας τὰ ἐνδύ]ματα πατεῖ (P Oxy V. 840<sup>16 ff.</sup>). For the subst. cf. P Lond 604B<sup>169</sup> (c. A.D. 47) (= III. p. 81) εἰς κάθαρσιν. Καθάρισος = “purging draught” is found in the medical recipe P Oxy XI. 1384<sup>1</sup> (v/A.D.), and in the same document (<sup>27</sup>) the compd. adj. πανκάθαρος is applied to angels.

## καθαρότης.

A v/A.D. petition, addressed to an unknown preses, P Oxy VI. 904<sup>2</sup>, begins—ἡ τῆς ὑμετέρας δικαιοκρισ[ί]ας καθαρότης κάμει ἐλεήσει τὸν γεγηρακότα, “the purity of your righteous judgement will surely pity me, an old man” (Edd.). In *ib.* I. 67<sup>8</sup> (A.D. 338) the word is used in a complimentary periphrasis—ἄπερ ἀντέγραψεν πρὸς τὴν σὴν ἐπιεικίαν τε καὶ καθαρότητα, “which in reply he wrote to your clemency and impartiality” (Edd.). See also *Michel* 545<sup>18</sup> (ii/B.C.) τὴν . . . π[ισ]τιν τε καὶ καθα[ρό]τητα, and cf. *Aristeas* 234 where it is shown that God is truly honoured οὐ δώροις οὐδὲ θυσίαις, ἀλλὰ ψυχῆς καθαρότητι καὶ διαλήψεως ὁσίας. For the form καθαριότης cf. *OGIS* 339<sup>14</sup> (c. B.C. 120) διὰ τὴν ἐν τοῖς πιστευομένοις καθαριότητα.

## καθέδρα

is used instead of βῆμα in Ev. Petr. 3, perhaps, as Swete (*ad l.*) suggests, because of its Jewish associations (Ps 106 (107)<sup>22</sup>, Mt 23<sup>2</sup>). From the Κοινὴ we may cite BGU III. 717<sup>14</sup> (A.D. 149) κόφιν[ος], καθέδρα, μυροθήκη, πάντα ξύλινα,

and the astrological P Ryl II. 63<sup>10</sup> (iii/A.D.) Σκορπέλου καθέδρα, where the word is used = "the posterior." For the diminutive καθεδράριον, "stool," cf. P Oxy VI. 963 (ii/iii A.D.) χάριν δέ σοι οἶδα, μήτερ, ἐπὶ τῇ σπουδῇ τοῦ καθεδραρίου, ἐκομισάμην γὰρ αὐτό. Καθέδρα occurs with reference to the sophistical chair occupied by Nicagoras in mid. iii/A.D. in *Syll* 382<sup>3</sup> instead of the usual θρόνος (cf. Philostratus *Vit. Soph.* 618 τὸν Ἀθήνησι τῶν σοφιστῶν θρόνον κατασχών, of Nicagoras). The holder of this chair seems to have ranked above the other professors, cf. Walden *Universities of Ancient Greece*, p. 94.

### καθεζομαι.

For this verb, which is always purely durative in the NT "sit," not "sit down" (*Proleg.* p. 118), we may cite *Syll* 737<sup>55</sup> (c. A.D. 175) ἐὰν δὲ ἱερὸς παῖς ἐξωτικὸς καθεσθῇ ἀναλώσῃ τὰ πρὸς τοὺς θεοὺς καὶ τὸ Βακχείον, ἕστω μετὰ τοῦ πατρὸς ἰσβακχος ἐπὶ μιᾷ σπονδῇ τοῦ πατρός. In the v/A.D. Acts of the martyr Paphnutius we read—"Ἀπα Παπνούτιος δὲ ἐκαθέσθη ἐπὶ τὴν γῆν, ἐκ[αθέσθησαν δὲ αὐ]ταὶ παρὰ τοὺς πόδας αὐτοῦ (PSI I. 26<sup>21</sup>): cf. the Silco rescript *OGIS* 201<sup>13</sup> (vi/A.D.) οὐκ ἀφῶ αὐτοὺς καθεζόμενοι (for καθεζόμενους) εἰς χώραν αὐτῶν, <sup>20</sup> οὐκ ἀφῶ αὐτοὺς καθεσθῆναι εἰς τὴν σκιάν. Vett. Val. p. 78<sup>24</sup> ποιοῦσι γὰρ ἄρχοντας πόλεων καὶ ἐπὶ δικαστηρίου καθεζόμενους.

### καθεζῆς

is confined in the NT to Lk 1<sup>3</sup>, where Blass (*Philology of the Gospels*, p. 18 f.) understands it as "referring to the uninterrupted series of a complex narrative."

### καθεύδω.

BGU IV. 1141<sup>32</sup> (B.C. 14) οὐδὲ γὰρ καθεύδω ἕσσω ἵνα εἰδῶ, PSI I. 94<sup>17</sup> (ii/A.D.) καθεύδει τῇ νυκτὶ. In the rules regulating visitors to a sacred shrine, *Syll* 589<sup>44</sup> (iv/B.C.), it is provided—ἐν δὲ τοῖ κομητηρίοι καθεύδειν χωρὶς μὲν τὸς ἄνδρας, χωρὶς δὲ τὰς γυναῖκας. The compound ἐγκαθεύδω occurs several times in the same document. We may add Epict. ii. 20. 10 βαλὼν κάθειδε καὶ τὰ τοῦ σκόληκος ποιεῖ, "lie down and sleep and play the part of the worm." On the irregular construction in Mk 4<sup>27</sup> see *Proleg.* p. 185 f.

### καθηγητής.

For this word, which in the NT is confined to Mt 23<sup>10</sup>, cf. P Giss I. 80<sup>11</sup> (ii/A.D.) πέμψον τῷ καθηγητῇ τῆς θυγ[ατρὸς] μου, ἵνα φιλοπονήσῃ εἰς αὐτήν, "send to my daughter's teacher that he may bestir himself about her," P Oxy VI. 930<sup>8</sup> (ii/iii A.D.) ἐλοιπήθην ἐπιγνούσα παρὰ τῆς θυγατρὸς τοῦ καθηγητοῦ ἡμών, "I was grieved to learn from our teacher's daughter." In the fragmentary P Tebt II. 591 (ii/iii A.D.) the editors suggest that καθηγητής may denote a priestly office. MGr καθηγητής = "professor."

### καθήκω.

There is no need to look to the influence of Stoic philosophy, in which τὰ καθήκοντα was a *term. tech.* (cf. Cic. *de Off.* i. 3), to explain the use of this word in Rom 1<sup>8</sup> (cf. Ac 22<sup>23</sup>, 2 Macc 6<sup>4</sup>): the verb in the sense of "is becoming," "is fit," is abundantly attested from the Κοινή in both papyr and inscr. See, e.g., P Lille I. 3<sup>42</sup> (after B.C. 241)

τὸ καθήκον ἡμῖν ὁψώνιον, P Fay 91<sup>10</sup> (A.D. 99) where a woman named Thenetkoueis is engaged to serve for the season in an oil-press—ποιοῦσαν πάντα ὅσα καθήκει, *ib.* 10, <sup>9</sup> (A.D. 133) ποῆσασθαι τὴν καθήκουσαν ἀναζήτησιν, "to hold the due inquiry," P Oxy I. 115<sup>5</sup> (ii/A.D.) (= *Selections*, p. 96) πάντα ὅσα ἦν καθήκοντα ἐποίησα, and from the inscr. the honorific decree *Priene* 114<sup>32</sup> (after B.C. 84) καθήκον δ' ἐστὶν αὐτὸν . . . ἐπαινέσθαι τε καὶ τῆς καθή- [κ]ούσης ἀξιῶσαι τιμῆς (see Rouffiac *Recherches*, p. 40 f.). With Rom 1<sup>8</sup> we may also compare Menander *Fragm.* p. 175 ἐμὲ δὲ ποιεῖν τὸ καθήκον οὐχ ὁ σὸς λόγος, | εὖ ἴσθ' ἀκριβῶς, ὁ δ' ἴδιος πείθει τρόπος.

### κάθημαι.

P Petr III. 42 H (8) f <sup>21</sup> (mid. iii/B.C.) ἡμέρας κ' ἐκάθητο, P Par 18<sup>11</sup> κάτισον ἕς (ἡ κάθησον ἕως) ἴδωμεν τί μέλλομεν ποιεῖν, BGU IV. 1141<sup>33</sup> (B.C. 14) εὐρίσκω αὐτὸν καθήμενον, *ib.* 1078<sup>8</sup> (A.D. 39) οὐ γὰρ ἄργον δεῖ με καθῆσθαι. With the use of κάθημαι in Ac 23<sup>3</sup>, cf. the curious interview between an Emperor (? Commodus) and a certain Appianus, who has been condemned to death, where, in view of an impending riot, a soldier is represented as saying to the Emperor—κύριε, κάθη, Ῥωμαῖοι γονγύζουσιν, "Lord, while you are sitting in judgement, the Romans are murmuring" (Edd.) (P Oxy I. 33 verso iii. 13, late ii/A.D.). For the form κάθου (Mk 12<sup>26</sup>, Ac 2<sup>34</sup>, from Ps 110<sup>1</sup>), see Maidhof, p. 300: cf. Menander *Fragm.* p. 254, where Kock quotes other three passages from comic poets. With *Pelagia-Legenden*, p. 4<sup>4</sup> καθημένη εἰς βαδιστήν, "seated on an ass," Musonius p. 43<sup>18</sup> καθῆσθαι εἰς Σινώπην, "to settle in S.," cf. Mk 13<sup>3</sup>, Ac 8<sup>40</sup>. Musonius p. 59<sup>7</sup>, uses the word of an idle, sedentary life. For the Aramaism in Mk 4<sup>1</sup> see s.v. ἐμβαίνω. MGr κάθομαι.

### καθημερινός

is found in various iii/A.D. magical texts, e.g. P Lond 121<sup>218</sup> (= I. p. 91) φυλακτήριον πρὸς ῥιγοπυρέτιον καθημερινόν, P Tebt II. 275<sup>21</sup> ἀπὸ παντὸς ῥίγους . . . τριταίου ἢ τεταρταίου ἢ καθημερινοῦ ἢ παρημερινοῦς (ἡ—οὐ) ἢ νυκτοπυρετ[ο]ῦ, "from every fever, whether it be tertian or quartan or daily or on alternate days, or by night" (Edd.): cf. Hobart, p. 134 f. The phrase καθημερινῆς προαιρέσεως is found in a London papyrus, Inv. 1885<sup>iii</sup> of A.D. 124: see *Archiv* vi. p. 101. In *Syll* 612<sup>22</sup> (Olympia—B.C. 24) the title καθημεροθύτης is given to the priest who sacrifices daily: see the editor's note. MGr καθημερινός.

### καθίζω.

A good ex. of the trans. use of this verb, as in 1 Cor 6<sup>4</sup>, Eph 1<sup>20</sup>, Ev. Petr. 3, is afforded by P Oxy XII. 1469<sup>7</sup> (A.D. 298) ὁ τῇ ἐπιξεί (ἡ ἐπεξεί) τῶν χωμάτων ἐπικείμενος καθεῖζον ἡμᾶς τοῦ[ς] οἰκίζοντας τοῖς τόπο[ι]ς ἡνάγκασεν ἀν[α]βαλεῖν ναύβια σν, "the overseer of labour on dykes set us, the local inhabitants, to work, and made us bank up 250 naubia" (Edd.). For the intrans. usage, as probably in Jn 19<sup>13</sup> (see P. Corssen *ZNTW*, 1914, p. 338 ff.), with reference to "judicial" sitting, see *Syll* 929<sup>28</sup> (ii/B.C.) cited s.v. διακούω, and cf. PSI V. 502<sup>21</sup> (B.C. 257–6) καθίσαντες εἰς τὸ ἱερόν, P Meyer 19<sup>5</sup> (ii/A.D.) τῇ τῷ ἐκάθισα εἰς πλ[ο]ῖον [μου, *Preisigke* 4117<sup>6</sup> (A.D. 117) τὸ προσκύνημα ἀνδρὸς



ἀγαθοῦ καὶ ἀγνωστού ὧδε καθίσαντος τρίς, also Aristeas 94. The verb survives in MGr. For καθίζανω used intransitively as in early poetry, cf. P Par 51<sup>20</sup> (B.C. 160) (= *Selections*, p. 20).

### καθίημι.

P Petr III. 42 C (14)<sup>5</sup> (B.C. 255) καθείκα. For the post-classical use of the verb, which in the NT is confined to the Lukan writings, see the exx. in Schmid *Atticismus* iv. p. 360.

### καθίστημι

in the sense of "appoint" may be illustrated from P Hib I. 82<sup>1</sup>.<sup>14</sup> (B.C. 239-8) καθοστήκαμεν γραμματέα Ἰσοκράτη τῶν ἀπεσταλμένων ἐν εἰς τὸν [Ἀρσι]νοίτην κληρούχων, "I have appointed Isocrates as scribe of the cleruchs sent to the Arsinoite nome" (Edd.), P Ryl II. 153<sup>18</sup> (A.D. 138-161) οὐ καὶ καθίστημι ἐπιτρόπους [ἄχ]ρι οὗ γένηται τῆς ἐννό- [μου]ν [ῆ]λικίας . . . οὓς [οἶδα ἐπιτηδεύουσιν], "I appoint as his guardians until he attains the legal age, . . . (the aforesaid persons) whom I know to be suitable" (Edd.), and P Ainh II. 65<sup>8</sup> (early ii/A.D.) where, in answer to a petition that one of two brothers should be released from public service to attend to the cultivation of their own land, the Prefect decides—δίκαιον τὸν ἕτερον ἀπολυθῆναι ἐὰν ἄλλος ἀντ' αὐτοῦ κατασταθῇ, "it is just that one of them should be released, if some one else is appointed in his stead" (Edd.). The verb is also used technically of presenting oneself before judges, e.g. P Petr III. 30<sup>ii.2</sup> (Ptol.) καταστάντος μου ἐπὶ [σοῦ πρὸς] Εἰρήνην, "when I appeared in your court in my suit against Eirene" (Edd.), P Oxy II. 281<sup>24</sup> (A.D. 20-50) διδὲ ἀξιώ συντάξει καταστήσαι αὐτὸν ἐπὶ σέ, "I therefore beg you to order him to be brought before you," P Ryl II. 65<sup>10</sup> (B.C. 65?) ἤξιον συντάξει καταστήσαι τοὺς ἐγκαλούμενους, "they asked that the accused should be ordered to be brought forward" (Edd.), *ib.* 136<sup>14</sup> (A.D. 34) καταστήσαι ἐπὶ σέ πρὸς τὴν ἐσομένην ἐπέθοδον, "to bring them before you for the ensuing punishment" (Edd.). The simpler meaning of "conduct" or "bring," as in Ac 17<sup>15</sup>, occurs in P Par 51<sup>13f.</sup> (B.C. 160) (= *Selections*, p. 20) ἐγὼ καταστή[as] Διδύμης ἐπὶ σέ, ὅρῳ σοι αὐτὸν καθιστάντα αὐτάς, "I have conducted the Twins to you: I see him conducting them to you," BGU I. 93<sup>22</sup> (ii/iii A.D.) κατὰστησον αὐτοὺς εἰς Μέμφιν. For the verb = "come into a certain state," as in Jas 3<sup>8</sup>, 4<sup>4</sup>, we may compare P Ryl II. 281<sup>21</sup> (A.D. 54-67) οὐκ ἐπένευσεν ἐξόφθαλμος αὐτῆς καθιστῶς διὰ τὸ πλήθος τῶν κατ' ἔτος γεννημάτων, "he refused, having grown covetous of it owing to its great yearly productivity" (Edd.); see also Aristeas 289 καὶ γὰρ ἐκ βασιλέων βασιλεῖς γινόμενοι πρὸς τοὺς ὑποταγμένους ἀνήμεροί τε καὶ σκληροὶ καθίστανται, "for some kings of royal lineage are inhuman and harsh towards their subjects" (Thackeray), and Menander *Fragm.* p. 215 ἅπαντα δοῦλα τοῦ φρονεῖν καθίσταται, "everything is found to be the servant of good sense." For the pass., as in Rom 5<sup>19</sup>, cf. P Rein 18<sup>40</sup> (B.C. 108) πρ[ι]νο- ηθῆναι ὡς ἀπερίσπ[αστο]ς κατασταθήσεται, "veiller à ce qu'il soit laissé en repos" (Ed.). In P Revill Mēl 295<sup>10</sup> (B.C. 131-0) (= Witkowski *Erp.* p. 26) προσπέτωκεν <γάρ> Παῶν ἀναπλεῖν ἐν τῷ Τύβι <μ(η)ν> μετὰ δυνα- τῶν ἱκανῶν πρὸς τὸ καταστῆσαι τοὺς ἐν Ἐρμῶνθει ὄχλους, Witkowski understands the verb as = "reprimere," "com- primer." For the subst. κατὰστασις used legally (see

*supra*) cf. P Fay 11<sup>27</sup> (c. B.C. 115) διαλέξαντες αὐτὴν εἰς κα[τά]στασιν, "having selected it (a petition) for trial": see also *Archiv* ii. p. 576.

### καθό.

P Ryl II. 119<sup>80</sup> (A.D. 54-67) ἐν οὐδενὶ ἡγήσατο καθὸ ὑπερισχύων ἡμᾶς ἐπὶ τῶν τόπων, "he scorned (petitions and reports) in virtue of his superior local power" (Edd.). Michel 731<sup>22</sup> (ii/B.C.) τὰ δὲ περὶ τὴν πομπὴν ἐπιτελέσαι καθὸ πατριόν ἐστιν, "according to traditional custom." With the use in 2 Cor 8<sup>12</sup> cf. Aristeas 11 χαρακτηρῶσι γὰρ ἰδίους κατὰ τὴν Ἰουδαίων χρόνους, καθάπερ Αἰγύπτιοι τῇ τῶν γραμμάτων θέσει, καθὸ καὶ φωνὴν ἰδίαν ἔχουσιν.

### καθολικός.

For this adj. = "general," "universal," as in the titles of the "Catholic" Epistles, see *Syll* 355<sup>4</sup> (B.C. 6) κατακο- λουθῶν τῇ καθολικῇ μου [προ]θέσει τοῦ [τ(η)]ρ[ε]ν τὰ ὑπὸ τῶν πρὸ ἐμοῦ ἀνθυπάτων γραφέν[α]. Cf. also *OGIS* 669<sup>47</sup> (i/A.D.) οὐκ ἔξδν τοῖς βουλομένοις εὐχερῶς καθολικόν τι καινίζειν, and the decision of a judge in a case of inheritance, BGU I. 19<sup>1.6</sup> (A.D. 135) which begins—ὑπερεθέμην τὸ νῦν π[ρά]γμα, ἐπὶ καθολικὸν ἦν, "I have delayed the present matter, since it was of general interest." In late Roman and Byzantine times the title καθολικός was given to the chief of the general department of finance, e.g. P Oxy IX. 1204<sup>9</sup> (A.D. 299) ποιήσας τὰ ἐπὶ τῇ ἐκκλησίᾳ δέοντα κατέ- φυγον πρὸς τὸν κύριόν μου τὸν διασημότατον καθολικὸν Πομπώνιον Δόμον, "having taken the proper steps for the appeal I had recourse to my lord the most honourable catholicus Pomponius Domnus" (Ed.): cf. P Lond 1157 verso<sup>11</sup> (A.D. 246) (= III. p. 110), P Rein 56<sup>5</sup> (iv/A.D.), and *OGIS* 686<sup>2</sup> (end of iii/A.D.), and see Wilcken *Grundzüge* I. 1, pp. 157, 162. Amongst the acclamations at a popular demonstration in honour of the prytanis, P Oxy I. 41<sup>3</sup> (iii/iv A.D.), we find εὐτυχ[ά]ς τῷ καθολικῷ, "prosperity to our ruler," where, as the editors remark, the word is used in a wider sense, as a title of the ἡγεμόν: cf. Wilcken *Chrest.* I. p. 69. In P Oxy XIV. 1663<sup>15</sup> (ii/iii A.D.) the term is applied to a subordinate official. For the adv. see *OGIS* 669<sup>49</sup> (i/A.D.) καθολικῶς ἢ πληθικῶς.

### καθόλου.

P Tebt I. 27<sup>77</sup> (B.C. 113) καθόλου δ' ἐνθυμηθεὶς ἡλίκην συμβάλλεται ἢ περὶ τὰ ὑποδεικνύμεν[α] προσοχῇ τοῖς πράγμασι ῥοπήν, "in general consider how great an impulse attention to the matters indicated gives to business" (Edd.), P Oxy II. 239<sup>10</sup> (A.D. 66) εἰς μηδὲνα λόγον τῷ καθόλου, "for no purpose whatever," *ib.* 267<sup>9</sup> (A.D. 36) αἷς (sc. δραχμαῖς) οὐδὲν τῷ καθόλου προσήκται, "to which nothing at all has been added" (Edd.). In P Ryl II. 174<sup>20</sup> (A.D. 112) in connexion with the repayment of a loan provision is made that certain parties will not proceed against others—περὶ ἄλλου μηδενὸς ἀπλῶς πράγματος μηδὲ ὀφειλήματος μηδὲ [μηδενὸς] τῷ καθόλου ἐνγράφου μηδὲ ἀγράφου ἀπὸ τῶν ἐμπροσθεν χρόνων (ν) [μέχρι] τῆς ἐνεστώσης ἡμέρας τρῶψι μηδενί, "on any matter at all or debt or count of any kind whatsoever, written or unwritten, in the past down to the present day, in any manner" (Edd.). Cf. *OGIS* 715<sup>3</sup> where the highest financial official in Egypt is described as placed ἐπὶ τῶν καθ' ὅλου λόγων: see also s.v. καθολικός.



καθοπλίζω.

P Leid W<sup>xii</sup>.34 (ii/iii A.D.) ἐφάνη διὰ τοῦ ποππυσμοῦ Φόβος καθοπλισμένος: cf. Aristeas 14 ἐπιλέξας τοὺς ἀρίστους ταῖς ἡλικίαις καὶ βώμῃ διαφέροντας καθώπλισε.

καθορώω.

For the aor. of this NT ἀπ. ἐρ. (Rom 1<sup>20</sup>: cf. *Proleg.* p. 117) cf. P Lond 342<sup>13</sup> (A.D. 185) (= II. p. 174), where the production of certain offenders is demanded—ὅτι κα[τ]ε-δωμεν τ[ὺς] ἐ[σ]ταὶ ὁ καρπιζόμενός σε. In the well-known epitaph of Abercius, Bishop of Hierapolis towards the close of ii/A.D., Christ is described as the pure Shepherd—

ὅς βοσκει προβάτων ἀγέλας οὐρεσι πεδίοις τε,  
ὀφθαλμοὺς δὲ ἔχει μεγάλους πάντα καθορώωντας.

See Lightfoot *Apost. Fathers* 2 II. i. p. 496.

καθότι.

For this word, which is peculiar to Luke in the NT, we may cite P Hib I. 66<sup>3</sup> (B.C. 228) καθότι ἡμῖν καὶ Ἀσκληπιάδης γέγραπεν, P Amh II. 49<sup>3</sup> (B.C. 108) καθότι πρόκειται, P Tebt II. 386<sup>23</sup> (B.C. 12) καθότι προγράφεται, etc. The meaning "as," "just as," is seen in P Eleph 24<sup>8</sup> (iii/B.C.) καθότι ἂν ἡμῖν ἐπιδείξωσιν οἱ βασιλικοὶ γραμματεῖς, P Ryl II. 154<sup>19</sup> (contract of marriage—A.D. 66) καθότι π[ρ]ότ[ε]ρον [συ]νέβιουν, P Oxy XII. 1473<sup>18</sup> (A.D. 201) καθότι πρὸς ἀλλήλους συνεχώρησαν, Michel 534<sup>28</sup> (iii/B.C. ad init.) καθότι ἂν δοκεῖ αὐτοῖς. For the iterative force of ἂν in this last ex. cf. Ac 2<sup>45</sup>: practically the same phrase, though now with the subjunctive, is found in PSI IV. 415<sup>9</sup> (iii/B.C.) καθ' ὅ τι ἂν σου τυγχάνῃ [χρ]εῖα[ν] ἔχων.

καθώς.

P Oxy X. 1299<sup>9</sup> (iv/A.D.) καθὼς ἐνετιλάνμην (λ. —άμην) σ[ο]ὶ [περ]ὶ λωβῶν μαχερῶν καὶ περὶ πιπεράδιον, "do as I told you about the . . . of knives and the pepper" (Edd.) is a good parallel to the construction in 1 Tim 1<sup>2</sup>. Other exx. of the particle, which is condemned by the Atticists (Lob. *Phryg.* p. 426), are P Eleph 18<sup>6</sup> (B.C. 223–2) καθὼς συντέ[τα]χεν Μνήσαρχος, P Lille I. 26<sup>4</sup> (iii/B.C.) τὴν δὲ λοιπὴν γ[ῆ]ν ἐτοίμαζω, εἰ μὴ ἀκολουθεῖς ἅπαντα καθὼς ἐστὶν ἐπὶ τῆς διαγραφῆς, P Oxy XII. 1453<sup>16</sup> (B.C. 30–29) εἰ μὴν προστα-τήσ[ειν] τοῦ λύχνου τῶν προδεδλωμένων] ἱερῶν καθὼς πρόκειται, "that we will superintend the lamps of the above mentioned temples, as aforesaid" (Edd.), and from the inscr. Michel 230<sup>5</sup> (ii/B.C. ad fin.) καθὼς καὶ πρότερον. MGr καθώς.

καί.

In LAE p. 129 ff. Deissmann discusses the thoroughly popular character of the Johannine style with its short paratactic sentences, introduced by καί . . . καί. To illustrate this, he cites amongst other exx. a Dream from the Serapeum, P Par 51 (B.C. 160) (= *Selections*, p. 18 ff.: see especially the amended readings in *Archiv* vi. p. 204), which runs—<sup>2</sup>ff. ὦμ[ην] βατ(=δ)ίξιν με [ἀπ]ὸ λειβὸς ἕως ἀ[π]ηλιώτου, καὶ ἀναπ[ι]πτομαι ἐπ' ἄχυρον καὶ [ἀν]θρ[ωπ]ῶς ἀπὸ λιβὸς μου, ἐχόμενός μου ἀναπ[ι]πται καὶ αὐτός, καὶ ὥσπερ κεκλειμ-μένοι μου ἦσαν οἱ ὀφθαλμοί μου, καὶ ἐξα[φ]νης ἀνύγω τοὺς ὀφθαλμούς μου, καὶ ὁρῶ κτλ., "I dreamed that I was going from West to East, and I lie down upon chaff. And there

is a man west of me, near to me. He also lies down, and my eyes were as if they were closed. And suddenly I open my eyes, and I see etc." Cf. also the letter of consolation P Oxy I. 115<sup>3</sup>ff. (ii/A.D.) (= *Selections*, p. 96) οὕτως ἐλυπήθην καὶ ἔκλαυσα ἐπὶ τῷ εὐμοίρῳ ("the blessed one") ὥς ἐπὶ Διδυμάτος ἔκλαυσα, καὶ πάντα ὅσα ἦν καθήκοντα ἐποίησα καὶ πάντες οἱ ἐμοί, and the inscr. Syll 807 15<sup>ff</sup> cited s.v. ἐπιχρίω, on which Deissmann (*op. cit.* p. 132) remarks: "this text is, if possible, even more paratactic ('Semitic,' people would say, if it were a quotation from the New Testament) than the corresponding passage in St. John [9<sup>7, 11</sup>]." So also the simple parataxis of Jn 4<sup>25</sup> al. is illustrated by the illiterate P Par 18<sup>14</sup> ἐτι δύο ἡμέρας ἐχομεν καὶ φθάσμεν εἰς Πηλ[ό]σι, and by the dedicatory inscr. at El-Kab, Preisigke 158 Ἀνδρόμαχος Μακεδὼν ἀφίκετο πρὸς Ἀμενῶθην χρησ-τὸν θεὸν μ[ε]τὰ τοῦ ἐργαζόμενος καὶ ἐμαλακίσθη ("he was weakly") καὶ ὁ θεὸς αὐτῷ ἐβόηθη αὐθημερῇ: cf. Thumb *Hellen.* p. 129. Notwithstanding, however, this use of καί in later Greek idiom, it is impossible to deny that the use of καί in the LXX for the Heb. ו influenced the Johannine usage.

For δὲ after καί, as in Mt 10<sup>18</sup>, Jn 6<sup>51</sup>, 1 Jn 1<sup>3</sup>, cf. P Hib I. 54<sup>20</sup> (c. B.C. 245) καὶ τὸ σῶμα δὲ εἰ συνέλιψας παράδος αὐτὸ (deleted in the original) Σεμφεῖ. For καί after μετά in Phil 4<sup>3</sup> Deissmann (*BS*, p. 265) can quote only BGu II. 412<sup>6</sup> (iv/A.D.) Δαυνοὺς χήρα οὖσα μετὰ καὶ τοῦ νιού ἐαυτῆς, but he gives (p. 266) several instances of σὺν καί, e.g. *ib.* 515<sup>17</sup> (A.D. 193) Πτολεμαῖος σὺν καὶ ὑπη[ρ]χ[ε]τ[η] Ἀμμων[ί]φ: add from the inscr. PAS iii. 612 (Imperial) σὺν καὶ τῷ ἀνδρὶ αὐτῆς. For καὶ γάρ see s.v. γάρ, and add P Giss I. 69<sup>4</sup> (A.D. 118–9) καὶ γὰρ πέρυσσι ἐπὶ τὴν παράληψιν τῶν ἱματίων αὐτὸν παρὰ σοὶ κατέλειψα: and for ὁ καί see s.v. ὁ. The strange form κά for καί occurs seven times in Codex Washington (W).

Καίφας (or Καΐφας).

See F. C. Burkitt *Syriac Forms*, pp. 5, 9.

καινός.

Papyrus usage hardly tends to sharpen the distinction between καινός and νέος. In P Petr III. 80<sup>1, 5</sup> (Ptol.) a town named Ptolemais is Πτ. ἡ καινή, while in *ib.* 72(δ)<sup>16</sup> it is Πτ. ἡ νέα. P Petr III. 37(a)<sup>18</sup> (Ptol.) has χῶμα καινόν contrasted with <sup>21</sup>χῶμα παλαιόν: *ib.* 46(1)<sup>17</sup> has πρὸς τὰ θεμέλια τῆς καινῆς καταλύσεως, "new quarters." *Ostr* 1142<sup>4</sup> (beginning iii/A.D.) gives us οἶνος καινός to contrast with οἶνος νέος in Mk 2<sup>22</sup>. P Amh II. 64<sup>2</sup> (A.D. 107) περὶ δαπάνης εἰς τὸ ἐκ καινῆς κατασκευαζόμενον βαλανεῖον, "concerning expenditure on the baths which were being refitted" (Edd.): so P Oxy IV. 70<sup>1, 7</sup> (c. A.D. 136) οἰκοδομή[σ]ω τροχὸν ἐκ καινῆς, "a new wheel," P Tebt II. 342<sup>16</sup> (late ii/A.D.) τὸ κατασκευασθ(έν) ἐκ καινῆς ἐν Σομολ(ῶ) κεραμεῖον. Two inventories P Tebt II. 405<sup>8</sup> (iii/A.D.), 406<sup>17</sup> (c. A.D. 266) have κόβ(=φί)νος καινός, "a new basket," and κολόβιον λινοῦν δ[ι]σημον καινόν, "a new linen shirt with two stripes": it may be doubted whether stress is to be laid on their being hitherto unused, though perhaps they were of ancient manufacture. See also P Hib I. 54<sup>28</sup> (c. B.C. 245) κέραμον κα[ὶ]νόν, P Lond 402 verso<sup>12</sup> (B.C. 152 or 141) (= II. p. 11) δόθνια καινά, P Fay 121<sup>6</sup> (c. A.D. 100) ζυγόδεσμον καινόν, and

CPHerm I. 86<sup>10</sup> καινού νομίματο[s: cf. 18. In P Heid 6<sup>10</sup> (iv/A.D.) (= *Selections*, p. 126) the writer addresses a Christian "brother" as δεσπότην καὶ κενὸν (l. καινὸν) (π)ά[τ]ρω[α]. Τὰ καινότερον (like τὰ πάλαι, etc.), unless it is a mere mistake for τι, is the phrase for "news" in BGU III. 821<sup>4</sup> (ii/A.D.) ἀνέβη εἰς τὴν πόλιν, ἵνα εἰδ[ῶ] τὰ καινότερον, followed by ὅταν ᾦν (= ᾦ, as often) τι καινότερον, εὐθέως σοι δηλ[ῶ]σω: cf. Ac 17<sup>21</sup>. For the subst. καινισμός see P Lond 354<sup>16</sup> (c. B.C. 10) (= II. p. 165) ἀποστάσεως καινισμὸν παραλογεῖσθαι, and for the verb καινίζω see P Tor II. 7<sup>18</sup> μὴ προσέχειν τοῖς ἐπὶ χρειῶν τεταγμένοις και(ν)ίζεν τι, and Wünsch AF 5<sup>27</sup> (iii/A.D.) ὀρκίζω σε . . . τὸν ποιοῦντα ἔκτρομον τὴν [γ]ῆν ἀπασ(αν καὶ) καινίζοντα πάντας τοὺς κατοικοῦντας (cf. Wisd 7<sup>27</sup>).

In MGr καινός is "literary": the New Testament in Pallis' edition is ἡ νέα διαθήκη, which shows how νέος has gained ground at the expense of its rival.

### καίπερ.

P Giss I. 47<sup>22</sup> (time of Hadrian) ἄς μέντοι δεδώκεῖς εἰς τοῦτο (δραχμὰς) κδ̄ ἐπεμψά σοι, καίπερ Διονυσ[ί]ου τοῦ ἀργυροκόπου κατασχόντος μου δλας (δραχμὰς) μ̄, PSI IV. 298<sup>17</sup> (iv/A.D.) καίπερ αὐτοῦ τὸ σύνολον μὴ ἐπιστα[μένον].

### καιρός.

For the idea of "fitting season," "opportunity," which is specially associated with this word, we may cite such passages as PSI IV. 375<sup>8</sup> (B.C. 250-49) ὡς ἂν σοι καιρὸς γένηται, P Oxy I. 37<sup>15</sup> (A.D. 49) (= *Selections*, p. 50) καιρὸν εὐροῦσ[α] εἰσεπήδησεν εἰς τὴν τοῦ ἡμετέρου [ο]ικίαν καὶ τὸ σωματίον ἀφήρπασεν, "seizing a favourable opportunity, she burst into my client's house, and carried off the foundling"—an advocate speaks, P Amh II. 130<sup>10</sup> (A.D. 70) οὕτε κερὸν (l. καιρὸν) γνούς, "and perceived no opportunity," P Meyer 20<sup>20</sup> (1st half ii/A.D.) συνπεριφέρου τῷ καιρῷ ἕως σε καταλάβω, "adapt yourself to circumstances until I join you," *ib.* 22 βλέπετε καὶ ὑμεῖς τὸν καιρὸν, P Tebt II. 332<sup>9</sup> (A.D. 176) ἐπῆλθάν τινες ληστρικῶ τρόπῳ οἰκίαν μου . . . καιρὸν λαβόμενοι τῆς ἐκκντ(= οστ)είας μου, "certain persons broke into my house in a thievish manner taking advantage of my absence." Cf. also such phrases as P Par 46<sup>7</sup> (B.C. 157) ἐν τοῖς ἀναγκαιοτάτοις καιροῖς, BGU IV. 1185<sup>4</sup> (end i/B.C.) ἐν τοῖς . . . ἐπέγουσι κα[ι]ρ[ο]ῖς, P Amh II. 87<sup>20</sup> (A.D. 125) τῷ δέοντι καιρῷ, "at the due time," and in plur. *ib.* 91<sup>13</sup> (A.D. 159) τοῖς δεούσι καιροῖς, P Giss I. 19<sup>4</sup> (ii/A.D.) διὰ τὰ δν[τα] τ[ο]ῦ καιροῦ φημιζόμενα. The word passes into the meaning "crisis" in the interesting letter P Lond 42<sup>18</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) which a wife addresses to her husband "in retreat" in the Serapeum telling him of her difficulties, and of having piloted herself and child "out of such a crisis"—ἐκ τοῦ το[ι]οῦτου καιροῦ ἐμαυτῇ[ν] τε καὶ τὸ παιδί[ον] σου διακεκυβερνηκυῖα, and *ib.* 24 ὡς ἔτ[ι] σου παρ[όν]τος πάντων ἐπεδεδόμην, μὴ ὅτι γε τοσοῦτου χρόνου ἐπιγεγονότος καὶ τοιούτων καιρῶν, "while you were still at home, I went short altogether, not to mention how long a time has passed since with such disasters." In P Tebt II. 272<sup>14</sup> (late ii/A.D.) οἱ καιροὶ are used of "the stages" of a fever. For a happier connotation see the mantic P Ryl I. 281<sup>58</sup> (iv/A.D.) γαστροκηρία δεξιὰ ἂν ἀλληται ἐξ ἀπροσδοκῆτου προσλήμψεται τι κατὰ τὸν βίον καὶ ξεῖ τοῦ καιροῦ, "if the right calf quiver, the person will

unexpectedly acquire something in his life and will have prosperity" (Edd.). Adverbial phrases are seen in P Fay 90<sup>17</sup> (A.D. 234) τὴν ἐπὶ τοῦ καιροῦ ἐσο(μένην) πλίστην τεύ(μην), "the highest price current," P Ryl II. 76<sup>9</sup> (late ii/A.D.) τῶν κατὰ καιρὸν ἐπιτρόπων τε καὶ ἡγεμόνων, "successive procurators and praefects" (Edd.), *ib.* 104<sup>9</sup> (A.D. 167) ταῖς κατὰ καιρὸν κατ' οἰκ(ίαν) [ἀ]πογρα(φαῖς), "the successive household censuses," P Lond 974<sup>5</sup> (A.D. 305-6) (= III. p. 116) τῶν κατὰ καιρὸν εἰδων ὀπωριμείων, "fruits in season." As showing the transition to the meaning "weather," which the word has in MGr, cf. PSI V. 486<sup>10</sup> (B.C. 258-7) ὁ γὰρ καιρὸς ὁ βέ[λ]τιςτος ἐνέστηκε, P Oxy X. 1257<sup>3</sup> (iii/A.D.) τοῦ καιροῦ λήξαντος τῆς παραδόσεως σίτου, "the time for the delivery of corn had passed" (Edd.), P Fay 133<sup>9</sup> (iv/A.D.) ὁ καιρὸς νῦν ἐστὶν οὐσιμώτερος, "the season is now rather late," *ib.* 135<sup>2</sup> (iv/A.D.) τοῦ καιροῦ καλέσαντος τῆς συγκομιδῆς ὄψ[ . . . ], "as the season requires the gathering . . ." (Edd.). The adj. καιρῖμος is applied to "seasoned" wine in P Flor II. 139<sup>\*2</sup> (A.D. 264), cf. *ib.* 143<sup>3</sup>, 266<sup>3</sup>, P Rein 53<sup>2</sup> (iii/iv A.D.) (where, however, the editor translates doubtfully "au moment le plus opportun(?)"), and the compd. verb καιροτηρέω, "wait for a favourable opportunity," occurs in P Amh II. 35<sup>3</sup> (B.C. 132), BGU III. 909<sup>6</sup> (A.D. 359). See also P Lond 379<sup>3</sup> (iii/A.D. ?) (= II. p. 162) ἀκαιρῖ, "at inconvenient seasons." For the relation of καιρός to χρόνος see Trench *Syn.* §lvii., *Rhein. Mus.* N.F. lix. (1904), p. 233 ff., and for a discussion of the Greek idea of καιρός see Butcher *Harvard Lectures on Greek Subjects*, p. 117 ff. In MGr χρόνος = "year," and καιρός = "weather."

### Καῖσαρ.

Lightfoot (*Phil.* 2 p. 169 ff.) has shown that by the phrase οἱ ἐκ τῆς Καίσαρος οἰκίας in Phil 4<sup>22</sup> we are probably to understand slaves and freedmen attached to the palace, and has appealed to inscriptional evidence to prove that the designation embraced a large number of persons both in Rome and elsewhere (e.g. Ephesus), filling every description of more or less domestic office: see further SH p. 418 ff. In BGU I. 156<sup>3</sup> (A.D. 201) χρηματίσατε Σατουρνείνῳ Καίσάρων οἰκονόμῳ, Wilcken (*Ostr.* i. p. 499 n.<sup>4</sup>) holds that Καίσάρων stands for Καίσάρων δούλῳ: similarly in P Lond 256 *recto*<sup>1</sup> (A.D. 11-15) (= II. p. 96) Φαῦστος Πρίσκου Καίσαρος = Φ. II. Καίσαρος δούλου (*ib.* p. 662); cf. the simple gen. Χριστοῦ, "belonging to Christ" (Gal 3<sup>28</sup> *al.*: Deissmann *LAE* p. 382). On the other hand Καισάριοι = "Imperial freedmen," e.g. in P Oxy III. 477<sup>5</sup> (A.D. 132-3), though their exact position is far from clear: see *Chrest.* I. i. p. 47, and cf. Schubart *Archiv* v. p. 116 ff. For Καίσαριοι, "Caesar's officials," see Epict. i. 19. 19, and for καισάριον, "palace," see an inscr. of the time of the Emperor Maurice referred to in *Archiv* ii. p. 403.

### καίτοι.

P Petr II. 3(β)<sup>3</sup> (iii/B.C.) παρὰ δύναμιν δὲ καίτοι πάλαι ἐκ[ . . . ] ἀντέχομαι, BGU III. 850<sup>4</sup> (A.D. 76) θαυμάζω(ι) ἐπὶ τῇ[ . . . ] νταξία σου, καίτοι ἐμοῦ σε πολλὰ ἐρωτήσαντος, P Giss I. 84<sup>11.10</sup> (beg. ii/A.D.) μέχρι τούτ[ο]υ σοι οὐ πα[ρ]εστάθη καίτοι πρόγραμμά σου π[ρ]οτετῇ κελειδον κτλ., PSI IV. 298<sup>12</sup> (iv/A.D.) τοὺς τοῦ μηνὸς [μισθοὺς οὐ παρ]έσχεν μοι καίτοι αὐτὸς ἐκδεξάμενος κτλ.



## καίτοιγε.

*Syll* 929<sup>82</sup> (ii/B.C.) διεκεκώλυτο ἵνα μηθεῖς ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ Δικταίου μήτε ἐννέμη μήτε ἐναυλοστατῇ . . . καίτοιγε Ῥωμαίων.

## καίω.

P Oxy XII. 1453<sup>18</sup> (B.C. 30–29) τὸ καθήκον ἔλαιον εἰς τοὺς καθ' ἡμέραν λύχνους καομένους ἐν τοῖς σημαινομένοις ἱεροῖς, “the proper oil for the daily lamps burning in the temples signified” (Edd.), P Tebt II. 273<sup>15</sup> (medical prescription—ii/iii A.D.) χαλκοῦ κεκαυμένου (δραχμῇ) ᾧ, the magic P Lond 46<sup>164</sup> (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι οὐ τὸ στόμα καλεῖται δι' ὅλου, and PSI I. 28<sup>60</sup> (iii/iv A.D. ?) καομένη πυρουμένη βασιανίζομένη γοργονία. With the usage in Lk 24<sup>32</sup> we may compare the new erotic fragment P Grenf I. 11<sup>9</sup> (ii/B.C.) συνοδηγὸν ἔχω τὸ πολὺ πῦρ τὸ ἐν τῇ ψυχῇ μου καϊόμενον, and the citation from the same papyrus s.v. κατακαίω. On the possibility of explaining the different renderings in this Lukan passage as due to a single Syriac original in three stages of corruption cf. W. C. Allen in *JTS* ii. p. 299. For flexions (e.g. 2 Pet 3<sup>10</sup>) see Moulton *Gr.* ii. § 95. MGr καίω, καίγω, κάβω: for the metaphorical sense cf. καγμός, “longing,” “desire,” “pain.”

## κακία

is used in P Petr II. 23(1)<sup>9</sup> (Ptol.) ἰδ[ό]ντες τὴν κακίαν τῶν ἡμῶν, apparently of the damage done to a crop of rye and barley by hail (?): cf. P Flor II. 176<sup>11</sup> (A.D. 256) ἐκ τῆς τῶν σύκων κακίας. In P Petr II. 19(2)<sup>5</sup> (Ptol.) διὰ τὴν ἐν[ε]στ[ό]σαν? κακίαν, the reference is to the “idleness” of certain workmen. For the stronger meaning “malice,” “wickedness,” see P Rein 7<sup>15</sup> (B.C. 141 ?) διὰ πάσ[η]ς ἡσυχίας εἶχον τῷ μηδεμίαν ἔννοιαν [κ]ακίας ἔχειν, “je restai complètement tranquille, n'ayant aucun soupçon qu'il me cherchât malice” (Ed.), P Oxy VIII. 1101<sup>7</sup> (A.D. 367–70) εἴτε ὑπὸ κακίας ἢ καὶ ὑπὸ κακο[βουλείας] τῆς προ[α]ϊρέσεως, “whether from malice or from perversity of judgment” (Ed.); also *Preisigke* 4127<sup>8</sup> ἀλότριον ἐμαυτὸν ἐποισάμην πάσης κακίας καὶ πάσ[η]ς . . . [ο]τος καὶ ἀγνέυσας ἐς πολλὴν χράν[ον]. The special usage in Mt 6<sup>34</sup> is supported by the LXX, where κακία frequently translates Heb. מַצָּח in the sense of “trouble,” “evil circumstances”: cf. Kennedy *Sources*, p. 100.

## κακοήθεια.

For this NT ἄπ. εἰρ. (Rom 1<sup>29</sup>) see the late P Grenf I. 60<sup>13</sup> (A.D. 581) where the word is found with a number of others of a similar character—ἀνευ παντὸς δόλου καὶ φόβου . . . [καὶ οἱ] ἀσδήποτε κακονόας καὶ κακοηθείας καὶ παντὸς ἐλαττώματος κτλ. The adj. is found in P Giss I. 40<sup>11</sup> (A.D. 212–5) παρὰ το[ῖ]ς κακοήθεσιν.

## κακολογέω.

For this verb, which in the NT seems always to be used in the weaker sense of “speak evil of,” cf. P Fay 12<sup>15</sup> (c. B.C. 103) οὐ[τ]ὸν τυχόντως πλείστα κακολογηθεῖς, “abused . . . in the most unmeasured terms” (Edd.), P Ryl II. 150<sup>9</sup> (A.D. 40) ὕβρισεν οὐ μετρίως καὶ ἐκακολόγησεν πολλὰ καὶ ἄ[σ]χημόνα, “insulted me immoderately with much shame-

ful abuse” (Edd.). The subst. occurs in P Tebt I. 24<sup>77</sup> (B.C. 117) τῆς προσεσχικίας αὐτ[οῖ]ς κακολογίας.

## κακοπαθεῖω.

The only exx. we can quote from our sources of this verb, whose formation Thumb (*Dial.* p. 373) ascribes to Ionic influence, are P Lond 98 *recto*<sup>73</sup> (i/ii A.D.) (= I. p. 130) κακοπαθήσεται καὶ ξενιτεύει, and the mantic P Ryl I. 28<sup>84</sup> (iv/A.D.) ἐὰν ἀλληται (μηρὸς εὐώνυμος) σκυλοῦς καὶ πόνοῦς δηλοῖ κακοπαθήσαντα δὲ εὐφρανθήναι. See also Teles (ed. Hense) p. 61<sup>9</sup> κακοπαθῶν καὶ δαπανῶν, Musonius p. 28<sup>9</sup> πόσα δ' αὐ κακοπαθοῦσιν ἐνιοὶ θηρώμενοι δόξαν.

## κακοπαθία.

For this form which is adopted by WH instead of the itacistic κακοπάθεια in Jas 5<sup>10</sup>, and supported by the evidence given below, see Deissmann *BS* p. 263 f. Whether the word is to be understood actively or passively is not so clear, but the probability is that the two meanings pass into each other, as Deissmann (*ut s.*) practically admits: cf. Thieme (p. 29) who quotes *Magn* 105<sup>9</sup> (B.C. 138) (= *Syll* 929<sup>80</sup>) πᾶσαν ἀναδεχόμενοι κακοπαθίαν χάριν τοῦ μη[θ]ενὸς ὕσ[τ]ερῆσαι [δικ]αίου μηθένα τῶν κρ[ι]νομένων, and points out that both “Bemühung” and “Beschwerde” give good sense. Dittenberger in his note on *OGIS* 244<sup>12</sup> (iii/B.C.) τὴν περὶ τὸ σῶμα [γε]γεννημένην ἀσθένειαν διὰ τὰς συνεχεῖς κακο[π]αθίας warns against treating τ. γεγ. ἀσθένειαν διὰ τ. κακοπαθίας as tautological in view of the tendency in late Greek to use κακοπαθία “non tam de malis, quibus quis affligitur, quam de negotiis laboriosis et molestis, quae in se suscipit,” and compares *ib.* 339<sup>23</sup> (c. B.C. 120) πάντα κατω-κονομήσατο διὰ τῆς τῶν πρεσβυόντων κακοπαθίας = “omne bene et ex voluntate composuit populus usus labore legatorum.” See also *Syll* 255<sup>23</sup> (iii/B.C.) ἐν ἀνάγκαις καὶ κακοπαθίαις γένηται, 246<sup>9</sup> (B.C. 220–16) οὐτε κακοπα[θ]ίαν οὐδεμίαν οὐτε κ[λ]ιν[ο]ν ὑποστέλλόμενος. For the word passing over almost into the sense of “endurance,” see BGU IV. 1209<sup>7</sup> (B.C. 23) οὐδὲν σπουδῆς οὐδὲ κακοπαθίας παρέλιπον.

## κακοποιέω.

The wider sense of evil-doing from a moral point of view, as in 1 Pet 3<sup>17</sup>, 3 Jn 1<sup>11</sup>, may be illustrated by P Hib I. 59<sup>10</sup> (c. B.C. 245) εἰ μὴ παύσει κ[α]κοποιῶν ἐν τῇ κώμη[ι] μετα-μελή[σ]ει σοι, “if you do not stop your malpractices in the village you will repent it” (Edd.). P Ryl II. 437<sup>7</sup> (i/A.D.) ἐὰν κακοποι[ο]— καὶ ἄπρακτα τ[—] εἰς πλοῖον ἔλ[ι] is too fragmentary to enable us to determine the exact force, but it seems to point to a more restricted sense “injure,” “do harm to,” as in the few occurrences of the verb in class. literature, and in *Syll* 653<sup>103</sup> (B.C. 91) ἐχέτω δὲ ἐπιμελείαν ὁ ἀγορανόμος καὶ περὶ τοῦ ὕδατος, ὅπως . . . μηθεῖς κακοποιεῖ μήτε [τὸ] πλήμα μήτε τοὺς ὀχετούς, *ib.* 893<sup>15</sup> (ii/A.D.) εἰ δέ τις τὴν ἐπιγραφὴν ἐκκόπη ἐκ τῆς παραστά[δ]ος ἢ αὐτὴν ἄρη ἢ κακο[ποι]ήσῃ, δώσ[ε]ι κτλ. See also Aristaeas 164 πάντα γὰρ λυμαινόνται καὶ κακοποιούσι μύες οὐ μόνον πρὸς τὴν ἐαυτῶν τροφήν, ἀλλὰ καὶ εἰς τὸ παντελῶς ἄρηστον γίνεσθαι ἀνθρώπων, ὅ τι ἂν δηποτοῦν ἐκβαλλέται κακοποιεῖν, and Musonius p. 32<sup>17</sup> εὐεργετοῦνται μὲν οἱ ἀξιούμενοι τῶν ὠφελίμων καὶ συμφερόντων, κακοποιοῦνται δὲ οἱ ἐμβαλλόμενοι τοῖς ἀσυμφόροις καὶ βλαβεροῖς.



## κακοποιοὺς.

An interesting instance of this Petrine adj. is afforded by PSI I. 64<sup>21</sup> (i/b.c.?), where a woman promises her husband (?)—μηδὲ ποι[ή]σειν εἰς σε φάρμακα φίλτρα μηδὲ κακοποιὸν μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς: cf. especially I Pet 4<sup>16</sup> where the word probably means “a sorcerer, magician, or poisoner” (Souter *Lex. s.v.*). See also P Leid Wxiv. 18 (ii/iii A.D.) ἐπιμαρτυροῦντος μηδενὸς κακοποιοῦ Κρόνου, ἡ Ἄρεως.

## κακός.

This familiar adj. is by no means so common in our sources as we might have expected, but the following may serve as exx. of its varied uses—PSI IV. 340<sup>4</sup> (B.C. 257–6) ἐστὶ δέ σοι πάντων μὲν τῶν κακῶν αἴτιος Μητρόδωρος, P Oxy III. 532<sup>22</sup> (ii/A.D.) οὐκ ἀνέμεινας ὑπὸ κακοῦ συνειδότης κατεχόμενος, “you would not stay, being oppressed by an evil conscience” (Edd.), *ib.* 488<sup>40</sup> (ii/iii A.D.) κακῆς παραγρῆς, “a false entry,” *ib.* VII. 1060<sup>7</sup> (a Gnostic amulet—vi/A.D.) ἀπάλλαξον τὸν οἶκον τοῦτον ἀπὸ παντὸς κακοῦ ἐρπετοῦ <καλ> πράγματος, “free this house from every evil reptile and thing,” and, by way of contrast, the imprecatory tablet Michel 1322 A Ἀνδροκλειδὴ καταδῶ καὶ τὴν γλῶτ(τ)αν τὴν κακὴν καὶ τὸν θυμὸν τὸν κακὸν καὶ τὴν ψυχὴν τὴν κακὴν καὶ τὸ ἐργαστήριον καταδῶ καὶ τοὺς παῖδας. For the neut. τὸ κακὸν cf. P Amh II. 77<sup>31</sup> (A.D. 139) Ἀρπα[γάθην τὸ]ν κράτιστον τοῦ κακοῦ καὶ προσεπίτροπον, “Harpagathes, the chief cause and prime mover in the mischief” (Edd.). The word in its wide sense of “troublesome,” “distressing,” to mind or body, is seen in P Oxy IX. 1215<sup>5</sup> (ii/iii A.D.) μὴ ἀπέλθης εἰς τὸ Σατύρου, αἰπέλ (ἡ ἐπέλ) γὰρ ἀκούομεν ὅτι κακὰ μέλλει πράσι (ἡ πράσσειν), “do not go to the house of Satyrus, for we hear that he is going to get into trouble” (Edd.), and P Lond 653<sup>12</sup> (early iv/A.D.) (= III. p. 241) ἐν κακοῖς εἰμι. For the collocation κακὸς κακῶς see *s.v.* κακῶς.

## κακοῦργος.

P Lille I. 7<sup>30</sup> (iii/B.C.) ἀνεήνοχέν με εἰς τὸ . . . δεσμοτήριον, φάσκων εἶναι με κακοῦργον, P Hib I. 62<sup>3</sup> (B.C. 245) κακοῦργον τὸν τ[ήν] λείαν ποιήσαντα ἐπικαλεῖ Τνᾶς Ἀρνούφιου, P Fay 108<sup>11</sup> (c. A.D. 171) ἐπήλθαν ἡμεῖν κακοῦργοί τινες, and P Amh II. 83<sup>4</sup> (iii/iv A.D.) where in connexion with a census certain irregularities are alleged οὐχ ὑπὸ τοῦ κηνσίτορος ἀλλ’ ὑπὸ τινων κακοῦργων. This last document shows also the verb—<sup>10</sup> κακουργῆσαι καὶ τολμήσαι: cf. P Oxy XII. 1468<sup>4</sup> (c. A.D. 258) τοῖς κακουργεῖν προχεῖρως ἔχουσιν, “those who are designing to commit crime,” and <sup>19</sup> εὗρέν τι κακουργηθέν, “she discovered that a crime had been committed.” For the subst. see *ib.* 1469<sup>18</sup> (A.D. 298) τῆς τοῦ βοηθοῦ τοῦ στρατηγοῦ κακουργίας καταφανοῦς οὐσης, “the unfairness of the assistant of the strategus is evident” (Edd.), P Oxy I. 71<sup>4,10</sup> (A.D. 303) ἐπειράθη μὲν τινα κακουργίαν ἐπὶ ἀποστερέσει τῇ ἡμετέρᾳ ποιήσασθαι διὰ τὸ ἀγράμματόν με εἶναι, “he attempted, owing to my being illiterate, to commit a fraud to my detriment” (Edd.). In P Gen I. 31<sup>17</sup> (A.D. 145–6) the editor supplies κακοῦργημα—ἐάν σοι δόξῃ . . . πέρας ἐπιθεῖναι τοῖς κ[ακουργήμασι], remarking that the word is strong, but that it is a step-mother who speaks! The adj.

ἀκακούργητος is used with reference to the delivery of cargo “safe and sound” in P Lond 948<sup>8</sup> (A.D. 236) (= III. 220) φορτία . . . σῶα καὶ ἀκακούρητα.

## κακουχέω

is common in marriage-contracts, where the husband undertakes as regards his wife—μὴ κακουχεῖν αὐτὴν μηδ’ ὑβρίζειν μηδ’ ἐγβάλλειν μηδ’ ἄλλην γυναῖκα ἐπεισάγειν, see BGU IV. 1050<sup>14</sup> (time of Augustus) *al.*: cf. the complaint against a husband, P Oxy II. 281<sup>17</sup> (A.D. 20–50) οὐ διέλειπεν κακουχῶν με καὶ ὑβρί[ζ]ων, and for the corr. subst. see the deed of divorce, BGU IV. 1105<sup>18</sup> (time of Augustus) τοῖς τρρεκίμενοις κακουχίας (ἡ – αἰς) με καὶ καθυβρίζει.

## κακῶ.

Michel 1001<sup>viii.8</sup> (c. B.C. 200) εἰ τῶν τοῦ κοινοῦ τι κακῶσαι ἢ διελέσθαι ἢ τοῦ ἀρχαίου τι καταχρήσασθαι. The verb is used intransitively in P Tebt II. 407<sup>8</sup> (A.D. 199?) εὖ ποιήσεις] μὴ κακῶσασα, “you will do well not to interfere” (Edd.).

## κακῶς.

For the phrase κακῶς ἔχειν, as in Mt 4<sup>24</sup> etc., cf. P Oxy VI. 935<sup>15</sup> (iii/A.D.) ἔμελλον . . . ἀναβῆναι . . . ἐπεὶ οἱ παρὰ] Σαραπίω[νος] εἶπον [κακ]ῶς ἔχειν α[ὐ]τ[όν], “I intended to come up since Sarapion’s friends said that he was ill” (Edd.), *ib.* 938<sup>5</sup> (iii/iv A.D.) τῶν οὖν κτηνῶν κακῶς ἔχόντων, “since, then, the oxen are in a bad way.” The combination κακοὺς κακῶς ἀπολέσει αὐτοὺς in Mt 21<sup>41</sup> sounds rather literary, but cf. ὁ τοῦτων τι ποιῶν κακὸς κακῇ ἐξωλείε ἀπόλοιτο in *Syll* 584<sup>±</sup>, which Michel doubtfully assigns to i/b.c. The inscr. is from Smyrna, apparently from a temple of Atargatis, whose sacred fishes are protected by this portentous curse: he who injures them is to die, ἰχθυόβρωτος γενόμενος (cf. the formation of the adj. σκωληκόβρωτος, Ac 12<sup>23</sup>). It seems clear that the collocation κακοὺς κακῶς ἀπολέσθαι, starting as a literary phrase, had been perpetuated in common parlance, like our stock quotations from Shakespeare. Cf. also the inscr. from the Roman catacomb of Priscilla, *Kaibel* 734<sup>7±</sup>—

ὃ ποτε πλούσιος περὶ τέκνα νῦν κακὸν κακῶς  
τηρῶν ὡς Τάνταλος κολάζομαι.

For other exx. of the adverb see P Petr II. 19(2)<sup>3</sup> (Ptol.) ἔρρειμαι γὰρ κακῶς διακείμενος ἀπ’ ἐκείνου, P Oxy X. 1346 (ii/A.D.?) ἐν τῇ (?) πόλει γέγναπται καὶ κακῶς ἐγνάφη, *ib.* I. 34 *verso*<sup>iii.12</sup> (A.D. 127) διὰ ἀπειθίαν κ[ακ]ῶς ἀφορμὴν ζητούντας ἀμαρτημάτων[ν] τειμωρήσομαι, where Brinkmann (see Kuhring *Praep.* p. 41 n.<sup>3</sup>) suggests κ[ακ]ῶς for the editors’ κ[αλ]ῶς, and *ib.* 40<sup>8</sup> (ii/iii A.D.) τάχα κακῶς αὐτοὺς ἐθεράπευσας, of possible wrong medical treatment.

## κάκωσις.

In PSI III. 158<sup>16</sup> (iii/A.D.?) a certain astrological conjunction is said to signify ἀτεκνίαν . . . καὶ κάκωσιν [σ]ώματος.

## καλάμη.

P Hib I. 90<sup>17</sup> (B.C. 222) ἡ δὲ καλάμη ἐστὼ Διοδώρου, “the straw shall belong to Diodorus” (Edd.), P Amh II. 89<sup>5</sup> (A.D. 121) τ[ὰ] ἀπο καλάμ[η]ς ἀνὰ ἀργυρίου δραχ[μὰς]

## κάλαμος

ἐκοσι, BGU II. 661<sup>22</sup> (A.D. 140-1) μετὰ τὸν χρόνον παραδῶσο τὸ τρίτον μέρος ἀπὸ ἀναπαύσεως καὶ τὸ λοιπὸν διμοῖρον μέρος[s] ἀπὸ καλάμης πυροῦ, CPR I. 38<sup>21</sup> (A.D. 263) παραδῶσο τὰς ἀρούρας ἀπὸ καλάμης ἀπὸ θρύου καλάμου, ἀγρώσ[τεω]ς καὶ δέσης πάσης, where Wessely, supplying καθαρὰς after ἀρούρας, translates "frei von Schilf und Binsengewächs, von Queckgras und jeglichem Schlamm," and is supported in this translation, as against Wilcken (*Archiv* i. p. 158), by P Tebt II. 375<sup>20</sup> cited s.v. κάλαμος. For a new word καλαμεία, "reed-land," see e.g. *ib.* 457 (ii/A.D.) καλαμείας (ἀρουρα). MGr καλαμιά, καλαμινιά "reed."

## κάλαμος.

P Tebt II. 375<sup>20</sup> (A.D. 140) παραδῶσω πάσας τὰς ἀρούρας καθαρὰ (λ - ἄς) ἀπὸ θρύου καλάμου δι[σ]της πάσης, "I will deliver up the arourae free from rushes, reeds, and dirt of all sorts" (Edd.): and so P Fay 345 (A.D. 139-40), P Amh II. 90<sup>22</sup> (A.D. 159), 91<sup>23</sup> (A.D. 159). In place of ἀχρυν, κάλαμος is used for heating purposes according to P Giss I. 40<sup>11, 12</sup> (A.D. 212) κάλαμον πρ[ὸ]ς τὸ ὑποκαλεῖν τὰ βαλα[νέ]α καταφέρουσι. From the close connexion between the cultivation of κάλαμος and vine-growing, to which the papyri witness, GH in their note on P Oxy IV. 729<sup>8</sup> (A.D. 137) have shown the probability that a crop of reeds was planted between or under the vines. The collective use of κάλαμος in the above citations and in P Oxy IV. 742<sup>2</sup> (B.C. 2) παράλαβε παρὰ Πόθου τὸν κάλαμ[ο]ν πανα[ρ]ιθμῶι καὶ ἀπόστειλόν μοι π[ό]σας δέσμας παρεληφες, "take over from Pothus the reeds all together, and send me word how many bundles you have received" (Edd.), points to a similar sense in Mt 11<sup>7</sup>. The reference is to "the very ordinary sight of cane grass shaken by wind," and "there is no contrast intended between the moral strength of the Baptist and the weak pliability of the reed" (McNeile *ad L.*). With Ezekiel's "reed" of six cubits *i.e.* about 9 feet (see Davidson *ad Ezek* 40<sup>6</sup>), which underlies the imagery of Rev 11<sup>1</sup>, we may compare the κάλαμος of similar length in P Ryl II. 64<sup>2</sup> (iv/v A.D.): see the editors' note and cf. *Archiv* iii. p. 440. In a list of articles sent by one woman to another, P Tebt II. 413<sup>11</sup> (ii/iii A.D.), ἑ καλάμ[ους] στημίων, "five reeds of thread," are included, and with 3 Jn 13<sup>3</sup> cf. P Grenf II. 38<sup>7</sup> (B.C. 81) καλάμων γραφικῶν δεκάπεντε. We may note the contrast between the καλάμο(ν) Ἑλλη(νικοῦ) of P Lond 195(δ)<sup>11</sup> (A.D. 14-37) (= II. p. 128) and *ib.* 191<sup>11</sup> (A.D. 103-117) (= II. p. 265) καλαμοῦ Ἰνδικοῦ: see *Archiv* i. p. 150. A new subst. καλαμουργία is found in P Lond 163<sup>24</sup> (A.D. 88) (= II. p. 183), and for the corresponding verb see PSI IV. 317<sup>8</sup> (A.D. 95) ἐὰν μ[έ]λλης καλαμουργεῖν, γράψ[ον] μοι.

## καλέω.

For this verb = "summon," "invite," as in Mt 22<sup>3</sup> *αλ.*, see P Oxy XII. 1487<sup>1</sup> (iv/A.D.) καλῖ σε Θέων υἱὸς Ὁριγένους εἰς τοὺς γάμους τῆς ἀδελφῆς ἐαυτοῦ ἐν τῇ αὔριον, and similarly *ib.* 1486<sup>1</sup> (iv/A.D.). In both instances it is noticeable that καλῖ takes the place of the earlier ἐρωτᾷ, cf. *ib.* 1484, 1485. See also P Hamb I. 29<sup>3</sup> (A.D. 89) κληθέντων τινῶν . . . καὶ μὴ ὑπακουσάντων. The participle is common = "called," "named," as in Lk 7<sup>11</sup> *αλ.*, e.g. P Petr II. 45<sup>11, 20</sup> (B.C. 246) εἰς φροῦριον τὸ καλούμενον [II]οσιδέον, *Ostr*

1210<sup>4</sup> (Roman) Πασήμιο(ς) Πικῶτο(ς) καλ(ούμενος), BGU I. 349<sup>7</sup> (A.D. 313) ἐν κλήρῳ καλούμενου (λ - ἐνφ) Ἀφρικανὸς and P Oxy X. 1273<sup>7</sup> (A.D. 260) περιτραχήλιον μανιάκη, καλούμενον, "a necklace of the kind called *maniacae*" (Edd.). With the usage in Gal 1<sup>15</sup> we may compare CP Herm I. 25<sup>11, 7</sup> Ἀντωνίνος κληθήσεται and *ib.* 26<sup>14</sup> εἰ δοκεῖ σοι κληθῆναι . . . αὐτοῦς, where the reference is to summoning or calling as a witness: cf. BGU IV. 1138<sup>13</sup> (B.C. 19). In P Leid Wix.<sup>36</sup> (ii/iii A.D.) the worshipper is exhorted to invoke the gods of hours and days—εἰ μὴ γὰρ αὐτοὺς καλέσης, . . . οὐκ ἐπακούουσι: cf. also *Kaibel* 481<sup>21</sup> τὴν σὴν εὐνοίαν καὶ πίστιν, Φαίδρε, καλοῦντες | ἐν βιοτῆς μέτροις οὐποτε πανσόμεθα, where the verb is practically = κλέω. See also P Fay 135<sup>2</sup> (iv/A.D.) cited s.v. καιρός. MGr καλνῶ, καλῶ.

## καλλιέλαιος.

This NT ἄπ. *εἰρ.* (Rom 11<sup>24</sup>) is fully discussed by Plasberg in *Archiv* ii. p. 219 ff. in connexion with a Strassburg papyrus containing certain fragmentary Sayings. In one of these, C<sup>2</sup>, the phrase εἰς καλλιελαίαν occurs, and, though the context is far from clear, the editor thinks there is evidence that the word forms part of a Saying current in Jewish-Christian circles, and may therefore have been derived from the Pauline passage. If not, both the unknown writer and Paul must have found the word in current usage.

## καλοποιέω.

This verb, "do the fair (honourable) thing," is confined in the NT to 2 Thess 3<sup>13</sup>: cf. the late Aphrodito papyrus P Lond IV. 1338<sup>28</sup> (A.D. 709) (= *Chrest.* I. 255) μέλλομεν γὰρ κελύσει θεοῦ καλοποιῆσαι τῷ καλῶς διαπραττωμένῳ. For a list of similar compounds see Lob. *Phryg.* p. 199 f.

## καλός.

Hort in his note on 1 Pet 2<sup>12</sup> has pointed out that while ἀγαθός "denotes what is good in virtue of its results," καλός "denotes that kind of goodness which is at once seen to be good." It may not be possible always to press the distinction, but what we may call this self-evidencing power of καλός, a goodness as it appears to, and is realized by, others comes out generally speaking in the citations that follow. Thus in its application to persons the adj. is united with πιστός in the well-known early Christian letter of Psenosiris, where Psenosiris writes regarding Politike—τ[α]ύτην παραδέδωκα τοῖς καλοῖς καὶ πιστοῖς ἐξ αὐτῶν τῶν νεκροτάφων ("grave-diggers") εἰς τήρησιν (P Grenf II. 73<sup>12</sup> (late iii/A.D.) (= *Selections*, p. 118)). And so in the Silco inscr., OGIS 201<sup>9</sup> (vi/A.D.), the King announces—ἐπίστευσα τὸν ὄρκον αὐτῶν, ὡς καλοὶ εἰσιν ἄνθρωποι, "quia honesti homines sunt" (Lepsius). With Heb 13<sup>18</sup> we may compare P Rein 52<sup>5</sup> (iii/iv A.D.) οὐ καλῶ συνειδοῖτι χρώμενοι. Similarly with reference to animals we read of μόσχους καλοῦς in PSI IV. 409<sup>31</sup> (iii/B.C.), and in P Tebt II. 409<sup>12</sup> (A.D. 5) of certain he-asses (?) as—καλοῦς . . . καὶ τελήους καὶ εὐνοικούς, "fine animals without blemish and good-tempered" (Edd.). The varied usage with reference to things is seen in such passages as: P Lond 356<sup>4</sup> (i/A.D.) (= II. p. 252, *Selections*, p. 59) καλῶς ποιήσεις ἰδίῳ κινδύνῳ τὸ καλὸν πωλήσας ἐξ ὧν ἔαν σοι εἴπη φαρμάκων ἔχειν χρεῖαν Σώτας ὁ φίλος μου,



"be so good as to sell at your own risk good quality of those drugs of which my friend Sotas says that he has need," where *καλόν* is contrasted with *σαπρόν* a few lines further on, just as in Mt 12<sup>38</sup>, 13<sup>48</sup>: P Oxy I. 1161<sup>9</sup> (ii/A.D.) (as amended II. p. 319) κ[ι]στην σταφυλῆς λείαν καλῆς καὶ σφυρίδα φοίνικος καλοῦ, "a box of very good grapes, and a basket of good dates": P Fay 133<sup>8</sup> (iv/A.D.) ὑπερβοῦ δὲ ἡμερῶν δ[ύο] καὶ τριῶν ἴνα . . . ὁ οἶνος . . . καλὸς γένηται, "wait for two or three days in order that the wine may become good": and with reference to clothing, P Tebt II. 278<sup>84</sup> (early i/A.D.) κάλλιστον ἱμάτιν, *ib.* 423<sup>84</sup> (early iii/A.D.) καλὸν χιτῶνα, P Oxy VII. 1069<sup>26</sup> (iii/A.D.) σπούδασον γὰρ τὸ κειθῶνεν μου γενέσθαι (i. γενέσθαι) πρὸ λόγον, καὶ κ[α]λὰ μέτρα αὐτῷ βαλέτωσαν, "be careful to have my tunic made properly, and let them put good measure into it" (Ed.). An unusual compar. form is seen in P Oxy XIV. 1672<sup>6</sup> ff. (A.D. 37-41) αἱ πράξεις ἡμῶν καλλιόττεραι γεγ[ό]νασι λείαν, καὶ ἐλπίζομεν ὅτι καλλιόττεροι τούτων γενήσονται, "our sales have become much more favourable and we hope that they will become more favourable than this" (Edd.). The word is used more generally in P Petr II. 13(19)<sup>6</sup> (B.C. 255-50), where, writing to his father, Philonides expresses the hope καὶ εἰάν τι τῶν κατ' ἀνθρώπινον γίνηται, τυχεῖν σε πάντων τῶν καλῶν, "and should any mortal chance befall you, that you should receive all attention" (Ed.), and P Tebt II. 418<sup>7</sup> (iii/A.D.) εὐχόμενός σοι τὰ ἐν βίῳ κάλλιστα ὑπαρχθῆσθαι, "praying that you may have life's greatest blessings" (Edd.), and P Oxy XIV. 1679<sup>4</sup> (iii/A.D.) πολλὰ σε ἀσπάσομαι, κυρία, εὐχομένη σοι τὰ κάλλιστα, "I send you many salutations, my lady, and best wishes" (Edd.). For *time* we may cite P Goodsp Cairo 320 (iii/B.C.) (as completed in Witkowski<sup>2</sup>, p. 48) ἐπιχέου, δν τρόπον κάγῳ ἡμέραν καλὴν ἦγαγον, while the phrase καλῇ ὥρᾳ = "à la bonne heure" is found in a Paris papyrus (see P Par p. 422). With this last cf. P Tebt II. 418<sup>14</sup> (iii/A.D.) καλῇ πίστει, "in good faith." To the instances of the superlative given above we may add P Oxy II. 237<sup>viii</sup> 8 (A.D. 186) a proclamation beginning—παρεδείγματι τῷ κάλλιστῳ χρώμενος, "following a most illustrious precedent" (Edd.), and P Flor II. 201<sup>10</sup> (A.D. 259) ἰχθὺν κάλλιστον, "a sufficient quantity of fish." MGr πάεινε στὸ καλὸ, or simply στὸ καλὸ, "farewell."

## κάλυμμα.

The plur. is used of "tabulae lignae" in Syll 537<sup>67</sup> (2nd half iv/B.C.) ἐπιθείς καλύμματα, πάχος δακτύλου, πλάτος ἑξ δακτύλων.

## καλύπτω.

The use in the *Κοινή* of the simplex, which is rare in prose *as* compared with the compound *κατακαλύπτω*, is traced by Nägeli (p. 27) to Ionic influence, see e.g. the Ionic inscr. of B.C. 420, Syll 877<sup>6</sup> ἐχφέρειν δὲ ἐγ κλίνῃ σφ[ε]νδ[ύ] [ποδι κ]αὶ μὲ καλύπτειν. Other exx. of the verb from the inscr. are Syll 438<sup>45</sup> (Delphi—c. B.C. 400) τὸν δὲ νεκρὸν κεκαλυμμένον φερέτω σιγαῖ, and *ib.* 939<sup>10</sup> μηδὲ (παρέρπη) τὰς γυναῖκας τὰς [τρ]ίχας ἀμπεπελεγμένας μηδὲ (τοὺς ἀνδρας) κεκαλυμμένους. See also Aristaeas 87 τῶν λειτουργούντων ἱερῶν κεκαλυμμένον μέχρι τῶν σφῶρων βυσσίνους χιτῶσιν (cf. Exod 36<sup>36</sup>), "the ministering priests were clad in 'coats of fine linen' reaching to the ankles" (Thackeray).

## καλῶς.

*Michel* 163<sup>6</sup> (B.C. 148-7) καλῶς καὶ ἐνδόξως ἀναστραφεῖς, . . . <sup>11</sup> πάντα καλῶς καὶ πρεπόντως βραβεύσας may serve as exx. of the ordinary usage of this adverb. The epistolary formula καλῶς ποιήσεις, which is practically = "please," is very common, and is generally construed with a paratactic participle (cf. 3 Jn<sup>6</sup>, and in the past Ac 10<sup>33</sup>, Phil 4<sup>14</sup>: see also 2 Pet 1<sup>19</sup>), e.g. P Hib I. 82<sup>17</sup> (B.C. 239-8) καλῶς οὖν [π]οιήσεις συναν[τε]λ[α]μβανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων, "please therefore to give your zealous co-operation in all that concerns this" (Edd.), P Amh II. 41<sup>10</sup> (ii/B.C.) καλῶς οὖν ποήσετε συνπαραστάντες αὐτῷ ἕως ἂν π[ο]ρήσῃ[α]ι τὸν σφραγισμόν, "please therefore assist him until he carries out the sealing" (Edd.), BGU II. 596<sup>4</sup> (A.D. 84) καλῶς ποιήσεις συνελθὼν [Α]ἰλουρίωνι τῷ κομίζοντί σοι τὸ ἐπ[ι]στ[ό]λιον, P Fay 125<sup>3</sup> (ii/A.D.) καλῶς [ποιή]σεις, ἀδελφε, μὴ ἀμελήσας τοῦ κλήρου τοῦ στρατηγικοῦ, "you will do well, brother, not to neglect the ballot for strategus" (Edd.), and the early Christian letter P Amh I. 3(2)<sup>iii</sup> 1 (A.D. 250-285) καλῶς οὖν ποιήσαντ[ες] ὠνησάμενοι τὰ ὀθόν[ια], "you will do well, therefore, to purchase the linen cloth." The construction with the inf. is found in BGU IV. 1203<sup>7</sup> (B.C. 29) καλῶς ποιήσεις γράψαι: cf. *ib.* 1078<sup>3</sup> (A.D. 39) οὐ καλῶς δὲ ἐπόησας . . . μὴ σημᾶναι μοι, P Oxy VII. 1067<sup>3</sup> (very illiterate—iii/A.D.) οὐ καλῶς ἔπραξας μὴ ἐλθεῖν, and with *ei* in P Petr II. 11(1)<sup>1</sup> (iii/B.C.) (= *Selections*; p. 7) καλῶς ποιεῖς *ei* ἔρρωσαι καὶ τὰ λοιπὰ σοι κατὰ γνώμην ἐστίν. One or two miscellaneous exx. of the adverb with *ἐχω* (cf. [Mk] 16<sup>13</sup>) may be added—P Petr II. 19(12)<sup>3</sup> (Ptol.) οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, "in the name of God and of fair play" (Ed.), *ib.* III. 53(7)<sup>10</sup> (Ptol.) αὐτῶν ὑμῶν ἕνεκα καὶ ἡμῶν καὶ τοῦ καλῶς ἔχοντος, "for your own sake and for ours, and in the name of propriety," PSI IV. 361<sup>16</sup> (B.C. 251-0) εἰάν σοι [φ]αίνεται καλῶς ἔχειν, γράψον Ἀριστάνδρῳ περὶ μου, P Par 40<sup>47</sup> (B.C. 156) οὔτε τοῦ ἱεροῦ στοχασάμενοι, οὔτε τοῦ καλῶς ἔχοντος, and P Gen I. 54<sup>8</sup> (iv/A.D.) θέλο σου πάντοτε καλῶς ἔχειν. See also P Oxy II. 237<sup>viii</sup> 31 (A.D. 186) ὅπερ οὐ καλῶς ἐνδέχεται εἰ μὴ ἀνωθεν γένοιτο ἀντίγραφα, "this cannot be done adequately unless copies are made from the beginning" (Edd.). The very rare *ἀκάλως* is found in P Oxy XIV. 1676<sup>82</sup> (iii/A.D.) εἰάν δὲ ἐκτός μου οὐκ ἀκάλως ἔχῃς, χαίρω ὅτι καλῶ[ς] ἔχεις μὲν, "if you are not unhappy away from me, I rejoice for your happiness" (Edd.). MGr καλῶς τον, "he is welcome."

## κάμηλος.

In P Tebt I. 252 (B.C. 95-4 or 62-1) 1 talent is paid for *λ. ρης καμή(λων?)*, but, as will be observed, the editors regard the completion of the word as doubtful, and the doubt is increased when we note that this is the only reference to camels as beasts of burden that we can produce from Ptolemaic times. In Imperial times, on the other hand, they are constantly referred to, as in the custom-house receipt P Ryl II. 197<sup>2</sup> ff. (late ii/A.D.) τετελ(ώνηται) διὰ πύλης Σοκνοπ(αίου) Νήσου ρ' ὧ Σαραπίων. ἐξά(ων) ἐπὶ καμήλ(ω) ἅ μιά λαχανοσπέρμ(ου) ἀρτάβ(ας) ἑξ τελ(ούσας) (δραχμὰς) πέντε, "paid at the custom-house of Socnopaei Nesos for the tax of 1 ⲙ and ⲙ by Sarapion, exporting on one camel six artabae of vegetable-seed paying five



drachmae" (Edd.), and in the illiterate P Oxy VII. 1069<sup>17</sup> (iii/A.D.) τάχα γὰρ δυνασθῶμεν φο[ρ]υτρίσει (ζ. φο[ρ]ετρίσαι) σοι δύο καμήλους [πυ]ροῦ καὶ πέμψε πρὸ σέν, "for we may be able to load two camels with wheat for you and to send them to you" (Ed.). BGU I. 352<sup>11</sup> (A.D. 135-6) mentions as registered—καμήλους τελείους τρεῖς, and similarly in P Lond 328<sup>7</sup> (A.D. 163) (= II. p. 75) the writer announces that of the two camels and a foal (καμήλων δύο καὶ πώλου) which he possessed in the previous year, one has been requisitioned εἰς κυριακὰς χρεῖας, "for Imperial service": he therefore returns two camels for the current year—<sup>16</sup> τοὺς δὲ λοιποὺς καμήλους β' ἀπογρ(άφομαι) εἰς τὸ ἐνεστὸς (ἔτος). For the diminutive see P Hamb I. 54<sup>7</sup> (ii/iii A.D.) ἔτερα β' καμήλια. In P Oxy III. 498<sup>8</sup> (ii/A.D.) we read of "squared building-stones transportable by camel"—λίθων κύβων καμηλικῶν, though too heavy for other beasts: this is remarkably like μύλος ὀνκόσις in Mk 9<sup>42</sup>. Cf. also OGIS 629<sup>16</sup> (A.D. 137) τεσσάρων γόμων καμηλικῶν τέλος ἐπράχθη: so <sup>35, 88</sup>. On the τέλοςμα καμήλων see Wilcken Ostr. i. p. 378.

## κάμινος.

Ostr 1168 (Ptol.) λό(γος) ἀχύρου. εἰς τὰς καμείνους ἀγα(γὰ) κῆ, P Petr III. 46(4)<sup>1</sup> (Ptol.) εἰς κάμινον τὴν οἰκοδομηθεῖσαν πρὸς τὴν διάληψιν τῆς εἰς τὴν τροφήν τῶν μόσχων ὀλύρας, "for the oven built to receive the rye intended for the food of the calves" (Edd.), BGU III. 699<sup>8</sup> (ii/A.D.) πλινθοφόρους ἀπὸ καμείνου ἰς οἰκοδομὴν ἰσαγωγῶν.

## καμινύω.

This syncopated form (= καταμύω), which is found in Mt 13<sup>15</sup>, Ac 28<sup>27</sup>, both from LXX Isai 61<sup>0</sup>, is warranted good Κοινή by the ban of Phrynichus (ed. Lobeck p. 339 f., Rutherford NP p. 426 f.): see also Thumb Hellen. p. 63 f. As a matter of fact, it occurs in the magic P Lond 121<sup>855</sup> (iii/A.D.) (= I. p. 111) καμινύσας ἀναβλέψ[α]ς ὀψή ψ[μ]-προσθεν σοῦ σκίαν ἐστῶσαν.

## κάμνω.

P Giss I. 47<sup>8</sup> (time of Hadrian) ὥς μὴ κάμνειν τὸν φοροῦντα αὐτόν, BGU III. 884<sup>1, 11</sup> (ii/iii A.D.) καὶ μὴ λίαν οὕτω κάμω, P Flor III. 382<sup>29</sup> (A.D. 222-3) τοῖς ἑβδομήκοντα ἔτη βεβιω[κόσιν] καὶ ἐν ταῖς λει[του]ργ[ίαι]ς κεκηκόσιν αἱ προτε[τα]γμένα θεία δι[ατάξεις], P Oxy XII. 1414<sup>27</sup> (A.D. 270-5) κάμε ἄξια τοῦ ἐπάν[ω] χρόνου, "labour in a manner worthy of the past" (Edd.). Note the compound in PSI I. 47<sup>2</sup> (vi/A.D.?) ἀπέκαμον τὸ λοιπὸν κεκτημένων ἐν τῇ ὑμῶν πεδιάδει. The subst. occurs in P Tebt II. 314<sup>4</sup> (ii/A.D.) ὅσον κάμ[α]τον ἤνεγκα, "how much trouble I had," P Fay 106<sup>19</sup> (ζ. A.D. 140) ὅπ[ως] δυ[νηθῶ] ἑμαυτὸν ἀνακτήσα[σθαι] ἀπὸ τῶν καμάτων, "so that I may be able to recover from the effects of my labours" (Edd.), OGIS 717<sup>14</sup> (building of a temple—A.D. 261-268) ταῦτα πάντα ἐκ τῶν ἐμῶν καμάτων εὐχαριστήσας τῷ Σαράπιδι τῷ Μινιεῖ. For the derived sense "am ill," as in Jas 5<sup>15</sup>, cf. Musonius p. 20<sup>8</sup> θεραπεῖαν τῶν καμνόντων. In MGr κάμω, κάμα, κάνω, = "make," "do," generally with the added idea of "toil."

## κάμπτω.

P Tebt II. 397<sup>8</sup> (A.D. 198) κεκαμμένον δάκτυλον μικρὸν χειρὸς ἀριστερᾶς, "a bent little finger on the left hand,"

similarly CPR I. 170<sup>8</sup> (A.D. 97-117), P Oxy X. 1287<sup>4</sup> (early iii/A.D.) καμψάντων (gen. abs.) ἐπὶ βορ(ρᾶν), ἰβ. <sup>15</sup> καμψάντων ἐπ' ἀπηλ(ιώτην).

## κᾶν.

For this crasis, as in Mk 5<sup>28</sup>, 6<sup>56</sup>, Ac 5<sup>15</sup>, cf. PSI IV. 286<sup>9</sup> (iii/iv A.D.) ἵνα κᾶν ἐγὼ εἰδῶ, P Oxy XII. 1593<sup>5 ff.</sup> (iv/A.D.) οὐκ[ἐ]δῆλωσάς μοι κᾶν περὶ τῆς ὀλοκληρίας ὑμῶν . . . κᾶν νῦν, ἀδελφε, πάντα ὑπερβέμενος ἀντίγραφόν μοι κτλ. See also P Rein 52<sup>6</sup> (iii/iv A.D.) ὑμεῖς δὲ ἡμελήσατε ἰσως οὐ καλῶ συνειδότι χρώμενοι· δ κᾶν νῦν ποιήσατε κτλ., "but you have neglected to do it perhaps because you have not a good conscience: do it now at least," etc. (cf. Archiv iii. p. 527 f.). On the intensive force of κᾶν, as distinguished from the simple καί, cf. Jannaris Gr. § 598.

## Κανά.

See F. C. Burkitt Syriac Forms, pp. 18 f., 22.

## Καναναῖος.

Dalman (Words, p. 50) thinks that the original Greek form of this surname (Mt 10<sup>4</sup>, Mk 3<sup>18</sup>) was Κανναῖος = ܟܢܝܐ, "a zealot" (cf. Lk 6<sup>15</sup>). On the form see also Moulton Gr. ii. p. 109, Burkitt Syriac Forms of NT Proper Names (Brit. Acad. 1912), p. 5.

## Κανδάκη.

An interesting inscription belonging to B.C. 13 comes to us from the ancient Pselkis on the borders of Ethiopia in which an embassy on its homeward journey πρὸς τὴν κυρίαν βασίλισσαν records its "adoration." Wilcken (Hermes xxviii. (1893) p. 154 ff.) has shown good grounds for believing that in this βασίλισσα we are to see the famous Κανδάκη of Ac 8<sup>27</sup>. The whole inscr. is in consequence worth recording here—Ἀρποκρᾶς ἦκω ἀναβαλῶν μετὰ Ἐ[μάτου] πρεσβευτοῦ καὶ Ταμίου γραμματέως [πρὸς] τὴν κυρίαν βασίλισσαν καὶ τὸ προσ[κύνημα] ἐπόησα ὡδε παρ[ὰ] τῷ κυρίῳ Ἑρμ[ῇ] θεῷ μεγίστῳ καὶ Ἐμάτου καὶ Ἀνθοῦσης καὶ Ἀλεξάνδρης, ἔτους ιζ' Κα[ί]σα[ρος] Μεχ[είρ] (Cagnat I. 1359). In itself the name Κανδάκη, like Ptolemy, was a dynastic title ("quod nomen multis iam annis ad reginas transiit," Pliny H.N. vi. 35). See also Laurent NT Studien, p. 140 ff.

## κανών.

One or two citations for this difficult word may be useful. Syll 540<sup>18</sup> (B.C. 175-1) ποιῶν ὀρθὰ πάντα πρὸς κανόνα διηλεκῆ shows κ. in its original use as "a straight rod," "a level," with reference to the building of a temple: cf. Job 38<sup>8</sup> (Aq.) of a measuring line. For the metaphorical use derived from this, as in Gal 6<sup>16</sup>, cf. P Par 63<sup>58</sup> (B.C. 165) (= P Petr III. p. 22) ἐπαγαγόντα τὸ δισταζόμενον ἐπὶ τὸν ἐκκεῖμενον κανόνα, "if he applied the doubtful cases to the rule provided for him" (Mahaffy), and P Lond 130<sup>12</sup> (i/ii A.D.) (= I. p. 133) διὰ κανόνων αἰωνίων, of the ancient rules of astrology. An interesting 'ex. of the word as applied to the model or ideal man is afforded by Epict. iii. 4. 5 εἰδέναι σε οὐδὲν δεῖ, ὅταν εἰσέρχῃ εἰς τὸ θέατρον, ὅτι κανὼν εἰσέρχῃ καὶ παράδειγμα τοῖς ἄλλοις. We can cite no passages from our sources in support of the meaning "a measured area" or "province" (RV), which κανὼν apparently has in 2 Cor

10<sup>12</sup>, 15, but after the time of Diocletian (cf. Wilcken *Ostr.* i. p. 387 f.) the word is common with reference to a regular contribution or charge for public purposes. Thus in P Amh II. 138<sup>12</sup> (A.D. 326) a pilot declares that he has embarked two hundred centenaria of charcoal for transport to Alexandria on account of "taxes"—κ[ανόνος, and in P Lond 99<sup>5</sup> al. (iv/A.D.) (= I. p. 158) a distinction is drawn between the normal charge (κανών) and a special addition to it (πρόσθεμα): cf. *ib.* 234<sup>9</sup> (c. A.D. 346) (= II. p. 287) εἰς τὴν ἀπαίτησιν τῶν δεσποτικῶν κανόνων, "the Imperial dues." See also P Grenf II. 80<sup>14</sup> (A.D. 402) and the late *ib.* 95<sup>2</sup> (vi/vii A.D.) where κ. is applied to the contributions of the laity for the support of the clergy. The dim. κανόνιον occurs in connexion with a supplementary list of persons liable to the poll-tax in P Lond 25<sup>126</sup> (A.D. 94-5) (= II. p. 40). In the Christian BGU I. 310<sup>17</sup> (Byz.) we have a reference to ἐρῶ κανόνι, but unfortunately the context is very mutilated. For the history of the word with special relation to its ecclesiastical meaning, see Sophocles *Lex. s.v.*, Westcott *On the Canon*, App. A, and Souter *Text and Canon*, p. 154 ff. Dr. Rouse tells us he attended a sale of some leases of Church property in the island of Astypalaea in 1905. "Bills of sale describing each plot were on the wall; and when I asked what these were, I was told εἶνε ὁ κανονισμός." He suggests that κανών may have meant the "official description" of anything: he would apply this in 2 Cor 10<sup>13</sup>. Boisacq, p. 406 f., favours the connexion with κάννα, "a reed," a word which may be of Semitic origin.

### καπηλεύω.

This verb is confined in Biblical Greek to 2 Cor 2<sup>17</sup>, where the meaning "deal in for purposes of gain" rather than "adulterate" may be illustrated from BGU IV. 1024<sup>vi.23</sup> (end of iv/A.D.: *Archiv* iii. p. 302) with reference to a harlot—δτι [τὸν μ]ὲν βλόν ἀσεμνῶς διήγεν, τὸ δὲ τέ[λος] . . . μὲν γυπέριον ἐκαπήλευσεν. See also the rebuke addressed by Apollonius of Tyana to Euphrates *Vita Apoll.* i. 13 ἀπήγε τοῦ χρηματίζεσθαι τε καὶ τὴν σοφίαν καπηλεύειν, "tried to wean him of his love of filthy lucre and of huckstering his wisdom" (Conybeare), and the use of καπηλικός = "mercenary" in M. Anton. iv. 28. The verb is used = "trade," "sell," in Michel 594<sup>16</sup> (B.C. 279) τῶν οἰκημάτων ἐν οἷς Ἐφέσος καπηλεύει, and for the subst. κάπηλος, "dealer," "huckster" (cf. Isai 1<sup>22</sup>, Sir 26<sup>29</sup>), especially with reference to a retailer of wine, see P Tebt II. 612 (i/ii A.D.) καπήλων Τεβτύνεως διὰ τῶν οἰνοπρατῶν ἐκάστ(ου) (δραχμα) ἡ. For the fem. καπηλῖς, see P Fay 12<sup>23</sup> (c. B.C. 103), and for καπηλεῖον, "inn," "tavern," see P Tebt I. 43<sup>18</sup> (B.C. 118). Cf. MGr καπηλειό, "retail shop."

### καπνός.

BGU IV. 1026<sup>xiii.17</sup> (magic) λαβε παρ' αὐτοῦ τὰ περιάμματα ("amulets") πρόσβαλε ῥίξαν καὶ θες ὑπὲρ [κ]απν[ό]ν. For the verb, which is found in the LXX, cf. P Lond 121<sup>176</sup> (iii/A.D.) (= I. p. 89) κάπνισον λαοῦ κεφαλ(ήν). Καπνός, which survives in MGr, stands for \*κFαπνός, Lat. *varpor*.

### καρδία.

In the magic P Lond 46<sup>187</sup> (iv/A.D.) (= I. p. 70) we read of—καρδία περιεωσμένη ὄφιν. With Lk 24<sup>32</sup> we may compare *ib.* 121<sup>472</sup> (iii/A.D.) (= I. p. 99) καιομένην τὴν ψυχὴν

καὶ τὴν καρδίαν. The same conjunction of ψυχὴ and καρδία (cf. Mt 22<sup>27</sup> al.) is seen in the imprecatory tablet Wünsch AF 3<sup>15</sup> (Imperial age) στρέβλωσον (cf. 2 Pet 3<sup>16</sup>) αὐτῶν τὴν ψυχὴν καὶ τὴν καρδίαν. The new Logion 3 (P Oxy I. p. 3) ποιεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων, ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν offers an interesting parallel to Eph 1<sup>18</sup>.

### καρδιογνώστης.

This word, which is first found in Ac 1<sup>24</sup>, is traced by Preuschen (*HZNT ad l.*) to the Christian-liturgical usage of the time. It occurs again in *ib.* 15<sup>6</sup>: for the thought cf. Jer 17<sup>10</sup> ἐτάξων καρδίας.

### καρπός.

is common in the sense of "fruit," "produce" of the land generally, e.g. P Eleph 14<sup>15</sup> (Ptol.) τῆς δὲ γῆς κυριεύσει καὶ τῶν καρπῶν (A.D. 54-67), or, more particularly, of an olive-yard, P Ryl II. 130<sup>10</sup> (A.D. 31) ἐτρόγησαν ἐκ τῶν καρπῶν οὐκ ὀλίγην ἐλάν, or of a vineyard, P Fay 127<sup>6</sup> (ii/iii A.D.) τοῦ καρποῦ τοῦ ἀμπελώνος. The phrase ξυλλί[ων] κ[αρπῶν] is used in *OGIS* 55<sup>14</sup> (iii/B.C.) with reference to tree-fruits, such as apples, etc.; see Dittenberger's note *ad l.* and cf. PSI V. 528<sup>16</sup> (iii/B.C.) περὶ τοῦ καρποῦ τοῦ ξυλλικοῦ, apparently the tax ξυλλίων καρπῶν. Another ex. of the sing. is P Oxy XIV. 1632<sup>10</sup> (A.D. 353) καρπὸν φύ(= οἰ)νικος χωρίων σου δύο, "the date-crop of your two estates" (Edd.). For the metaphorical usage Rouffiac (p. 51) cites *Priene* 112<sup>14</sup> (after B.C. 84) συνιδῶν δὲ ὅτι μόνῃ μεγίστους ἀποδίδωσιν ἡ ἀρετὴ καρποὺς καὶ χάριτας: cf. Jas 3<sup>17</sup> f., al. We have no example of καρπός = "profit," "credit," as in Phil 4<sup>17</sup> "the interest which is accruing to your credit," Moule *CGT ad l.*, but, as showing how easily this sense might arise, we may quote the corresponding use of καρπέα in P Petr III. 53 (ρ)<sup>5</sup> (iii/B.C.) π[ρὸς] τὰς καρπέας ἀς . . . ἡμᾶς κομίζεσθαι ἐκ τοῦ [ἱεροῦ], "with respect to the profits which we should obtain from the temple" (Edd.): cf. also καρπίζομαι in P Ryl II. 119<sup>38</sup> (A.D. 54-67) μέχρι νῦν καρπίζεται τὴν αὐτὴν ὑποθήκην ἀφ' ἧς ἀπηνέγκατο εἰς λόγον ἀργυ(ρίου) (ταλάντων) ἔ, "he continues up to the present to enjoy the mortgage aforesaid by which he has profited to the extent of 5 talents" (Edd.). For the adj. κάρπιμος see *Kaibel* 1039<sup>15</sup> s.v. θερίζω.

### Κάρπος.

According to Thieme (p. 40) this proper name (2 Tim 4<sup>18</sup>) is found on a Magnesian coin of A.D. 230, M. Αὔρ. Κάρπος.

### καρποφορέω.

The corresponding subst. is found in P Oxy IX. 1220<sup>8</sup> (iii/A.D.) ἡ δοκί σοι, κύριέ μου, πέμψε (L-αι) μοι κέρμα εἰς τὰ γινόμενα παρ' ἐμοὶ ἔργα τῆς κοφορίας (L. καρποφορίας); "would you be pleased, sir, to send me some money for the business of harvesting going on here?" (Ed.).

### καρποφόρος.

In the Median parchment P Sa'id Khan 1 A<sup>18</sup> (B.C. 88) a vineyard is provided μετὰ ὕδατος καὶ ἀκροδρύοις καρποφόροις τε καὶ ἀκάρποις, "with water and vine-stocks, both those in bearing and those not." Cf. also *Preisigke* 991<sup>6</sup> (A.D. 290) τὸ ἐπ[άγαθ]ον γόνιμ[ον] νέον ὕδωρ σὺν τῇ



καρπ[οφό]ρ[φ]αίη. For the adj. as an epithet of Demeter cf. the Ephesian inscr. *Syll* 655<sup>5</sup> (A.D. 83) Δήμητρι Καρποφόρῳ καὶ Θεομοδόρῳ.

### καρτερέω.

The meaning "persevere," "endure," usually given to this verb in Heb 11<sup>27</sup>, is supported by the new Alexandrian erotic fragment, P Grenf I. 119 (ii/B.C.) μέγαν ἔχει πόνον, ζηλοτυπεῖν γὰρ δεῖ, στέγειν, καρτερεῖν. See also Arist. *Magn. Mor.* ii. 6. 34 ὁ γὰρ καρτερῶν καὶ ὑπομένων τὰς λύπας, οὗτος καρτερικός ἐστίν (cited by Mayor on 2 Pet 1<sup>6</sup>). A somewhat different usage occurs in P Amh II. 130<sup>6</sup> (A.D. 70), where a certain Gloutas excuses himself for not having sold some barley, on the ground that others had vainly offered to sell—τούτου χάριν καρτερῶ, "this is why I am holding on" (Edd.). If we assume that τὴν κριθήν is understood here after καρτερῶ, we might find support for Luther's rendering of Heb 11. "denn er hielt sich an den, den er nicht sähe, als sähe er ihn." For an interesting suggestion that the verb in this verse may mean "kept his eyes upon," on the analogy of certain passages in Plutarch, see *ExpT* xxvii. p. 186. The adv. καρτερῶς = "strongly" occurs in P Par 41<sup>22</sup> (B.C. 160) ἐπέπεσόν(?) τε καρτερῶς [έμοι. MGr (ά)καρτερῶ, "expect," "wait for."

### κάρφος

is found in a sepulchral epitaph *Kaibel* 980<sup>9</sup> where it is said of the pious man (ὁ εὐσεβής)—οὐδὲ κάρφος ἐβλάβη, "he was not a whit injured" (cf. LS s.v.): see Mt 7<sup>8</sup>, where all our English versions from Wycliffe down to RV adopt the translation "mote" = "a very small particle." The Old Lat. has *stipula*, and the Vulg. *festuca*: cf. Hesych. κάρφος· ἄχυρον, χόρτος. κεράια ξύλου λεπτή.

### κατά,

the favourite preposition of Polybius, by whom it is often used in place of ἐν, εἰς, and περί (Krebs *Präp.* p. 4), is also found with considerable variety of application in the NT, where it occurs 73 times c. gen., and 391 times c. acc. (cf. *Proleg.* p. 105). Brugmann (*Kurze Vergleichende Grammatik*, p. 479) considers that the earliest use of the word was "along" something, so as to remain in connexion and contact with the object, and from this most of the senses found in the NT can be derived.

I. (1) Turning to the construction c. gen. we find that the meaning "along" has passed into "down," a usage not found in MGr, in such passages as P Petr II. 18(26)<sup>15</sup> (B.C. 246) ἐπιπεσὼν ἔπυπεν [αὐ]τ[ὸ]ν κατὰ τοῦ τραχήλου, *Chrest.* I. 499<sup>6</sup> (ii/iii A.D.) the body of a mummy ἔχων τάβλαν κατὰ τοῦ τραχήλου: cf. Mt 8<sup>32</sup>, 1 Cor 11<sup>4</sup>, 2 Cor 8<sup>2</sup>.

(2) This in turn becomes "against," as in Mt 10<sup>25</sup>, Mk 14<sup>55</sup>, e.g. P Eleph I<sup>14</sup> (B.C. 311-0) (= *Selections*, p. 4) ὅπου ἂν ἐπεγέρῃ Ἡρακλείδης κατὰ Δημητρίας ἢ Δημητρία τε καὶ τοὶ μετὰ Δημητρίας πρᾶσσοντες ἐπεγφέρωσιν κατὰ Ἡρακλείδου, "whosoever Heraclides brings the charge against Demetria, or Demetria and those acting with Demetria bring the charge against Heraclides," P Petr II. 2 (2)<sup>2</sup> (B.C. 260) ἐκόμισέν μοι Δωρίμαχος ἐντευξιν κεκληρητισμένην κατὰ Διονυσίου, "Dorimachus brought me an official (or certified) petition against Dionysius" (Ed.), P

Par 45<sup>7</sup> (B.C. 153) προσέχων, μὴ εὕρῃ τι κατὰ σου ἱπίν, P Tebt I. 7<sup>3</sup> (B.C. 114) ἐγκλήματα κατὰ τῶν ὑποταγμένων τῇ διοικήσει, "complaints against subordinates of the finance administration," P Fay 12<sup>8</sup> (c. B.C. 103) ἐπέδωκα κατ' αὐτοῦ περὶ τούτων τὰς εἰθισμένας προσαγγελίας, "I made the customary charges against him on these counts" (Edd.), P Oxy VI. 898<sup>34</sup> (A.D. 123) κατ' αὐτῆς προελθεῖν, "to proceed against her." This usage, which is only figurative in good Attic writers, is common in the Κοινή throughout the Ptolemaic and Roman periods, as the above exx. show: it is, however, lost in MGr (Thumb *Handbook*, p. 106).

(3) By a usage which in the NT is confined to Lk (4<sup>14 al.</sup>), and is always associated with ὅλος, κατά has also the force of "throughout" as in P Giss I. 48<sup>8</sup> (A.D. 202-3) κατὰ κυριακῆς γῆς: cf. Polyb. iii. 19. 7 κατὰ τῆς νήσου διεσπάρσαν. The phrase καθ' ὕδατος is frequent with reference to land "under water," e.g. BGU II. 571<sup>11</sup> (ii/A.D.) (as amended *Archiv* i. p. 151 n.<sup>9</sup>) ἀβρόχου καὶ καθ' ὕδ(ατος), P Oxy VI. 918<sup>11</sup> 13<sup>al.</sup> (ii/A.D.) αἱ οὖσ(αι) καθ' ὕδ(ατος), of certain flooded aourae.

(4) Good exx. of the prep. in asseverations, oaths, as in Mt 26<sup>63</sup>, 1 Cor 15<sup>15</sup>, Heb 6<sup>13, 16</sup>, are afforded by P Par 63<sup>69</sup> (B.C. 164) (= P Petr III. p. 20) λαβεῖν μὴ μόνον ἐπὶ τῷ θεῶν ἀλλὰ καὶ κατὰ τῶν βασιλέων, "to exact oaths from you not only by the gods, but also by the kings" (Mahaffy), P Par 574<sup>1240</sup> (iii/A.D.) (= *Selections*, p. 113) ἐξορκίζω σε δαῖμον, ὅστις ποτ' οὖν εἰ, κατὰ τούτου τοῦ θεοῦ σαβαρβαριθω, "I adjure thee, O demon, whoever thou art, by the God Sabarbarbathioth."

II. (1) When we pass to κατά c. acc., we are at once met with a number of instances of the κατά phrase forming a mere periphrasis (a) for the possessive pronoun, or (b) for the gen. of a subst., or even (c) for an adj.

(a) The following are examples of the first class of these periphrases—P Eleph 13<sup>3</sup> (B.C. 223-2) ἐχάρην ἐπὶ τῷ με αἰσθῆσθαι τὰ κατὰ σέ, "I was glad when I had learned your affairs," P Leid B<sup>1</sup> 9 (B.C. 164) ἐπὶ τῆς καθ' ἡμᾶς λειτουργίας, P Tebt I. 24<sup>84</sup> (B.C. 117) τῆς καθ' ἑαυτοὺς ἀσχολία (= -ας), P Tor I. 111<sup>32</sup> (B.C. 116) ὑπόμνημα ὑπὲρ τῶν καθ' αὐτοὺς, P Tebt I. 7<sup>5</sup> (B.C. 114) μηδ' ἄλλοις ἐπιτρέπειν κατ' αὐτοὺς διεξάγειν, "nor allow others to decide their case" (Edd.), and *OGIS* 168<sup>17</sup> (B.C. 115) παραγεγονότες εἰς τοὺς καθ' ὑμᾶς τόπους. For τὰ κατ' ἐμέ, as in Phil 1<sup>12 al.</sup>, we may add the illiterate P Oxy I. 120<sup>14</sup> (iv/A.D.) ἄχρις ἂν γνῶ πῶς τὰ κατ' αἱμαὶ ἀποτιθῶνται (ἐ. ἐμὲ ἀποτίθεται). For further exx. of this usage in late Greek see Schmidt *Jos.* p. 390, Kalker *Quaest.* p. 282 f.

(b) The periphrasis for the gen. of a subst. is seen in P Hib I. 82<sup>19</sup> (B.C. 239-8) τὰ κατὰ τὴν γραμματεῖαν, "the duties of the scribe's office," P Tebt I. 5<sup>25</sup> (B.C. 118) ἐπὶ τῶν καθ' Ἀλεξάνδρειαν ὄρμων, "at the harbours of Alexandria," *ib.* 13<sup>17</sup> (B.C. 114) τὰ κατὰ τὴν ἐπιστο(τατεῖαν) τῆς κ[ώ]μης, "the duties of epistates of the village," *ib.* 16<sup>5</sup> (B.C. 114) περὶ τῶν κατὰ Πολέμωνα, "regarding the case of Polemon," *ib.* 105<sup>47</sup> (B.C. 103) τὰ κατὰ τὴν μ[ισθωσιν], "the provisions of the lease," P Lond 1164(4)<sup>20</sup> (A.D. 212) (= III. p. 167) ὑπὸ [τοῦ] κατὰ πατέρα μου ἀνεψιού, and Polyb. iii. 113. 1 ἢ κατὰ τὸν ἥλιον ἀνατολή.

(c) This usage went even the length of a κατά phrase taking the place of an adj., as in P Hib I. 27<sup>42</sup> (B.C. 301-240) ταῖς κατὰ σελήνην ἡμέραις, "the lunar days."



(2) For *κατά*, "according to," of standard, law, rule, as in Rom 10<sup>2</sup>, 1 Cor 7<sup>8</sup>, 2 Cor 8<sup>8</sup>, Heb 11<sup>13</sup>, cf. P Petr II. 11(1)<sup>1</sup> (iii/B.C.) (= *Selections*, p. 7), τὰ λοιπά σοι κατὰ γνώμην ἐστίν, P Tebt I. 40<sup>35</sup> (B.C. 117) κατὰ τοὺς τῆς κώμης ἑθισμοὺς, P Oxy I. 37<sup>11.8</sup> (A.D. 49) (= *Selections*, p. 51) κατὰ τὰ ὑπὸ τοῦ κυρίου ἡγεμόνος κριθέντα, *Chrest.* I. 352<sup>11</sup> (A.D. 117) κατὰ <τὰ> κελευσθέντα, *ib.* 17 κατὰ τὸ ἔθος (cf. Lk 1<sup>8</sup>), and from the inscr. *OGIS* 56<sup>33</sup> (B.C. 237) κατὰ τὸ πρότερον γραφέν ψήφισμα. Similarly κατὰ λόγον, as in Ac 18<sup>14</sup>, "in accordance with what is right, befitting," is common in epistolary phrases, e.g. P Eleph 13<sup>1</sup> (B.C. 223-2) εἰ ἔρρω[σ]ται καὶ τὰ λοιπά σοι κατὰ λόγον ἐστίν, εἴη ἂν ὡς ἐγὼ θέλω, "if you are well, and other things are going rightly, it would be as I wish," P Lond 42<sup>2</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 9) εἰ ἔρρωμένῳ τὰλλα κατὰ λόγον ἀπαντᾷ, εἴη ἂν ὡς τοῖς θεοῖς εὐχόμενη διατελῶ, P Goodsp Cairo 4<sup>3</sup> (ii/B.C.) (= *Selections*, p. 24), P Par 63<sup>5</sup> (B.C. 165).

We may note here the use of *κατά* in the titles of the Gospels, where it practically points to authorship (cf. Zahn *Introd.* ii. pp. 387 f., 396 f.). MGr κατὰ τὸ νόμο, "according to the law," κατὰ τὸν καιρὸ, "according to the weather" (Thumb *Handbook*, p. 106). Κατὰ has a local sense in P Oxy VI. 904<sup>6</sup> (v/A.D.) πληγαῖς κατακοπτόμενον κατὰ τὸ σῶμα, "be-laboured with blows on my body": cf. Rom 7<sup>22</sup>, Eph 6<sup>5</sup>.

(3) This brings us to the idea of "throughout" with reference to place, as in P Hib I. 82<sup>19</sup> (B.C. 239-8) κατὰ τόπον, "throughout the district," P Tebt I. 8<sup>8</sup> (c. B.C. 201) ἐν τοῖς κατὰ Δέσβον καὶ Θραίκην τόποις, *ib.* 5<sup>188</sup> (B.C. 118) τοὺς κατὰ τὴν χώραν φυ(λακί)τας, *OGIS* 90<sup>7</sup> (Rosetta stone—B.C. 196) ἐκ τῶν κατὰ τὴν χώραν ἱερῶν, and the contracted κατὴν (= κατὰ τὴν) χώραν in P Par 63<sup>33</sup> (B.C. 165) (= P Petr III. p. 26). An interesting memorial inscr. from Egypt, published in *Archiv* v. p. 168 f., commemorates one who has been laid between his mother and brother—ὦν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάληται.

(4) The meaning "during," "about," with reference to time is common—P Lille I. 1 *recto*<sup>14</sup> (B.C. 259-8) κατὰ χειμῶνα, "pendant l'hiver," P Tebt I. 28<sup>9</sup> (c. B.C. 114) κατὰ τὸ παρόν, "at the present time," *ib.* 27<sup>80</sup> (B.C. 113) κατὰ θερείαν, "in summer," P Oxy XIV. 1635<sup>11</sup> (B.C. 44-37) κατὰ τὸν βίον, "for his lifetime," and *OGIS* 90<sup>27</sup> (Rosetta stone—B.C. 196) κατ' ὃν καιρὸν. Cf. MGr κατὰ τὰ μεσάνυκτα, "about midnight," and the common usage to indicate direction towards something, e.g. ἔρχεται κατὰ τὸ χωριό, "he is coming towards the village" (see Thumb *Handbook*, p. 105 f.).

(5) The distributive force of *κατά* is well seen in the contract of apprenticeship P Oxy IV. 725<sup>36</sup> (A.D. 183) ἀργήσει δὲ ὁ παῖς εἰς λόγον ἑορτῶν κατ' ἔτος (cf. Lk 2<sup>41</sup>) ἡμέρας εἰκοσι, "the boy shall have 20 holidays in the year on account of festivals" (Edd.): see further *s.v.* ἔτος, where the form κατ' ἔτος is also illustrated, and cf. *Michel* 1001<sup>vi.24</sup> (c. B.C. 200) κατ' ἐνιαυτόν (cf. Heb 9<sup>25</sup>). Other exx. of distributive *κατά* are P Oxy II. 275<sup>13</sup> (B.C. 66) κατὰ μῆνα, P Par 26<sup>13</sup> (B.C. 163-2) (= *Selections*, p. 14) τὰ ἑαυτῶν κατ' ἡμέραν δέοντα, "their daily necessities," P Giss I. 17<sup>10</sup> (time of Hadrian) οὐ βλέπομέν σε κατ' ἡμέραν, and P Tebt II. 412<sup>3</sup> (late ii/A.D.) τὸ προσκύνημά σου κατ' ἐκάστην ἡμέραν ποιῶ, "I make supplications for you every day." For the Lukan phrase τὸ κατ' ἡμέραν (Lk 11<sup>3</sup>, 19<sup>47</sup>, Ac 17<sup>21</sup>) we may com-

pare the reference in a bailiff's letter to his "diary" or journal—P Oxy IX. 1220<sup>4</sup> (iii/A.D.) ἀγνέπεψά σοι διὰ σημειώσεως τὸ κατ' ἡμέρα(=αν) τοῦ ἀναλώματος ἦν (l. iv') εἰδῆς, "I send in some notes the daily account of our expenditure for your information." Cf. also P Lond 904<sup>80</sup> (A.D. 104) (= III. p. 125, *Selections*, p. 73) τῆς κατ' οἰκίαν ἀπογραφῆς, "the house-to-house census" (cf. Ac 2<sup>46</sup>, 5<sup>42</sup>), and the magical formula P Oxy VI. 886<sup>19</sup> (iii/A.D.) (= *Selections*, p. 111) ἔρε (l. αἶρε) κατὰ δύο δύο, "lift them (viz. palm leaves on which were written the names of the gods) two by two," which may illustrate Lk 10<sup>1</sup> BK (cf. *Proleg.* p. 97, Thackeray *Gr.* i. p. 54 f.). For the phrase τὸ δὲ κατ' εἰς in Rom 12<sup>5</sup> (cf. Mk 14<sup>18</sup>, [n] 8<sup>9</sup>) cf. τὸ κατ' ἐν as the heading of a list of articles etc.—P Tebt I. 47<sup>34</sup> (B.C. 113) ἔστιν δὲ τὸ κατ' ἐν· θύραν μυρικί(νην), σκαφεῖα β, al., "the list is: a door of tamarisk-wood, two hoes" etc., also P Rein 17<sup>6</sup> (B.C. 109) where, after the mention of certain agricultural implements and other objects, it is added—ὦν τὸ κατ' ἐν ὑποκεῖται, "of which the list is given below," P Ryl II. 65<sup>1.9</sup> (B.C. 67) πλείονα σώματα ὦν τὸ κατ' ἐν ἐπὶ τῆς [ἐ]σομένης [διεξα]γωγῆς σημειθῆσεται, "a number of corpses, the details of which will appear in the forthcoming inquiry" (Edd.), *ib.* 127<sup>15.24</sup> (A.D. 29). The phrase κατ' ὄνομα, "individually," "one by one," occurs frequently in closing greetings, as in 3 Jn<sup>15</sup>, e.g. BGU I. 27<sup>18</sup> (ii/A.D.) (= *Selections*, p. 102) ἀσπάξομαι . . . πάντες (=—as) τοὺς φιλοῦντάς σε κατ' ὄνομα, P Tebt II. 422<sup>18</sup> (iii/A.D.) ἀσπάξομαι . . . τοὺς ἐνοίκους πάντες (=—as) κα[τ'] ὄνομα, P Meyer 23<sup>13</sup> (end of iv/A.D.) ἀσπάξομαι ὑμᾶς πάντας κατ' ὄνομα. For the similar use of κατ' ἄνδρα see P Amh II. 69<sup>8</sup> (A.D. 154) καταχω(ρ)ῶμεν ὑμῖν μέτρημα(α) κατ' ἄνδρα ἰσδοχῆς ἀπὸ Παιῦνι ἕως Μ[ε]σορῆ, "we report to you the individual amounts received by us from Pauni to Mesore" (Edd.), *ib.* 13 κατ' ἄνδρα καταγωγῆς, "individual deliveries," and P Lond 259<sup>73</sup> (A.D. 94-5) (= II. p. 38) διὰ τῶν . . . κατ' ἄνδρα λόγων. In *ib.* 604<sup>3</sup> (A.D. 47) (= III. p. 71) we have κάτανδρα for κατ' ἄνδρα, and in P Tebt I. 72<sup>17</sup> (B.C. 114) the phrase is contracted into κᾶνδρα according to Mayser *Gr.* p. 145. With the distributive *κατά* cf. in MGr καθείς, καθένας, καθέτις (κάθα εἰς), "every one," and such a phrase as ὀλίγο κατ' ὀλίγο, "little by little."

III. A few miscellaneous phrases may conclude this long note. Thus c. gen. we have P Tor II. 12<sup>7</sup> (Ptol.) οὐ γεγό·γενεν (l. γέγονεν) ἐφ' ἡμῶν ὀνηὶ κατὰ τῆς σῆς οἰκείας, "emptio tuae domūs"—"Graecitas vere barbara" (Ed.), and P Fay 32<sup>14</sup> (A.D. 131) ἐὰν δέ τι κατὰ τούτ(ου) ἐξοικονομῶ πρότερον ἀποδίδω ὑπάρχειν, "if I alienate any of my rights over it, I will first establish my title to the ownership" (Edd.). With the acc. we have P Tebt I. 104<sup>18</sup> (B.C. 92) κατὰ δύναμιν τῶν ὑπαρχόντων αὐτοῖς, "so far as their property shall admit," *ib.* 27<sup>iii.83</sup> (B.C. 113) ἡ δ' εἰσπραξις τῶν προεθισσομένων παρὰ σοῦ κατὰ κράτος ἔσται, "and any losses will be rigorously exacted from you" (Edd.), *OGIS* 90<sup>36</sup> (Rosetta stone—B.C. 196) τήν τε πόλιν κατὰ κράτος εἶλεν, P Tebt I. 6<sup>34</sup> (B.C. 140-39) τῶν κατὰ μέρος ἐθνῶν, "the several associations," *ib.* II. 382<sup>24</sup> (B.C. 30-A.D. 1) πάντ[α] τὰ [κ]ατὰ δύο μέρη, "all that pertains to the two shares," P Petr II. 11 (1)<sup>7</sup> (iii/B.C.) (= *Selections*, p. 8) τοῦτο δὲ γίνεται διὰ τὸ μὴ ἀθροῦν ἡμᾶς, ἀλλὰ κατὰ μικρὸν λαμβάνειν, "this happens because we do not get our money in a lump sum, but in small instalments," P Tebt I. 5<sup>253</sup>

(B.C. 118) κατὰ μηδεμίαν παρεύρεσι (= -σιν), "on no pretext whatsoever," *ib.*<sup>87</sup> (B.C. 118) κατὰ τοῦτο, "on this account," "in consequence," *ib.* II. 381<sup>14</sup> (A.D. 123) (= *Selections*, p. 78) ἕτερα καθ' ὃν δῆποτε οὖν τρόπον, "other things of whatsoever kind," P Lond 904<sup>21</sup> (A.D. 104) (= III. p. 125, *Selections*, p. 73) καθ' ἣ[ντινα] δῆποτε αἰτ[ίαν] (cf. 2 Macc 14<sup>3</sup>, 3 Macc 7<sup>7</sup>), and P Tebt I. 42<sup>5</sup> (c. B.C. 114) ἡδικημένος καθ' ὑπερβολὴν ὑπ[ὸ] Ἀρμιύσιος, "having been excessively wronged by Harmiusis." The marriage contract P Eleph 1<sup>6</sup> (B.C. 311-10) (= *Selections*, p. 2) εἶναι δὲ ἡμῶς κατὰ ταῦτ' ὅπου ἂν δοκῇ ἄριστον εἶναι, "and that we should live together wherever it may seem best" supports the rendering of κατὰ τὸ αὐτὸ in Ac 14<sup>1</sup> AV, RV. On the other hand, the meaning *similiter*, "after the same manner," preferred by Blass *ad l.*, and adopted for κατὰ τὰ αὐτὰ in Lk 17<sup>30</sup> RV, is found in the Will P Eleph 2<sup>6</sup> (B.C. 285-4) ἐὰν δέ τι πάσχη, Διονύσιος, καταλειπέτω τὰ ὑπάρχοντα πᾶσιν τοῖς υἱοῖς τοῖς αὐτοῦ, κατὰ ταῦτα δὲ καὶ Καλλίστα ἐάν τι πάσχη, καταλειπέτω τὰ ὑπάρχοντα κτλ.; cf. *OGIS* 56<sup>66</sup> (B.C. 237) ἐξείναι δὲ κατὰ ταῦτα καὶ ταῖς ἄλλαις παρθένοις ταῖς βουλομέναις συντελεῖν τὰ νόμιμα τῇ θεῷ.

On the derivation of κατὰ, and its use in composition, see Moulton *Gr.* ii. § 121.

### καταβαίνω.

See *s.v.* ἀναβαίνω, and add P Grenf II. 38<sup>16</sup> (B.C. 81) γράψον μοι περὶ τοῦ μὴ λογεῖν ἕως καταβῆς, P Tebt I. 37<sup>22</sup> (B.C. 73) ἐξέ ἀπὸ τοῦ χαλκοῦ (τάλαντον) ἃ ἕως καταβῶ καὶ λάβω, *ib.* II. 284<sup>3</sup> (i/B.C.) ἐπικέκριται μοι μὴ καταβῆναι ἕως τῆς κῆ, "it has been decided for me (by an oracular response from the god Soknebtunis) that I should not go down till the 25th" (Edd.). In P Par 42<sup>10</sup> (B.C. 156) the verb is used with reference to the possibility that certain malefactors might escape from the right of asylum in an Egyptian temple—ἐὰν τολμήσωσι καὶ καταβῶσι ἐκτὸς τοῦ ἁσύλου, διασάφισόν μοι. See also P Oxy IX. 1223<sup>33</sup> (late iv/A.D.) of "depreciated" coin—ὁ ὀλοκόπτινος νῦν μυ(ρι-άδων) βκ ἐστίν· κατέβη γάρ, "the solidus now stands at 2,020 myriads; it has come down" (Ed.). MGr κατεβαίνω: the aor. may take the augment, (ἐ)κατέβηκα.

### καταβάλλω

is used of a woman "stricken" with sickness in P Oxy VIII. 1121<sup>9</sup> (A.D. 295) νόσφ κατα[β]λ[η]θείσα. The classical meaning "pay" is common in the papyri of all periods, and especially so in Byzantine documents (cf. *Ostr.* i. p. 89): see e.g. P Hib I. 29<sup>6</sup> (c. B.C. 265) καταβαλ[ὼν] τὰ γινόμενα τέλη, "on payment of the usual taxes," P Fay 12<sup>22</sup> (c. B.C. 103) καταβαλὼν διὰ Πτολεμαίου τραπίζ[ι]του, "paying through Ptolemaeus the banker," *ib.* 63<sup>4</sup> (A.D. 240) κατέβα-λ[εν] εἰς τὴν Ἀ]ντωνίου Φιλοξένου . . . λόγον "he paid into the account of Antonius Philoxenus," and so P Strass I. 6<sup>2</sup> (A.D. 255-61): also P Eleph 3<sup>2</sup> (B.C. 284-3), *ib.* 17<sup>21</sup> (B.C. 223-2), BGU IV. 1158<sup>21</sup> (B.C. 9), and P Petr II. 11(1)<sup>6</sup> (iii/B.C.) cited *s.v.* δάνειον, and *Syll* 936<sup>6</sup> cited *s.v.* ἀνάγω.

### καταβαρέω.

P Oxy III. 487<sup>10</sup> (A.D. 156) ἐμοῦ τε καταβαρηθέ[ν]τος ἐν ταῖς λιτοουργαῖς, "since I am weighed down by my official duties" (Edd.), shows this Pauline word (2 Cor 12<sup>10</sup>) in a

very uneducated document: cf. the similar use of the simplex construed with ἐν in Lk 21<sup>34</sup>.

### κατάβασις.

In P Grenf II. 67<sup>15</sup> (A.D. 237) in connexion with a village festival three asses are provided for the conveyance of certain dancing girls "down and back again"—ὑπὲρ καταβάσεως καὶ ἀναβάσεως.

### καταβιβάζω.

P Lond 130<sup>106</sup> (a horoscope—i/ii A.D.) (= I. p. 136) ἐπὶ τοῦ χελειδοναίου ιχθύος καταβιβάζων.

### καταβολή.

Like its verb (see *s.v.* καταβάλλω) this noun is frequently found in the sense of "payment," e.g. P Par 62<sup>7</sup>.<sup>12</sup> (c. B.C. 170) τῶν δὲ καταβολῶν σύμβολα λαμβανέτωσαν παρὰ τοῦ τραπέζιτου, BGU IV. 1135<sup>8</sup> (prob. B.C. 10) τῇ μην[ιαί]α κ[α]ταβολῇ, P Lond 1171 *verso*<sup>17</sup> (A.D. 42) (= III. p. 106) ἰς καταβολὴν τῷ ἐγγήμπτω τοῦ μέλιτος καὶ κηροῦ, P Strass I. 26<sup>11</sup> (iv/A.D.) ἡ γὰρ προθεσμία τῆς καταβολῆς συνέστηκεν. See also P Eleph 23<sup>18</sup> (B.C. 223-2) with reference to land ἔχων με ταύτης προσβολὴν καὶ κατ[α]βολὴν, ἃ καὶ ἐπιδέδειχά σοι. With the noun in Heb 11<sup>11</sup> cf. καταβολαῖος used of a "store-place," P Fay 110<sup>6</sup>.<sup>30</sup> (A.D. 94).

### καταβραβεύω.

This rare verb (Col 2<sup>18</sup>) is found in a Ptolemaic dispute regarding succession, *Preisigke* 4512<sup>B.67</sup> (B.C. 167-134) ὅθεν καταβραβευμένοι [ . . . . . ] ἥρου συνερί[ο]ν ἀξιοῦμεν, ἐὰν φαίν[η]ται, συντάξαι κτλ. See also *s.v.* βραβεύω, and cf. Vett. Val. p. 344<sup>29</sup> δοκεῖ δὲ καθὼς ὁράμεν ἡ γῆ καταβραβεύειν τῶν λοιπῶν ἐπέχουσα αὐτῇ τὰ πάντα ὡς πρόγονος. A certain sense of "assumption" and "officialism" connected with the word may have led Paul to prefer it to κατακρίνω in Col *l.c.*: see *Field Notes*, p. 196 f.

### καταγγελεύς.

The occurrence of this NT ἄπ. εἶρ. (Ac 17<sup>18</sup>) in a decree of the Mytilenians in honour of the Emperor Augustus, *OGIS* 456<sup>10</sup> (B.C. 27-11) καταγγελεῖς τῶν πρώτων ἀ(χ)θησο- [μένων ἀγώνων], "heralds of the first games that shall be held," is, as Deissmann points out (*LAE* p. 97), sufficient to prevent its relegation to "eccles. writ." (Thayer).

For καταγγελία see *OGIS* 319<sup>13</sup> (after B.C. 159) τὴν καταγγ[ε]λίαν ἐποιήσαντο πρεπόντως.

### καταγγέλλω.

In P Oxy X. 1274<sup>6</sup> (iii/A.D.) a widow announces the appointment of a representative to act for her—ἐπεὶ ἀπενκα- τας μ[ο]ι καταγγελίσης φάσ[ε]ως περὶ τελευτῆς τοῦ μακαρείου μου ἀνδ[ρ]ός, "in consequence of the lamentable news announced to me concerning the death of my blessed husband" (Edd.). The official sense of the word "make proclamation with authority," which appears in its NT occurrences (see Westcott on 1 Jn 1<sup>5</sup>), is very evident in such a psephisma as *Syll* 364<sup>6</sup> (A.D. 37) ἐπεὶ ἡ κατ' εὐχὴν πᾶσιν ἀνθρώποις ἐλπισθεῖσα Γαίου Καίσαρος Γερμανικοῦ Σεβαστοῦ ἡγεμονία κατήγγελλται . . . ἔδοξεν τῇ βουλῇ κτλ.



## καταγέλαω.

BGU III. 814<sup>21</sup> (iii/A.D.) πάντες καταγελῶσί μοι—so a soldier writes complainingly to his mother, because his father had visited him, but given him no gifts. *Syll* 802<sup>122</sup> (iii/B.C.) αἰσχυρόμενος δ[ὲ] ἄτε καταγέλαμενος ὑπ[ὸ] τῶν ἄλλων ἐνε[κ]άθε[υ]θε—with reference to a man who, having no hair on his head, sought healing in the temple of Aesculapius at Epidaurus: cf. *ib.*<sup>35</sup> διεγέλα, which is perfective like κατέγελω in Mk 5<sup>40</sup>.

## καταγινώσκω.

The RV rendering in Gal 2<sup>11</sup> ὅτι κατεγνωσμένος ἦν, "because he (Peter) stood condemned," i.e. either by his own contradictory actions, as Paul proceeds to explain, or by his own conscience, gains a certain amount of support from such passages as P Oxy VII. 1062<sup>14</sup> (ii/A.D.) αὐ[τ]ῇ δέ σοι τὴν ἐπιστολὴν πέμψω διὰ Σύρου ἵνα αὐτὴν ἀναγνοῖς νήφον καὶ σαυτοῦ καταγνοῖς, "I will send you the very letter by Syrus in order that you may read it in a sober mood and be self-condemned" (Ed.), P Flor II. 175<sup>10</sup> (A.D. 255) εἰδὼς ὅτι ἐάν [ἐν ?] τοῦτο καταγνωσθῇς [σου ?] αὐτοῦ αἷτιος γένη, "knowing that if in this you are condemned, the blame will fall upon yourself": cf. also BGU III. 1004<sup>15</sup> (iii/B.C.), and *OGIS* 691<sup>2</sup> ἱστορήσας κατέγνων ἑμᾶντοῦ διὰ τὸ μὴ ἐγγνώκειν τὸν λόγον. It should be noted, however, that Field (*Notes*, p. 188 f.) still prefers the AV rendering "because he was to be blamed," following the Vg *quia reprehensibilis erat*; so Souter *Lex. s.v.*, and apparently F. W. Mozley (*Exp* VIII. iv. p. 143 f.) who thinks that the passage runs easier if we get rid of the idea of condemnation; and quotes a paraphrase by Farrar, "manifestly and flagrantly in the wrong." A weaker sense, as in Polyb. v. 27. 6 παρολιγωρεῖσθαι καὶ καταγινώσκεισθαι, is seen in P Magd 42<sup>4</sup> (B.C. 221) ἐμοῦ δὲ οὐκ ἐκχωροῦσης καταγνοῦσά μου ὅτι ξένη εἰμ[ί], πλ[η]ηγὰς μοι ἐνέβαλεν, "mais comme je n'en sortais pas, me méprisais parce que je suis étrangère au pays, elle me donna des coups" (Ed.).

The verbal εὐκατάγνωστος, which LS describe as "Eccl.", is found = "evident" in P Tor I. 1<sup>viii.11</sup> (B.C. 117-6). For the subst. κατάγνωσμα see the citations *s.v.* ἀγνόημα, and for κατάγνωσις the late P Strass I. 40<sup>20</sup> (A.D. 569) δέχα παντοίας μέμφως καὶ καταγνώσεως καὶ ραδιουργίας.

## κατάγνυμι.

The curious forms κατέξω, etc. (Blass *Gr.* p. 52, Radermacher *Gr.* p. 69 f.) can now be illustrated from BGU III. 908<sup>25</sup> (time of Trajan) κατέαξαν ἐνίων οἰκιῶν τὰς θύρας, P Flor II. 185<sup>7</sup> (A.D. 254) τὰ δὲ κανθήλεια ("pack-saddles") . . . κατεαγμένα καὶ ἀχρηστα: cf. *ib.* 175<sup>7</sup> (A.D. 255) and *Syll* 588<sup>10</sup> (c. B.C. 180) κατεαγότες. The subst. occurs *bis* in connection with a wound in the head, BGU II. 647<sup>12f.</sup> (A.D. 130) ὑπὲρ τὸν ἀριστερόν κρόταφον τῆς κεφαλῆς τραῦμα κατέαγμα ἐπὶ βάθους, ἐν ᾧ εἶδον μι[κρ]ὰ κατεαγματα λ[ίθ]ου: cf. P Amh II. 93<sup>10</sup> (A.D. 181) ἐάν τις ἐπισκευῆς ἢ ἀνοικοδομῆς ἢ καταιάματος ξυλικῶν ἢ ἀργαλίων ὁμοίως ὄντων πρὸς (i. πρὸς) σὲ τὸν Στοτοῆτιν, "if any repairs or rebuilding or breakage of wood-work or tools occur you, Stotoëtis, shall be responsible" (Edd.). See also Moulton *Gr.* ii. § 83. 1.

## καταγράφω.

This verb, which is found in [Jn] 8<sup>6</sup>, like the corresponding subst., generally occurs in our sources in a more or less technical sense, e.g. P Petr II. 23(4)<sup>1</sup> (Ptol.) καλὼς ἂν ποιήσῃς καταγράφας τὴν οἰκίαν τοῦ "Ωρου, with reference to which the editors note (P Petr III. p. 148) that "καταγραφή means a register of sales, and καταγράφειν to enter upon a register." See however Mitteis in *Chrest.* II. i. p. 177, and especially GH on P Oxy XIV. 1636<sup>42-3</sup> (A.D. 249), where it is shown that both subst. and verb refer not to the contract by which the cession is conveyed, but to the actual cession itself. Thus in P Ryl II. 164<sup>11</sup> (A.D. 171) καταγράψω ὀπηνίκα ἐὰν αἰρή, the meaning is "I will make the conveyance whensoever you please" (Edd.). The verb is used in curses with reference to the consignment of the victim to the lower regions, e.g. *Audolent* 47<sup>6f.</sup> καταγράφω Εὐαγόραν χείρας πόδας ψυχὴν γλῶτταν ἔργα ἔργασ[τ]ας καὶ τὰ ἐκ[κ]είνης ἅ[παντα]. On the significance of the act. in [Jn] 8<sup>6</sup>, see the *exx.* quoted by Wettstein *ad l.*, and add the note in *ExpT* xxx. p. 475 f.

## κατάγω

is frequently used of "bringing down" corn etc. to the sea coast or a harbour, e.g. P Grenf II. 44<sup>11</sup> (A.D. 101) ὡς εἰς φόρετρα ὧν κατήξαν γένων ἐπὶ κώμη(s) Βακχιάδος, of goods "brought down" the canal which at one time ran past Philadelphia to Bacchias and the lake, P Oxy IV. 708<sup>2</sup> (A.D. 188) τοῦ καταχθέντος γόμου ἐκ τοῦ ὑπὸ σοι νομοῦ, BGU I. 81<sup>20</sup> (A.D. 189) ἄς καὶ κατήξαμεν εἰς ὄρμον ἄλσους μητρο(πόλεως). For a similar use of the subst. καταγωγὴ see P Magd 11<sup>10</sup> (B.C. 221) τῇ καταγωγῇ τοῦ σίτου, and cf. *Archiv* iii. p. 219 f. On τὸ καταγώνιον = "the sum paid for this transport," see Wilcken *Ostr.* i. p. 379.

## καταγωνίζομαι.

*OGIS* 553<sup>7</sup> καταγωνισάμενος τοὺς ὑπεναντίους. On the perfective καταγωνίσασθαι in Heb 11<sup>33</sup> see *Proleg.* p. 116.

## καταδέω.

See the magic P Lond 46<sup>313</sup> (iv/A.D.) (= I. p. 75) καταδέθτω αὐτοῦ ἡ φρόνησις, *ib.* 34<sup>4</sup> (= I. p. 76) κατάδησον δεσμοῖς, and *ib.* 121<sup>877</sup> (iii/A.D.) (= I. p. 112) κατάδησεις. In this last papyrus<sup>299</sup> (= I. p. 94) we seem to have the plur. of a new subst.—καταδέσματ(α). The verb occurs in cursing formulae e.g. *Syll* 809<sup>3</sup> (iv/iii B.C.) κα(τ)έδησα τὰς χείρας καὶ τοὺς πόδας καὶ τὴν γλῶσσαν καὶ τὴν ψυχὴν: cf. Wünsch *AF* p. 10<sup>6</sup> (a leaden tablet found in a grave) ἐξορκίζω ὑμᾶς κατὰ τῶν μεγάλων ὀνομάτων ἵνα καταδήσητε πᾶν μέλος καὶ πᾶν νεῦρον Βικτωρικοῦ. See also *s.v.* δέω.

## κατάδηλος.

This adj., which in Biblical Greek is confined to Heb 7<sup>15</sup>, in the sense of "quite clear," "certain," occurs *ter* in P Lips I. 64 (A.D. 368-9) (as amended *Chrest.* I. p. 331 ff.), e.g.<sup>28</sup> κατάδηλον ποίησον ἔχειν παρ' αὐτοῖς τὸ μέτρον.

## καταδικάζω.

A good example of this legal term, which preserves the same form and meaning in MGR, is afforded by the fragment of a legal code of iii/B.C., which begins—ἐάν τις περὶ



ἀδικήματος ἐ[τέ]ρο[υ] οἰκέτη ὄντι δίκην γραψάμενος, ὡς ἐλευθέρῳ, καταδικάσθαι, ἐξέστω τῷ κυρίῳ ἀναδικήσαι ἐν ἡμέραις ἔ, ἀφ' ἧς ἂν ἡ εὐπραξία γίνηται, καὶ ἂν καταδικασθῇ ἡ δίκη, τότε ἐπιδεκτάτων ἢ ἐπιπεντεκαίδεκάτων ἀποτινέτω ὁ κύριος κτλ. (P Lille I. 29<sup>1ff.</sup>). Cf. P Hal I. 1<sup>44</sup> (iii/B.C.) ἐὰν δέ τις καταδικασθείσης αὐτοῦ δίκης ἐπιλαβόμενος τῶν μαρτύρων γράψῃται δίκην κατὰ τὸ διάγραμμα, and so <sup>65</sup>. For καταδικάσθαι see P Petr II. 28(1)<sup>8</sup> (B.C. 225), and *ib.* 27(2)<sup>8,9</sup>, and for ἀπεδικάσθαι, *ib.* III. 21(a)<sup>8,9</sup> (time of Euergetes I.). [In P Par 51<sup>25</sup> (B.C. 160) (= *Selections*, p. 21) Wilcken (*Archiv* vi. p. 205) now reads σὺ κατέδειξας (= κατέδειξας) for κατεδίκας (= κατεδίκασας) διδύμας.] We may also cite a papyrus letter of A.D. 209 with reference to the release of a man who had been condemned to work in the alabaster quarries, *Preisigke* 4639<sup>2</sup> Νιγέραν Παπειρίου καταδικασθέντα εἰς ἀλαβαστρώνα ἐπὶ πενταετίαν . . . πληρώσαντα τὸν τῆς καταδίκης χρόνον ἀπέλυσα. See further Artem. v. 49 καταδικασθεὶς τὴν ἐπὶ θανάτῳ καὶ προσδεθεὶς ξύλῳ ἐβρώθη ὑπὸ ἄρκτου.

### κατάδικη.

For κατάδικη, as in Ac 25<sup>15</sup>, see *Preisigke* 4639 cited *s.v.* καταδικάζω, and P Hib I. 32<sup>7</sup> (B.C. 246) where we hear of a certain Neoptolemus—πρὸς κατάδικην ἔρημον ὕβρεως πρὸς (δραχμὰς) σ, “who had been condemned by default for violence to a fine of 200 drachmae” (Edd.). In P Hal I. 1<sup>52</sup> (iii/B.C.) ἀφείσθω τῆς κατάδικης[s], the word is itself = “fine.” See also *OGIS* 483<sup>213</sup> (ii/B.C.) ἐὰν τινες διὰ ταῦτα γίνωνται καταδικ[αι].

### καταδιώκω.

This perspective verb is confined in the NT to Mk 1<sup>36</sup>, where it should be translated “pursue after,” “hunt down,” and not simply “follow after” (AV, RV): see *Proleg.* p. 116 and cf. the LXX usage in Ps 17(18)<sup>38</sup>, 34(35)<sup>8 al.</sup>, and in Pss Sol 15<sup>9</sup>. The same idea of “force” underlies Gen 33<sup>13</sup>, where the verb = “overdrive.”

### καταδουλόω.

An interesting instance of this verb (Gal 2<sup>4</sup>, 2 Cor 11<sup>20</sup>) occurs in an invocation of iv/v A.D., where the invoker summons the Gnostic deity βαινχωωχ to subdue all the race of men before him—P Lond 123<sup>4</sup> (= I. p. 120) καθυπόταξον φίμωσον καταδουλώσον πᾶν γένος ἀνθρώπων, cf. <sup>9</sup> καταδουλώσον φίμωσον τὴν ψυχὴν τὸν θυμόν etc. See also Menander *Fragm.* p. 98 παιδισκάριόν με καταδουλώκ' εὐτελής, | δν οὐδέις τῶν πολεμίων <οὐ> πάποτε, “a silly little wench has hopelessly entangled me—me, whom no enemy has yet enslaved.” The mid. καταδουλούμενος is similarly used of an hetaera in P Eleph 3<sup>8</sup>, 4<sup>4</sup> (B.C. 284–3). According to the law of Antiochus, *OGIS* 383<sup>182</sup> (mid. i/B.C.), no one is allowed—μήτε αὐτῷ καταδουλώσασθαι μήτε εἰς ἕτερον ἀπαλλοτριῶσαι certain ἱεροδούλους and their descendants. The form καταδουλίξω occurs in *Syll* 836<sup>4</sup> (1st half of iii/B.C.), and in *ib.* 841<sup>8</sup> (Roman) in a deed of enfranchisement with reference to certain slaves—μὴ καταδουλιξάσθω δὲ αὐτοὺς μηθεὶς μηδὲ καθ' ὅποιον τρόπον. See also *LAE* p. 329 f., and for the subst. *Michel* 1417 A<sup>8</sup> (Delphi–i/A.D.) ἐπὶ καταδουλισμῷ, “with a view to making [him] a slave.”

### καταδυναστεύω.

The rather generalized use of this verb in Ac 10<sup>38</sup> is illustrated by P Petr III. 36 (a) *verso*<sup>8</sup> (Ptol.) πολλάκ[is] σοι γέγραφα διότι καταδεδυνάστεύμαι (*sic*—the writer wished to change the tense) ἐν τῇ φυλ[α]κῇ λιμῷ παραπολλύμενος, “I have often explained to you in writing why I am being harshly treated in the prison, perishing from hunger”: though the agent in Acts *h.c.* is the devil, the reference is to the physical sufferings attributed to possession.

For the verb of men in authority misusing their power, as in Jas 2<sup>8</sup> (cf. Wisd 2<sup>10</sup>, 15<sup>14</sup>, 17<sup>2</sup>), see also P Oxy I. 67<sup>15</sup> (A.D. 338) where, in a dispute concerning property, the petitioner complains—καταδυναστεύοντες ἐπέχουσιν τῶν ἡμῶν διαφερόντων οἰκοπέ[δω]ν, “certain persons are oppressing me and occupying my own estates.”

### κατάθεμα

is confined in Biblical Greek to Rev 22<sup>3</sup>, but cf. the difficult *Didache* xvi. 5 οἱ δὲ ὑπομέναντες ἐν τῇ πίστει αὐτῶν σωθήσονται ὑπ' αὐτοῦ τοῦ καταθέματος. It is apparently a stronger form of ἀνάθεμα (cf. Zech 14<sup>11</sup> and for the form SH on Rom 9<sup>3</sup>), and in Rev *h.c.* refers to the object on which a ban is laid, “an accursed thing.” No instance of the word has yet been cited from profane writings, but see what is stated *s.v.* ἀνάθεμα.

### καταθεματίζω,

like κατάθεμα (*g.v.*), is ἀπ. ἐρ. in Biblical Greek (Mt 26<sup>74</sup>). Ἀναθεματίζω, which occurs in Mark (14<sup>71</sup>) and *ter* in Ac, is frequent in the LXX.

### καταισχύνω.

For the usage of this verb in 1 Cor 11<sup>4f.</sup> we may perhaps cite Babrius lxxxii. 8 χαίτην (“hair”) δ' ἔμελλε τὴν ἐμὴν καταισχύνειν.

### κατακαίω.

This verb is found *ter* in the Calendar of B.C. 301–240, P Hib I. 27<sup>73, 79, 87</sup>, with reference to the parching power of a strong south wind—τὰ ἐκ τῆς γῆς κατακαίει: cf. *aduri* in Pliny xvii. 24. 37. § 216 of trees being “blasted” *fervere aut flatu frigidiorē*. See also P Amh II. 30<sup>36</sup> (ii/B.C.) ἡναγκάσθην . . . ἐνέγκαι τὰς συγγραφὰς καὶ ταύτας κατακαῦσαι, BGU IV. 1201<sup>18</sup> (A.D. 2) εὔροσαν ἀπὸ μέρους τὰς θύρας κατακακαυμέν[as], and for the metaphorical usage, like the simplex in Lk 24<sup>32</sup>, the new erotic fragment, P Grenf I. 1<sup>13</sup> (ii/B.C.) μέλλω μαλίνεσθαι, ζῆλος γάρ με ἔχει καὶ κατακάομαι καταλελειμμένη.

### κατακαλύπτομαι.

*Syll* 877<sup>11</sup> (c. B.C. 420) τὸν θανόν[υ]τα [δὲ φέρεν κ]ατακαλυμμένον σιωπῇ μέ[χ]ρι [ἐπὶ τὸ σ]ῆμα.

### κατάκειμαι.

For this verb used of one ill, as in Mk 1<sup>30</sup> *al.*, cf. P Ryl II. 68<sup>16</sup> (B.C. 89) ὥ[στε] διὰ τὰς πληγὰς ἀρρωστήσασα (l. –σαν) κατακέσαι (l. –κεῖσθαι) κινδυνεύουσα (l. –σαν) τῷ βίῳ, “the blows caused me to be laid up with sickness and my life is endangered” (Edd.), P Tebt II. 422<sup>19</sup> (iii/A.D.) κατὰ-κται, “she is laid up,” and see *Field Notes*, p. 25. The

word has a technical significance in P Oxy VII. 1040<sup>82</sup> (A.D. 225) κύρια [τὰ γ]ράμματα διςσὰ γραφέντα ὡς ἐν [δ]ημοσίῳ κατακείμενα, "this bond, which is written in duplicate, is valid as if publicly registered" (Ed.), *ib.* X. 1257<sup>1</sup> (iii/A.D.) τῷ κατ' ἄνδρα τῷ ἐν δ[η]μοσ[ί]ῳ κατα[κ]ειμένῳ, "to the individual list lodged in the archives" (Edd.). See also P Strass I. 41<sup>29</sup> (A.D. 250) δύο ταλάντων παρ' ἐκείνῳ κ[ατ]ακείμενων, "indem die zwei Talente bei ihm beruhten" (Ed.), and the contracted κατακ in Meyer *Ostr* 76<sup>2</sup> (A.D. 68) which the editor resolves into κατακ(ειμένου) and understands as referring to "verfallenen (?) wheat. In *Kaibel* 702<sup>7</sup> κατάκειμε λιπὼν πένθος γονέ[ε]σσι, the compound takes the place of the simplex κείμε in <sup>1</sup>.

## κατακλᾶω

is used metaphorically in Aristeas 149 πῶς οὐ φυλακτέον παντάπασιν τοὺς τρόπους εἰς τοῦτο κατακλασθῆναι; "what strict precautions must we not take to prevent the character from degenerating to a like condition?" (Thackeray).

## κατακλείω.

The construction of this verb with the simple dat. (Ac 26<sup>10</sup> TR) and with ἐν (Lk 3<sup>20</sup>) in similar connexions may be illustrated from P Amh II. 80<sup>4</sup> (A.D. 232-3) λογιστηρίῳ κατακλεισθεῖς and P Tebt II. 420<sup>26</sup> (iii/A.D.) ἐπὶ γὰρ κατάκλειστός ἡμι μέχρι σήμερον (L. -ον) ἐν τῷ λογιστηρίῳ, "for I have been shut up in the finance-office until to-day" (Edd.). See also *Syll* 540<sup>188</sup> (B.C. 175-1) αὐτῷ λί[θος οὐδεὶς] κατακλεισθήσεται and *OGIS* 669<sup>17</sup> (i/A.D.) μηδ' (L. μηδ') ὅλως κατακλειεσθῆναι τινὰς ἐλευθέρους εἰς φυλακὴν ἡντινοῦν. The act. aor. is found in an obscure context in P Lond 429<sup>51</sup> (c. A.D. 350) (= II. p. 315) and the pass. in CP Herm I. 6<sup>4</sup> κατακλεί[σθ]η. The subst. κατακλείς is used of canal-locks in P Petr II. 13(18a)<sup>4</sup> (B.C. 258-3) περὶ τοῦ πρὸς ταῖς κατακλείσιν τόπου, "concerning the place at the locks" (Ed.).

## κατακληροδοτέω.

For this rare verb, which is found in the TR of Ac 13<sup>19</sup> and *ter* in the LXX (always with the variant κατακληρονομέω), Herwerden *Lex. s.v.* cites Theophyl. Sim. *Hist.* vi. 7. 12 τῷ στρατηγῷ τῇ πόλει . . . κατακληροδοτοῦντι ἀριστείας καὶ τρόπαια—a passage hitherto unnoticed by the lexicons.

## κατακλίνω.

This medical term (Hobart, p. 69 f.), which in the NT is found only in the Lukan writings, occurs in a medical receipt of early i/A.D., P Oxy VIII. 1088<sup>29</sup> ὑπτιον κατακλίνας τὸν ἄνθρωπον θεράπευε, "lay the man on his back and treat him" (Ed.): cf. the use of the adj. in P Ryl II. 124<sup>26</sup> (i/A.D.) ὥστε αὐτὴν κατακρινῇ (L. κατακλινῇ) εἶναι, "so that she is laid up in bed" (Edd.). The verb is found in *Cagnat* IV. 661<sup>21</sup> (a will—A.D. 85) ἵνα μόνοι οἱ παρόντες καὶ κατακλινόμενοι βουλευταὶ λαμβάνωσι τὴν διανομὴν [ταύτην]: for the subst. cf. *ib.*<sup>5</sup> γέιν[ε]σθαι δὲ τὴν κατάκλινιν μηνὸς Πανήμου ἡμέρᾳ εὐδαιμοσύνης.

## κατακλύζω

is common of land that has been "flooded," e.g. P Magd 28<sup>10</sup> (B.C. 218) (= *Chrest.* I. p. 399) ἀπὸ δὲ τῆς αὐτοῦ γεωρ-

γούσιν γῆς ἀντιδοθῆναι μοι τὸ ἴσον πλήθος ἀνθ' ἧς κ[ατα]-κ[ε]κλύκασι, P Tebt I. 56<sup>6</sup> (late ii/B.C.) γέιν[ω]σ[κε] δὲ περὶ τοῦ κατακεκλῦσθαι τὸ πεδῖον ὑμῶν (L. ἡμῶν), "you must hear about our plain having been inundated" (Edd.), BGU IV. 1132<sup>11</sup> (B.C. 16) γῆν χέρσον κατακεκλυσμένην, and P Lond 131 *recto*<sup>163</sup> (A.D. 78-9) (= I. p. 174) πρὸς τὸ κατακλυσ(θῆ-ναι) ὑπὸ τοῦ ὕδατος(s). Cf. also the Rosetta stone, *OGIS* 90<sup>24</sup> (B.C. 196) τοῦ τε Νεῖλου τὴν ἀνάβασιν μεγάλην ποιησαμένου ἐν τῷ ὀγδόῳ ἔτει καὶ εἰθισμένου κατακλύζειν τὰ πεδία κατέσχεν κτλ.

## κατακλυσμός

is supplied by the editor in BGU IV. 1121<sup>27</sup> (B.C. 5) ἐὰν δὲ συμβῇ ἀπ' αὐτοῖς πρ . . . . . ἔφοδον γενέσθαι ἢ κατακλυσμὸν ἢ ξυλείας ἐκκοπήν. The word survives in MGr = "inundation," "flood."

## κατακολουθέω

is found in the NT (Lk 23<sup>55</sup>, Ac 16<sup>17</sup>) only in its literal sense, but for the derived meaning, as in LXX Dan 9<sup>10</sup>, we may compare P Tor I. 11<sup>x.26</sup> (B.C. 117) καὶ αὐτοὶ κατακολουθήσαντες ταῖς ἐπενηνεγμέναις ὑπ' αὐτῶν συγγραφαῖς, P Tebt I. 30<sup>4</sup> (B.C. 115) ὅπως εἰδὼς κατακολουθῆς τοῖς ἐπισταλμένοις, *ib.* 40<sup>19</sup> (B.C. 117) (= *Selections*, p. 28) κατακολουθεῖν τοῖς ἐξ ἀρχῆς ἐθισμοῖς, P Grenf II. 23<sup>3</sup> (B.C. 108?) κατακολουθήσας οὖν τοῖς διὰ τοῦτου σηματομένοις, *OGIS* 329<sup>3</sup> (ii/B.C.) κατηκ[ο]λουθηκότος ταῖς ἐκάστων αὐτῶν βουλήσεσιν. In P Lond 23(c)<sup>51</sup> (B.C. 158-7) (= I. p. 39) a docket instructs the clerks to "carry out" a certain order—τοῖς γραμματεῦσιν κατακολουθῖν: cf. P Meyer 1<sup>80</sup> (B.C. 144). See also Laqueur *Quaestiones*, p. 25 f.

## κατακόπτω.

For this verb in the derived sense of "beat," "bruise," as in Mk 5<sup>5</sup> (cf. Wycliffe "betynge hymself," and see Field *Notes*, p. 27), we may cite P Lips I. 37<sup>20</sup> (A.D. 389) ἔπειτα κατέκοψα[ν] τ[η] ληγ[α]ῖς αὐτὸν κατὰ τ[ε] τῶν σκελῶν καὶ κατὰ τῶν ἄλλων μελῶ[ν] τοῦ σώματος, and the illiterate PSI IV. 313<sup>10</sup> (iii/iv A.D.) πλήγες μαι κατέκοψεν καθ' ὅλου τοῦ σώματος. See also *Kaibel* 316<sup>3 f.</sup>

μάμμη] δ' Εὐτοχία μασ[τοῦ]ς κατέκοψατο, οἷς ἔτρεφέν σε Μοίραις, [κ]αὶ φθιμένους ὀκταέτης ἔ[μ]ολες.

The editor suggests a new word κατακοπτικόν in the magic P Lond 121<sup>430</sup> (iii/A.D.) (= I. p. 98), but the line in which it occurs has been intentionally obliterated, and the context is wholly wanting.

## κατάκριμα.

Deissmann (*BS* p. 264 f.) quotes several passages from CPR I. where he thinks the word must be understood technically to denote "a burden ensuing from a judicial pronouncement—a servitude," as in 1<sup>16 ff.</sup> (A.D. 83-4) where a piece of land is transferred to the purchaser καθαρὰ ἀπὸ παντὸς ὀφειλήματος ἀπὸ μὲν δημοσίων τελεσμάτων πάντων καὶ ἐτέρων εἰ[δῶν] καὶ ἀρταβίων καὶ ναυβίων καὶ ἀριθμητικῶν καὶ ἐπιβολῆς κώμης καὶ κατακριμάτων πάντων καὶ παντὸς εἶδους, and 188<sup>4 f.</sup> (A.D. 105-6) where in a deed of sale similar expressions occur. To these exx. we may add P



Oxy II. 298<sup>4</sup> (i/A.D.) τοῦ κατακρίματος (δραχμῶν) Σ', where though unfortunately the phrase follows an hiatus, the word is apparently = "a judgment" for a sum of money to be paid as a fine or damages. Cf. P Tebt II. 298<sup>65</sup> (A.D. 107-8) κατακ[ρ]ι[μ]α[των], where the editors point out that the reference is to "fines," and compare *ib.* 363<sup>15</sup> (early ii/A.D.), P Fay 66<sup>1</sup> (A.D. 185 or 217), and P Amh II. 114<sup>8</sup> (A.D. 131); these fines were normally collected by πράκτορες, cf. Lk 12<sup>58</sup>. It follows that this word does not mean *condemnation*, but the punishment following sentence, so that the "earlier lexicographers" mentioned by Deissmann were right. This not only suits Rom 8<sup>1</sup> admirably, as Deissmann points out, but it materially helps the exegesis of Rom 5<sup>16, 18</sup>. There is no adequate antithesis between κρίμα and κατάκριμα, for the former never suggests a trial ending in acquittal. If κατάκριμα means the *result* of the κρίμα, the "penal servitude" from which οἱ ἐν Χριστῷ Ἰησοῦ are delivered (8<sup>1</sup>), δικαίωμα represents the "restoration" of the criminal, the fresh chance given him. The antithesis is seen better in ver. 18, for δικαίωσις is "a process of absolution, carrying with it life" (SH), which exactly answers to κατάκριμα, the permanent imprisonment for a debt we cannot pay: Mt 18<sup>34</sup> paints the picture of this hopeless state.

## κατακρίνω.

P Petr I. 16<sup>12</sup> (B.C. 230) ἀλλὰ κατακρίθῃ μου, "but if the case be decided against me," and P Oxy III. 653 (δ) (before A.D. 161) where in the account of a trial regarding a mortgage upon the property of Voltimus which had been seized by the creditor, Sempronius Orestinus, the Prefect informs the latter that unless he makes restitution—οὐ μόνον κατακρίθῃ ἀλλὰ καὶ δαρήσ[ε]. The verb occurs several times in the i/A.D. edict *OGIS* 669, e.g. 27 ἐνετεύχθη δὲ καὶ περὶ τῶν ἀτελειῶν καὶ κουφοτελειῶν . . . λεγόντων ὕστερον κατακεκρίσθαι τὰ ὑπὸ ιδιωτῶν πραχθέντα ἐν τῷ μέσῳ χρόνῳ μετὰ τὸ Φλάκκον κατακρεῖναι καὶ πρὸ τοῦ τὸν θεὸν Κλαύδιον ἀπολύσαι: cf. also *ib.* 437<sup>82</sup> (i/B.C.) τὸ κατακρίθην πρὸςέωσαν παραχρήμα. The distinction between κατακρίνω, "condemn," and ἀνακρίνω, "examine judicially," is well seen in Sus Th. 48 οὐκ ἀνακρίναντες οὐδὲ τὸ σαφὲς ἐπιγινόντες κατεκρίνατε θυγατέρα Ἰσραήλ;

## κατάκρισις.

Grimm's statement "Not found in prof. auth." must be corrected in view of the occurrence of the word in Vett. Val. pp. 108<sup>4</sup> τουτέστιν ἡ δύσις περὶ δεσμῶν καὶ συνοχῶν καὶ ἀποκρύφων πραγμάτων καὶ κατακρίσεως καὶ ἀτιμίας, 117<sup>85</sup> φθονικὰ κατακρίσεις, "condemnations for envy": see Deissmann *LAE* p. 91 f.

## κατακύπτω.

With the usage in [Jn] 8<sup>8</sup> = "stoop down," Sharp (p. 75) compares Epict. ii. 16. 22 εὐθὺς ἐγὼ ὅταν πλέω, κατακύψας εἰς τὸν βυθὸν ἢ τὸ πέλαγος περιβλεψάμενος . . . "for instance, whenever I am on a voyage, stooping and looking into the deep or glancing around upon the sea . . .": cf. also Aristas 91 ἐκέλευσαν κατακύψαντα συνακοῦσαι, "bade me stoop down and listen." See also *s.vv.* κύπτω and παρακύπτω.

## καταλαίεω.

See the fragmentary P Hib I. 151 (c. B.C. 250) εἰ οὖν τιν' ἐπιχώρησιν ποιῇ ἐντυχὲ ἐκείνῳι καταλάλησον, συντετάχαμεν γὰρ . . . , and cf. *Syll* 278<sup>8</sup> (ii/B.C.) ἵνα μὴδ' ἐν τούτοις ἔχωσιν ἡμᾶς καταλαλεῖν οἱ οὐκ ἀπὸ τοῦ βελτίστου εἰωθότες ἀναστρέφειν.

## καταλαμβάνω.

Many of the NT meanings of this common verb can be paralleled from our sources. Thus P Oxy XII. 1413<sup>14</sup> (A.D. 270-5) κατέληφα πόρον, τουτέστιν γενήματα ἀποκείμενα ἐν τῷ Μονίμῳ, "I have impounded the property, that is to say produce deposited at the farmstead of Monimus" (Edd.), *Syll* 933<sup>an</sup> (iv/B.C.) οἶδε] κατέλαβον τὰν χώρ[αν] καὶ ἐτείχεϊσαν τὰν πόλιν—then follow the names of colonists who "appropriated" the land: this is Paul's regular use of the verb in active and passive. In the letter of Epicurus to a child, discovered at Herculaneum, 176<sup>4</sup> (= *Selections*, p. 5), the philosopher writes—ἀ]φείγμεθα εἰς Δάμψακον . . . καὶ ἐκεῖ κατέληφαμεν ὑγ[ι]αίνοντας Θεμισταν καὶ τοὺς λοιποὺς [φί]λο[υ]ς, "we have arrived at Lampsacus, and there we have found Themistas and the rest of our friends in good health": cf. P Tebt I. 15<sup>5</sup> (B.C. 114) ἡμῶν συνεκπηδησάντων κατέλαβον (L. κατέλαβον) ὄχλον τῶν ἐκ τῆς κώ[μης], "on running out we found a crowd of the villagers" (Edd.). For a weaker meaning "meet with" a person or thing, cf. P Fay 130<sup>8</sup> (iii/A.D.) ἕως ἂν καταλαμβάνω σε πρὸς τὴν ἑορτήν, "until I meet you at the festival" (Edd.), P Meyer 20<sup>80</sup> (1st half iii/A.D.) συνπεριφέρου τῷ καιρῷ ἕως σε καταλάβω, "adapt yourself to circumstances until I join you," *ib.* 23<sup>3</sup> (end iv/A.D.) ἤδη γὰρ ὑμᾶς καταλάβω, P Oxy IX. 1223<sup>5</sup> (late iv/A.D.) τὸ πλοῖον . . . καταλαμβάνει, *ib.* X. 1297<sup>14</sup> (iv/A.D.) ἐὰν καταλάβῃ Θεόδωρος ἐκεῖ, "if Theodorus reaches you there" (Edd.). Hence in late papyri the verb comes to mean "visit" as in *Chrest.* I. 297<sup>6</sup> (vi/A.D.) ἄμα] δὲ Ἀπολλῶτι κατάλαβε, ἐπειδὴ ἀναγκαίως θελω σοὶ λαλήσαι, where Wilcken renders κατάλαβε "komm," "besuche mich." To "overtake," of evils, as in Jn 12<sup>36</sup>, and probably in 1<sup>5</sup>, is the meaning in *Syll* 214<sup>14</sup> (iii/B.C.) καὶ νῦν δὲ καιρῶν ("crises") κατεληφότων ὁμοίων τὴν Ἑλλάδα πᾶσαν: see also the Christian letter P Oxy VI. 939<sup>5</sup> (iv/A.D.) (= *Selections*, p. 128) ὥστε τὴν] κυρίαν ἀνασφῆλαι ἐκ τῆς καταλαβοῦσης [αὐτὴν νόσ]ου, "in that my mistress has recovered from the illness that struck her down." I Th 5<sup>4</sup> may be illustrated by *Syll* 803<sup>14</sup> (Epidaurus, iii/B.C.) μεταξύ δὲ ἡμέρα ἐπικαταλαμβάνει.

For καταλαμβάνω = "detect," "catch," in a crime, cf. P Lille I. 3<sup>68</sup> (after B.C. 241-0) ἀπεστάλκαμεν Ἡρακλείδην, συντάξαντες [α]ὐτῷι, ἐὰν τι]νας καταλαμβάνῃ διατιθεμένους [π]λειόνων τι[μ]ῶν συντεταγμένων, παραδίδ[ε]ναι αὐ[το]ῦς τοῖς φ[ι]λ[ο]κίταις, P Ryl II. 138<sup>15</sup> (A.D. 34) κατέλαβα τοῦτον διὰ νυκτὸς ἡλμέον . . . εἰς τῷ (L. τὸ) . . . ἐποίκιον, "I detected him when under cover of night he had sprung into the farmstead" (Edd.), and especially BGU IV. 1024<sup>iii. 11</sup> (iv/v A.D.) γυναῖκα καταλημφθεῖσαν ὑπὸ τοῦ ἐδι[κ]η[μ]ένου (L. ἡδικημένου) μετὰ μοίχου, which offers an almost exact parallel to [Jn] 8<sup>3 f.</sup>. The mid. = "perceive," "comprehend," as in Ac 4<sup>13</sup> αἰ, may be illustrated from Vett. Val. p. 225<sup>5</sup> ἀπερ ἐκ τῆς ἀφέσεως κατελαβόμεν, and so frequently. See Dittenberger's note on *OGIS* 820 for the



verb = "condemn" in the Ionic and Aeolic dialects. MGr καταλαβαίνω, "comprehend," "understand."

### καταλέγομαι.

The technical use in 1 Tim 5<sup>9</sup> = "enroll," occurs in BGU IV. 1073<sup>10</sup> (A.D. 274) περί τοῦ καταλ[ε]λέχθαι αὐτὸν εἰς τὸν σύλλογον τῆς ἱερᾶς συνόδου, Michel 165<sup>2</sup> (ii/B.C.) τῆς καταλέγεισης κανηφόρου, "enrolled as basket-bearer." For καταλογεῖον = "bureau," see *Chrest.* II. i. p. 67. Καταλογή in the derived sense of "respect," "reverence," is found in *Syll* 328<sup>8</sup> (B.C. 84): see the editor's note.

### καταλείπω.

For the 1st aor. formation κατέλειψα, as in Ac 6<sup>3</sup>, cf. P Giss I. 69<sup>8</sup> (A.D. 118-9) αὐτὸν παρὰ σοὶ κατέλειψα, P Ryl II. 153<sup>18</sup> (A.D. 138-61) ὃν κατέλιμα ἐν Ζμύρνη τῆς Ἀσίας παρὰ τροφῷ θηλάζοντα, and the exx. in Deissmann *BS* p. 190. The verb is very common of property "left" or bequeathed, as in P Eleph 2<sup>8</sup> (B.C. 285-4) εἰδὲ τι πάσχη Διονύσιος, καταλείπειν τὰ ὑπάρχοντα αὐτοῦ πάντα Καλλίστα, P Magd 13<sup>4</sup> (B.C. 217) ἐπιζητοῦντες τινα μέρη τῶν καταλειφθέντων ὑπαρχόντων ὑπὸ Φιλίππου, P Tebt II. 380<sup>28</sup> (A.D. 67) καταλιφθσωμένων ὑπαρχόντων ἀπάντων, *ib.* 327<sup>14</sup> (late ii/A.D.) τετελευτηκότος ἀπ[όρου] μηδὲ ἐν καταλείπ[οντο]ς, "he died without means, leaving nothing at all" (Edd.), *ib.* 406<sup>8</sup> (c. A.D. 266) λόγος ὃν κατέλειψεν (ἡ κατέλ-) Παῦλος γενόμενος μου ἀν[ή]ρ, "account of effects left by Paulus, my late husband" (Edd.). With the usage in Mk 10<sup>7</sup> we may compare P Oxy III. 526<sup>4</sup> (ii/A.D.) οὐκ ἤμην ἀπαθὴς ἀλόγως σε καταλείπειν, "to leave you in the lurch without reason": see also P Lond 897<sup>81</sup> (A.D. 84) (= III. p. 207) ἥδιστα πάντας καταλείψω εἶνα μὴ τὴν πρὸς σε φιλείαν καταλείψω, and P Oxy I. 120 *verso*<sup>6</sup> (iv/A.D.) ἀλ' (ἡ ἀλλ') ὅρα μὴ καταλίψης μαι θλιβόμενον, "whatever you do, do not fail me in my trouble" (Edd.). Similarly for Heb 4<sup>1</sup> we may cite P Lond 1171<sup>43</sup> (B.C. 8) (= III. p. 179), accounts with reference to ἀρακος as fodder for flocks—

γίνονται ἀρ(άκου)	ὁ σκ
καταλείπονται ἀρ(άκου)	ὁ υλγ

For καταλιμπάνω (cf. Gen 39<sup>16</sup>) see P Petr I. 14<sup>9</sup> (a will—B.C. 237) καταλιμπάνω τὰ ὑπάρχοντα κτλ., *ib.* 15<sup>17</sup> (B.C. 237), and P Grenf I. 1<sup>8</sup> (ii/B.C.) ὁδύνη μ' ἔχει ὅταν ἀναμνησθῶ ὡς με κατεφίλει ἐπιβούλως μέλλων με καταλιμπάν[ει]ν.

### καταλλάγῃ

seems to be found in the same sense as ἐπαλλάγῃ, "exchange," in P Hib I. 100<sup>4</sup> (an account—B.C. 267) εἰς τοῦτο κομίζει [πα]ρὰ τῶν τὰ ἀωλία εἰ, [κ]αὶ παρὰ τὴν καταλ[α]-γὴν γ: see the editor's note.

### καταλλάσσω.

For this characteristic Pauline verb cf. the question to an oracle, P Oxy XII. 1477<sup>6</sup> (iii/iv A.D.) εἰ καταλλάσσομαι εἰς τὸν γόνον; where the editors translate, "am I to be reconciled (?) with my offspring (?)?" but in their note state that they regard the reading γόνον as "not very satisfactory." See also *OGIS* 218<sup>105</sup> (iii/B.C.) φόνον δὲ ἐπιγαμία(ς) μὴ καταλλάσσει[σθαι] μηδὲ χρήμασι. For ἀντικαταλλάσσω see P Par 63<sup>121</sup>, cited *s.v.* εὐχρηστος.

#### PART IV.

### κατάλοιπος.

For this NT ἄπ. εἰρ. (Ac 15<sup>17</sup>) cf. P Leid S<sup>iii</sup>. 81 (ii/B.C.) (= I. p. 99) τὸ κατάλοιπον τοῦ ὕδωρ (ἡ ὕδατος), P Oxy VII. 1061<sup>9</sup> (B.C. 22) καὶ τὸ κατάλοιπον ἀποδοθῇ τῷ Πτολεμαίῳ, "and the remainder paid over to Ptolemaeus" (Ed.), Michel 829<sup>23</sup> (1st half i/B.C.) τ[ὸ] δὲ κατάλοιπον παρέδωκα τῷ ἐπιστήσοντι ἀγωνοθέτῃ.

### κατάλυμα.

For this noun (the Hellenistic equivalent of καταγωγεῖον), as in Lk 2<sup>7</sup> (cf. Exod 4<sup>24</sup>), see P Par 34<sup>5</sup> (ii/B.C.) εἰς τὸ κατάλυμα τῶν Ἀρσινούτων, where the reference is to the "lodging-place" provided for the inhabitants of Arsinoë in the Serapeum. Elsewhere in Biblical Greek, e.g. 1 Kings 1<sup>13</sup>, Mk 14<sup>14</sup>, it has rather the sense of "guest-room." Κατάλυσις is similarly used in P Petr II. 14(18)<sup>2</sup> τὴν βασιλικὴν κατάλυσιν, where Mahaffy notes that the Royal quarters served as an "inn" for the convenience of officials who visited the place. In P Magd 81<sup>0</sup> (B.C. 218) we have κατ[ά]λυσιν τοῦ βίου, "the dissolution of life." MGr κατάλυμα, "lodging."

### καταλύω.

Corresponding to the use of κατάλυσις in the last citation *s.v.* κατάλυμα, we may note the occurrence of the verb in the same papyrus, P Magd 8<sup>5</sup> (B.C. 218) τῆς γυναικὸς μου τὸν βίον καταλυσάσης. On the other hand the meaning "lodge," as in Lk 9<sup>12</sup>, 19<sup>7</sup>, may be illustrated from P Par 49<sup>38</sup> (B.C. 164-158) (= Witkowski<sup>2</sup>, p. 72) πρὸς σε οὐ μ[ὴ] ἐπέλθω, εἰς δὲ τὰ Πρωτάρχου καταλύσω, BGU IV. 1097<sup>5</sup> (time of Claudius or Nero) περί δὲ Σαραπάτος τοῦ υἱοῦ οὐ καταέλκυε παρ' ἐμὲ δλως, ἀλλὰ ἀπῆλθεν εἰς παρεμβολὴν στρατεύσασθαι, and the dialect inscr. *Syll* 561<sup>9</sup> (mid. iii/B.C.) μὴ ἐξήμ[εν] καταλύε[ν] ἐν τῷ] ἐιρω] τῶμ [Βάκχων] μ[η]δέν[α], where the editor notes "vocem intransitive usurpata[m] divertendi vel commorandi vi apparet." On the other hand, in Michel 725<sup>201</sup> (end of ii/B.C.) the verb has the meaning "set at naught," "annul," as in Mt 5<sup>17</sup>—καὶ μηθεὺν ἐξέστω κατα[λ]ύσαι τὸδε [τὸ ψήφισμα, εἰ δὲ μή, [ὁ] κ[α]τα[λ]ύσας ἀποτεισάτω δίκην εἰς τὸν [ναὸν τοῦ Διός. See also *Kaibel* 1095<sup>4</sup> νῦν αὐτοὺς καταλύει—with reference to the departed glories of Homeric heroes.

### καταμανθάνω.

With this verb, as in Mt 6<sup>28</sup> (Sir 9<sup>5</sup>) cf. P Oxy VIII. 1153<sup>25</sup> (i/A.D.) δ δώσεις τῷ Νικάνορι [κατα]μαθεῖν, "give it (viz. a pattern of a dress) to Nicanor to look at" (Ed.), P Fay 114<sup>11</sup> (A.D. 100) ἐπὶ ἐρώτησέ με Ἑρμόναξ . . . καταμαθὴν τὸν ἐλαιῶνα αὐτοῦ ἐπὶ πυκνὸς ἐστίν, "for Hermonax has asked me to look to his olive-yard, as it is overgrown" (Edd.), BGU IV. 1041<sup>5</sup> (ii/A.D.) κατέμαθον αὐτὰ εἰς ἀπόδοσιν, P Tebt II. 449 (iii/iv A.D.) κατέμαθον τὰ δύο λ[ί]να τὰ ἰσχνά. See also *Proleg.* p. 117 f.

### καταμαρτυρέω.

P Tor I. 1<sup>v</sup>. 33 (B.C. 117) ὥστε ὁμολογουμένως ἑαυτοῦ καταμαρτυροῦντα συμφανὲς καθεστακέναι.

### καταμένω.

Various passages from our sources show that this verb has not necessarily the meaning of "remain permanently,"

"abide," ascribed to it by Grimm-Thayer. Thus P Fay 24 (A.D. 158) is a declaration by a police officer that he had set up in a certain farmstead the copy of an edict ordering all strangers who were (temporarily) staying there to return to their own homes—18 ff. *περὶ τῶν ἐπιξένων καταμενόντων ἐν τῷ ἐποικίᾳ ὥστε αὐτοὺς εἰς τὴν ἰδίαν ἀνέρχεσθαι*. And similarly one of the libelli of the Decian persecution is lodged on behalf of a man belonging to the village, but at the moment residing in another—P Ryl II. 112(δ)<sup>5</sup> (A.D. 250) *π(αρά) Αὐρηλίου Αὐτέως ἀπὸ κώμης Δίνεως καταμένων ἐν κώμῃ Θεαδελφείᾳ*: cf. P Meyer 15<sup>17</sup> (A.D. 250). On the other hand in P Oxy VIII. 1121<sup>17</sup> (A.D. 295) *Σωτᾶς τις καὶ Παποντῶς καταμένοντες ἐν τῇ αὐτῇ οἰκίᾳ ἐνθα ἡ μήτηρ μου φκει*, "a certain Sotas and Papontos, who are my neighbours in the same house where my mother lived" (Ed.) the verb may point to more settled residence: cf. the complaint in *Syll* 418<sup>31</sup> (A.D. 238) *οἱ ἐκείσε τῆς πανηγύρεως εἵνεκεν ἐπιδημούντες ἡμέρας πεντεκαίδεκα ἐν τῷ τόπῳ τῆς πανηγύρεως οὐ καταμένουσιν, ἀλλ' ἀπολιμπάνοντες ἐπέρχονται εἰς τὴν ἡμετέραν κώμην καὶ ἀναγκάζουσιν ἡμᾶς ξενίας αὐτοῖς παρέχειν*.

### καταναλίσκω.

This expressive compound (Heb 12<sup>29</sup>) is found in a woman's complaint against her husband—PSI I. 41<sup>20</sup> (iv/A.D.) *εἶθε μὴ τεύεσθαι αὐτόν, . . . κατηγάλωσεν γὰρ τὰ ἡμέτερα*. Cf. also *Syll* 306<sup>30</sup> (mid. ii/B.C.) *καταναλίσκῃσθω ὁ τόκος εἰς παιδευτάς*.

### καταναρκάω,

which in the NT is confined to 2 Cor 11<sup>9</sup>, 12<sup>13 f.</sup>, is classed by Jerome (*Ep. ad Algas*. qu. 10) among Paul's *cilicisms*. It may, however, have been a medical term in regular use, as it is found in Hippocrates (*Art.* 816 C): cf. the simplex *ναρκάω* in Gen 32<sup>25, 32</sup>, Job 33<sup>19</sup>, and *ἀποναρκάω* in Plut. *De Liber. Educ.* p. 8. The subst. *νάρκα* (Lob. *Phryn.* p. 331) = "torpor" is found in Menander *Fragm.* p. 143: cf. M. Anton. x. 9 *πτοία, νάρκα, δουλεία*.

### κατανεύω.

See BGU IV. 1119<sup>24</sup> (B.C. 6–5), 1120<sup>30</sup> (B.C. 5), where however the reading and the meaning are far from clear.

### κατανοέω.

The characteristic force of this verb, "perceive," "understand," "take note of," is seen in P Hib I. 27<sup>38</sup> (B.C. 301–240) if we accept the editors' restoration—*μακ[ρόν] καὶ ξένον σοι κατα[νοῖν]?*, "a long and unfamiliar thing to understand (?)" (Edd.): cf. P Par 63<sup>182</sup> (B.C. 165) (= P Petr III. p. 35) *ἔταν . . . τὸ συμφέρον κατανοῶσι κοινὸν νομιζόμενον*, "as soon as they perceive that the advantage is regarded as common to all" (Mahaffy), BGU III. 1011<sup>12, 17</sup> (ii/B.C.) *διότι γὰρ πολ[λὰ] ληρώ[σιν] καὶ ψευδῇ προσαγ[γ]ῇ ἐλ[λ]ε[γ]εται κατανοεῖς καὶ αὐτός*, *Syll* 928<sup>73</sup> (ii/B.C. *ad init.*) *πολὺ μᾶλλον [ἀδύνατον ἦν] κατανοεῖν [τὰ ἐμπ]ρη[σθέν]τα*. See also Aristeas 3 *τὴν προαίρεσιν ἔχοντες ἡμεῖς πρὸς τὸ περιέργως τὰ θεία κατανοεῖν ἑαυτοὺς ἐπεδῶκαμεν κτλ.*, "it was my devotion to the careful study of religion which led me to offer my services" etc. (Thackeray).

### καταντάω.

*Καταντᾶν εἰς* in the legal sense of property "descending to" an heir is very common, e.g. BGU IV. 1169<sup>21</sup> (B.C. 10) *ἥσπερ μετῆλλαχυίας κατήντηκεν εἰς αὐτοὺς τὰ ταύτης*, P Oxy II. 274<sup>18</sup> (A.D. 89–97) *τὰ δὲ προκείμενα αὐτοῦ πατρικ[ὰ] . . . κατήν(η)σεν εἰς αὐτόν μετὰ τὴν τ[ο]ῦ πατ[ρός] τελευτ[ήν]*, BGU III. 969<sup>14</sup> (ii/A.D.) *εἰς τὸν συνηγορούμενον κατήντηκεν ἡ κτηνοτ[ρ]οφία*. In BGU I. 326<sup>1, 12, 18</sup> (A.D. 194) *καταντῆσαι πρὸς τινα* occurs twice in the same sense. This technical meaning seems very appropriate in 1 Cor 10<sup>11</sup> *ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν*, on which Prof. Findlay's unconscious comment is—"The Church is the heir of the spiritual training of mankind" (*EGT ad l.*). [Dr. Rendel Harris suggests that in this case τὰ τέλη means "the revenues" of the ages]. The Tennysonian parallel "I, the heir of all the ages" suggests itself at once. In 1 Cor 14<sup>38</sup> *ἡ εἰς ἡμᾶς μόνους κατήντησεν (ὁ λόγος τοῦ θεοῦ)*; the same sense is probable—"was the gospel your exclusive inheritance?"

Like our *descend*, the word keeps its ordinary meaning elsewhere. Thus in illustration of its nine-fold occurrence in Acts with reference to travellers reaching their destination we may cite P Tebt I. 59<sup>8</sup> (B.C. 99) *καταντήσαντος . . . εἰς τὴν πόλιν Σοκονώφως*, P Oxy III. 486<sup>30</sup> (A.D. 131) *ἐνθάδε κατήντησα*, and *Priene* 112<sup>97</sup> (after B.C. 84) *καταντᾶν εἰς τὸ γυμνάσιον*, while P Meyer 3<sup>18</sup> (A.D. 148) *ἵν' οὖν . . . εὐθὺς ἐπὶ τὸν κρά(τιστον) ἐπίτροπον καταντήσης [ἐ]πέσειτε* αἱ σοὶ shows the verb of "presenting oneself before" a person. In PSI I. 101<sup>13</sup> (end of ii/A.D.) *εἰς μόνους κατηντηκέναι ἀνδρας γ*, the reference is to certain taxation which has "fallen upon" three men: cf. *ib.* 102<sup>10</sup>, 105<sup>8</sup>. The verb is found in MGr = "come to," "end in," as in Abbott *Songs* xvi. 5 (p. 140) *τρελλὸς θὰ καταντήσω*, "I shall end in madness"—a lover's serenade: cf. *κατάντημα*, "end," "goal," in LXX Ps 18<sup>7</sup>. The subst. *κατάντησις* = "entrance" occurs in P Hamb I. 4<sup>7</sup> (A.D. 87) *κατάντησιν εἰς Ἀλεξάνδριαν*.

### κατάνυξις.

This NT *ἀπ. εἰρ.* (Rom 11<sup>8</sup>) occurs in *Pelagia-Legenden*, p. 3<sup>7</sup> *πάσης γὰρ ὠφελείας καὶ κατανύξεως πεπλήρωται τὸ διήγημα*, where it seems to have the unusual meaning of "incitement," "stimulus."

### κατανύσσω.

An interesting illustration of the use of this verb in Ac 2<sup>37</sup> is afforded by *Pelagia-Legenden*, p. 7<sup>16</sup> *καὶ οὕτως κατενόγη πᾶς ὁ λαὸς ἐπὶ τοῖς λόγοις οἷς ἐλάλει τὸ πνεῦμα τὸ ἅγιον δι' αὐτοῦ, ὥστε ὅλον τὸ ἔδαφος τῆς ἐκκλησίας καταρρανθῆναι ὑπὸ τῶν δακρύων τοῦ λαοῦ*. MGr *κατανύσσομαι*, "I am seized with compunction," "I become contrite."

### καταξίω.

Like the simplex, *καταξίω* denotes not "make" but "count worthy": cf. BGU IV. 1080<sup>15</sup> (iii/A.D. ?) *σπούδασον ἡμᾶς καταξίωσαι τῶν ἱσ[ω]ν γραμμάτων*, *OGIS* 201<sup>14</sup> (vi/A.D.) *εἰ μὴ κατηξίωσάν με καὶ παρακαλοῦσιν*. For the pass., as in Lk 20<sup>35</sup>, Ac 5<sup>41</sup>, cf. P Leid Wxvi. 11 (ii/iii A.D.) *κατηξιώθης τῶν πρὸς διὰ(= ὁ)ρθῶσιν βίου μελλῶ(= ὁ)ντων σοι λέγεσθαι*, P Amh II. 145<sup>4</sup> (iv/v A.D.) *βούλομαι μὲν*



καταξιώθηναι ἀεὶ γράφειν [τῇ σῇ] θεοσεβείᾳ, *CIA* III. 690<sup>9f</sup>. ἀνατροφῆς τῆς αὐτῆς καταξιώθεις. In late Greek the verb is common = "be so good as," "vouchsafe," e.g. P Heid 6<sup>40</sup> (iv/A.D.) (= *Selections*, p. 127) παρακαλῶ καταξίωσον δέξασθαι τὸ μικρὸν ἔλεον, P Meyer 24<sup>4</sup> (vi/A.D.) καταξιώσῃ οὐν ἡ σὴ θεοσεβεία εὐξασθαι ὑπὲρ ἐμοῦ. It is condemned by the Atticists, cf. Thom. Mag. 9, 7 ἀξίω τὸ ἄξιον κρίνω οὐ καταξίω.

For the adj. see *OGIS* 763<sup>24</sup> (ii/B.C.) τὰς καταξίας τιμὰς τοῖς εὐεργέταις ἀπονέμοντες, and for the adv. BGU IV. 1138<sup>22</sup> (B.C. 19) καταξίως.

### καταπατέω

occurs in the late PSI I. 76<sup>3</sup> (A.D. 574-578) ἡ πίστις . . . τὰναντία καταπατουμένη σαφῶς ἀπεργάζεται. Cf. *Syll* 803<sup>115</sup> (iii/B.C.) καταπατεῖ(ν) νιν τοῖς ἵπποις. For the noun see CP Herm I. 7<sup>11</sup>. 7 (ii/A.D. ?) καταπάτησιν ποιήσασθαι χωρίων.

### καταπαύω.

See Anz *Subsidia*, p. 294 f. Herwerden (*Lex.*) cites καταπαυστικός of a musical pause from Philodemus *De Musica* (ed. Kemke) p. 20<sup>33</sup> παραχῶν εἶ[ναι] κ[ατα]πα[υσ]τικὸν (sc. τὸ μέλος).

### καταπέτασμα

can no longer be regarded as a wholly "Biblical," or even "Alexandrian" (Grimm-Thayer) word, if only in view of an inscr. from Samos of B.C. 346-5, cataloguing the furniture of the temple of Hera (cited by Deissmann *LAE* p. 101 from Hoffmann *Die Griechischen Dialekte* III. p. 72) καταπέτασμα τῆς τραπέζης, "table-cover."

### καταπίνω.

For this verb in its literal sense see the magic P Lond 46<sup>302</sup> (iv/A.D.) (= I. p. 74) ἐὰν δέ τις αὐτῶν μὴ καταπίῃ τὸ δοθέν αὐτῷ κτλ., 121<sup>366</sup> (iii/A.D.) (= I. p. 96) ὁ καταπεπωκὼς του (I. τὸν) ὄφιν, and *Syll* 802<sup>102</sup> (iii/B.C.) κατέπιε δ' αὐτὰ . . . ἐγ κυκάνι. With the use in 1 Cor 15<sup>54</sup> we may compare P Leid VII. 5 (iii/iv A.D.) ἐφ[θ]ασε τὸ πῦρ ἐπὶ τὰ εἶδωλα τὰ μέγιστα, καὶ κ[α]τεπίετω (I. κατεπίετο ὁ) οὐρανός.

### καταπίπτω.

P Oxy VIII. 1112<sup>23</sup> (A.D. 188) καταπεπτω(κυίας) of acacia trees, P Strass I. 31<sup>9</sup> (ii/iii A.D.) οἰκίας καταπεπτω-κ(υίας), BGU III. 735<sup>1.9</sup> (A.D. 235) οἰκ(ία) νυνὲ κατα-π(επτωκία) καὶ ψεῦδ(ός), and *ib.* 889<sup>22</sup> (A.D. 151). *OGIS* 483<sup>101</sup> (ii/B.C.) τῶν δὲ δεομένων ἐπισκευῆς κοινῶ[ν] τ[οι]χῶν ἢ καταπεσόντων. The verb is used metaphorically of the accidents of fortune in Vett. Val. p. 40<sup>16</sup> γενναίως τὰ καταπίπτοντα φέρειν.

### καταπλέω

is the word regularly used for "sailing down" the Nile to Alexandria: cf. e.g. P Lille I. 17<sup>7</sup> (iii/B.C.) καταπλεῖ γὰρ εἰς Ἀλεξάνδρειαν Φίλων, P Magd 22<sup>4</sup> (B.C. 221) πρὶν τοῦ καταπλεῦσαι με εἰς τὴν πόλιν: cf. also P Giss I. 25<sup>10</sup> (Rom.) συνέστησα γὰρ αὐτὸν διὰ τό σε τότε καταπεπλευκέναι, *OGIS* 344<sup>2</sup> (i/B.C.) οἱ καταπλέοντες εἰς Βιβυλίαν ἔμποροι καὶ ναύ-κληροι. For the subst. see P Flor I. 6<sup>14</sup> (A.D. 210) εἰς τὸν

κατάπλουν (to Alexandria), *OGIS* 90<sup>17</sup> (Rosetta stone—B.C. 196) τοῦ κατ' ἐνιαυτὸν εἰς Ἀλεξάνδρειαν κατάπλου.

### καταπονέω.

BGU IV. 1188<sup>17</sup> (time of Augustus) αὐτὸς τε καταπονόμενος ὑπὸ τῶν τελωνῶν ἀγραφορὰν ἤμειν [ἀνῆγγεν, P Oxy VIII. 1101<sup>9</sup> (A.D. 367-70) βουλόμενοι τοὺς διαδικοῦν[τας] πάνν κ]αταπονῖν, "in their desire thoroughly to worst their adversaries at law" (Ed.). In BGU IV. 1060<sup>24</sup> (B.C. 14) ὄθεν καταπεπονημένοι προήγηθα πρὸς ἀπειλαῖς, the petitioners seem to complain of definite ill-treatment. This is the meaning in Ac 7<sup>24</sup>. Can we not recognise it in 2 Pet 2<sup>7</sup>? It is not mental distress that is referred to here—that comes in ver. 8—but the threatened violence of Gen 19<sup>9</sup>. The conative present shows that the angels' rescue (ἐρύσατο) was in time.

### καταποντίζω.

For the literal use of this verb, as in Mt 14<sup>30</sup>, 18<sup>6</sup>, cf. P Petr II. 40(a)<sup>27</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 42) with reference to the sinking of an elephant-transport ship—ἀφ' οὗ ἡ ἐλεφαντηγὸς κατεποντίσθη.

### κατάρα.

In *C. and B.* ii. p. 653, No. 564, Sir W. M. Ramsay publishes a striking epitaph of A.D. 243-4 from Ushak in Phrygia, in which the following curse occurs—ἐλ[λ] τις ἀνύξη τὸ μνημῖον, ἔσονται αὐτῷ κατάραι ὅσες ἀγγεγραμμένα[ι] ἴσιν εἰς ὄρασιν καὶ εἰς ὄλον τὸ σῶμα αὐτῷ καὶ εἰς τέκνα καὶ εἰς βίον, "if any one shall open the tomb, there shall be upon him the curses as many as are written in (the book), on his sight and his whole body and his children and his life." In the curses here, and in similar epitaphs found in a number of towns scattered throughout central Phrygia, Ramsay finds distinct traces of "Jewish influence," cf. especially Deut 27-29, and see further *Exp T* xxvi. p. 171 f. The subst. is also found in *Syll* 889<sup>1</sup> ἐπάρα κατάρα κακὴ τῷ ἀσεβήσαντι τοὺς δαίμονας.

### καταροδομαι.

For κατάρατος cf. *OGIS* 822 (iv/B.C.) κατάρατον ἔμμεναι καὶ αὐτον καὶ γένος τὸ κήνω, *Syll* 479<sup>22</sup> (iii/B.C.) ἐὰν δέ τις τούτων τι λύῃ, κατάρατος ἔστω. See also *s.v.* ἐπικατάρατος.

### καταργέω.

This favourite Pauline verb (see Milligan on 2 Th 2<sup>8</sup>) is found in the weakened sense of "hinder" in P Oxy I. 381<sup>7</sup> (A.D. 49-50) (= *Selections*, p. 54) καταργουντός με χειρότεχνον ὄντα, "hinders me in my handicraft," and not infrequently = "render idle or inactive," as in P Flor II. 176<sup>7</sup> (A.D. 256) ὥστε καὶ ἀνθρώπων καὶ ὄνον καταργηθῆναι, *ib.* 218<sup>18</sup> (A.D. 257) ἵνα τὸ κάρνον μὴ καταργηθῇ, P Strass I. 32<sup>7</sup> (A.D. 261) ἵνα . . . τὸ ταυρικὸν μὴ καταργῆται. W. H. D. Rouse writes (4/11/08): "Καταργεῖν = darken. Mod. Gr. ἀργά = late. Can the word have got its sense by association with night?" [when no man can work].

### καταριθμέω.

A good parallel to the use of this verb in Ac 1<sup>17</sup> is afforded by P Par 63<sup>99</sup> (B.C. 164) = P Petr III. p. 26) τοὺς ὑποτε-



λεῖς τῇ τε ἰχθυηραὶ καὶ ζυτηηραὶ καὶ ταῖς ἄλλαις ὀνάϊς ἐν τοῖς 'σύνπασιν ἀνθρώποις' καταριθμείσθαι, "that in the expression 'all men' are included both those who are subject to the fish tax and the beer tax and the other imposts" (Mahaffy).

## καταρτίζω

occurs in P Tebt I. 67 (B.C. 140-39) καταρτισθῶσι and *ib.* 24<sup>48</sup> (B.C. 117) καταρτισόμεθα—both times in broken contexts. A good ex. of the original meaning "prepare," "perfect" a thing for its full destination or use is afforded by P Oxy VIII. 1153<sup>18</sup> (i/A.D.) where the recipient of the letter is informed that he will receive certain garments ἀ ἐφωρήσατό σοι Πανσανίας ὁ ἀδελφός σου πρὸ πολλοῦ ἐκ φιλοτιμίας αὐτοῦ καταρτισμένα, "which your brother Pausanias went to the expense of having made some time ago and presented to you" (Ed.). Cf. from the inscr. *OGIS* 177<sup>10</sup> (B.C. 96-5) καταρτίσαςτο δίδοσθαι . . . πυροῦ ἀρτάβας, and similarly 179<sup>9</sup> (B.C. 95). Wynne in *Exr* VII. viii. p. 282 ff. understands the verb in Mk 1<sup>19</sup> not of "mending" but of "folding" the nets to be ready for use, quoting an old Scholion where the Vg "componentes" is explained as "vel farcientes, vel complicantes," "either stowing or folding": cf. Wycliffe "makeing nettis." The various NT usages are fully discussed by Lightfoot on 1 Th 3<sup>10</sup>. For ἀπαρτίζω see the citations *s.v.* ἀπαρτισμός, and add P Giss I. 62<sup>12</sup> (ii/A.D.) εἰς τὸ ἥδη ποτὲ ἀκολούθως [ταῖς ἐ]ντολαῖς τοῦ κρατίστου ἡγεμόνος τὴν ἐπίσκεψιν ἀπαρτισθῆναι.

## καταρτισμός.

For the literal sense of this subst., which is used metaphorically in Eph 4<sup>13</sup>, see P Tebt I. 33<sup>12</sup> (B.C. 112) (= *Selections*, p. 31) τ[ἀ] εἰς τὸν τῆς αὐλῆς καταρτισμόν, "the things for the furnishing of the guest-chamber," P Ryl II. 127<sup>28</sup> (A.D. 29) ἱματίου καταρτισμόν κρόκη(ς) καὶ στήμονο(ς) ἄξι(ον) ἀργυρίου (δραχμῶν) εἴη, "a preparation of woof and warp for a cloak worth 18 silver dr." (Edd.).

## κατασείω.

For this verb with the dat., as in Ac 12<sup>17</sup> *al.*, cf. the magical invocation P Lond 46<sup>458</sup> (iv/A.D.) (= I. p. 80) κατασεῖω τῷ λύχνῳ ἅμα λέγων τὸν λόγον κτλ. See also Hobart p. 103.

## κατασκάπτω

occurs *ter* in *Syll* 177 (Teos—B.C. 303), e.g. ἴαν δὲ δεῖ κατασκάπτειν τὴν ὑπάρχουσαν πόλιν, [καταλειφθῆναι μὲν τῶν ὑπαρχουσῶν τὰς ἡμισείας. For the subst. cf. *ib.* 211<sup>9</sup> (iii/B.C.?) εἰς τὴν ἐκπεμψ[ιν τ]ῶν στρατιωτ[ῶν] καὶ τῆς ἀκροπόλεως τὴν κατα[σκα]φήν.

## κατασκευάζω

occurs in the more general sense of "furnish," "provide," in BGU IV. 1065<sup>7</sup> (A.D. 97) with reference to the purchase of a pair of bracelets which the goldsmith κατεσκεύασε αὐτῷ: cf. P Oxy XII. 1428<sup>10</sup> (iv/A.D.) τοὺς ὑπευθύνους τὴν ἔσθῃτα ἀνεπι[κλή]τοις τοῖς ὑφάσμασιν κατασκευάσαι, "that the persons responsible provide (or manufacture) the clothing in irreproachable (?) materials." For the use of the verb in the sense of building, or equipping a building, as in

Heb 3<sup>3</sup>, see P Tebt I. 33<sup>8</sup> (B.C. 112) (= *Selections*, p. 30) where, with reference to the visit of a Roman senator to the Fayûm, directions are given—φρόντισον ὡς ἐπὶ τῶν καθηκόντων τόπων αἱ τε αὐλαὶ κατασκευασ[θ]ήσ[ο]νται, "take care that at the proper places the guest-chambers be got ready," and cf. *ib.* II. 342<sup>16</sup> (late ii/A.D.) τὸ κατασκευασθ(έν) ἐκ καινῆς ἐν Σομολ(ῶ) κεραμείον σὺν πᾶσι χρηστ(η)ρίοις, "the newly fitted pottery at Somolo together with all furniture" (Edd.), P Amh II. 64<sup>3</sup> (A.D. 107) περὶ δαπάνης εἰς τὸ ἐκ καινῆς κατασκευαζόμενον βαλανεῖον, and P Oxy VI. 892<sup>8</sup> (A.D. 338) εἰς . . . [τ]ὴν κατασκευαζ[ο]μένην βορρινὴν πύλην τῆς πόλεως, "for the construction of the north gate of the city" (Edd.). From the inscr. it is sufficient to cite *Syll* 500<sup>22</sup> (B.C. 320) where, with reference to the ὁδοί (cf. Mt 11<sup>10</sup> *al.*) by which the procession was to reach the temple of Zeus Soter, it is provided—ὅπως ἂν ὁμαλισθῶσιν καὶ κατασκευασθῶσιν ὡς βέλτιστα.

For the subst. κατασκευή, see P Ryl II. 157<sup>16</sup> (A.D. 135) τῆς δαπάνης τῆς τε ἐπισκευῆς καὶ κατασκευῆς τοῦ ξυλικοῦ [ὀργάνου], "the cost of keeping and repairing the wooden water-wheel" (Edd.), P Oxy XII. 1461<sup>12</sup> (A.D. 222) εἰ[ς] κατασκευὴν ἁλ(ας) (δραχμᾶς) εἰς, "for repairs 20 drachmae more" (Edd.), *Michel* 487<sup>14</sup> (ii/B.C. *ad init.*) εἰς τὴν κατασκευὴν τοῦ θεάτρου. For κατασκευάσμα, cf. *Syll* 169<sup>4</sup> (c. B.C. 306) εἰς τε τὰ κατασκευάσμα[τα τοῦ ἱεροῦ καὶ τῆς πανηγύρεως, and Aristaeas 52 προεθυμείτο μὲν οὖν ὁ βασιλεὺς ὑπέρπολόν τι ποιῆσαι τοῖς μέτροις τὸ κατασκευάσμα, "now, the king's intention was to make this piece of work of gigantic dimensions" (Thackeray).

## κατασκηνόω.

For the form κατασκηνοῖν (= κατασκηνοῦν) in Mt 13<sup>32</sup>, Mk 4<sup>32</sup>, cf. δηλοῖν in P Lond 231<sup>13</sup> (c. A.D. 346) (= II. p. 285) and see the other exx. in Hatzidakis *Gr.* p. 193: see also Moulton *Proleg.* p. 53, *Gr.* ii. § 84. To the transitive instances of the verb in the LXX (Ps 22<sup>2</sup>, 2 Chron 6<sup>2</sup>), add Didache x. 2.

## κατασκήνωσις.

The use of this subst. in Mt 8<sup>20</sup> = "lodging-place," "roost," is well illustrated by *OGIS* 229<sup>57</sup> (iii/B.C.) where in an agreement between the inhabitants of Smyrna and of Magnesia, the former undertake to provide κατασκήνωσιν, "shelter," for those who are about to migrate to Smyrna, in order that they may have a place to live in while they are building new houses for themselves.

## κατασκιάζω.

*Kaibel* 495 (Rom.)—

Τούνομα μὲ[ν] Χαρίας, Θήβη πατρίς, ἀλλὰ θανόντα Ποιμάνδρου χυδαῖν γαῖα κατεσκιάζει.

## κατασκοπέω.

P Oxy XII. 1414<sup>4</sup> (A.D. 270-5) ὁ πρύτανις εἶπ(εν)· τῇ[ν] τοῦ ἱεροῦ γραφ[ή]ν κ[ατ]εσκεύασθαι καὶ ὅρον δεδώκατε, "the prytanis said, 'You examined the list of the temple and fixed a limit.'" It may be added that W. Schubart (see Deissmann *LAE* p. 178 n.<sup>11</sup>) proposes to read κατ[ε]-σκοπούμην for Deissmann's restoration αἰδ[υ]στοπο[ύ]μην in

BGU III. 846<sup>8</sup> (ii/A.D.) (= *Selections*, p. 94), but the meaning is then far from clear. For the form κατασκοπεύω, as in the LXX (Exod 2<sup>6</sup> *al.*), cf. P Tebt I. 230 (late ii/B.C.), and see Anz *Subsidia* p. 379.

### κατάσκοπος.

Menander Περικειρ. 105 τῶν ὄλων κατάσκοπος | πραγμάτων γενοῦ.

### κατασοφίζομαι.

For this NT ἄπ. εἰρ. (Ac 7<sup>19</sup> from LXX Ex 1<sup>10</sup>), see Anz *Subsidia*, p. 366.

### καταστέλλω.

P Tebt I. 41<sup>21</sup> (c. B.C. 119) ἵνα τοῦ Μαρρείου κατασταλέντος καὶ εἰσπραθέντος τὰ σείσματα τύχη τῆς ἁρμοζούσης ἐπιπλήξεως, "so that Marres may be sent for and made to refund his extortions and may receive suitable punishment" (Edd.). In BGU IV. 1192<sup>5</sup> (late Ptol. or time of Aug.) τῶν Ἀράβων κατεσταλμένων καὶ πάντων ἐν τῇ μέγιστῃ[ι] εἰρήνῃ γεγονότων, the verb is perhaps used, as in Ac 19<sup>35f.</sup>, = "quieten," "restrain": see also *s.v.* καταστολή, and cf. its medical usage as contrasted with παροξύνω in Hobart, p. 247 f.

### κατάστημα.

With the use of this subst. in Tit 2<sup>3</sup> we may compare Aristas 122 τὸ μέσον ἐξηλωκότες κατάστημα—τοῦτο γὰρ κάλλιστόν ἐστιν, "they cultivated the due mean, the best of courses": see also *ib.* 210 τὸ τῆς εὐσεβείας . . . κατάστημα, 278 τὸ δὲ τῆς ἀρετῆς κατάστημα. Cf. further *OGIS* 669<sup>3</sup> (i/A.D.) πᾶσαν πρόνοιαν ποιούμενος τοῦ διαμένειν τῷ προσήκοντι καταστήματι τὴν πόλιν.

### καταστολή

is confined in Bibl. Greek to Isai 61<sup>2</sup>, 1 Tim 2<sup>9</sup>. In both these passages it is usually understood of "clothing"; but in view of the word's being used also with an inner reference, as in *Priene* 109<sup>106</sup> (c. B.C. 120) τῇ δὲ καταστολῇ καὶ τῇ εὐσχημ[οσύνῃ], it is probable that it should be understood in the wider sense of "demeanour," "deportment" (like κατάστημα *q.v.*) in 1 Tim *l.c.*: see Dibelius' note *HZNT ad l.*, and cf. Aristas 284 μετ' εὐσχημοσύνης καὶ καταστολῆς, "with decency and restraint," and *ib.* 285 σὺ δὲ πᾶσαν ἡσυχῆως καταστολήν, "but thou hast practised all restraint." For κ. = "overthrow," "subjugation," see *Chrest.* I. 12<sup>15</sup> (B.C. 88) Ἰέρακα δὲ προκεχειρῆσθαι μετὰ δυνάμεων μυρίων ἐπὶ καταστολήν τῆς Θηβαίδος.

### καταστρέφω.

*Syll* 168<sup>24</sup> (iv/B.C.) Ἀλεξάνδρῳ Θηβῶν ἐπικρατήσα[ν]τι . . . κ[αὶ] ἄλλα δὲ τῆς οἰκουμένης μέρη καταστρεφάμενοι δι[ε]τελεῖ ἐναντιούμενος ὑπὲρ τοῦ δήμου. The verb is used metaphorically in Vett. Val. pp. 66<sup>3</sup> ποιεῖ δὲ καὶ γυμνήτας ἐπαίτας κακῶς τὸν βίον καταστρέφοντας, 87<sup>17</sup> κακῶς δὲ τὸν βίον καταστρέφουσιν.

### καταστηνιάω.

For this compound, which is found in the NT only in 1 Tim 5<sup>11</sup>, see *s.v.* στηνιάω.

### καταστροφή,

in the sense of death, has been ingeniously read in *C. and B.* ii. p. 473, No. 322, an inscr. commemorating a woman who died suddenly in the third year of her married life—κατ(α)στροφ[ῆ]ς τυχοῦσα, συντόμως ἔλυσε τὸν [γ]άμον. In Menander Περικειρ. 12 death is described as τοῦ ξην καταστροφή τις. For καταστροφεύς (not in LS) Herwerden (*Lex. s.v.*) cites the new classical farce, P Oxy III. 403<sup>102</sup> πάλι λαλεῖς, καταστροφεῖ; "are you talking again, you bungler?" (Edd.).

### καταστροννύμι

is used of "spreading" or "laying" dust in P Tor I. 1 viii. 18 (B.C. 117–6) μεταφέροντας αὐτοὺς κονίαν καταστροννύνει ἐπὶ τοῦ δρόμου τοῦ Ἀμμωνος: cf. Aristas 319 τρικλίνου πᾶσαν κατάστροωσιν. For the derived sense of "overthrow," "prostrate," as in 1 Cor 10<sup>5</sup>, see P Leid Cii. 28 (B.C. 163–2) (= I. p. 119) καταστροννύει (I.—ωννύει) αὐτῇ[ν], "prostermit ipsam" (Ed.).

### κατασφάζω.

The only citation we can furnish for this NT ἄπ. εἰρ. (Lk 19<sup>27</sup>) is P Giss I. 82<sup>11</sup> (A.D. 117) κατ[έ]σφαξα[ν] in a much mutilated context, but apparently with the meaning "zum Opfer fielen" (Ed.).

### κατασφραγίζω

is found *bis* in the unfortunately very fragmentary report of a professional searcher for stolen goods, P Petr III. 65 (δ)<sup>9,13</sup>. Cf. P Par 35<sup>21</sup> (B.C. 163) κ[αὶ] αὐτὸν (sc. σταμνόν) κατασφραγισάμενος: the verb παρασφραγίζω occurs *bis* in the same document. See also PSI IV. 358<sup>8</sup> (B.C. 252–1) δ κατασφράγισται ἐν κυψάλῃ ("chest") ἐν τῷ σιτοβολῶνι ("storehouse," cf. Gen 41<sup>58</sup>) ἀρτάβαι δέκα. With the use in Rev 5<sup>1</sup> cf. *OGIS* 266<sup>42</sup> (iii/B.C.) τὰ τε γράμματα ἀνοίσω κατασφραγισμένα, and *Syll* 790<sup>42</sup> (i/B.C.), cited *s.v.* ἀγγεῖον.

### κατάσχεσις.

On the translation of this word in Ac 7<sup>5,45</sup> see *Field Notes*, pp. 114, 116.

### κατατίθημι.

With the use of this verb in the TR of Mk 15<sup>46</sup> cf. P Lond 256 *recto*<sup>7</sup> (A.D. 11–5) (= II. p. 97, *Chrest.* I. p. 408) τὰ δὲ σπέρματα . . . ὕγιως καταθήσεται εἰς τὴν γῆν, and the similar use of the act. καταθήσω in P Oxy VII. 1031<sup>17</sup> (A.D. 228). In P Tebt II. 329<sup>7</sup> (A.D. 139) the verb is used of "paying into" the bank—κατ[ε]θέμην ἐπὶ τὴν δημοσίαν τράπεζαν: cf. 2 Macc 4<sup>19</sup>, Aristas 321. For the classical phrase χάριν κατατίθεσθαι found *bis* in Acts (24<sup>27</sup>, 25<sup>9</sup>) see BGU II. 596<sup>13</sup> (A.D. 84) (= *Selections*, p. 64) τοῦτ[ε] οὖν ποιήσας ἔσθι μοι μεγάλην χάριταν κατ[α]τίθειμ[ε]νο(s), "if you do this, you will have laid up for yourself a great store of gratitude at my hands," and Menander *Fragm.* p. 187 ὦ τρίς κακοδαίμων, ὅστις ἐκ φειδωλίας | κατέθετο μίσος διπλάσιον τῆς οὐσίας, "laid up for himself a dislike twice as big as his property."



## κατατομή

in its literal sense of "cutting," "incision," as in Jer 48 (31)<sup>27</sup> (Symm.) occurs in *CIG* I. 160<sup>27</sup> ἀνευ κατατομῆς. For the verb cf. *Syll* 537<sup>7</sup> (2nd half iv/B.C.) κατατεμὼν τοῦ χωρίου βάθος ἀπὸ τοῦ μετεωροτάτου τρεῖς πόδας.

## κατατρέχω.

A good ex. of this verb, which in the NT is confined to Ac 21<sup>32</sup> (cf. Hobart, p. 193), occurs in P Par 44<sup>6</sup> (B.C. 153) (= Witkowski *Ep̄p.* p. 83) βλέπω Μενέδημον κατατρέχοντά με, where Witkowski renders κατατρέχω, "persecutor fugientem, impetum facio, aggredior, impugno." Cf. also P Tebt I. 41<sup>20</sup> (c. B.C. 119) ὁ ἐγκαλούμενος Μαρρῆς πρὸς τῇ[ι] διασείσει κατατρέχει τοὺς γεωργούς, "Marres the accused besides his extortions oppresses the cultivators." For the more literal sense see BGU III. 935<sup>8</sup> (iii/iv A.D.) οἱ καταδραμόντες τοὺς τόπους, and the ii/B.C. inscr. *Syll* 241<sup>5</sup> καθ' ὃν καιρὸν συνέβη Βούκριν καταδραμόντα τὴν χώραν καταγαγεῖν εἰς Κρήτην τὼν τε πολιτῶν πλείους κτλ.

## καταφέρω

is used with reference to an assault in P Tebt I. 138 (late ii/B.C.) σπασάμενος ταύτην (sc. μάχαιραν) βουλόμενός με ἀλογῆσαι κατήνεκε [πλη]γαῖς τρισὶ καὶ τὴν κεφαλὴν καὶ τὸν τράχηλον. For the meaning "bring down," "carry down," cf. P Giss I. 40<sup>11</sup> (A.D. 215) οὔτινες κάλαμον πρ[ὸ]ς τὸ ὑποκαίειν τὰ βαλα[ν]εῖα καταφέρουσι, P Oxy X. 1292<sup>13</sup> (c. A.D. 30) ἐὰν δὲ χρέαν ἐχῃ (l. -ης) μάλιστ[α] ξυλαρίων δύο ἵνα μοι τὸν τροχὸν τῆς μηχανῆς κατενέγκης, "if you specially require two pieces of wood to bring down to me the wheel of the machine" (Edd.), and of "bringing down" corr. to Alexandria *ib.* 1260<sup>28</sup> (A.D. 286) κατενεγκῶ καὶ παραδώσω ὡς προκεῖται. Similarly of a dead body, *ib.* VII. 1068<sup>6</sup> (iii/A.D.) εἶνα δυνῆθαι τὸ σωματὶν κατενεκῖν ἐν Ἀλεξάνδρειαν: cf. *OGIS* 674<sup>31</sup> ταφῆς ἀναφερομένης καὶ καταφερομένης, with Dittenberger's note. The special usage in Ac 20<sup>9</sup> is well illustrated by Ps 75(76)<sup>7</sup> (Aq.): see also Hobart p. 48 ff.

For the subst. see P Petr III. 144<sup>iv</sup> (20) ἡλίου περὶ καταφορὰν ὄντος, BGU IV. 1133<sup>11</sup> (B.C. 18) ἐν τισι ὠρισμένας καταφορα(ῖς).

## καταφεύγω

is a kind of technical expression for suppliants "fleeing" or "resorting" to any one for help, e.g. P Magd 2<sup>9</sup> (B.C. 221) ἵνα ἐ[π]ὶ σὲ καταφυγούσα, βασιλεῦ, τοῦ δικαίου τύχω, P Oxy XII. 1468<sup>9</sup> (c. A.D. 258) ἐπὶ τὴν σὴν ἀνδρείαν καταφεύγω θαρρῶν τεύξεσθαι τῶν προσόντων μοι δικαίων, ἡγεμὼν κύριε, P Tebt II. 326<sup>4</sup> (c. A.D. 266) ἱκετηρίαν τιθεμένη ἐπὶ τὸ σὸν μέγεθος καταφεύγω: cf. Ac 14<sup>8</sup>. In P Fay p. 49<sup>9</sup> (B.C. 69-8) it is used in connexion with the right of asylum at a temple at Qasr el Banât for all manner of fugitives—τοὺς κατ[α]φ[ε]ύγοντας καθ' ὅνδηποτοῦν τρόπον: cf. Heb 6<sup>18</sup>. For a similar use of the subst. see P Tebt I. 43<sup>27</sup> (B.C. 118) προήγμεθα τὴν ἐφ' ἡμᾶς καταφ. γῆν (l. καταφυγὴν) ποιήσασθαι, "we have been impelled to take refuge with you" (Edd.), *Preisigke* 6<sup>24</sup> (A.D. 216) ἀναγκαιῶς τὴν ἐπὶ σε καταφυγὴν ποιῶμαι.

## καταφθείρω

occurs in connexion with an accident to a corn-ship, where steps are taken ὅπως ἂν μὴ καταφθέρηται τὰ πλοῖα ἐπὶ τῶν τόπων (P Magd 11<sup>9</sup>—B.C. 221). For injury to persons, see P Petr II. 12(2)<sup>13</sup> (B.C. 241) where a petitioner demands investigation into certain charges against her adversary—ἵνα μὴ τὸν πλείω χρόνον καταφθείρωμαι: cf. *ib.* 19(16)<sup>9</sup>, a petition from a prisoner, συμ[β]ῆ μοι καταφθάρηαι ἐν [τῇ] φυλακῇ, and PSI IV. 377<sup>11</sup> (B.C. 250-49) ἵνα μὴ ἐνταῦθα καταφθείρωμαι. From the inscr. we may cite *Syll* 790<sup>74</sup> (i/B.C.) ἐπεὶ τὰ ὑπάρχοντα [δ]ένδρα . . . εἰσὶν κατεφθαρμένα, ὑπολαμβάνομεν δὲ ἀναγκαῖ[ον] εἶναι κτλ. For the subst. see P Par 63<sup>126</sup> (B.C. 164) (= P Petr III. p. 28) τοὺς ἀνθρώπους ἐκ τηλικαύτης καταφθ(ο)ρᾶ[ς] ἀρτ[ι]σ[τ]ῶς ἀνακτωμένους, "the population just recovering from so great a distress" (Mahaffy), P Tor I. 1<sup>iii</sup> (B.C. 117) διὸ ἀξιῶ ἐμβλέψαντα εἰς τὴν γεγενημένην μοι καταφθορὰν ὑπὸ ἀσεβῶν ἀνθρώπων . . . συντάξαι κτλ., *OGIS* 339<sup>6</sup> (c. B.C. 120) τὴν ἀπαντωμένην καταφθορὰν τῶν ἰδίων τοῖς ὑπὲρ τῆς πόλεως πρεσβεύουσιν ὑπολογιζόμενος.

## καταφιλέω.

A new ex. of this compound occurs in the Alexandrian Erotic Fragment P Grenf I. 1<sup>3</sup> (ii/B.C.) quoted s.v. καταλείπω *ad fin.* Both this passage and more particularly Epict. iv. 10. 20 ἀγρυπνήσαι σε δεῖ, περιδραμεῖν, τὰς χεῖρας καταφιλέσαι, "thou must watch, run about, kiss hands," where, as Sharp (*Epict.* p. 104) says, stress is laid "not on kissing fervently, but on the very fact of kissing at all," make the RV marg. of Mt 26<sup>49</sup>, *al.*, very doubtful: cf. also *Mithrasliturgie* (ed. Dieterich) p. 14<sup>23</sup> καταφιλῶν πάλιν τὰ φυλακτήρια καὶ λέγων κτλ., with reference to a spell. On the other hand *Menandrea* p. 11<sup>56</sup> λαμβάνων μου κατεφίλει | τὰς χεῖρας, "he caught and kissed my hands"—of one in a passion of gratitude. See Anz *Subsidia*, p. 334.

## καταφρονέω.

P Gen I. 6<sup>13</sup> (A.D. 146) τ[ὸ]ν Πεκῦσιν καταφρονεῖν μου τῆς ἡλικίας, is much like 1 Tim 4<sup>12</sup>, even to the position of the pronoun. So *ib.* 31<sup>10</sup> (A.D. 145-6) καταφρονῶν μου τῆς χηρείας, and similarly P Magd 2<sup>6</sup> (B.C. 221) καταφρονῶν ὅτι ὁ ἀνὴρ μου τετελεύτηκεν, and P Petr II. 4(6)<sup>17</sup> (B.C. 255-4), where an official who has been disturbed in the discharge of his duty adds—δινὸν (l. δεινὸν) γὰρ ἔστιν ἐν ὄχλῳ ἀτιμάζεσθαι, ἐὰν γὰρ εἰδῶσιν ὅτι οὗτοι καταπεφρονήκασιν, οὐδὲν τῶν ἔργων συντελεσθήσεται, "for it is a dreadful thing to be insulted before a crowd, and if the rest see that these have despised me, none of the work will be completed" (Ed.). The formula is accordingly associated with petitions from defenceless people wronged by those who presumed on their defencelessness; the word does not denote a mere feeling of contempt—it is *active*. We may infer that Timothy is told not to let men *push him aside* as a stripling; and in all the NT passages the action encouraged by contempt seems implied, rather than the mental state. Add BGU I. 340<sup>21</sup> (A.D. 148-9) καταφρονοῦν[τ]ες τῆς [π]ερὶ ἐμὲ ἀπωγοσύνης (l. ἀπραγ—), *ib.* 291<sup>9</sup> (time of Severus) καταφρονή[σ]ας μου ὡς γυναικὸς ἀβοηθήτου, P Oxy XII. 1470<sup>15</sup> (A.D. 336) τῆς δὲ ἡμετέρας ὀρφανίας καταφρονῶν, and from



the inscr. *Syll* 930<sup>86</sup> (B.C. 112) καταφρόνησαντες the decree of the Senate and the Praetor and the congress of workmen (τεχνίται, as in Ac 19<sup>24</sup>), they went off to Pella and entered into negotiations, etc. Cf. also what is said *s.v.* ἀνέχω. For the subst., as in 2 Macc 3<sup>18</sup>, see P Lond 44<sup>27</sup> (B.C. 161) (= I. p. 34) εἰς μέλινα καταφρόνησιν ἔλθειν, and cf. Aristaeas 249 ἡ δὲ ξενιτεία τοῖς μὲν πένησι καταφρόνησιν ἐργάζεται, "residence in a foreign country brings contempt upon the poor man" (Thackeray).

## καταφρονήτης.

This NT ἀπ. εἰρ. (Ac 13<sup>41</sup>) occurs in Vett. Val. p. 47<sup>33</sup> ἀδρεπιβόλους ("attaining great things"), καταφρονήτας, πλανήτας.

## καταχέω

is construed with the gen., as in Mk 14<sup>3</sup> & BC, in P Magd 24<sup>9</sup> (B.C. 218) ἐσ[έ]ρχεται ἡ Ψενόβαστις εἰς τὸ ὑπερῶν, ὅθεν τὸ οὖρον κατέχεεν μου: see Rutherford *NP* p. 66 f. Cf. also *Syll* 356<sup>24</sup> (B.C. 6) σὺν τοῖς καταχεομένοις . . . ἀφίνειν τὴν γάστραν ("jar"), and the cognate vb. καταχώννυμι (*abscondo*) in Vett. Val. p. 301<sup>9</sup> τὸ ἐξελέγξαι ἀλλοτρίας ἐνθυμήσεις μυστικῶς κατακεχωσμένας.

## καταχθόνιος.

*OGIS* 382<sup>1</sup> (ii/A.D.)—an inscr. in which Aurelius Pacorus, King of Armenia, announces θεοῖς (καταχθονίοις) that he has purchased a sarcophagus for his brother. Cf. such common formulae as *CIG* III. 4252<sup>67</sup> ἁμαρ[τ]ωλὸς ἔστ[ω] θεοῖς κατα[χ]θονίοις, 4253<sup>22</sup> ἔστ[ω] ἱερόσυλος [θ]εοῖς οὐ[ρ]ανίοις καὶ καταχθονίοις, and the mention of ἀγγέλοι καταχθόνιοι for the older ἀμφίπολοι χθόνιοι in *Audollent* 74<sup>1</sup> *al.*

## καταχράομαι.

The intensive force of this compound "use up," "use to the full," which is found in 1 Cor 7<sup>32</sup>, may be illustrated from P Oxy II. 281<sup>14</sup> (A.D. 20–50) where a woman lodges a complaint against her husband—ὁ δὲ Σαραπίων καταχρησάμενος τῇ φερνῇ εἰς δὴν ἡβούλετο λόγον οὐ διελείπειν κακουχῶν με καὶ ὑβρ[ε]ῖων, "but Sarapion, having squandered my dowry as he pleased, continually ill-treated and insulted me" (Edd.): and similarly P Tebt II. 334<sup>12</sup> (A.D. 200–1) where a woman complains that, after the death of her parents, her husband carried off all that they had left her to his house—κα[ὶ] αὐ[τὸς] κατα[χ]ρήται, "and is using it up" (Edd.). Cf. also BGU IV. 1105<sup>17</sup> (c. B.C. 10) ὁ δὲ διαβαλλόμενος Ἀσκληπιάδης ἐπε[λ]εῖ ἐνέαιγε διὰ τῆς συμβίσεως [ἀ]πὸ μηδενὸς καταχρησάμενος τοῖς προκειμένοις κακουχίας (sic) με καὶ καθυβρίζει καὶ τὰς χεῖρας ἐπιφέρων χρήται ὡς οὐδὲ ἀργυρωνήτῳ, *ib.* 1133<sup>10</sup> (B.C. 18) αὐτο[ῦς] δὲ τῷ παντ[ρ]ὶ [εἰς τ]ὸ ἴδιο(ν) κατακεχερῆσθαι.

On the other hand the verb is practically = the *simplex* in P Petr III. 39<sup>11</sup> 15 τοῦ προσηγμ[ένου] καὶ κατακεχερ[μένου] [θ]ρύου with reference to rushes used in irrigation works, *ib.* 46(3)<sup>3</sup> πλίνθου καταχρησθέντος εἰς τοὺς οἰκοδομηθέντας τοίχους, P Oxy III. 494<sup>20</sup> (A.D. 156), a will in which the testator leaves to his wife certain monies—καταχερᾶσθαι εἰς τὸ ἴδιον, "to use for her personal requirements," and Preisigke 4630<sup>16</sup> (ii/A.D.) ἐκ τῶν παρασκευασθέντων ἡμῖν πρὸς τὸ δ[ε]ῖπνον κατάχρησαι. From the inscr. we may

cite *Syll* 653<sup>83</sup> (B.C. 91) μηδὲ γραῖάτω μηθεὶς δόγμα, ὅτι δεῖ ταῦτα τὰ διάφορα εἰς ἄλλο τι καταχρησασθαι, *OGIS* 669<sup>19</sup> (i/A.D.) οἱ τῇ πρωτοπραξίᾳ πρὸς ἂ μὴ <ι> δεῖ καταχρῶμενοι.

## καταψύχω

is peculiar in the NT to Luke (16<sup>24</sup>): cf. Hobart, p. 32. Jos. *BJ* i. 66 τὴν ὀρμὴν οὐ κατέψυξαν, "they did not suffer their zeal to cool."

## κατείδωλος,

found only in Ac 17<sup>16</sup>, is regularly formed on the analogy of such words as καταβελής, κατάγελος etc., with the meaning *simulacris referta* [*urbis*] (cf. Vigerus de *Idiotismis* (ed. Hermann) p. 638): cf. Liv. xlv. 27 *Athenas* . . . *habentes* . . . *simulacra deorum hominumque omni genere et materiae et artium insignia*.

## κατέναντι.

The usage of κατέναντι (for form see *Proleg.* p. 99) c. gen. = "opposite," "over against," as in Mk 12<sup>41</sup>, 13<sup>8</sup> *al.*, 1 Macc 2<sup>41</sup>, is not so unknown to "profane" Greek, as Grimm-Thayer (*s.v.*) would lead us to suppose. Thus Rouffiac (*Recherches*, p. 34) quotes from *Priene* 37<sup>170</sup> (ii/B.C.) with reference to a treaty made—κατέναντι τοῦ ὄρεως, and in P Par 50<sup>11</sup> (B.C. 160) we read of a woman seated on the sand with a child—κατέναντι αὐτῆς: cf. also P Flor III. 370<sup>7</sup> (A.D. 132) κ[α]τ[α]ν[α]ν[τ]α Σαραπίου. According to Wackernagel *Hellenistica*, p. 3 ff. (as quoted *s.v.* ἀπέναντι) the usage is due to Doric influence, and passed into the Κοινή about B.C. 300. The word survives in MGr.

## κατενώπιον,

like κατέναντι, is to be removed from the category of Hebraistic constructions: see further *s.v.* ἐνώπιον. With its usage in Eph 1<sup>4</sup>, Col 1<sup>22</sup>, Jude 24 (cf. 2 Cor 2<sup>17</sup> A, 12<sup>19</sup> A) we may compare the sixth century Christian amulet BGU III. 954<sup>6</sup> (= *Selections*, p. 133) κλίνω τὴν κεφαλὴν [μο]υ κα<τ>ἐνώπιόν σου.

## κατεξουσιάζω.

For the subst. κατεξουσία cf. *IG* XIV. 1047<sup>5</sup> τὴν κατεξουσίαν καὶ τὸ βασίλειον τῶν νερέων θεῶ[ν].

## κατεργάζομαι.

This perfective compound, which lays stress on the result, as distinguished from the process, of the action (cf. 2 Cor 7<sup>10</sup> f., Phil 2<sup>12</sup>), is very common with reference to the "cultivation" of allotments, e.g. P Tebt I. 10<sup>3</sup> (B.C. 119) ἐφ' ὧν κατεργάται τοῖς ἰδίοις ἀνηλώμασιν . . . γῆς (ἀρούρας) δέκα, "on condition that he shall cultivate at his own expense 10 arourae of land," PSI I. 32<sup>10</sup> (A.D. 208) ἐπὶ τῷ σε τοῦτο κατεργάσασθ[αι] πάσ[ῃ] ἐργασ[ί]ᾳ καὶ ἐπιμελείᾳ: cf. also BGU IV. 1121<sup>18</sup> (B.C. 5) μὴ ἐξόντο[ς] αὐτοῖς διδόναι τοῖς κατεργαζομένοις τὴν μίσθωσιν ἐ[ργα]τ[ῶν] [π]λείον τῶν [διδο]μένων ἐν τῷ Κόλπῳ [κατ]ἐργῶν. In *Syll* 342 (c. B.C. 48) it is used with reference to public services—<sup>20</sup> τὰ βέλτισ-<sup>21</sup>τα κατεργάζεται τῇ πατρίδι, <sup>21</sup> κινδύνους ἐπ[ὶ]δ[ε]χόμενος [ἀό]κνως πρὸς τὸ πάντως τι κατεργάζεσθ[αι] τ[ῇ] πατρίδι συμφέρον: in *ib.* 504<sup>5</sup> (iii/A.D.) we find the solecism πάντας

τοὺς κατεργαζομένους τὴν πόλιν (*sc. publicanos*) for ἐργαζομένους κατὰ τὴν πόλιν (see the editor's note). Cf. also Aristaeas 225 ἡσκηκῶς πρὸς πάντας ἀνθρώπους εὖνοιαν καὶ κατεργασμένους φιλίας λόγον οὐδενὸς ἂν ἔχῃς, "if thou hast studiously practised goodwill towards all men and formed friendships, thou needest fear no man" (Thackeray). For κατεργασία see P Ryl II. 171<sup>15</sup> (A.D. 56-7) εἰς κατεργασίαν, "for the purpose of tillage," and for κάτεργον in the sense of "work," "service," as twice in the LXX (Exod 30<sup>16</sup>, 35<sup>21</sup>) we may perhaps cite P Petr II. 4 (2)<sup>8</sup> (B.C. 255-4) ἔγραψά σοι ὃ δεῖ δοθῆναι εἰς ἕκαστον ἀργοῦ καὶ τὸ κάτεργον, where Mahaffy translates, "I have written to you what should be given to each of idle and the working (time?)," but the meaning is far from clear: see also the editor's note on Rev L xlv. 2, and cf. BGU 1121 *ut s.*

### κατέρχομαι.

This favourite Lukan word (cf. Hobart, p. 212) hardly needs illustration, but we may cite P Ryl II. 119<sup>32</sup> (A.D. 54-67) κατελθεῖν εἰς τὸν διαλογισμὸν, "to go down to the assize," P Fay 123<sup>8</sup> (c. A.D. 100) οὐκ ἠδυνήθην κατελθεῖν, "I was unable to come down," *ib.* 131<sup>10</sup> (iii/iv A.D.) ἐλθὲν τὸ ὕδωρ κατέλθῃ πάσῃ προθυμίᾳ χρῆσαι ἔστ' ἂν τὸ ὕδρο-στάσιον γεμισθῇ, "if the water comes down, make every exertion until the basin is filled" (Edd.). In P Flor II. 236<sup>8</sup> (A.D. 267) ἔπονται δὲ καὶ τούτοις ἄλλοι καὶ ἀπὸ νυκτὸς κατέρχονται, the verb means little more than "arrive."

### κατεσθίω.

The perfective force of this verb (cf. *Proleg.* pp. 111, 115) is well seen in P Ryl II. 152<sup>13</sup> (A.D. 42), a complaint of damage to pasturage by sheep which κατενέμησαν καὶ κατέφαγαν καὶ τοῖς ὅλοις ἠφάνισαν, "overran, cropped, and utterly destroyed it" (Edd.): cf. P Flor II. 150<sup>6</sup> (A.D. 267) of crops ἀπὸ τῶν μυῶν κατεσθιόμενα, and P Oxy I. 586<sup>10</sup> (A.D. 288) with reference to the multitude of officials who were "swallowing up" the estates of the treasury along with its surplus—βουλόμενοι τὰς ταμιακὰς οὐσίας κατεστέλειν (*l.* κατεσθίειν) . . . τὰ δὲ περιγινόμενα κατεστέουσιν (*l.* κατεσθίουσιν). For the fut. καταφάγομαι, as in Jn 2<sup>17</sup> from the LXX, cf. P Iand 26<sup>23</sup> (A.D. 98) ἐφ' ᾧ καταφάγονται (*sc.* τὰ πρόβατα), and with the shorter form of the part. κατέσθοντες in Mk 12<sup>40</sup> cf. the magic P Lond 46<sup>268</sup> (iv/A.D.) (= I. p. 73) ὑπὸ τῶν ἰχθύων σου ἡ κοιλία κατέσθεται.

### κατευθύνω.

For the metaphorical usage of this verb in its NT occurrences, we may add to the usual citations from the LXX Aristaeas 18 κατευθύνει τὰς πράξεις καὶ τὰς ἐπιβολὰς ὁ κυριεύων ἀπάντων θεός.

### κατέχω.

(1) In enumerating the varied meanings of this interesting verb, it may be well to begin with it as the perfective of ἔχω = "possess," as in 1 Cor 7<sup>30</sup>, 2 Cor 6<sup>10</sup> ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες. To this last passage a good parallel is afforded by *Magn* 105<sup>51</sup> (ii/B.C.) ἵνα ἔχωσιν κατέχωσιν τε καρπ[ί]ωνται τε, with reference to the right of possessing certain territory. The citation also prepares us for some of the more technical uses of the verb, as in P Tebt I. 5<sup>47</sup> (a

royal ordinance—B.C. 118) κρατεῖν ὧν κατεσχήκασιν κλή- (ρων), "shall have the legal ownership of the lands which they have possessed" (Edd.), P Oxy II. 237<sup>viii.22</sup> (A.D. 186) διαζητοῦντί μοι μαθεῖν ἐκ τίνος ὑποθέσεως ἐτελείτο τὰς Αἰγυπτιακὰς γυναῖκας κατὰ ἐνχώριον νόμιμα (*l.* νόμισμα) κατέχουν τὰ υπάρχοντα τῶν ἀνδρῶν διὰ τῶν γαμικῶν συγγραφῶν κτλ., "when I wished to know on what pretext it came about that Egyptian wives have by native Egyptian law a claim upon their husbands' property through their marriage contracts" etc. (Edd.). Cf. also P Oxy IV. 713<sup>16</sup> (A.D. 97) where the parents κατέσχον τῇ ἐξ ἀλλήλων γενεᾷ τὰ αὐτῶν πάντα, "settled upon their joint issue the whole of their property" (Edd.). (2) From this it is an easy transition to the meaning "lay hold of," "take possession of," as in Lk 14<sup>9</sup>: see e.g. P Amh II. 30<sup>26</sup> (ii/B.C.) where in an official report regarding the ownership of a house, proofs were adduced to establish that a certain Marres κατοσχ- κέναι τὴν οἰκίαν, "had become owner of the house," P Oxy I. 118 *verso*<sup>11</sup> (late iii/A.D.) ἐπέμψαμέν σοι ἐπιστάλα ἵνα . . . [κα]τάσχῃς ὃ δεῖ, "we accordingly send you this message, in order that you may procure what is necessary" (Edd.), and for the subst. κατοχή = *domorum possessio*, BGU I. 140<sup>24</sup> (time of Hadrian) ὁμως κατ[ο]χή[ν] ὑ[πα]ρχόντων ἐξ ἐκείνου τοῦ μέ[ρ]ους τοῦ διατάγματος. In the same way the κάτοχοι of the Serapeum are often regarded as those "possessed" by the spirit of the god, see especially Preuschen *Mönchtum und Serapiskult*<sup>2</sup> (Giessen, 1903), and cf. in support of this view Priene 195<sup>29</sup> (c. B.C. 200) ἀπὸ δὲ τῶν τραπέζων ὧν ἂν δῆμος κοσμή, δεδοσθω τ[ο]ῖς κατεχομένοις ὑπὸ τοῦ θεοῦ (cited by Wilcken *Archiv* iv. p. 207). If, on the other hand, they are to be thought of as a species of monks living for the time being ἐν κατοχῇ within the temple-precincts (cf. P Lond 42<sup>97</sup> (B.C. 168) (= I. p. 31, *Selections*, p. 11) ὑπὲρ τοῦ ἀπολελίσθαι σε ἐκ τῆς κατοχῆς), this prepares us for a further modification in the meaning of κατέχω viz. "arrest," "seize." (3) Of this meaning (cf. Gen 39<sup>20</sup>) a good ex. is afforded by P Flor I. 61<sup>60</sup> (A.D. 85) (= *Chrest.* II. p. 89) ἀξίος μ[ε]ν ἦς μαστιγῶσθαι, διὰ σεαυτοῦ [κα]τασχὼν ἀνθρώπον εὐσχήμονα καὶ γυν[αῖ]καν. Similarly in BGU II. 372<sup>16</sup> (A.D. 154) we read of a man κατεχόμενον "arrested," as a tramp, and in the fragmentary P Lond 422 (c. A.D. 350) (= II. p. 318) of directions to arrest another and "put him in irons" (σιδηρῶσαι αὐτόν) for selling stolen camels: it is added that his wife is already arrested—<sup>3</sup> κατέχεται ἡ γυνή. Cf. the use of the subst. in P Amh II. 80<sup>9</sup> (A.D. 232-3) ἵνα . . . [ἐ]γγλίσωσιν με [τῆς κα]τοχῆς. The verb is common in this connexion in respect of arrest for non-payment of debts, as in the late P Amh II. 144<sup>4</sup> (v/A.D.) where a man writes to his wife that a creditor finding him at Alexandria—κατέσχευεν με καὶ οὐδὲν εὐρον δοῦναι αὐτῷ, and suggests that she might raise money to help him by a mortgage on a young slave. For the closely related meaning "seize" cf. the important rescript regarding the Third Syrian War, in which Ptolemy III. relates how certain ships sailed along the coast of Cilicia to Soli, and took on board τὰ ἐκεῖ[?]σε κατασκεθέντα χρή[μ]ατα, "the money that had been seized there" (P Petr II. 45<sup>ii.4</sup>, cf. III. p. 335 f.), and P Oxy XII. 1483<sup>18</sup> (ii/iii A.D.) εἰ μὴ διὰ τάχους πᾶν τελεῖς . . . τὸν ἐγγυητὴν σου κατέχω, "unless you pay all quickly, I shall seize your security" (Edd.). Hence too the metaphorical usage that appears in such passages as P Amh II.



97<sup>17</sup> (A.D. 180–192) οὐ κατασχε[θ]ήσομαι τῇ [ύ]ποσχέσει, “I will not be bound by my promise” (Edd.), P Oxy III. 532<sup>23</sup> (ii/A.D.) ὑπὸ κακοῦ συνειδότητος κατεχόμενος, “being oppressed by an evil conscience” (Edd.), P Ryl II. 117<sup>13</sup> (A.D. 269) μὴ κατέχεσθαι τοῖς ἐκείνων ὀφειλῆμασιν, “not be held responsible for their debts” (Edd.), and PSI IV. 299<sup>9</sup> (iii/A.D.) κατεσχέθη νόσῳ, “I was held fast by disease” (cf. [Jn] 5<sup>4</sup>). In *Michel* 1325<sup>1</sup> (iv–ii/B.C.) the verb is used of binding by a curse—Μανὴν καταδῶ καὶ κατέχω. (4) The verb is also = “lay hands on,” “impress” for some public duty, as in P Giss I. 11<sup>9</sup> (A.D. 118) κατεσχέτ(=θ)ην ὑπὸ τοῦ ἐπιτρόπου ὥστε ἐιρατεῦν τοῦ χειρισμοῦ τῶν κυβερνητῶν, and P Lond 342<sup>7</sup> (A.D. 185) (= II. p. 174) where a charge is laid against one Sempronius of attempting to lay hands on the relatives of the petitioner as boat-overscers—προφάσι τοῦ κατέχειν ἐπιπλόους τοὺς συγγενεῖς μου. (5) There still remains the common NT meaning “hold back,” “detain,” “restrain,” as e.g. in Lk 4<sup>42</sup>, Rom 1<sup>18</sup>, 2 Thess 2<sup>6f</sup>, Philem 1<sup>8</sup>. The following may serve as illustrations—PSI V. 525<sup>9</sup> (iii/B.C.) where a man complains that having been “detained” (κατασχεθεῖς) in town, he has spent his money, BGU IV. 1205<sup>27</sup> (B.C. 28) μὴ κατάσχησς Ἀχελλέα ἀλλὰ δὸς αὐτῷ τὰ δύο πλοῖα διὰ τὸ πορεύεσθαι εἰς Ἑρμοῦ πόλιν, *ib.* I. 37<sup>6</sup> (A.D. 50) (as amended p. 353) ὅρα οὖν μὴ αὐτὸν κατάσχησς· οἶδας γὰρ πῶς αὐτοῦ ἐκάστης ὥρας χρήζωι, P Fay 109<sup>11</sup> (early i/A.D.) μὴ κατάσχησς Κλέωνα καὶ συνπροσ[γενεὸν] Κλέωνι, “don’t keep Cleon waiting, but go and meet him” (Edd.), P Giss I. 70<sup>3</sup> (ii/A.D.) ἡ ἀναγραφὴ Τετραγώνου κατέσχευ ἡμ[ας] μέχρι ὥρας ἑκτῆς, P Oxy III. 527<sup>7</sup> (ii/iii A.D.) where a man writes to his brother telling him to send and fetch a certain fuller if he requires his services—ὅρα μὴ ἀμελήσῃς, ἐπεὶ γὰρ ἐγὼ αὐτὸν κατέχω, “do not neglect this, as I am keeping him” (Edd.), and P Leid W<sup>xviii</sup> 10 (ii/iii A.D.) κατέσχευ τὰ ὄμματα τῶν ἀντιδικούντων ἐμοὶ πάντων. Reference may also be made, in view of its intrinsic interest, to the heathen (*Archiv* ii. p. 173) charm which Crum prints in his *Coptic Ostraca* p. 4, No. 522: it begins—Κρόνος ὁ κατέχων τὸν θυμὸν ὅλον τῶν ἀνθρώπων, κατέχευ τὸν θυμὸν Ὀρι κτλ. In some of the southern islands of Greece κατέχω is still used, as in Plato, = καταλαμβάνω, in the sense of “know.”

### κατηγορέω.

For this verb, which has generally a judicial connotation in the NT, cf. P Lond 41<sup>10</sup> (B.C. 161) (= I. p. 28) ὁ δὲ βουκόλος ἐλθὼν κ[α]τηγόρησεν αὐτὰς λέγων κτλ., *ib.* 893<sup>12</sup> (A.D. 40) (as published in P Ryl II. p. 381) Ζηνόδ[ο]τ[ρ]ο(s) [π]ολλὰ κατηγόρησεν ἐπὶ Φόλῳ, “Zenodotus made many charges before Pholus,” P Oxy II. 237<sup>xiii, 21</sup> (A.D. 186) εἰ δὲ μή, πάντες ἐροῦσιν ὅτι κατηγοῶ, “otherwise every one will say that I am your accuser” (Edd.), and from the inscr. *OGIS* 218<sup>95</sup> (iii/B.C.) ἐὰν δὲ χρήματα ἐκ[κ]τείσῃ, διπλάσια ἀποτινέ[τ]ω ὁ κατηγόρησ[as], *Syll* 356<sup>3</sup> (c. B.C. 6) τὸ ψήφισμα ἀποδόντες κατηγόρησαν Εὐβούλου . . . τεθνεώτος ἦδη. For the verbal ἀκατηγόρητος see the sepulchral inscr. *Preisigke* 343 Ἀντωνεῖνε συνεξούσιε . . . ἀκατηγόρητε ὁλόκαλε φιλάνθρωπε κτλ.

### κατηγορία.

P Oxy II. 237<sup>xiii</sup> 7 (A.D. 186) τότ’ ἐὰν θαρρῇ τοῖς τῆς κατηγορίας ἐλέγχῃς, τὸν μέλζονα ἀγῶνα ἐ[λ]σελεύσεται, “if

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he has confidence in the proofs of his accusation, he shall enter upon the more serious law-suit” (Edd.), *Michel* 458<sup>21</sup> (c. B.C. 165) πολλὰς καὶ ψευδεῖς κατηγορίας πο[λ]ησαμένων τινῶν.

### κατήγορος.

P Tor I. 1<sup>xiii, 12</sup> (B.C. 116) ἐμφανιστοῦ καὶ κατηγόρου, “delatore ac accusatore” (Ed.), P Lond 359<sup>9</sup> (i/ii A.D.) (= II. p. 150) ἐν μὲν οὖν τῷ κατηγόρῳ, “one word to the prosecutor,” P Oxy III. 472<sup>32</sup> (c. A.D. 130) φαμέν τοῦτο [πᾶ]ν μηδὲν εἶναι πρὸς τὸν κατήγορον, “we assert that all this has nothing to do with the plaintiff” (Edd.), P Flor I. 6<sup>6</sup> (A.D. 210) δημοσίου κατηγόρου, *Syll* 316<sup>17</sup> (ii/B.C.) πα[ρ]ασχομένων τῶν κατηγῶρων ἀληθινὰς ἀποδείξεις, *OGIS* 660<sup>39</sup> (i/A.D.) μηκέτι ἐξείναι τοῦτωι εἰσαγγέλλειν κατηγόρωι μηδὲ εἰς κρίσιν ἀγεσθαι.

### κατήγορος.

which in the NT is confined to Rev 12<sup>10</sup>, occurs in the magical papyrus P Lond 124<sup>25</sup> (iv/v A.D.) (= I. p. 122) a charm effective against all ills—ποιεῖ γὰρ πρὸς ἐχθροὺς καὶ κατήγορας καὶ ληστῶν καὶ φόβους καὶ φαντασμοὺς ὀνείρων, “for it works against enemies and accusers and robbers and terrors and dream-spectres”: see Deissmann *LAE* p. 90 f., where it is argued that the word is not a Heb. adaptation of κατήγορος (so W Schm *Gr.* p. 85), but a Greek “vulgarism,” formed in the same way as ῥήτωρ. Cf. also Thumb *Hellen.* p. 126, Radermacher *Gr.* p. 15, Moulton *Gr.* ii. § 54.

### κατήφεια.

In P Oxy III. 471<sup>92</sup> (ii/A.D.) τί οὖν ὁ κατηφῆς σὺ καὶ υπεραύ[σ]τηρος οὐκ ἐκώλυες; the context suggests that κατηφῆς = “with eyes cast down for shame,” and the same reference to the outward expression of the countenance underlies the only occurrence of the subst. in the NT, Jas 4<sup>8</sup>, where it should be rendered “gloominess” rather than “heaviness” (AV, RV). See also the citations in Field *Notes*, p. 238, e.g. Charit. Aphrod. vi. 8: πρὸς δὲ τὴν φήμην κατήφεια πᾶσαν ἔσχε Βαβυλῶνα (these tidings cast a gloom over the whole city).

### κατηχέω

is used of legal “instruction” in P Strass I. 41<sup>37</sup> (A.D. 250) ἐμὲ οὐδέποτε κατήχησεν (“mich hat sie in keiner Weise überzeugt” Ed.)—an advocate speaks. Cf. the use of περιχέω in P Oxy VIII. 1119<sup>7</sup> (A.D. 254) αὐτοῖ τε εὐθὺς περιξηθέντες, “and we immediately on receiving information of it” (Ed.). With reference to the application of κατηχημένος to Apollon in Ac 18<sup>25</sup>, Blass (*Philology of the Gospels*, p. 31) argues that this does not necessarily imply that Apollon was wholly dependent upon oral instruction. Even as early as A.D. 50 he may have been in possession in Egypt of a written Gospel, not improbably that of Mark—“let κατηχεῖσθαι be employed of hearing even in the passage of the Acts: the book will still be there.”

### κατισχύω.

This verb, which is very common in the LXX and occurs *ter* in the NT (Mt 16<sup>18</sup>, Lk 21<sup>36</sup>, 23<sup>33</sup>), is construed with the acc. in P Leid W<sup>xviii, 3</sup> (ii/iii A.D.) οὐ κατισχύσει με ἅπας



δράξ κινουμένη, "non valebit adversus me omnis pugillus motus" (Ed.), much in the same sense as with the gen. in Mt Lc.: cf. also Aristas 21 τοῦ θεοῦ κατισχύοντος αὐτόν, 230. See Anz *Subsidia*, p. 295 f., and Durham *Menander*, p. 70. The verb survives in MGr in the sense "prevail," "gain the mastery over."

### κατοικέω,

in the general sense of "dwell in," "inhabit," is found in such passages as P Fay 98<sup>14</sup> (A.D. 123) τὰ ἐνοίκια . . ἥς κατοικεῖ αὐτὴν κοινωνικῆς οἰκίας ἐν κώμῃ Εὐημερίᾳ, "the rent of the house at Euhemeria jointly owned by them at which she lives" (Edd.), P Oxy VIII. 1102<sup>13</sup> (c. A.D. 146) ὁ τοῦ νομίου στρατηγὸς ἀκριβεστέρων ἐξετάσει ἡ κατοικεῖ, "the strategus of the nome shall hold a more exact inquiry in the place where he lives" (Ed.). More technically used, the verb refers to the permanent "residents" of a town or village, as distinguished from those "dwelling as strangers" or "sojourners" (παροικοῦντες): cf. Gen 37<sup>1</sup>. See further Hohlwein *L'Égypte Romaine*, p. 351 f., Jouguet *Vie municipale*, p. 57 f.

### κατοικία.

For this NT ἄπ. εἰρ. (Ac 17<sup>26</sup>) it is sufficient to cite P Tor I. 1<sup>123</sup> (B.C. 116) οἱ ἐγκαλούμενοι τὴν κατοικίαν ἔχοντες ἐν τοῖς Μεμνονείοις, "citati domicilium habentes in Memnoniis" (Ed.), P Fay 12<sup>27</sup> (c. B.C. 103) δέομαι ἀποστεῖλαι μου τὴν ἐντευξίν ἐπὶ τοὺς ἀποπεταγμένους τῇ κατοικίᾳ χρηματιστάς, "I entreat you to send my petition to the assize-judges appointed for the settlement" (Edd.), P Ryl II. 165<sup>17</sup> (A.D. 266) the sale of four arourae of catocic land (γῆς κατοικικῆς)—τῷ τῆς κατοικίας δικαίῳ σχοίνῳ, "measured by the just measure of the settlement" (Edd.), and from the inscr. *Cagnat* IV. 834<sup>4</sup> (Hierapolis) εἰ δὲ ἔτι ἕτερος κηδεύσει, δώσει τῇ κατοικίᾳ τῶν ἐν Ἱερὰ πόλει κατοικούντων Ἰουδαίων προστεῖλαι δηνάρια . . This last inscr. is discussed by Ramsay in *Exp* VI. v. p. 96 f., where it is shown that the technical term κατοικία points to a "settlement" of Jews in the city with definite rights and a legalized position, so that there was little distinction between them and the old population.

### κατοικίζω.

This verb, which is read in the best MSS. of Jas 4<sup>5</sup>, is properly transitive, as in Aristas 13 κατῳκισεν ἐν τοῖς φρουρίοις, "settled them in the fortresses": see further Mayor *ad* Jas Lc. for the transitive rendering there, which renders unnecessary Souter's suggestion (*Lex. s.v.*) that κατῳκισεν is an itacistic error for κατῳκησεν. In BGU IV. 1116<sup>18</sup> (B.C. 13) we find ἐνοικίζω and ἐξοικίζω contrasted: cf. also P Tebt II. 372<sup>12</sup> (A.D. 141) ἐνοικὶν καὶ ἐξοικίζιν . . ἐν τῇ προκε[ι]μένη οἰκίᾳ, "to have the right of domicile in the aforesaid house."

### κατοπτρίζω.

Syll 802<sup>84</sup> (iii/B.C.) ἀπονίψασθαι τὸ πρόσωπον ἀπὸ τῆς κράνας κα[ὶ] ἐγκατοπτρίζασθαι εἰς τὸ ὕδωρ means of course "to look at his reflection in the water." It would perhaps be too fanciful to apply this prevailing sense of the middle in 2 Cor 3<sup>18</sup>, making the glory of the Lord the mirror which reveals our own darkness and then floods that darkness with

light, but for this thought we may compare the opening words of the thirteenth Ode of Solomon: "Behold! the Lord is our mirror: open the eyes and see them in Him: and learn the manner of your face" (Harris). The pass. is found in the new metrological fragment (Eudorus?) P Oxy XIII. 1609<sup>19</sup> (ii/A.D.) ἀπορροῶς . . ἀπὸ ἐκάστου τῶν κ[α]τοπτρίζομένων, "emanations from each of the objects shown in the mirror" (Edd.). For the subst. see *ib.* 10, BGU III. 717<sup>12</sup> (A.D. 149) κάτοπτ[ρ]ον δίπτυχον, and Aristas 76 where the smoothness of certain silver bowls is described as such that anything brought close to them was reflected more clearly than in mirrors—ἡ ἐν τοῖς κατόπτροις.

### κατόρθωμα.

With the TR of Ac 24<sup>2</sup> cf. CP Herm I. 125<sup>ii. 4</sup> (A.D. 260–8) where a certain Aurelius Ploution is praised—τὰ μέγιστα κ[α]τορθώματα κ[α]τωρθώσας τῇ πατρί[δ]ι, and cf. *Syll* 324<sup>28</sup> (i/B.C.) εὐεργέτην ὄντα καὶ πλείστα τ[ῇ] πόλει κατορθώσμενον ἀγαθὰ. For the verb see further P Lond 130<sup>21</sup> (i/ii A.D.) (= I. p. 134) κατορθοῦται, Aristas 251 κατορθοῦται γὰρ βίος, ὅταν ὁ κυβερνῶν εἰδῇ, πρὸς τίνε σκοπὸν δεῖ τὴν διέξοδον ποιεῖσθαι, and Menander Ἐπιτρέπ. 339 π[ό]τε κατορθοῦν τοὺς λόγους οὓς ἂν λέγω. On the medical usage, see Hobart, p. 261 f.

### κάτω

used of place "down," "downwards," is found 8 times in the NT, and may be illustrated by P Hal I. 11<sup>11</sup> (B.C. 238) οὐλὴ τ[ῆ] ραχίῳ κάτω (for form, see Mayser *Gr.* p. 136), P Magd 11<sup>14</sup> (B.C. 221) τῆς κάτω μερίδος, and P Tebt II. 414<sup>20</sup> (ii/A.D.) τὸ σφυρίδιν μετὰ τῶν ἐνόντων κάτω, "the little basket with its contents at the bottom" (Edd.). An ostrakon receipt of iii/A.D. published by GH in *Egypt. Archaeol. Report* 1904–05 p. 16, No. 12, runs—λί(τρας) δ (ἡμισυ) ὀκτασοῦφα καὶ τρισσοῦφα ἄνω καὶ κάτω δικόντυλα (λ.-δουλα) δωδεκάκυκλα.

### κατώτερος

is found as an astrological term contrasted with ἀνώτερος in Vett. Val. p. 34<sup>21</sup>. Cf. *IG* XIV. 2476 (Arles) ἐνθάδε κίττη Ἰωσῆς ἀπὸ κώ(μης) Ἐπικίου(?) ἀνοτέρου κατωτέρου with the editor's note: "extrema non intellego; Ἐποίκιον ἀνώτερον κατώτερον vici nomen fuisse putat Mommsenus."

### Καῦδα.

In *Exp* T xxi. p. 17 ff. Dr. Rendel Harris has shown good cause for believing that Καῦδα should be read in the original text of Ac 27<sup>16</sup> with N<sup>c</sup> B as against Κλαῦδα in N<sup>a</sup>, but see WSchm *Gr.* p. 65. MGr Γαυδονῆσι.

### καῦμα.

P Lond 1166<sup>8</sup> (A.D. 42) (= III. p. 104) τὰ αὐτάρκη καύματα—adequate heat for the baths attached to a gymnasium, PSI II. 184<sup>6</sup> (A.D. 292) καύματος ἐνόντος. See also *Kaibel* 649<sup>5</sup> (Rome—iii/A.D.)—

οὐ χειμῶν λυπεῖ σ', οὐ καῦμα, οὐ νοῦσος ἐνοχλεῖ.

### καῦσις.

P Lond 1166<sup>14</sup> (A.D. 42) (= III. p. 105) χωρὶς τοῦ παρασχέσθαι τοὺς ὁμολοῦντας (λ. ὁμολογοῦντας) τὴν καῦσιν

καθὼς προκείται, *ib.* 1177<sup>74</sup> (A.D. 113) (= III. p. 183) κα[ύ]σεως λύχνων. Cf. from the inscr. *Chrest.* I. 70<sup>10</sup> (B.C. 57-6) τὰς τε θυσίας καὶ σπονδὰς καὶ καύσεις λύχνων . . . ἐπιτελοῦντες, *Magn* 179<sup>11</sup> (ii/A.D.) τὰ ἐξ ἔθους καὶ ὀρισμένα ὑπὲρ τῆς καύσεως τῆς βαλῆς ("bath") δηνάρια ᾗ. For καυσμός cf. Wilcken *Ostr* 1014 (ii/iii A.D.) ἀχύρου καυσμοῦ γόμο(ν) ἔκτον, and for the adj. καύσιμος cf. P Fay p. 325 *Ostr* 21<sup>8</sup> (A.D. 306) ἀχύρου καυσίμου σάκ(κον) ᾧ, "a sack of chaff for fuel."

### καυστηριάζω.

Wilcken suggests as a possible restoration of BGU III. 952<sup>4</sup> (ii/iii A.D.) καυστηριάζουσι τὴν γύψον. The subst. καύστης is found in *ib.*<sup>5</sup>.

### καύσω.

This late word means "burning heat" in Mt 20<sup>12</sup>, Lk 12<sup>55</sup>, and probably Jas 1<sup>11</sup>; cf. Gen 31<sup>40</sup> and Athenaeus iii. p. 73<sup>8</sup> μελιώτινοι στέφανοι πάνυ εὐδεις καὶ καύσωνος ὥρᾳ ψυκτικώτατοι. In the LXX it is more frequent of a "scorching wind," or "sirocco," and Hort prefers this meaning in Jas 1. c. In Dioscor. i. 21. 149 it is used as a medical term, "heat in the stomach," and survives in MGr = "heat" (see Kennedy *Sources*, p. 154).

### καυχάομαι.

The 2nd sing. pres. midd. καυχᾶσαι, as in Rom 2<sup>17, 28</sup>, 1 Cor 4<sup>7</sup> (cf. Sir 6<sup>7</sup> κτᾶσαι, and see Thackeray *Gr.* i. p. 218) which has been formed afresh in the Κοινή with the help of the -σαι that answers to 3rd sing.—ται in the perf., is paralleled by χαριεῖσαι = χαριεῖ in P Grenf II. 14 (c)<sup>7</sup> (B.C. 264 or 227); cf. P Oxy II. 292<sup>9</sup> (c. A.D. 25) χαρίεσαι δέ μου τὰ μέγιστα, "you will confer upon me a very great favour," and see *Proleg.* p. 53 f., Mayser *Gr.* p. 328, Radermacher *Gr.* p. 73, and Wackernagel *ThLZ* xxxiii. (1908) p. 639. For the verb cf. P Oxy VIII. 1160<sup>7ff.</sup> (iii/iv A.D.) ἔγραψάς μοι . . . ὅτι καυχώμενος ἐξ (I. ἔχω) ὄνομα Διοδώρου ὅτι ἐπεμψά σοι ἀργύρια· ἐγὼ γὰρ οὐ καύχομαι (I. καυχάομαι) ἐμὰνδον <ἀ> ἐπεμψά σοι, "you wrote me that my boastfulness earns me the name of 'Gift of Zeus' because I sent you money; but I do not boast about what I sent you" (Ed.), PSI I. 26<sup>16</sup> (v/A.D.) καυχᾶσθαι γὰρ [εἰς ἐ]λπιδας μ[α]ταλας. For Harnack's defence of the reading καυχῆσθαι in 1 Cor 13<sup>8</sup> see *Berliner Sitzungsberichte*, 1911, p. 139 ff. (E. Tr. *Exp.* VIII. iii. p. 395 ff.), and for the constructions of καυχάομαι in the NT see Deissmann *In Christo*, p. 64 f.

### Καφαρναούμ.

On this form of the proper name, which is found in all the critical editions, see F. C. Burkitt *Syriac Forms*, p. 27 f.

### κέδρος.

We appear to have the gen. plur. of this word in the generally accepted reading of Jn 18<sup>1</sup> πέραν τοῦ χειμάρρου τῶν Κέδρων, but it is probable that this is due to a popular misunderstanding of the real reading τοῦ Κεδρών, where Κεδρών is the indeclinable Hellenized form of a Semitic word קדר, "dark," and indicates that the stream was

so called from the turbid character of its waters: see especially Lightfoot *Biblical Essays*, p. 172 ff., Moulton *Gr.* ii. § 60 (12).

### κείμει

is used with reference to a dead body (as in Mt 28<sup>9</sup>) in P Ryl II. 114<sup>17</sup> (c. A.D. 280), the petition of a woman against a certain Syrian who had endeavoured—ἀφαρπάξεν τὰ τῶν [νηπίων μου τέ]κνων . . . παρὰ [αὐτῆς τῆς κοίτης τοῦ ἀνδρός μου καὶ τοῦ σώματος κειμένου, "to tear the property of my young children from the very bed of my husband where his body was lying" (Edd.). Cf. the i/A.D. sepulchral inscr. from Alexandria, *Preisigke* 1397 *Ξηνοφίλος κείμει πατρός Ξηνοφίλου*. Hence, more generally, of things "lying" or "set" in a place (cf. 1 Cor 3<sup>11</sup>), e.g. PSI IV. 365<sup>20</sup> (B.C. 251-0) ὁ γ[ὰρ] σείτος ἐπὶ τῆς ἄλλω κείμενος οὐθέν ὠφέλει ἡμᾶς (cf. Lk 12<sup>19</sup>), P Oxy XII. 1479<sup>4</sup> (late i/B.C.) διὸ τὰ βυβλία οὐπὶ εληφ(α), ἀλλὰ κείται ἀντιβεβλημένα, "I have not yet obtained the documents, but they are lying collated" (Edd.), *ib.* 1488<sup>18</sup> (ii/A.D.) ἡ ἐν τῷ αἰθρίῳ κειμένη μεγάλη θυία, "the large mortar placed in the portico" (Edd.). So of vessels in pledge or pawn, as in PSI V. 525<sup>6</sup> (iii/B.C.) ἃ ποτε σκεύη εἶχον ἐνέχυρα κείται, P Oxy I. 114<sup>3</sup> (ii/iii A.D.) κείται πρὸς β' μνᾶς, "it is pledged for two minae," and of persons "living" in a district, as in P Tebt I. 27<sup>1, 7</sup> (B.C. 113) ἐν πε[ρι]στάσει κειμένων: cf. 1 Jn 5<sup>19</sup>, and in further illustration of this passage Menander *Fragm.* p. 176 τὴν ἐν ἐτέρῳ γὰρ κειμένην ἀμαρτίαν, where the phrase seems to mean "depends upon." The common metaphorical usage "laid down," "established," as in 1 Tim 1<sup>9</sup>, may be illustrated from BGU III. 1002<sup>14</sup> (B.C. 55) πᾶσαι αἱ κατ' αὐτῶν κείμεναι συγγραφαί, and P Tebt II. 334<sup>7</sup> (A.D. 200-1) κατ' αὐτὴν κειμένην ἡμῖν συγγραφὴν, with reference to a marriage-contract. See also P Far 63<sup>178</sup> and P Tebt I. 33<sup>4</sup> cited *s.v.* ἐν (denoting condition, state), and *Magn* 115<sup>15</sup> cited *s.v.* ἀπόκειμαι. P Oxy II. 293<sup>7</sup> (A.D. 27) ἔτι καὶ νῦν κείται μεχρὶ οὐ ἀποστολῆς μοι φάσιν of clothes "laid past," "they are still waiting until you send me word." In *Michel* 542<sup>16</sup> (beg. ii/B.C.) καὶ μετὰ τὸ δικάσαι ἐπικρινάσας [τ]ῆς βουλῆς τὰς κειμένας δίκας καὶ ὀφειλούσας τελεσθῆναι ἐπὶ τοῦ μετὰ ταῦτα δικαστηρίου, can the reference be to cases which were "held over"?

### κειρία.

This vernacular word (cf. Kennedy *Sources*, p. 40) is found in the NT only in Jn 11<sup>44</sup>. The form κηρία, which is read in this passage by AXΔΔ *al.*, occurs several times in the fragments of a medical papyrus, P Lond 155 (i/ii A.D.) (= II. p. xiv.), edited by Kalbfleisch *ad Scholas* (Rostock, 1892), p. 5<sup>ii, 24 al.</sup>. Field (*Notes*, p. 96) quotes Moschopulus' definition: κειρία· ὁ τῶν νηπίων δεσμός, ἡγουν ἡ κοινὴς φασκία (fascia), καὶ ἡ δεσμοῦσι τοὺς νεκρούς.

### κείρω

is used of shearing sheep in PSI IV. 368<sup>45</sup> (B.C. 250-49) ἐκάρη πρόβατα ριῆ, cf. <sup>61</sup> ἐκείρε ἔ. For the derived meaning "ravage" (cf. Lat. *tondeo* and our "fleece") see *OGIS* 765<sup>10</sup> (iii/B.C.) κείρω[ν]τες τ[ὰ] μέννη, and the corresponding use of the subst. = "plunder," "theft," in P Lond 403<sup>12</sup> (A.D. 346) = (II. p. 276) τῇ[ν] τῶν προβάτων κομρὰν καὶ



ἀπελάσιαν. A new literary citation is supplied by Herondas iii. 40 τὴν μᾶμμην . . . κείρει, "he fleeces his grandmother."

### κέλευσμα.

The form κέλευσμα for the more ancient κέλευμα (cf. Crönert *Mem. Herc.* p. 227 n.<sup>5</sup>) is found in 1 Th 4<sup>16</sup>, the only occurrence of the word in the NT (in LXX only Prov 24<sup>32</sup> (30<sup>37</sup>); see further for the usage of the word Milligan *Thess. ad L.*, where reference is made to a passage cited by Reitzenstein (*Poimandres* p. 5 n.<sup>3</sup>) from the *Descensus Mariae* in which the Archangel Michael is described as τὸ κέλευσμα τοῦ ἁγίου πνεύματος. The nouns κέλευσις and ἐγκέλευσις are common, e.g. BGU I. 286<sup>9</sup> (A.D. 306) κατὰ κέλευσιν τῆς ἡγεμονίας, P Tebt II. 338<sup>11</sup> (A.D. 194-6) ἐξ ἐν[κε]λεύσεως τοῦ κρα[τίστο]υ ἐπιστρατήγου: for κέλευστής, see P Lond 977<sup>36</sup> (A.D. 330) (= III. p. 232).

### κελεύω.

PSI IV. 420<sup>9</sup> (iii/B.C.) ἐκελεύσαν (for form cf. Mayser *Gr.* p. 322 f.) δέ με καταβαίνοντα συγχωνεύειν, P Par 44<sup>4</sup> (B.C. 153) τί κελεύεις ὑπὲρ τούτων; P Meyer 3<sup>15</sup> (A.D. 148) ἔν' οὖν τὸ κελευσθ(έν) εἰδῆς, P Tebt II. 327<sup>21</sup> (late ii/A.D.) κε[κε]λευσμένου οὖν, κύριε, γ[υ]ναῖκας ἀφείσθαι τῶν τ[οιο]ύτων χρεῶν, "wherefore, my lord, since it has been decreed that women should be exempt from such burdens" (Edd.). For the gen. abs. without noun or pronoun in agreement in this last instance cf. Mt 17<sup>14</sup>, Ac 21<sup>31</sup> (*Proleg.* p. 74), and with the constr. in Ac 25<sup>23</sup> cf. Michel 594<sup>53</sup> (B.C. 279) τοῖτοῖς ἐδώκαμεν, ἀρχιτέκτονος καὶ ἐπιμελητῶν κελυνόντων, τῇμ πρώτῃν δόσιν δραχμὰς κτλ. The somewhat rare constr. of κελεύω with a dat., as in the "received" text of Mt 15<sup>35</sup>, is seen in Menander Περικειρ. 224 τί δ' ἐστίν δ κελεύεις ἐμοί; Note also that in a school-book of iii/A.D., published by Kenyon in *JHS* xxix. (1909), p. 34<sup>129</sup>, we find—κελεύω τούτῳ.

### κενοδοξία.

To the usual late Greek citations for this word (Phil 2<sup>8</sup>) we may add Vett. Val. p. 358<sup>31</sup> ἀλλὰ τινες σφαλέντες καὶ θρυληθέντες ἐδυστύχησαν, ματαίαν τὴν ἐγχειρισθεῖσαν κτησάμενοι κενοδοξίαν. The Latins adopted this word.

### κενόδοξος.

Like the subst., κενόδοξος is an ἄπ. εἰρ. in the NT (Gal 5<sup>26</sup>). It is found once in Epictetus with the same meaning "vainglorious," iii. 24. 43 ὁ προσποιούμενος τὰ μηδὲν πρὸς αὐτὸν ἔστω ἀλαζών, ἔστω κενόδοξος. Cf. also Vett. Val. p. 271<sup>2</sup> αἰροῦνται . . . τῆς κενοδόξου κληρονομίας ἀπαλλαγῆναι.

### κενός

is found in the literal sense "empty" in P Magd 11<sup>15</sup> (B.C. 221) μηδὲ κενὸν τὸ π[λο]ύ[τ]ον . . . [κατα]κομισθῆνα[ι] πρὸς τὴν πόλιν, P Ryl II. 125<sup>26</sup> (A.D. 28-9) ἐκκενώσας τὰ προκειμένα ἐριψεν ἐν τῇ οἰκίᾳ μου τὴν πυξίδα κενήν, "having rifled the contents aforesaid he threw the box empty into my house" (Edd.). In *OGIS* 629<sup>166</sup> (A.D. 137) a distinction is drawn between κεναί ("unladen") and ἐνγομοί ("laden") camels. With the metaph. usage in Eph 5<sup>6</sup> cf. P Par 15<sup>68</sup> (B.C. 120) φάσει κενῇ: see also Didache ii. 5. For the rare

use of κενός applied to men as in Jas 2<sup>20</sup>, in the sense of "pretentious," "hollow," Hort (*ad L.*) compares Epict. ii. 19. 8 ἄλλ' ἂν ὦ κενός, μάλιστα ἐπὶ συμποσίῳ, καταπλήσσομαι τοὺς παρόντας ἐξαριθμούμενος τοὺς γεγραφότας, "but if I am κενός, especially at a banquet, I astonish the visitors by enumerating the writers (on a particular subject)," and *ib.* iv. 4. 35 κενόν, ἐφ' οἷς οὐ δεῖ ἐπαυρόμενον. For the phrase εἰς κενόν, which in the NT is used only by Paul, cf. P Petr II. 37 16 recto<sup>12</sup> (iii/B.C.) ἵνα μὴ τοῦ ὕδατος ἀφείσθαι διὰ τοῦ σωλήνος ("pipe") εἰς κενὸν φέρεται, of water running to waste, *Kaibel* 646<sup>10</sup> (iii/iv A.D.) εἰς κενὸν ἢ δαπάνῃ: for διὰ κενῆς cf. P Hib I. 66<sup>5</sup> (B.C. 228) ὥστε σε μὴ διὰ κενῆς εὐχαριστήσαι ἡμῖν, "so that you shall not oblige me to no purpose" (Edd.), and, as one word, PSI IV. 434<sup>9</sup> (B.C. 261-0) οὐκ ἂν νῦν διακενῆς ἐφλῦνται: and for κατὰ κενόν cf. P Tor I. 11<sup>iv. 38</sup> (B.C. 116) προηγέκατο τὸν Ἑρμῖαν κατὰ κενὸν περισπακῆναι.

### κενοφωνία.

A good parallel to the use of this subst. (for form see Moulton *Gr.* ii. p. 69) in 1 Tim 6<sup>20</sup> is afforded by Epict. ii. 17. 8 ἡ κενὴ τὰς γραφὰς ταύτας ἀπηχοῦμεν;

### κενώω.

A new literary example of this word from ii/A.D. occurs in the *Meliambi* of Cercidas, P Oxy VIII. 1082 Fr. 1<sup>ii. 5ff</sup> ῥεῖα γὰρ ἐστί θεῷ πᾶν ἐκτελεῖσαι χρῆμ' ὅκκ' ἐπὶ νοῦν ἔη, ἡ τὸν ῥυποκιβδοτόκωνα καὶ τεθνακοχαλκίδαν ἡ τ[ὸ]ν παλιν-εκχυμένιν τῶν κτεάνων ὄλεθρον τοῦτον κενῶσαι τὰς συοπλουτοσύνας, "for it is easy for a god to accomplish everything whenever it comes into his mind, and to empty of his swinish wealth the dirty usurer and hoarder or this outpourer and ruin of his substance" (Ed.). So far as it goes this would seem to support the RV rendering "emptied Himself" in Phil 2<sup>7</sup>. [For a note on this passage see *JTS* xii. p. 461 ff.] Cf. further the use of the compound ἐκκενώω in BGU I. 27<sup>7</sup> (ii/iii A.D.) where a man in the corn service writes to say—ἐξε[κ]ένωσα μὲν τῷ 1ῳ τοῦ αὐτοῦ μηνός, "I finished unloading on the 18th of the same month," P Ryl II. 125<sup>24</sup> (A.D. 28-9), cited *s.v.* κενός, and *Preisigke* 4368 Λατομίας τὸ πρῶτον ἀνέυρετο, αὐτὰρ ἔπειτα τάσδ' ὁ Μενιπείδης ἐκένωσε πέτρας—a building inscription. On the other hand, the simplex appears to have the meaning "make void" in Vett. Val. p. 90<sup>7</sup> ὁ τῆς περιποιήσεως κύριος ἐναντιούμενος τῷ περιποιήματι κενοὶ τὰς ὑπάρξεις. In *ib.* p. 190<sup>30</sup> we have the phrase κένωσιν βίου, and in BGU III. 904<sup>13</sup> (A.D. 161-2) ἐκ τῆς κενώσεως is found in a broken context. An epigram from Smyrna of iii/B.C. speaks of—οἱ κενώμα τάφου ποθέοντες, and κενώματα, "empty jars," is found in P Oxy X. 1292<sup>4</sup> (c. A.D. 30) αἱ.

### κέντρον

is used metaphorically = "desire" in a sepulchral inscr. from Byzantium of iii/iv A.D. *Kaibel* 534<sup>9</sup>—

σῆς γλυκερῆς ψυχῆς κέντρον ἀπαστον ἔχων.

### κεντυρίων.

This Markan Latinism (15<sup>39, 44f.</sup>; cf. also Ev. Petr. 8 ff.) for the familiar ἐκατόνταρχος may be illustrated from *OGIS*



196 (B.C. 32) where a Roman official records his visit to the temple of Isis at Phylae **σὺν κεντορίωσι Ῥούφωι, Δημητρίωι κτλ.** The soldier Apion writing to his father from Italy to announce his safe arrival signs himself as enrolled in the **Κεντρ(ι)α Ἀθηνοῦκη** (BGU II. 423<sup>24</sup> (ii/A.D.) = *Selections*, p. 92).

κενώζ.

P Lond 908<sup>23</sup> (A.D. 139) (= III. p. 133) **κενώς καὶ [ἀ]νωφελώς.**

κεραία.

See *s.v.* κέραια.

κεραμεύς

is found *passim* in the papyri, e.g. P Tebt I. 120<sup>1</sup> (accounts—B.C. 97 or 64) **τῶι κεραμῇ εἰς τι(μὴν) πίσεως** ("pitch") **ἀργυ(ρίου) (δραχμαὶ) ἰβ,** *ib.* II. 414 *verso* (ii/A.D.) **ἀπό[δο]ς Θεναπύγχῃ τῇ γυναικὶ τοῦ κεραμέως,** and P Oxy XII. 1497<sup>9</sup> (c. A.D. 279) **ὑπὸ Θεώνος κεραμέως.** In P Lond 113. 8(β)<sup>3</sup> (vii/A.D.) (= I. p. 220) we hear of **κεραμουργοί.**

κεραμικός.

P Lond 121<sup>867</sup> (iii/A.D.) (= I. p. 112) **ἀπὸ τρόχου [κε]ραμικοῦ.**

κεράμιον.

*Ostr* 757<sup>3</sup> (B.C. 106–5) **ἀπέχω παρὰ σοῦ οἶνον κεράμια δέκα ξξ,** P Oxy IX. 1211<sup>5</sup> (ii/A.D.) **οἶνου εὐώδη κεράμ(ια) β,** *ib.* 1220<sup>17</sup> (iii/A.D.) **γλυοῦ** ("gum") **κεράμιον α.** According to Wilcken *Ostr.* i. p. 758 ff. the **κεράμιον** contained a fixed quantity of fluid, but in their note on P Petr III. 70 (α), the editors show that the amount was variable, as the papyrus refers to **κεράμια** of 5, 6, 7 and 8 **χόες**: cf. also *Archiv* iii. p. 435. For **κεραμῖς** in the same sense see P Lond 1177<sup>188</sup> (A.D. 113) (= III. p. 185) an account for **κεραμείδων**, the number required each month proving, as the editor points out, that "jars" for water and not "tiles" must be meant, and further explaining the countless number of ostraca found in Egypt. On the other hand in P Iand 12<sup>3</sup> (iii/iv A.D.) **γινώσκιν σε θέλω περὶ τῶν κεραμίδων ὧν ἔγραψέ μοι,** the reference appears to be to "tiles."

κέρματος

is found = "jar" in P Hib I. 54<sup>26</sup> (c. B.C. 245) where amongst various articles wanted reference is made to **κεραμον κα[τ]ινόν.** For the collective meaning "tiling," as in Lk 5<sup>19</sup>, see the accounts dealing with the building of a temple at Delos, *Michel* 594<sup>58</sup> (B.C. 279) **ξύλων καὶ κεράμου, 73 κεράμου ξεύγῃ:** cf. *ib.* 1387<sup>123</sup> (iii/B.C.) **κ[ε]ράμον τὸν ἐπόντα καὶ θύρας τὰς ἐπούσας.**

κεράννυμι.

For the commoner form **κεκραμένος** as distinguished from the **κεκερασμένος** of Rev 14<sup>10</sup>, we may cite *Syll* 616<sup>80</sup> (iii/B.C.) **κύλικα οἶνον κεκραμένου,** and P Oxy VIII. 1088<sup>65</sup>, a medical receipt of early i/A.D., to which the instruction is appended—**μετὰ γλυκέως καὶ μέλιτος καὶ στροβύλων κ[ρ]αμένων** (*l.* **κεκραμένων**) **δὸς πείν,** "give to drink with raisin

wine and honey and pine-cones mixed" (Ed.). An interesting ex. of the subst. is found in the famous inscr. of Abercius, in which a **παρθένος ἀγνή** (the Virgin Mary or the Church) is described as—<sup>18</sup> **οἶνον χρηστὸν ἔχουσα, κέρασμα διδούσα μετ' ἄρτου,** "having good wine and giving the mixed cup with bread": see Lightfoot *Apost. Fathers* Part II. i. p. 496 f., Ramsay *C. and B.* ii. p. 722 ff. MGr **κερνῶ**, "pour in," "treat," "regale."

κέρας.

For **κέρας** (MGr **κέρατο**) in its literal sense cf. P Giss I. 93<sup>5</sup> **κέρα[s] ὁπτοῦ δέλφακος,** *OGIS* 764<sup>28</sup> ii/B.C.) **κρὺν ὡς κάλλιστον κεχρυσωμένον τὰ κέρατα.** It is used of the "horn" of an altar, as in Rev 9<sup>13</sup>, in P Leid V1.29 (iii/iv A.D.) **ποίησον κέρατα δ,** and of a "sail-yard" in P Lond 1164 (b)<sup>7</sup> (A.D. 212) (= III. p. 164) and similarly in the famous tariff-stele of Koptos, *OGIS* 674<sup>29</sup> (A.D. 90). For the adj. **κεράτινος**, see BGU I. 40<sup>3</sup>.

κεράτιον.

In P Lond 131<sup>87</sup> (A.D. 78) (= I. p. 189) **κεράτ(ια)** is used of the fruit of the carob, as in Lk 15<sup>16</sup>: cf. P Leid X<sup>211</sup>.<sup>85</sup> (medical prescription—iii/iv A.D.) (= p. 237) **ἀκάνθης κεράτια.** From v/A.D. onwards the word is used in Egypt, like the Latin *siliqua*, of a money measure, the "carat": see e.g. P Oxy I. 154 *verso* (vii/A.D.) with the editor's notes, and *Chrest.* I. i. p. lxvii.

κερδαίνω

is used absolutely, as in Jas 4<sup>13</sup>, in P Oxy XII. 1477<sup>10</sup> (question to an oracle—iii/iv A.D.) **εἰ κερδαίνω ἀπὸ τοῦ πράγμα[το]ς;** "am I to profit by the transaction?" (Edd.). Cf. Aristes 270 **ἐπανάγουσι πάντα πρὸς τὸ κερδαίνειν.** For the translation "and so have been spared this injury and loss" in Ac 27<sup>21</sup> **κερδήσας τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν,** see Field *Notes*, p. 145.

κέρδος.

An interesting ex. of this word, which in the plur. usually has reference to money, is afforded by P Giss I. 54<sup>13</sup> (iv/v A.D.) (= *Chrest.* I. p. 493) **σποῦδαςον οὖν μετὰ τῶν ἐ[τ]έρων σου καταλαβεῖν, ἵνα μὴ οἱ ἀπὸ διαδοτῶν λάβωιντο <τ> κέρδος ὧμων,** where the editor (p. 89) suggests that the meaning may be "bakshish," "a bribe."

κερέα.

For **κερέα** (for form cf. Moulton *Gr.* ii. p. 81) = "extremity," see P Leid W11.4 (ii/iii A.D.) **ἔστιν γὰρ ἡ πρώτη κέραια τοῦ (δνόματος) ὁ ποππυσμός, δεύτερον συριγγμός,** where the editor (II. p. 168) remarks: "Nomen sacrum dei constat septem vocalibus, et duobus sonis, poppysmo et sibilo expressis, quorum hic in fine, poppysmus in initio ponitur quique hic **κεραῖαι** nominis, *extremitates*, vocantur": cf. also *ib.* xiii. 10 **ἐκλήθη δὲ τῶν θ̄ θεῶν ἀποσπάσας σὺν τῇ δυνάμει, καὶ τὰς κέραιας τῶν (δνομάτων) ἀποσπάσας, Βοο-βεαδι.** For a similar use see *Orac. Sib.* v. 21, *al.* In P Magd 11<sup>4</sup> (B.C. 221) **τὴν κεραῖαν** = "sail-yard," and similarly in *Syll* 197<sup>14</sup> (B.C. 284–3) **ὑπὲρ κεραίας καὶ ἱστοῦ:** cf. *s.v.* **κέρας.**

κέρμα

is frequently used of "small money," "change," as in Jn 21<sup>5</sup>, e.g. PSI V. 512<sup>13</sup> (B.C. 253-2) ἐμοὶ δὲ οὕτω παράκειται κ[ε]ρμα ἀπὸ τοῦ οἴνου, P Ryl II. 127<sup>82</sup> (A.D. 29) ζώνη ἐν ᾗ κέρματ(ος) (δραχμαὶ) δ, "a belt in which were 4 drachmae in copper" (Edd.), P Oxy I. 114<sup>14</sup> (ii/iii A.D.) εἰ μὴ ἀρκεσθῇ τὸ κέρμα . . . πώλησον τὰ ψέλια εἰς συμμω-πλήρωσιν (i. συμπλήρωσιν) τοῦ κέρματος, "if the cash is insufficient, sell the bracelets to make up the money" (Edd.), *ib.* IX. 1220<sup>7</sup> (iii/A.D.) πέμψε μοι κέρμα, P Meyer 23<sup>5</sup> (not before end of iv/A.D.) ποιήσον τὸν ἀδελφόν μου ἱτοιμάσαι τὸ κέρμα αὐτοῦ ἕως ἔλθω. In P Gen I. 77<sup>5</sup> (ii/iii A.D.) a distinction is drawn between "silver" and "copper" money —ἀργυρίου δραχμαὶ διακόσιαι τεσσαράκοντα τέσσαρες, κέρματος δραχμαὶ πεντήκοντα δύο. For the dim. κερμάτιον see P Hib I. 45<sup>8</sup> (B.C. 257) εἰ τι κερμάτιον λελογεύκατε φέρετε εὐθὺς, "if you have collected any money bring it at once" (Edd.), P Oxy III. 533<sup>16</sup> (ii/iii A.D.) εἰπάτε καὶ τοῖς διδύμοις ὅτι προνοήσα[τε] τοῦ κερματίου, "tell the twins also to be careful about the small change" (Edd.).

κερματιστής

appears to be practically confined to the NT and the literature dependent upon it. The verb is found in the pass. in P Ryl II. 224(a)<sup>5</sup> (ii/A.D.) ἐκερματίσθη: and in P Oxy XII. 1411<sup>12</sup> (A.D. 60) we find the compd. κατακ[ε]ρματίζειν = "exchange" money.

κεφάλαιον.

With Ac 22<sup>28</sup> cf. BGU IV. 1200<sup>17</sup> (B.C. 1) οὐ μικρὸν κεφάλαιον, and for the plur. see P Ryl II. 133<sup>15</sup> (A.D. 33) οἰκοδομημένον μετὰ δαπάνης οὐκ ὀλίγων κεφαλαίων ἀργυρικῶν, "built at the expense of no small sums of money" (Edd.). Other exx. of the word with the same meaning are P Oxy II. 268<sup>7</sup> (A.D. 58) δ καὶ ἐπε[σ]θησαν κεφάλαιον, "the sum which they severally consented to accept" (Edd.), *ib.* X. 1281<sup>7</sup> (A.D. 21) τὰς τοῦ ἀργυρίου (δραχμας) τ κεφάλαιον, "the capital sum of 300 drachmae of silver," *ib.* 1273<sup>19</sup> (A.D. 260) πάντα κεφαλαί[ο]ν, "a sum total," and P Tebt II. 339<sup>6</sup> (a revenue return—A.D. 224) μνηνιαῖος (sc. λόγος) ἐν κεφαλαίῳ τοῦ [Θ]ώθ, "monthly summary for the month Thoth," as distinguished from individual (κατ' ἄνδρα) returns (cf. Wilcken *Ostr.* i. p. 662f.). In *OGIS* 509<sup>18</sup> (ii/A.D.) the added interest (τόκος) produces a total amount (κεφάλαιον) of so much. For κεφάλαιον = "the chief or main point," as in Heb 8<sup>1</sup>, cf. P Oxy I. 67<sup>18</sup> (A.D. 338) ἐπὶ δυσὶ κεφαλαίοις τὴν ἔραυναν ποιούμενον, "let his inquiry concern two points" (Edd.), and the more technical usage in such late passages as P Lond 1008<sup>10</sup> (A.D. 561) (= III. p. 265) ἐγγνωμένου καὶ ἀναδεχομένου τὸ [π]ρόσωπον αὐτ[ῆ]ς σὺν πᾶσι τοῖς ἐμφορομένοις αὐτῇ κεφαλαίοις τε καὶ ὁμολογήμασι, and the subscription to Bishop Abraham's will *ib.* 77<sup>78</sup> (end of vi/A.D.) (= I. p. 235, *Chrest.* II. 319) ἐφ' οἷς πᾶσι περιέχει (i.e. διαθηκημαῖον γράμμα) κεφαλαίοις τε καὶ ὁμολογήμασι. To the literary exx. of κεφάλαιον in this sense (cf. Field *Notes*, p. 227f.) we may add *Menandrea* p. 74<sup>173</sup> καὶ τὸ κεφάλαιον οὐδέπω λογίζομαι, "and of the most important point I have not thought yet," *ib.* p. 106<sup>75</sup> κ[ε]φάλαιόν ἐστι τοῦτο τοῦ παντὸς λόγου. According to Quintil. *Inst.* iii. 11. 27 Menander used κεφάλαιον = *caput*

*rei*. Cf. also Eus. *H.E.* iii. 23(114) ἀπέβη γὰρ πονηρὸς καὶ ἐξώλης, καὶ τὸ κεφάλαιον, ληστής, "he has turned out a villain and a desperado, and worst of all, a brigand."

κεφαλαῖον.

The natural meaning of ἐκεφαλαῖωσαν which is read in TR of Mk 12<sup>4</sup>, and is retained by von Soden, would be "summed up," "stated summarily" (see *s.v.* κεφάλαιον and cf. κεφαλαιωτής, "collector," in P Oxy X. 1253<sup>19</sup> (iv/A.D.) with the editor's note), but the context clearly requires some such rendering as "smote on the head." The explanation may be either that Mk "adopted a known word in an unknown sense in preference to ἐκεφάλωσαν, of which both sound and sense were unknown" (Field *Notes*, p. 35f.), or that "something in the Aramaic original suggested it" (Allen *Mark*, ad l., cf. *JTS* ii. p. 298ff.). The reading of NBL ἐκεφαλῶσαν, from an otherwise unknown κεφαλῶω (cf. Lob. *Phryg.* p. 95), may be, according to Burkitt (*AJT*, 1911, p. 173ff.), a palaeographical blunder for ἐκολάφισαν.

κεφαλῇ.

For the literal sense of κεφαλῇ it is sufficient to quote PSI V. 455<sup>12</sup> (A.D. 178) ἐφίδον τοῦτον . . . ἔχοντα ἐπὶ τῆς κεφαλῆς τραύματα τρία, and P Lond 47<sup>8</sup> (ii/A.D.) (= I. p. 81) κεφαλὴν κομῶσαν θεύραις. Cf. also P Par 574<sup>1288</sup> (iii/A.D.) (= *Selections*, p. 113) λόγος λεγόμενος ἐπὶ τῆς κεφαλῆς αὐτοῦ, "an invocation to be uttered over the head (of the possessed one)," and the Christian amulet BGU III. 954<sup>9</sup> (vi/A.D.) (= *Selections*, p. 133) κλίνω τὴν κεφαλὴν [μου] κα<τ> ἐνώπιόν σου. With Ac 18<sup>8</sup> we may compare BGU IV. 1024<sup>1v.17</sup> (end of iv/A.D.) ἐκδέξι το[ῦ]νυν τὴν (i. τὴν) ἕως κεφ[αλῆ]ς τ[ι]μωρίαν, and to McNeile's rendering of Mt 21<sup>42</sup> κεφαλὴν γωνίας, "the furthest extremity (not 'the top') of the corner," a certain support is given by P Flor I. 50<sup>83</sup> (A.D. 268) ἐπ' ἀπηλιωτικῆς κεφαλῆς πρώτης μερίδος, apparently = "at the eastern extremity of the first division." In P Oxy II. 273<sup>18</sup> (A.D. 95) κεφαλῇ is used of the "whole amount" of land that was being ceded; in *Michel* 588<sup>16</sup> (2nd half ii/B.C.) of "the total expenditure"; and in Vett. Val. pp. 74<sup>7</sup>, 292<sup>11.13</sup>, κεφαλῇ μεγάλῃ = πρόσωπον. The late P Lond 1075<sup>9</sup> (vii/A.D.) (= III. p. 82) gives us ἀνεκεφάλως used figuratively like our "brainless," and an imprecatory tablet from Palestine (Bliss and Macalister *Excavations in Palestine*, 1902, p. 174, No. 34<sup>8</sup>) shows a man calling down punishment on another —διὰ τὸ κεφαλαλαγεῖν με, "because I am suffering from headache."

κεφαλιῶ.

See *s.v.* κεφαλιῶ.

κεφαλῖς.

From meaning the "little head" or "capital" of a column (cf. P Lond 755 cited *s.v.* βάσις) it is said that κεφαλῖς came to be used of the "knob" (*cornu*) at the end of the stick round which a papyrus roll was wound, but no instance of this sense has been found. For the usage in Heb 10<sup>7</sup> (from Ps 39(40))<sup>8</sup>, in addition to the LXX passages (Ezek 2<sup>9</sup>, 31<sup>ff.</sup>, 2 Esdr 6<sup>6</sup>), we may appeal to Ephrem 2 (Migne 65. 168): ἔχοντα ἐπὶ χεῖρας κεφαλῖδα, τούτεστι τόμον γεγραμ-μένον ἔσθωθεν καὶ ἐξώθεν, where Birt (*Rhein. Mus. N.F.*



lxii. (1907), p. 488) understands κεφαλῆς as = "roll": cf Gardthausen *Griech. Palaeographie*<sup>2</sup> i. p. 141.

### κῆνσος.

An early example of this Latinism = "capitation-tax" (Mk 12<sup>14</sup> *al.*) occurs in what is probably a i/B.C. inscr. from Bizye—β[ασιλέα Κό[τυ](ν) βασιλέως Ῥησκουπορέως ν[ι]δ[ον] Ῥωμαῖοι οἱ π[ρ]ώ[τ]ως κατακληθέντες εἰς κῆνσον ἐατῶν θεόν (*Annual of Brit. School of Athens* xii. p. 178). For the meaning "census," see BGU III. 917<sup>6</sup> (A.D. 348) ἐκ τοῦ ἐρ[οῦ] κῆνσου ἐπὶ Σαβίνῳ κηνσίτορι, P Amh II. 83<sup>2</sup> (iii/iv A.D.) ἐν τῷ κῆνσῳ τῷ [γενομένῳ ὑπὸ] Σαβείνου τοῦ κην[σ]ίτορος.

### κῆπος.

This homely word, substituted by Lk (13<sup>19</sup>) for ἀγρός in Mt (13<sup>31</sup>) and γῆ in Mk (4<sup>31</sup>), is well attested in the vernacular, e.g. P Petr III. 26<sup>7</sup> (Ptol.) ἡ παράδεισον ἢ κῆπον, where Grenfell (*Rev. Laws*, p. 95) thinks that the παράδεισος may have contained palms and fruit trees and the κῆπος vegetables and flowers, and *ib.* 39<sup>iii.12</sup> (Ptol.), an account for a χῶμα between the κῆποι of two men. See also PSI V. 488<sup>12</sup> (B.C. 258–7) πρὸς λίβα τοῦ βασιλικοῦ κήπου (in Memphis), BGU IV. 1141<sup>28</sup> (B.C. 14) οἶαν γὰρ ὕβριν μοι πεπόνηκεν ἐν τῷ κήπῳ, P Flor I. 16<sup>8</sup> (A.D. 239) βούλομαι μισθώσασθαι κήπου λαχανομένου (ἄρουραν) αἰ, and from the inscr. *Syll* 590<sup>6</sup> (iii/B.C.) ἀνέθηκε[ν] καὶ τὴν οἰκίαν καὶ τὸν κῆπον. The dim. κήπιον may be illustrated from a receipt for a rope—εἰς τὴν μηχανήν τοῦ κηπ[ι]οῦ τῆς ἀγί[ας] Μαρίας ἐπὶ τῷ ἀντλήσει ὕδωρ εἰς τὴν ἀγί[αν] κολυμβήθραν, "for the machine in the garden of the Holy Mary for raising water to fill the holy font" (P. Oxy I. 147—A.D. 556). Κηποτάφιον = "a tomb in the garden" (cf. Jn 19<sup>41</sup>) occurs in BGU IV. 1120<sup>7</sup> (B.C. 5).

### κηπουρός.

A ἄπ. εἰρ. in the NT (Jn 20<sup>15</sup>), but common elsewhere—PSI IV. 336<sup>6,12</sup> (B.C. 257–6), P Petr III. 59(a)<sup>6</sup> (Ptol.), P Ryl II. 152<sup>3</sup> (A.D. 42), P Oxy XII. 1483<sup>7</sup> (ii/iii A.D.), *al.* In P Tebt II. 401<sup>9,16</sup> (early i/A.D.) the word is spelt κηπορός for κητωρός.

### κηρίον

disappears from the true text of Lk 24<sup>42</sup>, but for the word itself see PSI V. 535<sup>19</sup> (iii/B.C.) κηρίον αἰ. Cf. also P Lond 1171 *verso*<sup>1(a).8</sup> (A.D. 42) (= III. p. 106) where we read of an ἐγλήμπτωρ μέλιτος καὶ κηροῦ, and P Leid W<sup>vii.46</sup> (ii/iii A.D.) ποίσον (i. ποίησον) ἱπποπόταμων (i. -ον) ἐκ κηροῦ πυρροῦ.

### κήρυγμα.

P Petr III. 125<sup>9</sup> (Ptol.) ἔχθεμα [ἐ]χθεῖναι . . . καὶ κήρυγμα ποιήσασθαι, of a public announcement: similarly, *Michel* 390<sup>38</sup> (c. B.C. 200). In an Egyptian sepulchral inscr., reproduced in *Archiv* v. p. 169, a certain Seratus, who has been laid between his mother and brother, announces—καὶ ἀδελφοῦ εἰμὶ κήρυγμα μέγιστον, ὦν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάτῃται.

### κήρυξ

is common as the designation of a subordinate official in connexion with public and other gatherings, as when at the games at Oxyrhynchus, P Oxy III. 519<sup>16</sup> (ii/A.D.), eight drachmae were paid κήρυκι: cf. *ib.* VII. 1050<sup>8</sup> (ii/iii A.D.). In P Hib I. 29<sup>21</sup> (c. B.C. 265), the farming of a tax upon slaves, we read—κήρυκας δὲ καὶ ὑπηγ[ρ]έτα[s] καθίστω ὁ τε[λ]ώ[της], and in BGU III. 992<sup>ii.4</sup> (ii/B.C.) διὰ κήρυκος Ἀρχελάου τῶ[ν] σ[τ]ρατοκλήρυκων, the reference is again apparently financial. In *Syll* 226<sup>183</sup> (Olbia—iii/B.C.) ἀπεδότην πάντα τὰ ἔργα ὑπὸ κήρυκα, the word points to a public sale. Cf. also *OGIS* 505<sup>1</sup> (A.D. 156) ἡ ἐξ Ἀρείου πάγου βουλῇ καὶ ὁ κήρυξ αὐτῆς καὶ ἀγωνοθέτης τῶν τῆς Σεβαστῆς ἀγόνων . . . δῆμῳ χαίρειν, and for the κήρυξ in connexion with the mystery cult associations see Poland *Verinswesen*, p. 395. Amongst the seats set apart for the priests in the temple of Dionysus at Athens we hear of seats Στρατηγῶν—Κήρυκος—Ἱερομνήμονος κτλ. (*Michel* 860<sup>9ff.</sup>—ii/B.C.—ii/A.D.). The dedicatory inscr. of a certain choragus Eutyches, *Kaibel* \*603<sup>1</sup> (ii/iii A.D.), begins—κήρυξ καὶ τάφος εἰμὶ βροτοῦ πάρος ἀρχεχόριοι Εὐτύχους, and *ib.* 772<sup>1</sup> is a dedication—κήρυκι ἀθανάτων Ἑρμῇ. In an Eleusinian inscr., *Syll* 382<sup>1</sup> (mid. iii/A.D.), Nicagoras is described as—ὁ τῶν ἱερῶν κήρυξ καὶ ἐπὶ τῆς καθέδρας σοφιστῆς: Dittenberger cites Philostratus *Vit. Soph.* II. 33, 4 p. 628—καὶ περὶ Νικαγόρου τοῦ Ἀθηναίου, δς καὶ τοῦ Ἑλευσινίου ἱεροῦ κήρυξ ἐστέφθη. These last exx. prepare us for the "strange dignity and world-wide importance" which, as Hicks has pointed out (*CR* i. p. 44), the Gospel gave to the old title and office: cf. 1 Tim 2<sup>7</sup>, 2 Tim 1<sup>11</sup>, 2 Pet 2<sup>5</sup>, and Dibelius' note in *HZNT ad* 1 Tim 1 c.

### κηρύσσω.

In BGU IV. 1024, a curious papyrus codex of the end o. iv/A.D. made up of various widely differing documents, we find in the account of a legal process *iii.8* καὶ αἰρύνετε δὲ ἡ γυναῖκί, which apparently stands for κηρύττετε or κήρυτε δὲ τῇ γυναίκί. On the form κηρύττω see Thumb *Hellen.* p. 79, and on the use of the verb in 1 Cor 9<sup>27</sup> see Field *Notes*, p. 174, where any allusion to the office of the κήρυξ in the public games is set aside in favour of a direct reference to the preaching of the Gospel. A new compound ἐνεκηρύξαμεν in the sense of "we applied for tenders" is found in P Petr III. 41 *verso*<sup>2</sup> (Ptol.).

### Κηφᾶς.

See F. C. Burkitt *Syriac Forms*, p. 5.

### κιβωτός.

In P Tebt II. 279<sup>1</sup> (B.C. 231) we find the phrase πέπ-τωκεν εἰς κιβωτόν, which is confined to iii/B.C. papyri, with reference to the depositing of documents, here a nursing contract, in the "official" chest: see the editors' introd. and cf. *Archiv* v. p. 230 f. Other instances of the word are P Fay 121<sup>8</sup> (c. A.D. 100) ἐν τῇ (for gender, Mayser *Gr.* p. 261) κιβωτῶι τῶν ἀσκήων ἡ ἐχεις παρὰ σοί, P Oxy X. 1269<sup>21</sup> (early ii/A.D.) κιβωτὸς κεϊμένου παρακλειδίου, "a coffer supplied with a false key" (Edd.), and BGU III. 717<sup>18</sup> (A.D. 149) together with κόφινος. The word is apparently of Semitic origin (cf. Lewy *Fremdwörter*, p. 99 f.). It may be



noted that Jos. *c. Apion* i. 130 improves it into *λάρναξ*. For *κιβωτός* and *κιβώτιον* = "book-chest," see Birt *Buchrolle*, p. 248. MGr *ἐν κιβώτιον*, "a box."

### κιθαρίζω.

In a law of Teos regulating the employment of a sum of money devoted to the instruction of children, provision is made that boys, before they are enrolled among the ephebi, shall learn *τὰ μουσικά καὶ κιθαρίζειν ἢ ψάλλειν* (*Michel* 498<sup>18</sup>—iii/B.C. = *Syll* 523<sup>18</sup>).

### κιθαροδός.

With this word, as in Rev 14<sup>2</sup>, 18<sup>22</sup>, cf. *Priene* 113<sup>80</sup> (i/B.C.), where a *κιθαροδός* is mentioned among the musicians hired to amuse the crowd: cf. also *OGIS* 51<sup>41</sup> (iii/B.C.), 352<sup>87</sup> (ii/B.C.).

### Κιλικία.

Two reff. which have a certain relation to this district may be recorded here. The first introduces us to a Cilician physician who, on visiting the tombs of the Kings at Thebes, records his impression in the words—*Θεόκριτος Κιλίξ Ιατρός ἰδὼν [ἐθαύμασα]* (*Preisigke* 1911). The second mentions in a boat's equipment *κιλίκιον*, evidently an article of the "coarse cloth" or *cilicium*, woven from the hair of Cilician goats (*P Lond* 1164 (h)<sup>10</sup> (A.D. 212) (= III. p. 164)). The ingeniously minded, in search of links of connexion with the NT, may be reminded by the former that Luke, even if an Antiochene by birth, may have acquired some of his medical knowledge at Tarsus, while the second points to the trade of tent-making from this very material, which Paul may first have learned in his native city (cf. *Ac* 18<sup>3</sup>).

### κινδυνεύω.

In BGU II. 423<sup>7</sup> (ii/A.D.) (= *Selections*, p. 90) the soldier Apion after a stormy passage to Italy writes to his father—*εὐχαριστῶ τῷ κυρίῳ Σεράπιδι, ὅτι μου κινδυνεύσαντος εἰς θάλασσαν ἔσωσε*. The verb is common with an instrum. dat. in the sense of endangering one's life, e.g. *P Lond* 44<sup>8</sup> (B.C. 161) (= I. p. 34) *τῷ ζῆν πλεονάκεις κινδυνευκώς*, *P Tebt* II. 283<sup>18</sup> (B.C. 93 or 60) *κινδυνωί (λ.-εὐεί) τῷ ζῆν*, *ib.* 304<sup>13</sup> (A.D. 167–8), and *P Ryl* II. 68<sup>18</sup> cited *s.v.* *κατά-κειμαι ad init.* For the constr. with the inf., as in *Ac* 19<sup>27, 40</sup>, cf. *P Par* 15<sup>10</sup> (B.C. 120) *κινδυνεύων τῶν ἰδίων στερηθῆναι*, BGU II. 530<sup>12</sup> (= *Selections*, p. 61) *κινδυνεύω ἐκστῆναι οὐ ἔχω [κλη]ροῦ*, "I run the risk of losing the lot (of land) which I possess," *ib.*<sup>30</sup> *ἐπὶ κινδυνεύει τὰ φυτὰ διαφωνήσθαι*, "since there is a risk that the plants perish," and *P Oxy* I. 44<sup>8</sup> (late i/A.D.) *κινδυνεύοντων μεταναστήναι*, "in danger of absconding."

### κίνδυνος.

In *P Petr* II. 13 (19)<sup>10</sup> (B.C. 258–3) Kleon writes to his father begging him to come and visit him at the time of the falling of the river, *καθ' ὃν χρόνον οὐθεὶς ἐστὶν κίνδυνος*. Another pleasing family illustration is afforded by the letter of Dionysius to his brother Hephaestion, *P Vat* A (B.C. 168) (= Witkowski<sup>2</sup>, p. 64 ff.), congratulating him on the news that he had been saved *ἐγὼ μεγάλων κινδύνων*, and reminding him (Hephaestion was *ἐν κατοχῇ* at the time in the

Serapeum) that every one when he has been so saved—17<sup>1</sup>. *ὀπηνίκε' ἂν ἐκ κινδύνων διασωθῇ*, endeavours to come quickly and greet his wife and children and friends. We may contrast the menacing letter to a creditor, *P Tebt* II. 424 (late iii/A.D.), which ends—7<sup>11</sup>. *ὥς ἐὰν (λ. ἐὰν) μὴ ἀποκαταστασίας [δὲ] πέμψης [ο]ἱδᾶς σου τὸ [ν] κίνδυνον*, "so unless you now send discharges you know your danger" (*Edd.*). For the phrase *ἰδὼ κινδύνω*, "at one's own risk," see *P Lond* 356<sup>4</sup> (i/A.D.) (= II. p. 252, *Selections*, p. 59), *P Oxy* VII. 1024<sup>18</sup> (A.D. 129), and *P Ryl* II. 90<sup>32</sup> (early iii/A.D.) *τῶν ἡμῶν κινδύνων* (λ. *τῷ ἡμῶν κινδύνω*), where the superfluous *ν* *ἐφελκυστικόν* should be noted (*Moulton Gr.* ii. p. 113). And see *P Tebt* I. 105<sup>15</sup> (B.C. 103), *P Hamb* I. 5<sup>18</sup> (A.D. 89) for *ἀκίνδυνος παντὸς κινδύνου*, "warranted against all risks," a good example of the gen. of definition (*Proleg.* pp. 74, 235). MGr *κίντυνος*, *κιδυνος*.

### κινέω

is used in the sense of moving away from a place in PSI V. 534<sup>8</sup> (iii/B.C.) *οὐ δύναμαι οὖν ἐντεῦθεν κινήθηναι ἕως ἂν τ[οῦ]ς λοιποὺς ἀποστείλω* (for form cf. *Mayser Gr.* p. 134 f.), and similarly of articles in *P Oxy* VIII. 1121<sup>18</sup> (A.D. 295) *ἐπιστάντες τοῖς καταλιφθεῖσι ὑπ' αὐτῆς κεινουμένοις τε πλείστοις*, "possessing themselves of the extensive movables left by her" (*Ed.*). Two lines earlier in this last papyrus the verb is used metaphorically—*τίνι λόγῳ ἢ πόθεν κινήθέντες*, "on what ground or with what impulse" (*Ed.*): cf. the very illiterate *ib.* III. 528<sup>13</sup> (ii/A.D.) *οὕτως ὁ λόγος σου κακινῆκάν με*, "so much have your words moved me," also BGU I. 8<sup>ii.8</sup> (A.D. 247) *ἐν [τε] κεινητοῖς καὶ ἀκεινητοῖς*, and *P Gen* I. 54<sup>32</sup> (iv/A.D.) *οὐκ ἠθέλησαμεν τὸ πρᾶγμα κινήσαι*. This last ex. leads to the stronger sense of "stir," "excite," as in the account of a Jewish revolt at Alexandria, *P Par* 68A<sup>6</sup> (Rom.) *θορυβῶς ἐκινήθη* (cf. *Ac* 24<sup>5</sup>), and in *P Oxy* II. 237<sup>ii.26</sup> (A.D. 186) where an advocate states that his client had had good reason for being provoked—*μὴ χωρὶς λόγου . . . κεκινήσθαι*. With the usage in *Ac* 17<sup>28</sup> *Sharp* (p. 76) compares *Epict.* ii. 20. 18 *πῶς γὰρ δύναται ἀμπελος μὴ ἀμπελικῶς κινεῖσθαι, ἀλλ' ἐλαϊκῶς*;

### κίνησις

occurs with reference to the Jewish sedition in Syria (A.D. 132–5) in *OGIS* 543<sup>15</sup> *διὰ τὴν κίνησιν τὴν Ἰουδαϊκὴν*. Cf. also *Wünsch AF* 4<sup>28</sup> (iii/A.D.) *ὀρκίζω σε τὸν θεὸν τὸν χαρισάμενον τοῖς ἀνθρώποις τὴν διὰ τῶν ἄρθρων κίνησιν*, and see the late *P Mon* I. 6<sup>44</sup> (A.D. 583).

### κιννάμωμον.

With the spelling *κιννάμωμον* adopted by WH in Rev 18<sup>13</sup>, cf. *OGIS* 214<sup>58</sup> (mid. iii/B.C.) *κινναμώμον μναῖ δύο*, and *P Leid* W<sup>ix.15</sup> (ii/iii A.D.) *φόρει δὲ κιννάμωμον*. According to Herodotus (iii. 111) the word is of Phoenician origin: see further *Swete* on Rev 17c.

### κίχηρι or χράω.

For this verb, which in the NT is confined to Lk 11<sup>5</sup>, c. PSI V. 516<sup>2</sup> (B.C. 251–0) *χρήσαι μοι*, *P Par* 44<sup>3</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 82) *τοὺς χαλκοὺς, οὓς κέχηρκας Πέτοσι-ριος*, *P Oxy* II. 299<sup>6</sup> (late i/A.D.) *Διονυσίῳ . . . κέχηρκα* (λ. *κέχ-*) (*δραχμὰς*) *ἤ*, *P Tebt* II. 414<sup>23</sup> (ii/A.D.) *δώσι Κότος*.

τὴν κίστην Τεφεροσίτι ἦν κέκρηκα αὐτῷ, BGU III. 814<sup>27</sup> (iii/A.D.) κέκρημαι χαλκὸν π[α]ρὰ συστρατιώτου.

### κλάδος.

P Oxy IX. 1188<sup>3</sup> (A.D. 13) ἀπὸ περσέας ζωφυτο(ύσης) κλάδον ἔνα, *ib.* I. 121<sup>17</sup> (iii/A.D.) τοὺς κλάδους ἔνικον (ἰ. ἐνεγκον) εἰς τὴν ὁδόν. In the sepulchral epitaph *Kaibel* 368<sup>7</sup> a girl is described as "a branch of olive"—

Θεοδώρα, κλάδος ἐλέας, τάχῃ πῶς ἑμαράνθης;  
MGr κλαδί (κλαρί).

### κλαίω.

P Oxy I. 115<sup>3ff.</sup> (letter of consolation—ii/A.D.) (= *Selections*, p. 96) ἔκλαυσα ἐπὶ τῷ εὐνοίῳ ("blessed one") ὡς ἐπὶ Διδυμᾶτος ἔκλαυσα. In P Oxy III. 528<sup>8</sup> (ii/A.D.) a husband writes to his wife, who had left him, urging her return—γινώσκεις σε θέλω ἀπ' ὅς ἐκξηλθες (ἰ. ἐξ-) ἀπ' ἐμοῦ πένθος ἡγοῦμην νυκτὸς κλέ(=αί)ων ἡμέρας δὲ πεινῶ (ἰ. θῶν), "I assure you that ever since you left me I have been in mourning, weeping by night and lamenting by day" (Edd.). For the form κλάω (cf. *ἔκλαεν* 3 Kings 18<sup>46</sup>) see P Par 34<sup>7</sup> (ii/B.C.) γυναῖκας κλαούσας, and for κλάγω see *ib.* 51<sup>16</sup> (B.C. 160) (= *Selections*, p. 20) κλάγω ἔμπροσθεν αὐτῶν: see further Mayser *Gr.* p. 104 f., Moulton *Gr.* ii. p. 81. MGr κλαί(γ)ω.

### κλάσμα.

This late Greek word occurs frequently in two temple inventories found at Delos—*Michel* 833 (B.C. 279) and *Syll* 588 (c. B.C. 180). Thus in the latter we read of 192 στεφάνου κισσίνου κλάσματα, 196 κλάσματα παντοδαπά, *al.* See also Vett. Val. p. 110<sup>31,34</sup>. In *Didache* ix. 3f. κλάσμα is used of the broken bread of the Agape and Eucharist.

### Κλαῦδα.

See *s.v.* Καῦδα.

### Κλανδία.

Notwithstanding the inscriptional evidence that is sometimes appealed to, Lightfoot (*Apost. Fathers* I. i. p. 76 ff.) has shown conclusively that there is no valid ground for the romances which have woven themselves round the names of Claudia and (her supposed husband) Pudens in 2 Tim 4<sup>21</sup>. It may be of interest, however, to some to recall a Lat. inscr., which he cites, mentioning a married couple bearing the same combination of names, *CIL* VI. 15066: TI. CL. TI. LIB. PVDENS ET . CL. QVINTILLA FILIO DVLCISSIMO. See also Bernard *CGT ad l.*

### κλαυθμός.

The reduction of *au* to *ā*, which can be freely illustrated from the less educated papyri after i/B.C. (cf. Mayser *Gr.* p. 114 f.), is seen in the form κλαυθμός, read six times in the *Washington Manuscript* according to Sanders (p. 21 n.: see Moulton *Gr.* ii. p. 87). The MGr κλάματα (pl.) shows the same phonetic change from the classical form κλαύματα. MGr also κλάψα (cf. the MGr aor. *ἔκλαψα*).

### κλάω.

P Lips I. 39<sup>12</sup> (A.D. 390) τύψας με [ἀν]ελεῶς κλά[σα]ς καὶ χεῖράν μου ὡς καὶ τὰ ὑπόπια (cf. 1 Cor 9<sup>27</sup>) ἔχω ἀφ' ὧν

PART IV.

τῶν ὧ[. . .]. See also the bitter epigram on a son, *Kaibel* 538<sup>8f.</sup> (ii/A.D.)—

ματέρι πένθος ἔφυς, λύπα πατρί· [οἱ]α δὲ δένδρου  
κλῶν [νύ]ν ἐκλάσθης ἔ[κ]τ[ο]μος εἰς Ἀἶδαν.

The verbal κλαστός, "curly-haired," is common in personal descriptions, e.g. P Petr I. 19<sup>7</sup> (B.C. 225) (cf. *ib.* 23 κλαστόθριξ), P Tebt I. 32<sup>22</sup> (B.C. 145), P Leid N<sup>ii.6</sup> (B.C. 103) (= I. p. 69) (as against *auribus fractis* Reuversius), and P Lond 1209<sup>12</sup> (B.C. 89) (= III. p. 20). See also the *exx.* of ὑπόκλαστος, "slightly curly-haired," cited by Mayser *Gr.* p. 482.

### κλείς.

P Petr II. 39 (α')<sup>16</sup> (accounts—iii/B.C.) κλειδοποιῶ τιμὴν κλειδῶν. For acc. sing. κλείδα, as in Lk 11<sup>52</sup>, cf. P Oxy I. 113<sup>3</sup> (ii/A.D.) ἐπεμψά σοι διὰ Ὀρ[ί]ων[ο]ς τὴν κλείδα (cf. *ib.* 14 μὴ δόξης με ἡμεληκότα τῆς κλειδός), and for acc. plur. κλείδας, as in Mt 16<sup>19</sup>, cf. CP Herm I. 8<sup>ii.5</sup> λαβόντες τὰς κλείδας τῶν θησαυρῶν, BGU I. 253<sup>18</sup> (iii/A.D.) κλείδας ἐπιστήσομαι. On the other hand, for κλείν, as in Rev 3<sup>7</sup>, 20<sup>1</sup>, cf. P Oxy VIII. 1127<sup>25</sup> (A.D. 183) κλείν μίαν, and for κλείς, as in Rev 1<sup>8</sup>, cf. *ib.* IV. 729<sup>23</sup> (A.D. 137) ὡς ἂν παραλάβωσι θύρας καὶ κλείς, "any doors and keys they may have received," a common phrase in leases: cf. P Lond 216<sup>29</sup> (A.D. 94) (= II. p. 187) παραδόσθαι τὸν θ[η]σαυρὸν . . . σὺν ταῖς ἐφεστῶσαι[s] θυραῖσι κ(αί) κλ[εῖ]σι. See further Mayser *Gr.* p. 272, Reinhold, p. 51. We can supply no good parallel to the figurative use of κλείς in the NT, but the κλειδὸς πομπή or ἀγωγή in honour of the goddess Hecate is perhaps worth recalling, when a priestess, known as the κλειδοφόρος, carried a golden key, the symbol of Hecate, in the solemn procession at Stratonicea: see *Syll* 420<sup>14</sup> with the editor's note, and *BCH* xi. (1887) p. 36 f. A curious verbal correspondence to our phrase "having the power of the keys" may be seen in *OGIS* 229<sup>56</sup> (iii/B.C.) καὶ ἄρχοντα δὲ δν ἂν ἀποστέλλῃ ὁ δῆμος κυρεῖουσντά τε τῶν κλειδῶν καὶ ἐσόμενον ἐπὶ τῆς φυλακῆς τῆς πόλεως, with reference to the protection of the city of Smyrna. With Lk 11<sup>52</sup> cf. the new fragment of a lost gospel, P Oxy I. 655<sup>41ff.</sup> τὴν κλείδα τῆς γνῶσεως οὐκ ἐκρύψ[ατε] αὐτοὶ οὐκ εἰσῆλ[θατε], καὶ τοῖς εἰσερχομένοις οὐκ ἀνιέψατε . . . For the Ionic form κληῖς see *Michel* 594<sup>91a</sup>. (Delos—B.C. 279), and for the dim. κλειδίον see BGU III. 775<sup>5a</sup>. (ii/A.D.). The adj. κλειδοποιός occurs in P Oxy XII. 1518<sup>21</sup> (ii/A.D.). MGr κλειδί, "key."

### κλείω.

P Lond 44<sup>16</sup> (B.C. 161) (= I. p. 34) τὴν μὲν θύραν τοῦ ἱεροῦ προφθάσαντός μου καὶ κλείσαντος, P Par 51<sup>8</sup> (B.C. 160) (= *Selections*, p. 19) ὥσπερ κεκλειμ[ένοι] μου ἦσαν οἱ ὀφθαλμοί μου, BGU IV. 1116<sup>15</sup> (B.C. 13) τὴν οἰκίαν τεθυρωμένην καὶ τεθυριδωμένην καὶ κεκλεισμένην, P Flor III. 334<sup>8</sup> (ii/A.D.) καὶ πάλι τῇ σῇ σφραγίδι ἀσφαλῶς κλείσας σφράγισον τὸ δαπανηθὲν ἀνάλωμα εἰς τοὺς θησαυρούς, *Syll* 324<sup>23</sup> (i/B.C.) κλεισθῆναι [δὲ τὰ ἐν τῇ κλει ἐργαστ]ήρια. For κλειστός see BGU II. 597<sup>28</sup> (A.D. 75) μὴ ἀφέτωσαν τὴν θύραν, ἥνικα κλιστῇ ἦν, and for κλειδῶν (MGr κλειδῶν) see *Syll* 533<sup>19</sup> (not before i/A.D.) ναὺς . . . τεθυρωμένος καὶ κεκλειδωμένος. An abstract verbal subst. κλεισμός, as in P Oxy XII. 1578<sup>7</sup> (iii/A.D.), survives in



MGr κλείσιμο (for form cf. Thumb *Handbook* § 104), "locking."

## κλέμμα

of "the object stolen" is found in *Syll* 653<sup>75</sup> ff. (Mystery inscr. from Andania—B.C. 91), where an interesting distinction is made between the fate of the "free man" and the "slave"—*ἀν δέ τις . . . ἄλλω εἴτε κεκλεβῶς εἴτε ἄλλο τι ἀδίκημα πεποιηκώς, ἀγέσθω ἐπὶ τοὺς ἱεροὺς, καὶ ὁ μὲν ἐλεύθερος ἂν κατακριθεὶ ἀποτινέτω διπλοῦν, ὁ δὲ δοῦλος μαστιγοῦσθω καὶ ἀποτεισάτω διπλοῦν τὸ κλέμμα*. For κλεψιμαῖος (Tob 2<sup>13</sup>) see P Lond 422<sup>3</sup> (c. A.D. 350) (= II. p. 318) *πωλήσας καμήλια κλεψιμῆα (λ-αῖα)*, "having sold stolen camels."

## Κλεόπας.

On the possibility of identifying Κλεόπας (for Κλεόπατρος) and Κλωπᾶς, see Moulton *Gr.* ii. p. 88. The name Κλεοπᾶς occurs *ter* in Wilcken's *Ostraka*—1438, 1442, and 1448—all ii/A.D.).

## κλέος.

For the derived sense of "glory," "fame," which this word has in its only NT occurrence (1 Pet 2<sup>20</sup>: cf. Job 28<sup>22</sup>), see PSI IV. 341<sup>3</sup> (B.C. 256–5) *ἀκούοντες γὰρ τὸ κλέος τῆς πόλεως*, P Oxy I. 33 *verso*<sup>12</sup> (late ii/A.D.) *κλέος σοὶ ἐστὶν ὑπὲρ τῆς γλυκυτάτης σου πατρίδος τελευτήσαι*.

## κλέπτῃς.

PSI IV. 393<sup>18</sup> (B.C. 242–1) *νυκτὸς παραγενόμενοι κλέπται* recalls 1 Thess 5<sup>2</sup>. In P Lond 46<sup>172</sup> ff. (iv/A.D.) (= I. p. 70) we have a charm—<sup>172</sup> *κλέπτην πιάσαι*, "to catch a thief," in which there occurs an invocation to Hermes—<sup>188</sup> *κλεπτῶν εὐρέτην*. With Paul's list of vices in 1 Cor 6<sup>9f</sup>. Deissmann (*LAE* p. 320f.) compares the popular names of vices in Latin on the backs of *tesserae* or counters, which were used in an ancient game resembling draughts: thus corresponding to κλέπται we have *fur*, and to ἄρπαγες *arrax*. With the use of κλέπται for "false teachers" in Jn 10<sup>8</sup> we may perhaps compare the mention of φῶρες in a census-paper containing a list of professions, P Petr III. 59 (a)<sup>ii.9</sup> (Ptol.). These, as the editors point out, can hardly be "thieves" in the ordinary sense of the word: they were more likely "searchers for stolen property" on the principle "set a thief to catch a thief."

The Klefts of modern Greece have made the MGr form κλέφτης familiar to every one: to propitiate the brigands a capital letter is generally used.

## κλέπτω.

P Ryl II. 134<sup>12</sup> (A.D. 34) *ἐκλέπη μο(υ) ἐν τῇ κώμῃ* *ὅς* illustrates a late form of the aor. pass.: cf. *ib.* 137<sup>11</sup> (A.D. 34), 140<sup>11</sup> (A.D. 36). P Oxy III. 472<sup>14</sup> ff. (c. A.D. 130) is worth recording, as showing three different parts of the verb—*ἐὰν λέγωσιν δοῦλον Σμάραγδον ἀνεύρετον γε[γ]ονέναι αὐτὸν αἰτίαν ἔχοντα τοῦ τὴν πίστιν κεκλοφέναι, φη[σ]ιν δὸν καὶ πίστιν γεγονέναι ἵνα κλεπῇ, οὐ δύναται γὰρ κεκλέσθαι τὸ μὴδ ἄρχῃν γενόμενον μὴ δύνατον δέιναι*, "if they say that the slave Smaragdus has disappeared being himself accused of having stolen the mortgage—he only

asserts that a mortgage was made in order that it might be stolen; for it is impossible for that to have been stolen which neither ever existed at all, nor could exist" (Edd.). In BGU I. 322<sup>27</sup> (A.D. 216) (= *Chrest.* II. p. 140) we have a petition that certain petitioners should be brought to justice—*πρὸς τὸ . . . δυνήσθαι με ἀντὶ πλείονων τῶν κλεπέντων τὰς σ[ταθεῖς] μου πυροῦ ἀρτάβας ἐπτά ἀπολαβ[ε]ν*. With the perf. act. *κέκλεβα*, as in *Syll* 653<sup>75</sup> (cited *s.v.* κλέμμα), cf. MGr κλέβω, found alongside κλέφω and κλέφτω.

## κλήμα.

In P Flor II. 148<sup>8</sup> (A.D. 266–7) in connexion with the operations in a vineyard we have—*συνλέξατε δὲ κλήματα ὀθβαῖκα καὶ λευκά*.

## Κλήμης.

This Lat. name *Clēmēns* appears in the nom. (not in NT) as Κλήμης with a gen. Κλήμεντος (Phil 4<sup>3</sup>): cf. P Oxy II. 241<sup>1</sup> (c. A.D. 98) *Καικώλλης (λ-ιος) Κλήμης τῷ ἀγρονόμῳ (λ-ἀγορ-) χ(α)ρειν* with reference to the registration of a mortgage, also *ib.* 340 (A.D. 98–9), and *Preisigke* 4613 *τὸ προσκύνημα Ἀντ[ω]νίου Κλήμεντος*.

## κληρονομέω.

For this verb in the original sense of "inherit" we may cite BGU I. 19<sup>ii.1</sup> (a petition—A.D. 135) *τὰ μαμῶα* (not in LS) *κληρονομεῖν*, "to inherit her grandmother's belongings," P Ryl II. 117<sup>13</sup> (A.D. 269) *τοὺς μηδὲν [τ]ῶν κατοικομένων κεκληρονομηκότας μὴ κατέχεσθαι τοῖς ἐκείνων ὀφέ[ι]λμασιν ἢ καὶ ζητήμασιν σαφῶς τοῖς θεοῖς νόμοις διώριστα*, "it is clearly stated in the Imperial laws that those who have inherited nothing from deceased persons cannot be held responsible for their debts or the claims made against them" (Edd.), BGU IV. 1024<sup>viii.16</sup> (end of iv/A.D.) *κληρονομήσι (λ-σει) δέκατον μέρος τῶν ὑπαρχόντων Διοδήμῳ*. In all these cases the verb is construed with the acc. of the thing as generally in later writers and in the NT (cf. Schmidt *Jos.* p. 374 f.). For the acc. of a person (cf. LXX Prov 13<sup>22</sup>) see P Oxy VII. 1067<sup>8</sup> (iii/A.D.) *μάθε οὖν ὅτι ἄλλοτρία γυναικῶν (λ. ἄλλοτρία γυνή) ἐκληρονόμησεν αὐτόν*, "know then that another man's wife is made his heir," P Ryl I. 28<sup>226</sup> (iv/A.D.) *δοῦλος δὲ αὐ[τὸν] κληρονομήσει*, "a slave will be his heir," and for the absolute use, as in Gal 4<sup>30</sup>, see *Syll* 386<sup>8</sup> (A.D. 120) where certain persons are described as—*οὐσίας τῶν δεδαν[ε]σ[μ]ένων κ[α]τέχοντας, οὐ φάσκοντας δὲ κληρονομεῖν*. The special Biblical use of the word and its cognates, in which "heirship" passes over into the sense of "sanctioned and settled possession" (Hort *ad* 1 Pet 1<sup>4</sup>), is fully illustrated by Westcott *Heb.* p. 167 ff.: cf. also SH p. 203 f., Dalman *Words*, p. 125 ff.

## κληρονομία.

A registration of property of the year A.D. 110–111, P Ryl II. 108<sup>8</sup>, runs—*ἀπογραφόμεθα ἐπὶ τοῦ παρόντος εἰς τὸ ἐνεστὸς ἰδ (ἔτος) Τραιανοῦ Καίσαρος τοῦ κυρίου ἀπὸ κληρον[ο]μίας τῆς μετῆλλαχυνῆς ἡμῶν μη(τρὸς) Εὐδαιμον-ιδ(ος) . . . κατοικικὰς ἀρούρας δύο*, "we register now for the current 14th year of Trajanus Caesar the lord two arurae of catocic land forming part of the inheritance of



our deceased mother Eudaemonis" (Edd.): cf. P Oxy I. 76 (A.D. 179), where a certain Apia writes to the strategus with reference to property that would come to her from her father who was dangerously ill—<sup>21</sup>π. οὐκ οὐσα δὲ προαιρέσεως προέφρχεσθαι τῇ τούτου κληρονομίᾳ ἀναγκαιῶς ἐντεῦθεν δηλῶ σοι ὅπως κελύσῃ τὸ ἀκόλουθον γενέσθαι, πρὸς τὸ μετὰ τελευτὴν αὐτοῦ ἀνεύθυνόν με εἶναι, "as I have no intention of entering on his inheritance, I am obliged to send you notice, that you may give instructions about the next step to be taken, in order to free me from responsibility after his death" (Edd.), and P Tebt II. 319 (A.D. 248) which, after describing how the property jointly held by two men is to be divided, proceeds—<sup>28</sup>π. μένοντος δὲ αὐτοῖς λόγου περὶ ὧν ἂν ἑτέρων εὐρίσκωσιν τῆς κληρονομίας ὑπαρχόντων, "and further settlement shall be made by them about whatever other property they find to appertain to the estate" (Edd.). See also from the inscr. Michel 546<sup>19</sup> (i/B.C.) περιεποίησεν τῶι δῆμῳ κατὰ ἀπόφασιν τὴν κληρονομίαν.

### κληρονομός.

For κληρονομός in its ordinary sense of "heir," which is found in the NT in such passages as Mt 21<sup>30</sup>, Gal 4<sup>1</sup>, we may cite P Oxy I. 105<sup>3</sup> (A.D. 117-137) ἐὰν δὲ ἐπὶ ταύτῃ τελευτήσῃ τῇ διαθήκῃ, κληρονόμον ἀπολείπω τὴν θυγατέρα (corrected to —έρα) μου Ἀμμωνοῦν . . . "if I die with this will unchanged, I leave my daughter Ammonous heir . . .," P Meyer 62<sup>2</sup> (A.D. 125) μετῆλλαχότος δὲ τοῦ Φιλίππου ἐπὶ κληρονομῷ υἱῷ Ἀφροδισίῳ, "Philip has died and his son Aphrodisius is heir," and *ib.* 8<sup>5</sup> (A.D. 151) ἡ ἀμφοτέρων μήτηρ Διδυμάριον ἐτελεύτησεν . . . ἐπὶ κληρονομίοις ἡμεῖν. The word as involving the responsibilities of heirship is illustrated from the Macedonian inscr. by Ferguson *Legal Terms*, p. 56 ff., e.g. No. 180—

Εἰ δὲ ὁ κληρονομός ὁ ἐμὸς  
παραπέμψῃ τι, δώσει  
τῷ ταμιεῖ δηνάρια ψν.

"But if my heir neglect anything he shall pay to the treasurer a fine of 750 denarii." Attention is also drawn to the "conditions" attaching to heirship as an element common to the inscr. and to the NT. "In the latter every man might become an heir by complying with the conditions of the promise given to Abraham. In the inscriptions the one thing most often emphasized is the obligation of the κληρονόμος to fulfil certain conditions devolving upon him as heir. When Paul insists that only those who fulfil the conditions of heirship are truly heirs, he is making use of a well-known principle" (p. 58).

### κληρὸς

in its primary sense of "a lot" (cf. Mt 27<sup>35</sup>, Ac 1<sup>26</sup>) is found in P Fay 125<sup>3</sup> (ii/A.D.) καλῶς [ποιή]σεις, ἀδελφε, μὴ ἀμελήσας το[ῦ] κλήρου τοῦ στρατηγικοῦ, "you will do well, brother, not to neglect the ballot for the strategus" (Edd.—see their note *ad l.*): see also P Lond 1220 (A.D. 202-7) (= III. p. 114 f.), a document endorsed κλήρος πράκτ(ορος), which contains the names of two persons suitable for the post of πράκτωρ ἀργυρικών, to be submitted to the Prefect in order that one of them may be selected by lot—<sup>11</sup>π. πεμφθησομένους εἰς κλήρον τῷ λαμπρωτάτῳ ἡγεμόνι, and P Oxy III. 533<sup>21</sup> (ii/iii A.D.) ἐπισκέψασθε . . . ἐπιστολ(ήν) . .

γραφείσαν περὶ τοῦ ὀνόματι πεμφθῆναι ἂν' ἐμοῖς εἰς κλήρον τῆς πρακτορείας, "look out a letter written about the substitution of other names for mine in drawing lots for the post of collector" (Edd.). From this the transition is easy to an "office" or "post" assigned by lot (cf. Ac 1<sup>27</sup>), as when an incoming official, who has been elected to the office of local registrar, certifies that he has received a copy of a census-return in the words—*Δυρήλιος Ὀριγένης ἐν κλήρῳ ἔσχον ἕσον*. Cf. Wilcken *Ostr.* i. p. 603 f. The word is very common with reference to the "allotments" or "parcels of land" assigned to the κάτοικοι (see *s.v.*), which were usually called after the names of their first occupiers, as in P Oxy I. 45<sup>19</sup> (A.D. 95) ἐκ τοῦ Μενουτίου κλήρου κατοικικῆς γῆς σπειτοφόρου σπορίμου ἐξ ὀρθογ(ώνιου), "a square piece of allotment corn land ready for sowing, forming part of the lot of Menoetius," *ib.* 46<sup>18</sup> (A.D. 100) ἐκ τοῦ Ἀνδρονείκου κλήρου. In P Tebt II. 376<sup>27</sup> (A.D. 162) the word is used with reference to βασιλικὴ γῆ. One or two miscellaneous exx. may be added—P Lille I. 14<sup>5</sup> (B.C. 243-2) ἀνάλαβε ("confiscate") δ' [οὖν αὐτοῦ τὸν κλήρον εἰς τὸ βασιλικόν, P Magd 1<sup>7</sup> (B.C. 221) a complaint against a man who, having a right only to half an allotment, ὄλον τὸν κλήρον κατέσπειρεν, and P Petr III. 26<sup>6</sup> (Ptol.), where provision is made that if an ox, or any other animal, ἐμβῇ . . . εἰς ἀλλότριον κλήρον, "trespass on another man's allotment," the owner shall be responsible for any damage done. In P Par 63<sup>105</sup> (B.C. 164) (= P Petr III. p. 26) reference is made to the μάχιμοι or native troops who are unable to work even their own farms—οὐδὲ τοὺς ἰδίους (i. ἰδίους) κλήρους αὐτοῦργεῖν δυναμένους—and consequently in the winter time borrow money on their rents—κατὰ τὸ(ν) χειμῶνα δανειζομένους ἐπὶ τοῖς ἐκφορίοις, in P Ryl II. 243<sup>10</sup> (ii/A.D.) two women write to their steward—ὅσα ποτὲ οὖν ἐὰν ἀναναλώσῃς (i. ἀναλώσῃς) ἰς τὴν τοῦ κλήρου κατεργασίαν, ἡμεῖν ἐνλόγησον ἐπὶ λόγῳ, "put down to our account everything you expend on the cultivation of the holding" (Edd.), and in P Meyer 3<sup>20</sup> (A.D. 148) an official order is witnessed in the words—*Ἀρρεῖω*s . . . ἐν κλήρῳ ὑπηρέτ(ης) μεταξέξο(α). The difficult κλήρων of I Pet 5<sup>3</sup> is probably best understood of the "portions" or "congregations" ("parishes," Tind. Cranmer) of God's people assigned or allotted to the presbyters (cf. Deut 9<sup>20</sup>), while an ex. of the later ecclesiastical use of the term may be found in a Macedonian inscr., not earlier than ii/A.D.—

ὀρκίζω οὖν  
τὴν εὐλογημένην τῆς Ἀμφιπολιτῶν  
ἀγίας ἐκκλησίας ἐπισκοπὴν  
καὶ τὸν ταύτης θεοφιλὴ κλήρον,

where Ferguson (*Legal Terms*, p. 60) thinks that κλήρον is best understood of "the clergy," considered collectively, Κλήρος is apparently = "will" (see the editor's note) in the late P Lond V. 1733<sup>25</sup> (A.D. 594). In BGU IV. 1209<sup>5</sup> (B.C. 23) a man who has died is described as ὁ εὐκληρος, "the fortunate one."

### κληρώω

is common in the pass. = "am assigned" or "chosen," e.g. P Iand 27<sup>4</sup> (A.D. 100-1) ἐκληρ[ώ]θημεν εἰς [γε]ωργίαν, BGU II. 625<sup>5</sup> (ii/iii A.D.) γελῶσκε, ἀδελφε, ἐκληρώθημεν εἰς τὰ βουκόλια: cf. Eph 1<sup>11</sup> ἐν ᾧ καὶ ἐκληρώθημεν, "in whom

also we were made a heritage" (RV). The AV rendering "in whom also we have obtained an inheritance" seems at first sight to gain support from such passages as P Tebt II. 391<sup>10</sup> (agreement concerning tax-collecting—A.D. 99) τὸν μὲν Ἀθηνόδ(ωρον) καὶ Ἡρακλῆν κεκληρώσθαι τοὺς ἐν τῇ κώμῃ καταγινόμενους καὶ ἐπικαθημένους ἄνδρες, "that Athenodorus and Heracles have been allotted the inhabitants of and settlers in the village" (Edd.) and BGU II. 405<sup>8</sup> (A.D. 348) ἐπιδὴ λίθον σιτοκόπτην καὶ σιταλετικὴν μηχανήν, πατρὸς ἡμῶν ὄντα, ἐκληρώθημεν κτλ., but, as Armitage Robinson (*ad* Eph *l.c.*) points out, this meaning "am assigned a thing" seems to be justified only when the acc. of the object assigned is expressed.

### κλήσις.

A section of the long legal P Hal I. 1 (mid. iii/B.C.) is headed—<sup>222</sup> Εἰς μαρτυρίαν κλήσις, "a call to witness": then follows a description of the process. The word is used in the same restricted sense in Epict. i. 29. 49 ταῦτα μέλλεις μαρτυρεῖν καὶ καταισχύειν τὴν κλήσιν ἣν κέκληκεν [ὁ θεός]; cf. *ib. l.c.* 46 ὡς μαρτὺς ὑπὸ τοῦ θεοῦ κεκλημένος, and see further Bonhöffer *Epict.* pp. 37 ff., 207 f. The meaning is raised to a higher power in such passages as Eph 4<sup>1</sup>, where, as always in the NT, κλήσις is the divine call to salvation. In the sepulchral epitaph of a young child, *Kaibel* 571<sup>4</sup> (i/ii A.D.), the word is used = "name"—

Φιλησίη τὴν κλήσιν, Αὔσονις γένος.

And in the magical P Leid V 1x.<sup>30</sup> (iii/iv A.D.) (= II. p. 33) τελούντος δέ σου, καθ' ἐκάστην κλήσιν ἐπίσπενδε τὰ προκείμενα, the editor (p. 68) understands by καθ' ἐκ. κλ. "*ad singulas invocationes*, i.e. quotiescumque haec invocatio pronuntiabitur."

### κλητός.

is found in P Amh II. 79<sup>5</sup> (c. A.D. 186), but unfortunately in a much mutilated context. The way is prepared for the NT usage (see Lightfoot on Col 3<sup>12</sup>) by the mention of the "guests" (οἱ κλητοί) of Adonijah in 1 Kings 14<sup>1,49</sup>. Slaten (*Qualitative Nouns*, p. 57) throws out the conjecture that κλητός was a cult term adopted by the Christians from the terminology of the Greek mysteries, but he offers no evidence. As bringing out that οἱ κλητοί, as distinguished from οἱ κεκλημένοι, denotes that the call has been obeyed, we may cite Cl. Alex. *Strom.* I. 89. 3 (p. 57, ed. Stählin) πάντων τοίνυν ἀνθρώπων κεκλημένων οἱ ὑπακούσαι βουλευθέντες 'κλητοί' ὠνομάσθησαν.

### κλίβανος.

This Ionic form, which is found in Mt 6<sup>30</sup>, Lk 12<sup>28</sup> (and always in the LXX) for the Attic κρίβανος, is supported by P Petr III. 140 (a)<sup>3</sup> (Ptol.) ξύλα κλιβάνωι, of a furnace fed with logs of wood, the word κλιβάνωι being inserted above the line, P Grenf I. 21<sup>14</sup> (B.C. 126) εἰς κλιβάνου τόπον, and BGU IV. 1117<sup>10</sup> (B.C. 13) κτήσεως σὺν τοῖς ἐν αὐτῷ κλιβάν[οις] δυσ[τ]ιν τε καὶ κλιβανικοῖς σκεύεσσιν. This last document also shows <sup>8,24</sup> κλιβάνιον, and an adj. κλιβανικός. See also Crönert *Mem. Herc.* p. 77 n<sup>4</sup>. The word is probably of Semitic origin (Lewy *Fremdwörter*, p. 105 f.).

### κλίμα.

For κλίμα, "region," as in Rom 15<sup>23</sup> *al.*, cf. *OGIS* 519<sup>48</sup> (c. A.D. 245) οἱ πεμφθέντες εἰς τὸ Ἀππιανῶν κλίμα, and the magic P Lond 121<sup>481</sup> (iii/A.D.) (= I. p. 99) ἐξορκίζω σε κατὰ τῶν τεσσάρων κλιμάτων τοῦ κόσμου. Cf. Ramsay *Galatians*, p. 278 ff. For κλίμα, "slope," cf. Aristeas 59 τὸ . . . ἐκτὸς κλίμα, "the side which sloped outwards (of a table)" See also *Archiv* i. p. 422, and cf. *Kaibel* 579<sup>2</sup> (ii/A.D.) ἐπταετέ[τ] κλίματι, where the reference is to death occasioned by a "fall" at seven years of age.

### κλινάριον.

With this rare word (Ac 5<sup>16</sup>) we may compare the adj. κλινήρης, "bed-ridden," in P Oxy VI. 896<sup>83</sup> (A.D. 316) ὁρώμε[ν αὐτὸν] το[ῦ]τον κλε[κλινή]ρην ὄντα πυραιτίους . . . συνεχ[όμενον], "we saw the man himself lying on a bed seized with a slight fever" (Edd.). The same phrase occurs in the corresponding passage of *ib.* 983: cf. BGU I. 45<sup>14</sup> (A.D. 203) πληγαῖς πλείσταῖς αὐτὸν ἤκειζον καὶ ἐκ τούτου κλινήρη γεγόνεαι.

### κλίνη.

An interesting parallel to 1 Cor 8<sup>10</sup>, 10<sup>21</sup>, is afforded by P Oxy I. 110<sup>2</sup> (ii/A.D.) ἐρωτᾷ σε Χαιρήμων δειπνήσαι εἰς κλίνην τοῦ κυρίου Σαράπιδος ἐν τῷ Σαραπείῳ αὐρίον, ἥτις ἐστὶν τῇ ἀπὸ ὥρας θ', where the nature of the invitation points to a ceremonial rather than to a private feast: cf. *ib.* XII. 1484 (ii/iii A.D.), and see Wilcken *Archiv* iv. p. 211, Otto *Priester* ii. p. 16. See also the temple-account P Oxy VIII. 1144<sup>6</sup> (i/ii A.D.) δαπάνης ἱερᾶς κλε[κλιν]ης ἕως ἡμε[ρ]ᾶς (δραχμαὶ) ἰδ', where the editors note that *ιερ. κλ. = lecti-sternii*. In *ib.* III. 523 (ii/A.D.) (= *Selections*, p. 97) the meal takes place not in a temple, but in the house of Claudius Serapion—ἐν τοῖς (cf. Lk 2<sup>49</sup>) Κλαυδ(ίου) Σαραπ(ί)ωνος, where the difficulty of avoiding the εἰδωλόθυτον must have been specially great if the Christian was not to shun all social intercourse with heathen neighbours. In *Syll* 877<sup>21</sup> (c. B.C. 420) the word occurs (*ex scrip.*) meaning "bier," as in Thucydides and Plato. Had we later authority, it would be tempting to apply this in Rev 2<sup>22</sup>. [Charles (*Studies in the Apocalypse*, p. 98 ff.) understands κλίνη here = "bed of illness or suffering" in accordance with Heb. idiom: cf. Judith 8<sup>3</sup>.]

In a will of B.C. 123 preserved in the Gizeh-Museum (Inv. Nr. 10388), and published by GH in *Archiv* i. p. 63 ff., the testator leaves practically the whole of his property to his wife, while his two sons receive nothing but a bed apiece (or perhaps a mattress and bed jointly)—<sup>5</sup> πλὴν στρώματος ἐνδὸς καὶ κλίνης τορνευτῆς α̅. The inequality of the disposition leads the editors to remark that "the bequest of a bed may well have been the Egyptian method of cutting off with a shilling."

### κλινίδιον.

Like κλινάριον (Ac 5<sup>15</sup>) κλινίδιον (Lk 5<sup>19,24</sup>) is peculiar to Luke in the NT, and Hobart, in support of his thesis of common authorship based on the medical language of the Gospel and Acts, has collected instances of its use to denote "a litter for carrying the sick" (p. 116); but see further Cādbury *Diction*, p. 56 n<sup>32</sup>.



## κλίνω.

To illustrate the varied uses of this verb, we may cite P Hib I. 38<sup>8</sup> (B.C. 252-1) συνέβη κλείναι τὸν δεξιὸν τοῖχον τοῦ πλοίου καὶ καταδύναι τὸ πλοῖον διὰ [τ]οῦτο, "it came about that the right side of the ship listed and the ship thereby sank" (Edd.), P Fay 20<sup>14</sup> (Imperial edict—iii/iv A.D.) αἶε [ἐ]πεὶ Καῖσάρ εἰμι καὶ περικέκμηκα τὸ κλίνον ἀναλήμψεσθαι, "ever since I became Caesar, I have earnestly striven to restore vigour to what was in decline" (Edd.), BGU IV. 1024<sup>iv.12</sup> (end of iv/A.D.) ποῖας δὲ ἔσχεν ἐνθυμήσεις τὸν ἥδη κληθέντα (l. κλιθέντα, sc. νεκρόν) καὶ τῆς ἐσχάτης ἐλπίδας (l.—ος) ἀποστε[ρ]ήσαι; and *ib.* III. 954<sup>5</sup> (Christian amulet—vi/A.D.) (= *Selections*, p. 133) εὐχαριστῶ ἐγὼ Σιλουανὸς υἱὸς Σαραπίωνος καὶ κλίνω τὴν κεφαλὴν [μο]υ κα<τ>ενώπιόν σου κτλ., "I Silvanus, the son of Sarapion, pray and bow my head before Thee" etc. See also the love-spell *Preisigke* 4947<sup>6</sup> (iii/A.D.) ἀγριανθήτω ἡ ψυχὴ αὐτῆς, εἰς τὸ παραλλαγῆναι τὴν ψυχὴν αὐτῆς καὶ κλισθῆναι εἰς τὴν ἐμὴν ψυχὴν, ἵνα με φιλήῃ.

## κλισία.

*Syll* 737<sup>74</sup> (c. A.D. 175) ἐπ' ἄλλοτριαν κλισίαν ἐρχόμενος. The same meaning of "couch" with reference to a banquet occurs *bis* in Aristeas 183. See also *Kaibel* 810<sup>71</sup>.—

Βάκχου γὰρ κλισίαις με συνέστιον ἐσπεφάνωσεν,  
εἰς ἐμὲ τὸν κυλίκων ὄγκον ἐφελκομένην.

"*Bacchi sedibus me vicinam posuit coque effecit, ut iam potatores gravia pocula mihi obferant et propinent*" (Ed.). For the plur. = "companies," as in *Lk* 9<sup>14</sup>, cf. 3 *Macc* 6<sup>81</sup>.

## κλοπή.

BGU I. 242<sup>23</sup> (time of Commodus) ἐξ οὗ φαίνεται ἡ κλοπή, *ib.* 321<sup>13</sup> (A.D. 216) ἡ δὲ αἰτία τῆς κλοπῆς ἐφάνη τοῦ τόπου ὑπερφύου ὄντος ἐκ τοῦ ποδῶματος διατρηθέντος τὴν κακουργίαν γεγονέναι. Cf. *Syll* 584<sup>5</sup> (Smyrna—i/B.C.?) [ι]χθὺς ἱεροῦς μὴ ἀδικεῖ(ν) μηδὲ σκευὸς τῶν τῆς θεοῦ (sc. Atargatis) λυμάνεσθαι, μηδὲ [ἐ]κφέρειν ἐκ τοῦ ἱεροῦ ἐπ[ι] κλοπῇ. The adj. κλόπιμος is found in P Hib I. 59<sup>7</sup> (c. B.C. 245) (= *Chrest.* I. p. 362) τὸ κλέ(= ὀ)πιμον ἔλαιον, "the contraband oil": cf. P Rev L<sup>iv.20</sup> (B.C. 259-8) (= *Chrest.* I. p. 358).

## κλύδων.

Hort (on *Jas* 1<sup>8</sup>) has pointed out that the proper sense of κλύδων is always "rough water" rather than "wave": cf. *Lk* 8<sup>14</sup>, 1 *Macc* 6<sup>11</sup>, and to the passages from profane sources cited by Armitage Robinson on *Eph* 4<sup>14</sup> add M. Anton. xii. 14. The plur. = "waves" is found in Vett. Val. p. 344<sup>16</sup> with reference to a ship exposed τοῖς . . . μυρίοις κλύδωσιν.

## κλυδωνίζομαι.

Vett. Val. p. 354<sup>26</sup> τὸν κυβερνήτην κλυδωνίζεσθαι καὶ ἀστοχεῖν θαλασσομαχοῦντα. The verb κλύω, "syringe," occurs in the medical prescriptions P Oxy II. 234<sup>ii.39,48</sup> (ii/iii A.D.): cf. the subst. *ib.* 86 κλυσμοὶ ὠτὸς [πρὸς] πόνους, "clysters for the ear against earache" (Edd.).

## Κλωπᾶς.

See Deissmann *BS*, p. 315, and cf. *s.v.* Κλεόπας.

## κνήθω.

The use of this rare Hellenistic verb in 2 Tim 4<sup>2</sup> is well illustrated by Clem. Al. *Strom.* I. iii. 22. 5 (p. 15, ed. Stählin) κνήθοντες καὶ γαργαλίζοντες οὐκ ἀνδρικῶς, ἐμοὶ δοκεῖν, τὰς ἀκοὰς τῶν κνήσασθαι γλιχομένων, "scratching and tickling, in what I consider an unmanly way, the ears of those who wish to be tickled," with reference to the "jargon" of the Sophists. For a new literary reference see Herodas iv. 51 ἔσσειτ' ἡμέρη κείνη, | ἐν ᾗ τὸ βρέγμα τοῦτο τῶσυρὲς κνήσῃ, "the day will come when you will scratch your dirty poll": cf. for the Attic κνάω *ib.* viii. 8 τὸν[θ]ρυξε καὶ κνώ, "grumble and scratch your head."

## κοδράντης,

a Hellenized form of *quadrans* (Mt 5<sup>26</sup>), for which Luke (12<sup>59</sup>) with his characteristic avoidance of Aramaic and Latin words (see Thumb *Hellen.* p. 184) substitutes λεπτόν, which was  $\frac{1}{2}$  *quadrans* (cf. Mk 12<sup>42</sup>).

## κοιλία.

For κοιλία (MGr κοιλιά) "belly," "abdomen," it is sufficient to cite P Magd 33<sup>4</sup> (B.C. 221) κατέκαυσεν τὴν τε κοιλίαν καὶ τὸν ἀριστερὸν μηρὸν, P Leid U<sup>ii.16</sup> (ii/B.C.) (= I. p. 124) πεσόντα ἐπὶ κοιλίαν, P Par 18 *bis*<sup>13</sup> (Rom.) ἐπιγεγραμμένον ἐπὶ τῆς κοιλίας τὸ ὄνομα αὐτῆς—of a dead body, P Ryl II. 63<sup>8</sup> (astrological—iii/A.D.) Δέοντος κοιλία, and from the inscr. *Syll* 803<sup>38</sup> (iii/B.C.) ἀνὴρ ἐ[ν]τὸς τῆς κοιλίας ἔλκος ἔχων. For the usage in Phil 3<sup>19</sup> it is customary to quote Eupolis Κόλακ. Fr. 172 (Kock I.) κοιλοδαίμων, "a devotee of the belly," and for the deeper, inner sense, which the word has in Jn 7<sup>38</sup>, see the passages from the LXX cited in Grimm-Thayer. An interesting ex. of κοίλωμα = "hollow," as in the LXX, occurs in P Petr II. 13 (18a)<sup>13</sup> (B.C. 258-3) where preparations are made—ἵνα ἀναχυσθῇ καὶ ὁμαλισθῇ τὰ κοιλάματα[τα] πρὸ [τοῦ] τὸν βασιλεία παραγενέσθαι, "that the excavation may be filled up and levelled before the king arrives" (Ed.): cf. *Lk* 3<sup>5</sup>.

## κοιμάομαι.

Κοιμάομαι, "sleep," is common, e.g. P Ryl II. 127<sup>8</sup> (A.D. 29) κοιμωμένου μου ἐπὶ τῆς θύρας, "as I was sleeping at the door," P Oxy VI. 933<sup>28</sup> (late ii/A.D.) ἐποίησα δὲ καὶ τὸν νυκτοστράτηγον φ[ύ]λακα κοιμάσθαι πρὸς τῇ οἰκίᾳ, "I made the night-strategus sleep on guard at the house" (Edd.). In P Giss I. 19<sup>13</sup> (ii/A.D.) a wife writes to an absent husband that she had gone to bed without food—ἀ[γ]ευστος ἐκοιμώμην—so great was her anxiety regarding him. We may also cite the curious ostrakon-letter, *Ostr* 1157 (Thebes—ii/iii A.D.), in which certain taxgatherers give permission to an *hetaera*—τῇ ὑπογεγραμμένῃ(η) ἡμέρα μεθ' οὗ ἐὰν θέλῃς ἐνθάδε κοιμάσθαι (cf. *Archiv* vi. p. 220 n.<sup>1</sup>). A purely middle use of κοιμηθῆναι is found in P Goodsp Cairo 3<sup>10</sup> (iii/B.C.) ἡνίκα ἡμελλον κοιμηθῆναι ἔγραψα ἐπιστόλια β: on the other hand P Fay 110<sup>13</sup> (A.D. 94) ἴ[ν]α τὰ πρόβατα ἐκεῖ κοιμηθῇ ("may be folded") is a clear instance of the passive, as possibly in 1 Th 4<sup>14</sup>, 1 Cor 15<sup>18</sup>. In *MH. Nicole* p. 181 Goodspeed gives a wooden tablet "probably for school use," in which this distich is repeated several times—

ᾧ μὴ δέδωκεν ἡ τύχη κοιμωμένω  
μάτην δραμεῖται κἀν ὑπὲρ Λάδαν δράμη.



The thought is parallel with that of Ps 127<sup>2</sup>, when read as in RV marg., "so he giveth unto his beloved *in sleep*." See also *OGIS* 383<sup>43</sup> (mid. i/B.C.) *ιεροθεσίου τοῦδε* . . . ἐν αὐτῷ . . . σώμα μορφῆς ἐμῆς . . . ἐς τὸν ἀπειρον αἰῶνα κοιμήσεται, and such Christian inscr. as *IGSI* 549<sup>1</sup> σὺν θεῷ . . . ἐκοιμήθη] ἡ δούλη τοῦ [θεοῦ] Σαβεῖνα, *ib.* 68<sup>1</sup> ἐκοιμήθη ἡ θεοκοίμητος Αἰγεία, and the striking inscr. of v/vi A.D. found on the Mount of Olives (*Revue archéologique* iv. 3 (1904), p. 141—cited by Radermacher *Gr.* p. 88)—

ἐνθάδε κείται ἡ δούλη καὶ νύμφη τοῦ Χριστοῦ  
Σοφία ἡ διάκονος ἡ δευτέρα Φοίβη, κοιμηθεῖσα  
ἐν εἰρήνῃ τῇ καὶ τοῦ Μαρτίου μηνός κτλ.

In contrast to this, for the general hopelessness of the pagan world in the presence of death, see such an inscr. as *IGSI* 929<sup>13</sup> κοιμάται τὸν αἰώνιον ὕπνον, *ib.* 1879<sup>11</sup> εὐψυχῶ . . . ὅστις οὐκ ἤμην καὶ ἐγενόμην, οὐκ εἰμι καὶ οὐ λυπούμαι, and the other citations in *Thess.* p. 56. The active is found in the illiterate BGU III. 775<sup>6</sup> (ii/A.D.) πρὸς δύο ἡμέρας ἐκού- (= οἰ)μησα ἐκεῖ: cf. Gen 24<sup>11</sup>, and for the form κοιμίζω, "cause to rest," which is read here in *N*, and which survives in MGr, cf. a fragment of an Anthology, P Tebt I. 118<sup>12</sup> (c. B.C. 100)—

ἐρόντες ψυχῇ καὶ λαμπάδιον ὑπ' ἀνέμου  
ποτὲ μὲν ἀνήφθη ποτὲ δὲ πάλι κοιμίζεται.

"A lover's spirit, as a torch fanned by the wind, is now ablaze, and now again dies away" (Edd.).

### κοίμησις.

This NT ἀπ. εἰρ. (Jn 11<sup>13</sup>) is used of "rest in death" in Wünsch *AF* 4<sup>80</sup> (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τὴν κοιμήσιν σοι δεδορημένον καὶ ἀπολύσαντά σε ἀπὸ δ[ε]σμῶν τοῦ βίου. See also the inscr. to a Roman Jew, cited by Schürer *Geschichte* ii. p. 441, ἐν εἰρήνῃ ἡ κοιμήσις σου, and *Pelagia-Legenden* p. 15<sup>16</sup> τὴν κοιμήσιν τοῦ ἁγίου Πελαγίου. For κοιμητήριον, "sleeping-place," we may cite the early *Syll* 589<sup>43</sup> (1st half iv/B.C.) ἐν δὲ τοῖς κοιμητηρίοις καθεύδειν χωρὶς μὲν τοὺς ἄνδρας. . . . The word in the sense of "grave" is often thought to be exclusively Christian, but Roberts-Gardner (p. 513) quote two Attic inscr. where the accompanying figures of a seven-branched candelabrum seem to indicate Jewish origin. The first of these, *CIG* IV. 9313 (= *IG* III. 2, 3545) runs—Κοιμητήριον Εὐτυχίας τῆς μητρὸς Ἀθηνέου κὲ Θεονκρίστου. The Christian formula of dedicating τὸ κοιμητήριον ἕως ἀναστάσεως is seen at Thessalonica in *ib.* 9439, which Ramsay (*C. and B.* ii. p. 495) dates about mid. iv/A.D.

### κοινός.

We may begin by citing a few miscellaneous exx. showing the varied uses of this adj.—P Petr I. 21<sup>17</sup> (B.C. 237) αὐλὴ κοινή, P Eleph 1<sup>5</sup> (B.C. 311–0) (= *Selections*, p. 2) κοινή βουλῇ, "in consultation together," BGU IV. 1137<sup>13</sup> (B.C. 6) ἔδοξε κοινῇ γνώμῃ κτλ., P Oxy II. 282<sup>10</sup> (A.D. 30–35) τῆς κοινῆς συμβιβ[ί]σεως, of husband and wife, P Lond 932<sup>4</sup> (A.D. 211) (= III. p. 148) ὁ κοινὸς αὐτῶν πατήρ Ἑρμαῖος, P Tebt II. 319<sup>84</sup> (A.D. 248) κοινὰς τὰς ὑπάρχουσας (ἀρού- ras), and BGU IV. 1080<sup>4</sup> (iii/A.D. ?) κατὰ τὰς κοινὰς ἡμῶν εὐχὰς καὶ προσευχὰς. Similarly from the inscr.—*Syll* 213<sup>83</sup>

(iii/B.C.) διετελέσεν ἀγωνιζόμενος ὑπὲρ τῆς κοινῆς σωτηρίας, *ib.* 226<sup>13</sup> (iii/B.C.) τῶν δὲ κοινῶν ἐξηπορημένων, "the resources being exhausted," and *ib.* 347<sup>6</sup> (B.C. 48) an Ephesian decree in honour of Julius Caesar—τὸν ἀπὸ Ἀρεῶς καὶ Ἀφροδε[ῖ]της θεὸν ἐπιφανῆ καὶ κοινὸν τοῦ ἀνθρωπίνου βίου σωτήρα. In *Brit. Mus. Inscr.* III. 413<sup>4</sup> (Priene) κοινήν ἐπο[ῖ]σαντο τὴν ἀρχήν, κ. = "impartial." Τὰ κοινὰ is frequently used in the sense of "the customary formula" in such phrases as μετὰ τὰ κοινὰ (P Leid M<sup>12</sup>—B.C. 135) (= I. p. 59) and τὰ δ' ἄλλα τῶν κοινῶν (P Oxy II. 236 (δ)<sup>8</sup>—B.C. 64: see note). This last is a common periphrasis to avoid the trouble of writing the long lists of priest-hoods at Alexandria which generally occur in protocols of ii/B.C. (see the editors' note *ad L.*, and for a further list of exx. the note on P Giss I. 36<sup>9</sup>). For τὰ πάντα κοινὰ = "the world," "the universe," cf. P Leid B<sup>11</sup>. 18 (B.C. 164) (= I. p. 10). The technical τὸ κοινόν, "society," "guild," may be illustrated by the references to τὸ κοινὸν τῶν τεκτόνων in P Oxy I. 53<sup>2</sup> and τὸ κοινὸν τῶν σιδηροχαλκίων ("ironworkers") in *ib.* 84<sup>13</sup>, both of A.D. 316: cf. *ib.* 54<sup>12</sup> (A.D. 201) γνώμη τοῦ κοινου τῶν ἀρχόντων, "in accordance with the decision of the council of magistrates," and P Thead 17<sup>2</sup> (A.D. 332) παρὰ τοῦ κοινου τῶν ἀπὸ κόμης Φιλαδελφίας. See also Jouguet *Vie municipale*, p. 309 f., San Nicolò *Aeg. Vereinswesen*, i. p. 204 ff. In P Lond 1178<sup>87</sup> (A.D. 194) (= III. p. 218) κοινὰ τῆς Ἀσίας are the great games of Asia. Κοινός, "profane," as in Ac 10<sup>14</sup> *al.*, appears to be a specifically Jewish usage, but as leading up to this meaning Lietzmann (*ad Rom* 14<sup>14</sup> in *HZNT*) cites Plutarch *Exoticus* 4 p. 751<sup>b</sup> καλὸν γὰρ ἡ φιλία καὶ ἀστέιον, ἡ δὲ ἡδονὴ κοινὸν καὶ ἀνελεύθερον. For the adv. κοινῶς see P Ryl II. 108<sup>14</sup> (A.D. 110–111) κοινῶς ἐξ ἴσου, "jointly in equal shares," and for κοινῇ see P Magd 29<sup>2</sup> (B.C. 218) *al.* Marcus Antoninus (i. 16) coins the expressive compound κοινωνομοσύνη to denote "public spirit."

### κοινῶς.

The classical use of this verb may be illustrated by Aristaeas 290 ἡθὸς χρηστὸν καὶ παιδείας κεκοινωνηκὸς δυνατόν ἄρχειν ἐστὶ, "a good disposition which has had the advantage of culture is fitted to bear rule" (Thackeray).

### κοινωνέω.

Ellicott's contention (*ad* 1 Cor 10<sup>17</sup>) that the difference sometimes drawn between κοινωνέω (partake with others in one undivided thing) and μετέχω (share with those who also have their shares) in 1 Cor 10<sup>16</sup> ff. "cannot be substantiated" is borne out by the evidence of the inscr. where the words are practically synonymous: cf. *Magn* 33<sup>23</sup> (iii/B.C.) τοὺς κοινωνήσοντας τῆς θυσίας with *ib.* 44<sup>17</sup> ff. (end iii/B.C.) μετέχουν τὰς τε θυσίας καὶ τοῦ ἀγῶνος, καὶ ἀποστέλλειν θιαροῦς, . . . τοὺς κοινωνοῦντας τὰς τε θυσίας καὶ τῶν λοιπῶν τιμῶν παρ' αὐτοῖς (cf. Thieme, p. 29 f.). See also the proclamation by a Prefect, P Oxy XII. 1408<sup>25</sup> f. (A.D. 210–14), where reference is made to the different methods of sheltering robbers—οἱ μὲν γὰρ κοινων[οῦ]ντες τῶν ἀδικ- η[μ]άτων ὑποδέχονται, οἱ δὲ οὐ μετέχοντες μὲν κα[ . . . ], "some do so because they are partners in their misdeeds, others without sharing in these yet . . ." (Edd.). This

last ex. bears out Ellicott's further remark that of the two verbs *κοινωνέω* "implies more distinctly the idea of a community with others": cf. Brooke *ad* 1 Jn 1<sup>3</sup>: "*κοινωνεῖν* is always used of active participation, where the result depends on the co-operation of the receiver as well as on the action of the giver." The editors of the Commagenian Inscriptions (in Humann and Puchstein's *Reisen in Kleinasien und Nordsyrien*, Textband p. 371) note the resemblance between a religious inscr. of King Antiochus I. (mid. i/b.c.) *πᾶσιν ὅσοι φύσεως κοινωνοῦντες ἀνθρώπ[ο]ν* and 2 Pet 1<sup>4</sup> *ἵνα . . . γένησθε θείας κοινωνοὶ φύσεως*: see Deissmann *BS*, p. 368 n<sup>2</sup>. Cf. also the phrase *τοῖς τῶν ἱερῶν κοινωνοῦντες* with reference to the hereditary priesthood of Heracles in Cos (*Syll* 734<sup>7 al.</sup>): Dittenberger's Index (*Syll* III. p. 347) gives several exx. of the verb with temples, rites, or mysteries as the object. For the constr. with dat. of person, as in Phil 4<sup>12</sup>, cf. BGU III. 969<sup>1, 13</sup> (A.D. 142?) *ἀπηλλάγησαν μὲν οὖν οἱ ἀντίδικοι τῆς κτηνοτροφία[ς] ἥς ἐκοινωνοῦν τῷ τετελευτηκότι*, P Flor I. 36<sup>8</sup> (iv/A.D.) *ἐτέρᾳ γυναικὶ κοινωνήσαν[το]*, and the touching inscr. which a doctor puts up to his wife (who had herself studied medicine), *Cagnat* IV. 507<sup>61</sup> *ὡς [ῥω]ῆς μὲν [α]χῇ] σοὶ ἐκοινωνήσα*, "as with you alone I shared my life."

### κοινωνία.

It is worth noting that the subst. like the verb (*s.v.* *κοινωνέω ad fin.*) is used specially of the closest of all human relationships, e.g. BGU IV. 1051<sup>9</sup> (marriage contract of time of Augustus) *συνχωρ[οῦσι] Δύ[ο] καὶ Ἰέραξ συνέληλυθέναι ἀλλ[ή]λοις* πρὸς βίον *κοινωνίαν*, the coeval 1052<sup>7</sup>, and P Oxy XII. 1473<sup>33</sup> (A.D. 201) *συνήλθ[ο]ν τῷ . . . Ὀρέωνι πρὸς γάμου κοινωνία (ἡ-ίαν)*. We have the phrase *κατὰ κοινωνίαν* with gen., "belonging in common to," in P Flor I. 41<sup>5</sup> (A.D. 140), *al.* For *κοινωνία* = "partnership" see P Ryl II. 117<sup>18</sup> (A.D. 269) *ὁ ὁμ[ο]πατριός μου ἀδελφός . . . πρὸς ὃν οὐδεμία[ν] κοι[ν]ωνίαν ἔχ[ω]*, "my brother on my father's side, with whom I have no partnership," and the commercial association of *Syll* 300<sup>54</sup> (B.C. 170) (where see the editor's note). —Cf. the active relationship underlying the word in such passages as Ac 2<sup>42</sup>, 2 Cor 13<sup>13</sup>, Phil 2<sup>1</sup>, and the full discussion of the NT usage by Armitage Robinson in Hastings' *DB* i. p. 460 ff. With 1 Jn 1<sup>6</sup> Sharp (p. 111) compares the use of the term in Epict. ii. 19. 27 *περὶ τῆς πρὸς τὸν Δία κοινωνίας βουλευόμενον*, "aiming to have fellowship with Zeus."

### κοινωνικός

is used in the more primary sense of "common" in BGU IV. 1037<sup>14</sup> (A.D. 47) *Ἰσοδος καὶ ἑξοδος τοῦ κοινωνικοῦ ἐλαι[ῶ]νος*, the vineyard being "common" to two properties: cf. also P Giss I. 307<sup>12, 14</sup> (A.D. 140–161). For evidence in support of the derived meaning "willing to communicate" (RV) rather than "ready to sympathise" (RV marg.) in 1 Tim 6<sup>18</sup>, see Field *Notes*, p. 213 f.

### κοινωνός,

as in Lk 5<sup>10</sup>, is illustrated by the fisher-compact in P Amh II. 100<sup>4</sup> (A.D. 198–211), where Hermes takes Cornelius as his "partner" to the extent of a sixth share in the yearly rent of a lake—*προσελάβετο τὸν Κορνήλιον*

*κοινωνὸν τῆς αὐτῆς λίμνης κατὰ τὸ ἕκτον μέρος ἐπὶ φόρῳ*: cf. BGU IV. 1123<sup>4</sup> (a lease—time of Augustus) *ὁμολογοῦμεν εἶναι τοὺς τρεῖς με[τ]όχους καὶ κοινωνοὺς καὶ κυρίους ἕκαστον κατὰ τὸ τρίτον μέρος*, *ib.* II. 530<sup>14</sup> (i/A.D.) (= *Selections*, p. 61), where in connexion with the care of an allotment a father writes to his son—*ὁ κοινωνὸς ἡμῶν οὐ συνηργάσατο*, "our partner has taken no share in the work," P Amh II. 92<sup>18</sup> (A.D. 162–163) *οὐχ ἔξω δὲ κ[ο]ινωνὸν οὐδὲ μίσθιον γεν[έ]μενον τῆς ὥνης ὑποτελῆ*, "I will have no partner or servant who is liable on account of the contract" (Edd.), PSI IV. 306<sup>8</sup> (contract—ii/iii A.D.) *προσεληφέναι* T[ . . . ] *ῥην κοινωνὸν ἐξ Ἰσου*, and P Oxy XIV. 1626<sup>2</sup> (A.D. 325) *οἱ κοινωνοί*, "their associates" (Edd.). With 1 Cor 10<sup>18</sup> we may compare BGU I. 287<sup>10</sup> (A.D. 250) (= *Selections*, p. 116), a certificate of pagan sacrifice, where the presiding magistrate certifies a certain Diogenes as "participant" in the sacrifice—*Διὸς ἡ[ι]ος* Σύρος Δι[ο]γενῆ θύοντα ἅμα ἡ[μῖν] κοινωνὸς σεσ[θ]ημῶμαι: it should be noted, however, that the reading is doubtful, see *Chrest.* I. p. 152, *Archiv* v. p. 277 f. Sharp (p. 22) compares Epict. i. 22. 10 *γονεῖς, ἀδελφοί, τέκνα, πατέρες, ἀπλῶς οἱ κοινωνοί* with 2 Cor 8<sup>2</sup>.

### κοίτη

in the sense of "bed" occurs in the Serapeum dream P Par 51<sup>11</sup> (B.C. 160) (= *Selections*, p. 19) *μεταβέβληκα τὴν κοίτην μου*, "I have changed my bed": cf. also the Christian letter written by a sick woman, P Oxy VIII. 1161<sup>10</sup> (iv/A.D.) —*πάνυ μὴ δυναμένη ἀναστῆναι ἐκ τῆς κοίτης μου*, "quite unable to rise from my bed." The word seems to have the general meaning of "resting-place" in P Lips I. 118<sup>15</sup> (A.D. 160–1), where ground is set aside *εἰς βρώσιν προβάτων καὶ κοίτην*. In this way *κοίτη* is frequently used of a "parcel" of land (cf. *σφραγίς*) as in P Ryl II. 168<sup>9</sup> (A.D. 120) *κοίτην ἣν ἐγεώργει Φιβίων*, "a parcel cultivated by Phibion," P Amh II. 88<sup>9</sup> (A.D. 128) *ἐν δυσὶ κοίταις ἀρούρας ἐπτά*, "seven arourae in two parcels," etc. The derived meaning "box," "chest," is seen in P Petr II. 4 (6)<sup>10</sup> (B.C. 255–4) *διὰ τὸ μὴ εἶναι ἄρτους ἐν τῇ κοίτῃ*, P Tebt I. 180 (B.C. 92 or 59) *εἰσὶν οἱ δεδοκ[ό]τες χαλκὸν εἰς τὴν κοίτην Εὐρύχμονος*. For the verb *κοιτάζω*, which is found in the LXX, cf. P Oxy XII. 1465<sup>9</sup> (i/B.C.) *τοὺς ἄλλους τοὺς ἐκεῖ κοιτάζο[με]νους*, "the others who sleep there" (Edd.), for the subst. *κοιτασμός* cf. P Tebt II. 423<sup>19</sup> (early iii/A.D.) *εἰάν οὖν μὴ ἦς λαβὼν τὰ πρόβατα πρὸς κοιτασμός (ἡ-όν)*, "so if you have not received the sheep for folding" (Edd.), for *ἀπόκοιτος* cf. *ib.* 384<sup>6</sup> (A.D. 10) *οὐ γεινόμενος (ἡ-όν) ἀπόκοιτον οὐδ' ἀφ[ή]μερον ἀπ[ὸ] τῆς [Πασώνιος] οἰκίας*, "he shall not sleep away or absent himself by day from Pasonis' house" (Edd.), and for *ἐκκοιτέα* see P Tebt II. 332<sup>9</sup> (*s.v.* *καιρός*). With the use of *κοίτη* for "sexual intercourse" in Rom 13<sup>13</sup> we may compare the verb *ἀνδροκοιτέω* in BGU IV. 1106<sup>38</sup> (B.C. 13), P Cairo Preis 31<sup>24</sup> (A.D. 139–140).

### κοιτών.

This late word = "bed-chamber," which is condemned by Phrynichus (ed. Lobeck, p. 252), may be illustrated from P Tebt I. 120<sup>14</sup> (B.C. 97 or 64) *ἐν τῷ κοιτῶνι*, P Oxy I. 76<sup>20</sup> (A.D. 179) *συμπόσιον καὶ κοιτῶνα*, *ib.* III. 471<sup>73</sup> (ii/A.D.) *ἐκ τ[ῶ]υ κοιτῶνος ἐξιόντα τὸν παῖδα*. This last papyrus shows also (<sup>84</sup>) *κοιτωνεῖτης*, "chamberlain": *κοιτονική μίλα*,



"a bed-cover" or "mattress," is mentioned on an ostrakon containing an inventory of clothing and furniture, *Mil. Nicole* p. 184, No. 10<sup>3</sup> (prob. Ptol.). In the inscr. we frequently meet with ὁ ἐπὶ τοῦ κοιτῶνος = "cubicularius," e.g. *OGIS* 256<sup>5</sup> (c. B.C. 130) ἐπὶ τοῦ κοιτῶνος τῆς βασιλίσσης (other exx. in Magie, p. 73) : cf. Ac 12<sup>20</sup>.

### κόκκινος.

To the quotations for this adj. from Plutarch and Epictetus given by Grimm-Thayer, Deissmann (*LAE* p. 77) adds a reference to Herodas vi. 19 τὸν κόκκινον βαυβῶνα. From a later date we have such occurrences in the papyri as P Hamb I. 10<sup>24</sup> (ii/A.D.) κοκκίνη, P Tebt II. 405<sup>6</sup> (iii/A.D.) φορφυροῦ[ν] καὶ κόκκινον, "purple and scarlet" (cf. Rev 17<sup>4</sup>), and P Lond 193 verso<sup>32</sup> (ii/A.D.) (= II. p. 246), the accounts of a pawnshop, which show that a "scarlet shirt" —κιτῶν κόκκινος—realized an advance of 20 drachmae as against 11 drachmae for a "new white shirt" (χιτῶν ἄγναφος λευκός). On Heb 9<sup>19</sup> we may refer to Abt (*Die Apologie des Apul.*, p. 148), who quotes Theocr. ii. 2 φοινικέφ οἶδς ἄωτφ, and P Lond 46<sup>88</sup> (iv/A.D.) (= I. p. 77) ἔμματα φοινικίνφ, pointing out "der lustrative Charakter des Purpur." MGr κόκκινος, "red" : κοκκινίζω, "blush."

### κόκκος.

*Ostr* 1218<sup>4</sup> (Rom.) κόκκον μάτας δ, P Lond 121<sup>688</sup> (iii/A.D.) (= I. p. 104) θύσον λιβ(άνου) κόκκους γ, *Syll* 807<sup>12</sup> (after A.D. 138) κόκκους στροβίλου, "pine-cones." The verb κοκκολογέω is found in P Oxy VII. 1031<sup>16</sup> (A.D. 228) ἄσπερ κοκκολογήσας ἀπὸ κριθῆς καὶ αἵρης καταθήσω εἰς τὴν γῆν ὀγιῶς, "which (arourae) I will clear of barley and darnel and plant upon the land honestly" (Ed.) : see also P Hamb I. 19<sup>15</sup> (A.D. 225) with the editor's note.

### κολάζω.

In P Fay 120<sup>5</sup> (c. A.D. 100) εὐ πυήσις π[έ]μ[ισ]ις μν θρ[ι]νακες δύοι καὶ λικτηριδὲς δύοι καὶ πτύν (ἡ πτύν) ἐν, ἐπὶ κ[ο]λάζωμαι (ἡ-ομαι) αὐτῶν, the editors translate "please send me two forks and two shovels and a winnowing-fan, as I am feeling the want of them," and so in *ib.* 115<sup>19</sup> (A.D. 101), a letter by the same illiterate writer, where the object is not expressed. The word occurs with the same meaning in BGU I. 249<sup>4</sup> (ii/A.D.) ἔγραψά σοι, ἵνα δύο ἀρτάβαι σει[τα]ρίου] ἰδιοθῶσί μοι (ἡ ἰδιοσθῶσί μοι) ἐπεὶ λείαν ἐκολάσθημεν, which gives us independent authority. The meaning "cut short," which the presumable connexion with κόλος and κολούω would suggest, seems to be the original sense of the word. In the Paris *Thesaurus* we find quotations for the meaning "prune" (κόλασις τῶν δένδρων), and a number of late passages where the verb denotes "correcting," "cutting down" a superfluity. Thus Galen *ad Gl.* 1 τὰ γὰρ ἐναντία τῶν ἐναντίων ἰάματά ἐστι, κολάζοντα μὲν τὸ ὑπερβάλλον. Of course this may be a derived sense, like that of *castigo* and of our "correct," but in any case it is clearly a familiar sense during the NT period, and we cannot leave it out of consideration when we examine this very important word. For the meaning "punish," as in Ac 4<sup>21</sup>, 2 Pet 2<sup>9</sup>, 3 Macc 7<sup>3</sup>, we may cite a Prefect's decree of A.D. 133-7, PSI V. 446<sup>14</sup>, in which he threatens to punish sharply soldiers making illegal requisitions—ὡς [ἐμ]οῦ κο[λ]άζοντος ἔρρω-

μένως ἂν τις ἄλφ κτλ. : cf. BGU I. 341<sup>14</sup> (ii/A.D.) παρεστάθησαν καὶ ἐκολάσθησ[αν], P Ryl II. 62<sup>9</sup> (iii/A.D.), the translation of an unknown Latin work, ἀγρυπνεῖται καὶ κολάζεται [καὶ τι]μωρεῖται καὶ παρηγορεῖται, and from the inscr. *OGIS* 90<sup>28</sup> (Rosetta stone—B.C. 196) πάντας ἐκόλασεν καθηκόντως. See also Aristaeas 208 ὅθεν οὔτε εὐκόπως δεῖ κολάζειν οὔτε αἰκίας περιβάλλειν, "thou must not therefore on slight provocation punish or subject men to injuries" (Thackeray).

### κολακία.

For the form of this NT ἄπ.εἰρ. (1 Th. 2<sup>5</sup>), see WH *Notes*<sup>3</sup>, p. 160. The word carries with it the idea of the tortuous methods by which one man seeks to gain influence over another, generally for his own ends, and when we keep in view the selfish conduct of too many of the heathen rhetoricians of the day (see e.g. Dion Cass. *Hist. Rom.* lxxi. 35, Dion Chrys. *Orat.* xxxii. p. 403) we can easily understand how such a charge might come to be laid against the Apostles. For a new work περὶ κολακείας by Philodemos the Epicurean (B.C. 50) see *Rhein. Mus.* NF lvi. p. 623.

### κόλασις.

For κόλασις = "punishment," cf. *Syll* 680<sup>13</sup> (Rom.) καὶ πρὸς τὴν κόλασιν ἀγέτωσαν τοὺς αἰτίους οἱ [ἄρχ]οντες. In 1 Jn 4<sup>18</sup> the idea of "deprivation," a kind of *poena damni* (see above s.v. κολάζω), is decidedly helpful: fear checks development, and is the antithesis of τελείωσις which love works. For κόλασις, with reference to the next world as in Mt 25<sup>46</sup>, cf. the fragment of an uncanonical gospel P Oxy V. 840<sup>6</sup> οὐ γὰρ ἐν τοῖς ζωοῖς μόνοις ἀπολαμβάνουσιν οἱ κακοῦργοι τῶν ἀν(θρῶπ)ων ἀλλὰ [καὶ] κόλασιν ὑπομένουσιν καὶ πολ[λ]ήν βασανον, "for the evil-doers among men receive their reward not among the living only, but also await punishment and much torment" (Edd.). In the Apoc. of Peter τόπος κολάσεως = "hell," and in MGr κόλασις is used alone in the same sense.

### κολλάω.

P Fay 112<sup>8</sup> (A.D. 99) καὶ μὴ τῷς (ἡ τοῖς) κε[ε]λ[α]σι ἀριθμὸν ταυρικῶν (ἡ-ὦν) κόλλα, "and do not unite a number of bulls . . ." The lacuna prevents our defining κολλάω exactly, and the same difficulty recurs in connexion with its four-fold occurrence in a return of temple property, P Oxy XII. 1449<sup>16, 20, 23, 24</sup> (A.D. 213-17). The verb is also found in its literal sense in P Lond 46<sup>487</sup> (iv/A.D.) (= I. p. 80) οὐτ(ε) κολλήσας τὸν λίθον τῷ ἀριστερῷ σου ὡτφ : cf. *Michel* 594<sup>102</sup> (B.C. 279), a payment to a certain Aristarchus who had "stuck on"—κολλήσαντι—the handle of a cup. The figurative use in the NT is clearly traceable to the influence of the LXX, where the verb is nearly always = *ἰσχυρῶς*. For the frequency of the verb and its derivatives in medical language see Hobart p. 128, where it is pointed out that Luke uses κολλάσθαι seven times as against four other occurrences in the rest of the NT. MGr κολλῶ, "glue," "fasten to," "adhere."

For κόλλημα as the technical term for a "sheet" formed of two layers of papyrus fastened or glued together, see P Leid W<sup>vi.41</sup> (ii/iii A.D.) ἰς ἱερατικὸν κόλλημα γράφας τὸ



(δνομα), for κόλλησις, "soldering," see P Oxy VI. 915<sup>1</sup> (A.D. 572) εἰς κόλλησιν τῶν σωλήνων ("pipes") τοῦ λουτροῦ), and for κολλητής, see Preisigke 805 (iii/A.D.).

### κολλούριον

is common in medical receipts, e.g. P Oxy VIII. 1088<sup>1</sup> (early i/A.D.) τὸ μήλινον κολλ(ύριον) πρὸς ρεῦμα καὶ ἑλκώματα καὶ πληγὰς καὶ αἱμάλωπας, "the yellow salve for discharges, wounds, bruises, and weals" (Ed.), *ib.* 42 καὶ χωρὶς ἑκαστον ἀναπλάσας μεθ' ὕδατος κολλύρια ποιεῖ ἡλίκον Αἰγύπτ(ιον) κύαμον, "work them up separately with water and make pastilles of the size of an Egyptian bean" (Ed.), P Flor II. 177<sup>20</sup> (A.D. 257) χρήζουσι γὰρ αὐτοῦ οἱ ἰατροὶ καὶ εἰς κολλούρια καὶ εἰς ἑτέρας ἱατρικὰς χρεῖας (sc. λαγωδίων). The word is used with reference to eye-salve (cf. Rev 3<sup>10</sup>) in *Syll* 807<sup>16</sup> (after A.D. 138) where a receipt for anointing the eyes of a blind soldier is made up μετὰ μέλιτος καὶ κολλυρίου. In Rev *l.c.* there may be an allusion to the "Phrygian powder" used by oculists of the famous medical school at Laodicea: see *C. and B.* i. p. 52 (cited by Moffatt *EGT ad l.*). Cf. also Epict. ii. 21. 20 τὰ γὰρ κολλύρια οὐκ ἔχρηστα τοῖς ὄτε δεῖ καὶ ὡς δεῖ ἐχρησμένοις, *ib.* iii. 21. 21. In P Ryl I. 29 (a)<sup>46</sup> (ii/A.D.) either κ[ολ]λούριον or κ[ο]λλύριον could be read. On the form of the word see Moulton *Gr.* ii. p. 78 f., Dieterich *Untersuch.* p. 23.

### κολλυβιστής.

This late word (Mt 21<sup>12</sup>, Mk 11<sup>15</sup>, Jn 2<sup>15</sup>), which is condemned by the Atticists (cf. Rutherford *NP* p. 499) occurs in the census-paper P Petr III. 59 (a)<sup>17</sup> (Ptol.), where mention is made of κολλυβισταὶ 5. Its meaning "money-changer" is determined by κόλλυβος, which from denoting "a small coin" had come to be applied to the "rate or premium of exchange": cf. the long papyrus roll of accounts P Goodsp Cairo 30<sup>7</sup>.<sup>12</sup> (A.D. 191-2), the payment of a tax—κο[λ]ούβου, "on exchange," P Fay 41<sup>1</sup>.<sup>16</sup>.<sup>14</sup> (A.D. 186), 56<sup>7</sup> (A.D. 106), and P Lond 372<sup>7</sup> (ii/A.D.) as published in P Tebt II. p. 339 (with the editors' note): see also Wilcken *Ostr.* i. p. 381. The subst. κολλυβιστήριον is found in the fragmentary P Tebt II. 485 (ii/B.C.) and the adj. κολλυβιστικός in BGU IV. 1118<sup>23</sup> (B.C. 22) διὰ τῆς Κάστορος κολλυβιστικῆς τραπέζης, *al.* (see further Preisigke *Girowesen*, p. 32). The word is of Semitic origin (Lewy *Fremdwörter*, p. 119 f.).

### κολοβός,

properly = "amputate" (Swete on Mk 13<sup>20</sup>: cf. 2 Kings 4<sup>19</sup>). For a form κολοβίζω (not in LS) of this late verb, cf. *IMA* iii. 323 (Thera i/B.C. or i/A.D.) τὰ πλείω κεκολοβισμέ[νων] καὶ ἀφιρμένων. The subst. κολόβιον, an under-vest with shortened sleeves, occurs in an inventory of property, P Tebt II. 406<sup>17</sup> (c. A.D. 266) κολόβιον λινοῦν 8[ε]ῖσημον καὶ νόν, "a new linen shirt with two stripes" (Edd.) *al.*, and the adj. κολοβός, "maimed," "mutilated," in the description of an ass—μυόχρουν κολοβόν—in P Gen I. 23<sup>5</sup> (A.D. 70) *al.*: cf. P Petr III. 19 (g)<sup>3</sup> (Ptol.), P Oxy I. 43 verso<sup>7</sup>.<sup>9</sup> (iii/A.D.). The epithet ὁ κολοβοδάκτυλος, "the stump-fingered," applied to Mark in iii/A.D. (Hippolytus *Philos.* vii. 30), has been traced to a desire on the part of the philosophers to ridicule the shortness of his Gospel, but is

more probably due to some natural defect of the evangelist himself: see a curious note by Nestle, *ZNTW* iv. p. 347.

### κόλπος.

With the figurative use of κόλπος in the NT (Lk 16<sup>22</sup> f., *al.*) we may compare its occurrence in sepulchral epitaphs, e.g. Preisigke 2034<sup>11</sup> ἀνάπαυσον τὴν ψυχὴν τοῖς δούλοις σου πιστὰ ἐν κόλποις Ἀβράμ καὶ Ἰσὰκ καὶ Ἰακώβ, and Kaibel 292<sup>1</sup> Τύμβος μὲν κρύπτει με τὸν ἐν κόλπ[οισι] τραφέντα, where the editor draws attention to the "frigidum acumen" with which τύμβος and κόλποι are contrasted. On the other hand κόλπος is used of a sepulchre in *ib.* 1135<sup>2</sup>, and in *ib.* 237<sup>3</sup> (ii/i B.C.) we have—Ἀἰδεω νυχλίοιο μέλας κόλπος: cf. *ib.* 56<sup>1</sup> Σῶμα σὸν ἐν κόλποις, Καλλιστοῖ, γαῖα καλύπτει, with reference to the "bosom" of mother Earth. See also Herondas vi. 101 f. οὐ γὰρ ἀλλὰ πορθεύ[σι] ὥρν[ι]θο[κ]λέ[π]ται, κῆν τρέφῃ τις ἐν κόλπῳ, "for the bird-stealers will plunder out of one's very lap" (Nairn). For the meaning "bay," "gulf," as in Ac 27<sup>29</sup>, cf. *OGIS* 441<sup>218</sup> (B.C. 81) Σελεύκεια [ἡ] πρὸς τῷ Ἰστικῶ[ι] κόλπωι.

### κολυμβάω.

For this verb which properly means "dive," but is used = "swim" in Ac 27<sup>43</sup>, Hobart (p. 283) refers to the medical writer Galen, by whom it is used of invalids taking exercise in a swimming-bath (κολυμβήθρα). With ἐκκολυμβάω in Ac 27<sup>42</sup> we may compare *Syll* 803<sup>20</sup> (iii/B.C.) οὗτος [ἀ]ποκολυμ[βάσ]ας εἰς τὰν θ[ά]λασσαν ἔπειτα δενδρύν ("lurking in the wood") εἰς τόπον ἀφίκετο ξηρόν. The subst. κολυμβητής is found in Preisigke 3747 (i/B.C.). MGr κολυμπῶ, "dive," "swim."

### κολυμβήθρα.

For the later ecclesiastical usage of κ., "font," see P Oxy I. 147<sup>3</sup> (A.D. 556), cited *s.v.* κήπος *sub fin.*

### κολωνία.

This designation is given to a settlement of veteran soldiers, established by Severus and Caracalla in the neighbourhood of the village Kerkesoucha in the Fayûm, *Chrest.* I. 461 (beginning of iii/A.D.): cf. also P Oxy III. 653 (A.D. 160-2) (κολωνία bis) and *ib.* XII. 1508 (ii/A.D.), which throws light on the manner in which the land was obtained. On the whole position of these *coloniae*, see Wilcken *Archiv* v. p. 433 f., and the introd. to P Giss I. 60, p. 29. A fourth century inscr. from Eaccacia, Kaibel 908<sup>8</sup>, ends—εὐτυχίῳ ἡ κολωνία.

### κομάω.

An interesting illustration of this verb, which in Bibl. Greek is confined to 1 Cor 11<sup>14</sup> f., is afforded by BGU I. 16<sup>11</sup> (A.D. 159-160) (= *Selections*, p. 84), where a charge is brought against a priest of "letting his hair grow too long and of wearing woollen garments"—ὡς κομώντος [κ]αὶ χρω[μ]ένου ἐρεῖς ἐσθήσεσι: cf. Herod. ii. 36 f.

### κόμη.

With 1 Cor 11<sup>15</sup> we may compare *Cagnat* IV. 1019<sup>8</sup> κοματροφήσαν[τος] τοῦ ὁυ μου Αὐρ. with the editor's note—"comam pascere, ut deo postea consecraretur, crebrior

religio fuit"; see also *Syll* 420 n<sup>2</sup>. For κ. = "foliage," see P Petr III. 43(2) *verso*<sup>iv</sup>.<sup>10</sup> (B.C. 246) π[αρ]αφρυγανίσαι τὸ χῶμα τ[ῆ]ς μυρικίνης κόμης.

## κομίζω

in the sense of "bring," "carry," as in Lk 7<sup>37</sup>, may be illustrated from P Petr III. 53(έ)<sup>5</sup> (iii/B.C.) κομιούμεν γάρ σοι ταύτην τε καὶ τὴν πρὸς Παγκράτην ἐπιστολήν, P Tebt I. 55<sup>4</sup> (late ii/B.C.) κεκόμικε δέ μοι ὁ παρὰ σοῦ ἄμιος (ἀρτάβην) ἄ, "your agent has brought me one artaba of ami" (Edd.), P Oxy II. 296<sup>3</sup> (i/A.D.) δὸς τῷ κομίζοντί σου τὴν ἐπιστολήν τὴν λαογραφίαν Μνησιθέου, "give the bearer of this letter the poll-tax of Mnesitheus," and BGU III. 417<sup>32</sup> (ii/iii A.D.) τὰ ὀξείδια μοι κόμισον. The middle is very common with the meaning "receive," e.g. BGU IV. 1206<sup>4</sup> (B.C. 28) κεκόμισμαι ἃ ἐγεγράφis (on pluperf. see *Proleg.* p. 148), P Fay 114<sup>3</sup> (A.D. 100) κομισάμενός μου τὴν ἐπιστολήν, "on receipt of my letter," P Oxy VIII. 1153<sup>3</sup> (i/A.D.) ἐκομισάμην διὰ Ἡρακλάτος τὰς κίστας [σὺν] τοῖς βιβλίοις, "I have received through Heraclas the boxes with the books," *ib.* III. 530<sup>10</sup> (ii/A.D.) κόμισ[αι] παρὰ Χ[αίρ]-ήμονος τ[οῦ] κομίζοντός σοι[ι] τὸ [ἐπι]στόλιον ἀργυρίου δραχμὰς ἑκατὸν δέκα[α] δύο, "receive from Chaeremon the bearer of this letter 112 drachmae of silver," *ib.* VI. 963 (ii/iii A.D.) χάριν δέ σοι οἶδα, μήτηρ, ἐπὶ τῇ σπουδῇ τοῦ καθεδράριου ("stool"), ἐκομισάμην γὰρ αὐτό, and *ib.* XII. 1493<sup>7</sup> (Christian—iii/iv A.D.) ἐκομισάμην σου τὸν νιδὸν εὐρωστοῦντα καὶ ὁλοκληροῦντα διὰ παντός, "I received your son safe and sound in every respect" (Edd.). For the further meaning "receive back," "recover," which the middle apparently has in all its NT occurrences (cf. Hort on 1 Pet 1<sup>9</sup>), we can cite such passages as P Hib I. 54<sup>8</sup> (c. B.C. 245) (= *Chrest.* I. p. 563) ἐάν τι δέη ἀνηλωσαι δός, παρὰ δὲ ἡμῶν κομ(ε)ί, "if any expense is necessary, pay it, and you shall recover it from us" (Edd.), and P Tebt I. 45<sup>33</sup> (B.C. 113) διδὲ ἐπιδίδωμί σοι . . . ἵνα τῶν ἐγκαλουμένων κατασταθέντων ἐγὼ μὲν κομισώμαι τὰ ἑμαυτοῦ, "I therefore present this complaint to you in order that the accused having been produced I may recover my property" (Edd.). Hence the use of the verb in connexion with recovering a debt, getting it paid—P Hamb I. 27<sup>5</sup> (B.C. 250) τὴν δὲ τιμὴν οὕτω ἐκεκόμιστο, P Eleph I 3<sup>5</sup> (B.C. 223–2) περὶ δὲ τῶν εἰκοσι δραχμῶν οὕτω ἐκεκόμιστο Φίλων, Πιστοκλῆς (Ζ.–κλέα) [γ]ὰρ οὐχ εὐρήκειμεν, P Oxy I. 101<sup>23</sup> (A.D. 142) ἕως τὰ κατ' ἔτος ὀφειλόμενα κομίσεται, "until the yearly rent is paid."

## κομψῶς.

With the adverbial phrase Jn 4<sup>52</sup> κομψότερον ἔσχεν, "got better" (rather than "began to amend" AV, RV), cf. P Par 18<sup>3</sup> κομψῶς ἔχω, P Tebt II. 414<sup>10</sup> (ii/A.D.) ἐάν κομψῶς σχῶ πέμψω [τ]ῇ θυγατρὶ σου κοτῦλιν ἕρις ("a cotyle of orris-root"), and P Oxy VI. 935<sup>5</sup> (iii/A.D.) θεῶν συνλαμβανόντων ἢ ἀδελφῇ ἐπὶ τῷ κομψότερον ἐτράπη, "with the assistance of heaven our sister has taken a turn for the better" (Edd.). See also Epict. iii. 10. 13 ὅταν ὁ ἰατρὸς εἰσέρχεται, μὴ φοβεῖσθαι τί εἴπη, μηδ' ἂν εἴπη 'κομψῶς ἔχεις', ὑπερχαίρειν: *ib.* ii. 18. 14 γίνωσκε ὅτι κομψῶς σοὶ ἐστι. Κόμψη is found as a woman's name in *Preisigke* 4119.

## κονιάω,

"whitewash," is found in a series of temple accounts, *Michel* 594<sup>93</sup> (Delos—B.C. 279) τὴν θυμέλην τοῦ βωμοῦ τοῦ ἐν τῇ νήσῳ κονιάσαντι Φιλοκράτει. The pass., as in Mt 23<sup>27</sup>, occurs in *CIG* I. 1625<sup>16</sup>. For κονία, "plaster," and κονιατής, "plasterer," see P Oxy XII. 1450<sup>4,8</sup> (A.D. 249–50), and for κονίασις, "plastering," P Flor III. 384<sup>72</sup> (v/A.D.) τὴν τῶν δωμάτων κονίασιν, and for κονίαμα PSI V. 547<sup>19</sup> (iii/B.C.) τὴν κρύπτῃν ὁμοίαν τῷ κονιάματι. In the private account P Oxy IV. 739<sup>7</sup> (c. A.D. 1) κονίου εἰς πρ[ο]σφαγίου (ὀβολός), the meaning may be "powder (?) for a relish I ob." (Edd.).

## κονιορτός.

*Chrest.* I. 198<sup>16</sup> (B.C. 240) κ[.] . . . ματα ἀπὸ τῆς ἄλλω σὺν τῷ κονιορτῷ ἀ(ρτάβαι) ιε—a declaration for purposes of taxation. For κόνις, "dust," see *Kaibel* 622<sup>8</sup> φθίμενος τήνδ' ἐπείκειμαι κόνιν, "in death I have this dust laid upon me."

## κοπάζω.

On the Ionic origin of this word = "cease," "sink to rest," which survives in MGr, see Thumb *Hellen.* pp. 209, 211, 214. Cf. Hesychius κόπασον· ἡσύχασον.

## κοπετός.

For this familiar LXX word, which in the NT is confined to Ac 8<sup>2</sup>, we may compare *Kaibel* 345<sup>3f</sup>.—

μήτηρ ἐμή, θρήν[ων ἅ]ποπαύεο, λ[ῆ]ξον ὀδυρμὸν  
κ[αὶ] κοπετῶν· Ἀίδης οἶκ[τ]ον ἀποστ[ρέφ]εται.

## κοπή

is common in the papyri = "cutting," e.g. P Oxy II. 280<sup>17</sup> (A.D. 88–9) τὸ μὲν ἡμισυ εἰς ἄρωσιν τὸ δὲ ἕτερον ἡμισυ εἰς κοπήν, "the half for ploughing, the other half for cutting," *ib.* III. 499<sup>15</sup> (A.D. 121) χόρτον εἰς κοπήν καὶ ἐπινομήν, "grass for cutting and grazing." In P Rev Lxv. 5 (B.C. 259) οἱ κοπεῖς are the men who cut the crop in an oil-factory—a new sense of the word. See also *sv.* θρίζ, and for the impost called κοπή τριχός cf. P Tebt II. p. 96. In a curious medical questionnaire, certainly later than ii/A.D., we find—τί ἐστιν κ[οπή]; [ἢ τῶν] σωμάτων τομῇ (see *Archiv* ii. p. 1 ff.).

## κοπιᾶω.

The special Biblical sense of this verb, "work hard," "toil," may perhaps be seen in Vett. Val. p. 266<sup>6</sup> ἱλαροὺς περὶ τὰς πράξεις καὶ μεθ' ἡδονῆς κοπιῶντας. Lightfoot on Ignat. *ad Polyc.* vi. thinks that the notion of "toilsome training" for an athletic contest underlies the word, and cites Phil 2<sup>16</sup>, Col 1<sup>29</sup>, 1 Tim 4<sup>10</sup>, in illustration; but it should be noted that the word can also be used without any such metaphorical reference, as in LXX 2 Kings (Sam) 17<sup>2</sup>, Isai 49<sup>4</sup>, Sir 51<sup>27</sup>: see also Field *Notes*, p. 7. An uncommon usage is found in P Leid XV. 27 (iii/iv A.D.), where in a recipe for making silver the direction occurs—καὶ ἔμβαλε τὴν πίσσαν τὴν ξηράν, ἕως κοπιᾶσῃ, "et incito picem siccā, donec saturatum sit" (Ed.). For the form κεκοπιᾶκες in Rev 2<sup>3</sup> see W Schm *Gr.* p. 113, n<sup>16</sup>.



## κόπος.

For the phrase *κόπους παρέχειν τινί*, which occurs four times in the NT (also once with sing. *κόπον*) = "to give trouble to one," see P Tebt I. 21<sup>10</sup> (B.C. 115) *ἐὰν δέ σοι κόπους παρέχῃ συνανάβαινε αὐτῷ*, "if he gives you trouble, go up with him" (Edd.), BGU III. 844<sup>18</sup> (A.D. 83) *κόπους γάρ μοι[ι] παρέχει ἀσθενούντι*. For the word, which survives in MGr, see also P Amh II. 133<sup>11</sup> (early ii/A.D.) *μετὰ πολλῶν κόπων ἀνγκάσαμεν αὐτῶν ἀντασχεῖσθαι* (i. ἡναγκάσαμεν αὐτοὺς ἀντισχεῖσθαι) *τῆς τοῦτων ἐργίας ἐπὶ τῷ προτέρῳ ἐκφορίου* (i. -ῶ), "with great difficulty I made them set to work at the former rent" (Edd.), P Oxy XII. 1482<sup>6</sup> (ii/A.D.) *οὐ οὕτως αὐτὴν λελικμήκαμεν μετὰ κόπου* "we never had so much trouble in winnowing it (sc. barley)" (Edd.).

## κοπρία.

This NT ἄρ. *εἶρ.* (Lk 14<sup>35</sup>) may be illustrated from P Oxy I. 371<sup>6</sup> (A.D. 49) (= *Selections*, p. 49) *Πεσοῦρις . . . ἀνέλεν ἀπὸ κοπρίας ἀρρενικὸν σωματίον ὄνομα Ἑρακλᾶν*, "Pesouris picked up from the dung-heap a male foundling named Heraclis," P Ryl II. 162<sup>17</sup> (A.D. 159) *βορρᾶ κοπρία*, "on the north a dung-heap." On this word as common to the NT and the comic poets, see Kennedy *Sources*, p. 72 ff.: it survives in MGr. The wider usage of *κοπρία* to denote the spot where all kinds of rubbish are gathered together is discussed by Wilcken *Archiv* ii. p. 311 f.

## κόπριον.

For this diminutive = "dung," "manure," which in the NT occurs only in Lk 13<sup>9</sup> in the plural, it is sufficient to refer to P Fay 110<sup>6</sup> (A.D. 94) *ἀναγκάσας ἐκχωσθῆναι τὸ ἐν αὐτῷ κόπριον*, "have the manure there banked up" (Edd.), *ib.*<sup>10</sup> *χάρισον τὸ κόπριον εἰς τὴν κοπρηγίαν*, "take away the manure to the manure heap," P Oxy III. 502<sup>32</sup> (A.D. 164) *πρεμισ καθαρὰ ἀπὸ κοπρίων*, "free from filth," and *OGIS* 483<sup>81</sup> (ii/B.C.) *ἐὰν τινες μὴ ἀποδιδώσιν τῶν κοινῇ ἀνακαθαρθέντων ἀμφοδῶν τὸ γεινόμενον μέρος τῆς ἐκδόσεως τῶν κοπρίων ἢ τῶν ἐπιτίμων, λαμβανέτωσαν αὐτῶν οἱ ἀμφοδάρχει κτλ.* "Ἡ κόπρος (cf. Exod 29<sup>14</sup>) occurs in P Oxy IV. 729<sup>10</sup> (A.D. 137) *τὴν δὲ αὐτάρκτιαν κόπρον περιστερῶν πρὸς κοπρισμὸν τοῦ κτή[ματος]*, "the necessary amount of pigeon's dung for manuring the vineyard," *ib.* VI. 934<sup>10</sup> (iii/A.D.) *μὴ οὖν ἀμελήσης τοῦ βαλεῖν τὴν κόπρον*, "do not fail therefore to throw the manure on the land," *Michel* 594<sup>43</sup> (B.C. 279) *τῶμ περιστερῶν τῆς κόπρου, αἷ.* See also P Fay 119<sup>33</sup> (c. A.D. 100) *πέμισις τὰ κτήνη κοπρηγεῖν εἰς τὸ λάχανον τῆς Ψινάχεως καὶ τὰ κοπρηγά*, "send the animals to carry manure at the vegetable-ground at Psinachis and the manure-carts" (Edd.).

## κόπτω

in its original sense of "cut" may be illustrated by PSI II. 171<sup>89</sup> (ii/B.C.) *κόψας τοὺς ἐν αὐτῷ φ[οίνι]κας*, P Tebt I. 520<sup>6</sup> (B.C. 118) *τοὺς κεκοφύτας τῶν ἰδίων ξύλα*, "those who have cut down wood on their own property" (Edd.), P Ryl II. 228<sup>12</sup> (i/A.D.) *ὄργανον(ν) τροχ(οῦ) τὸ εἰς κόπτειν*, "machinery of the wheel for cutting" (Edd.), *ib.* 236<sup>24</sup> (A.D. 256) *ποίησον δὲ ξαντῆς ὤμου δύο ἐλαιουργικοὺς κοπῆναι*, "have two beams (?) cut at once for oil-presses"

(Edd.), P Oxy XII. 1421<sup>6</sup> (iii/A.D.) *τὸ ξ[ύ]λον τὸ ἀκάνθινον τὸ κεκομμένον ἐν τῇ Εἰόνθει*, "the acacia-wood which has been cut at Ionthis." For the simplex *κόπτω* as an equivalent of the immediately preceding compd. *ἐκκόπτω*, see P Fay 114<sup>14</sup> (A.D. 100) *θέλι ἐξ αὐτῶν ἐκκόψαι φυτὰ, εἶνα ἐνπύρος κοπῇ τὰ μέλλοντα ἐκκόπτεσθαι*, "he wishes to cut down some trees, so that those which are to be cut down may be cut skilfully" (Edd.): cf. *Proleg.* p. 115 for exx. or the survival in NT Greek of this classical idiom. A new noun *κόπτρον* is found in P Lond 1171<sup>62</sup> (B.C. 8) (= III. p. 179) *κόπτρα ἀράκου*: for *κοπτός*, "a cake," see P Oxy I. 113<sup>31</sup> (ii/A.D.). MGr *κόβ[γ]ω, κόφτω*.

## κόραξ.

P Magd 21<sup>5</sup> (B.C. 221) *ὑστερον δὲ αὐτὴν ἐβρομεν ὑπὸ τῶν [κυνῶν καὶ τ]ῶν κοράκων διαβεβρωμένην*, "but afterwards we found it (sc. a sheep) devoured by the dogs and the ravens." MGr *κόρακας*.

## κοράσιον.

P Strass I. 79<sup>3</sup> (a deed of sale—B.C. 16–15) *κοράσιον δουλικόν*, BGU III. 887<sup>9</sup> (A.D. 151) *πέπρ[α]κα τὸ κ[ο]ρ[α]σί[ο]ν δηναρίων τριακοσίων πεντή[κοντα]*, *ib.* 913<sup>7</sup> (A.D. 206) *δουλικὸν[ν] αὐτῆς κοράσιον*—a female slave, and P Lond 331<sup>5</sup> (A.D. 165) (= II. p. 154), where a certain Cosmas is hired *σὺν ἐπιστῇ(μοσι) . . . τρισὶ καὶ κορασίοις τέσσαρασι* (i. τέσσαρασι), "with three . . . and four girls" (not "lads" as Ed.) to assist at a village-festival (see Wilcken *Archiv* i. p. 153, iii. p. 241). The word, which survives in MGr, is late and colloquial (cf. Sturz *Dialect.* p. 42 f.), and the idea of disparagement which old grammarians noticed (cf. Lob. *Phryn.* p. 73 ff., Rutherford *NP*, p. 148) reappears to some extent in the above papyri, though it is wanting in LXX and NT ("cum nulla euteliomou significatione"): see Kennedy *Sources*, p. 154.

## κορέννυμι.

*Kaibel* 314<sup>21</sup> f. (iii/A.D.)—

οὐδ' οὕτως μου γένεσις δεινὴ πλησθεῖς ἐκορέσθη,  
ἀλλ' ἑτέραν πάλι μοι νόσον ἤγαγε γαστρός μοῖρα.

## κόρος.

This Hellenized Semitic word denoting a measure, *cor* or *homer* = 10 *ephahs*, is fairly common in the LXX, but in the NT is confined to Lk 16<sup>7</sup>. See Lewy *Fremdwörter*, p. 116.

## κοσμέω.

In P Oxy XII. 1467<sup>5</sup> (A.D. 263) reference is made to certain laws which entitle women "who are honoured with the right of three children"—*ταῖς γυναῖξιν ταῖς τῶν τριῶν τέκνων δικαίῳ κεκοσμημένα[ις]*—to act without a guardian. The metaphorical use of the verb, as in Tit 2<sup>10</sup>, is seen in *Cagnat* IV. 288<sup>9</sup> (ii/B.C.) *κ[εκ]όσμηκε τὸν αὐτοῦ [β]ίον τῇ καλλίστῃ παρρησίᾳ*, and in the important *Priene* 105<sup>38</sup> (B.C. 9), where Augustus is described as "having made war to cease, and established order everywhere"—*τὸν παύσαντα μὲν πόλεμον, κοσμήσοντα [δὲ πάντα]*. Epict. iii. 1. 26 *τὸ λογικὸν ἔχεις ἐξαίρετον*: τοῦτο ἐκόσμη καὶ καλλώπιζε: *τὴν κόμην δ' ἄφες τῷ πλάσαντι ὡς αὐτὸς ἠθέλησεν*, "your



reasoning faculty is the distinctive one: this you must adorn and make beautiful. Leave your hair to Him that formed it in accordance with His will" (Matheson), may be cited in illustration of 1 Pet 3<sup>1</sup>.

### κόσμος,

"orderly," "virtuous," which in the NT is confined to 1 Tim 2<sup>9</sup>, 3<sup>2</sup>, is common as an epithet of honour in the inscr., e.g., Magn 165<sup>6</sup> διὰ τὴν τοῦ ἡθους κόσμιον (for form see Blass *Gr.*, p. 33) ἀναστροφῆν, *ib.* 179<sup>4</sup> (ii/A.D.) διὰ . . . τὴν ἰς τὴν πόλιν αὐτοῦ κόσμιον ἀναστροφῆν, and *OGIS* 485<sup>3</sup> (Roman) ἄνδρα . . . ἤθει καὶ ἀγωγῇ κόσμιον. Sharp (p. 52) quotes Epict. *Ench.* 40 κόσμιαί . . . καὶ αἰδήμονες of women, as in 1 Tim 2<sup>9</sup>: cf. also the late PSI I. 97<sup>1</sup> (vi/A.D.) τὴν ἐμὴν κοσμίαν [γυναῖκα. For the subst. κοσμιότης, see *Syll* 371<sup>11</sup> (time of Nero), where a physician is praised ἐπὶ . . . τῇ κοσμιότητι τῶν ἡθῶν, and an honorific inscr. *BCH* xi. (1887), p. 348 διὰ τε τὴν ἰδίαν αὐτοῦ κοσμιότητα καὶ διὰ τὰς τῶν προγόνων εὐεργεσί[ς].

### κοσμίως.

This adverb, which is read in 1 Tim 2<sup>9</sup> N<sup>c</sup>D<sub>2</sub>\*G (WH marg.), occurs, like the adj. κόσμιος (*q.v.*), as a descriptive epithet in the inscr., e.g. *Cagnat* IV. 255<sup>8</sup> ἄνδρα . . . ἐξηκότα τε καλῶς καὶ κοσμίως, πάσης ἀρετῆς ἔνεκεν, *ib.* 785<sup>14</sup> (early iii/A.D.) (= *C. and B.* ii. p. 466) ἄνδρα . . . στρατιγῆσαντα ᾧ ἀγνῶς, ἀγωνοθετήσαντα φιλοτείμως, εἰρηναρχήσαντα κοσμίως, and *Magn* 162<sup>6</sup> ζήσαντα σωφρόνως καὶ κοσμίως (cf. 1 Tim 3<sup>2</sup>). See also *Vett. Val.* p. 355<sup>30</sup> διὰ τῆς ἰδίας ἐγκρατείας ἀκηρύκτως καὶ κοσμίως τὸ τέλος τοῦ βίου ὑποίσει.

### κοσμοκράτωρ.

The Emperor Caracalla receives this title in an Egyptian inscr. *Archiv* ii. p. 449, No. 83.

### κόσμος.

Interesting exx. of ὁ κόσμος, "the world," are afforded by *OGIS* 458<sup>40</sup> (c. B.C. 9) (= *Priene* 105), where the birthday of the divine Augustus is referred to as the beginning of good news to the world—ἡρξεν δὲ πῶι κόσμῳ τῶν δι' αὐτὸν εὐαγγελίων ἢ γενέθλιος τοῦ θεοῦ, and *Syll* 376<sup>31</sup> where, on the occasion of the proclamation of the freedom of all the Greeks at the Isthmian games in A.D. 67, the Emperor Nero is described as ὁ τοῦ παντὸς κόσμου κύριος Νέρων. With the hyperbolic usage in *Rom* 1<sup>8</sup> we may compare a sepulchral inscr. from Egypt, in which a certain Seratus states that he lies between mother and brother—ὦν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάληται (*Archiv* v. p. 169, No. 24<sup>8</sup>): see also *P Lond* 981<sup>10</sup> (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) ἡ γὰρ εὐφημία σου, πάτερ, περιεκύκλωσεν τὸν κόσμον ὅλον ὡς ἀγαθὸν πατέρα—a letter to a bishop. Other exx. of the word are *OGIS* 56<sup>48</sup> (iii/B.C.) μετελθεῖν εἰς τὸν ἀναον κόσμον, and *PSI* III. 157<sup>39</sup> (an astrological song—iii/A.D. ?) where κόσμος = οὐρανός (cf. *Gen* 2<sup>1</sup>, *Deut* 4<sup>19</sup>). For the plur. = "magistrates," see *OGIS* 270<sup>10</sup> (mid. ii/B.C.) ἐπιμ[ε]λὲς γενέσθω τοῖς κόσμοις, ὅπως καρυχθῇ, and for the collective sing. in the same sense see the exx. collected by Dittenberger *Syll* 427 n.<sup>1</sup>: cf. also the use of the compd. εὐκοσμός in *ib.* 737<sup>84</sup> (c. A.D. 175) of "magistratus collegii

constitutus ad ordinem et decorem in conventibus sodalium conservandum" (Dittenberger).

For the word = "adornment," as in 1 Pet 3<sup>3</sup>, see *P Eleph* 1<sup>4</sup> (B.C. 311–10) (= *Selections*, p. 2) εἰματισμὸν καὶ κόσμον (δραχμὰς) α, with reference to a bride's trousseau, *PSI* III. 240<sup>12</sup> (ii/A.D.) γυναῖκεῖον κόσμον, *OGIS* 531<sup>13</sup> (A.D. 215) κατασκευάσας τὸν ναὺν μετὰ παντὸς τοῦ κόσμου, and the good parallel to the Petrine passage in Menander *Γνώμαι* 92 γυναῖκε κόσμος ὁ τρόπος, οὐ τὰ χρύσια. Add, as arising from this usage, such instances as *P Tebt* I. 45<sup>20</sup> (B.C. 113) a complaint against certain persons who—οὐδενὶ κόσμῳ χρῆσάμενοι συντρίψαντες τὴν παρόδιον θύραν, "throwing off all restraint knocked down the street door," similarly *ib.* 47<sup>12</sup> (B.C. 113), *P Oxy* VI. 909<sup>28</sup> (A.D. 225) τὴν [κ]όσμον τῶν τόπων, of setting a vineyard in order, and *ib.* 1467<sup>11</sup> (A.D. 263) καὶ αὐτὴ τοῖνυν τῷ μὲν κόσμῳ τῆς εὐπαιδείας εὐτυχήσασα, "accordingly I too, fortunately possessing the honour of being blessed with children" (Edd.)—a petition from a woman claiming the right to act without a guardian in virtue of her possession of three children and ability to write. See also the compd. κοσμοποιήσις in *P Oxy* III. 498<sup>80</sup> (a contract with stone-cutters—ii/A.D.) οὐδεμίαν πρὸς ἡμᾶς οὐσίας κ[ο]σμοπ[ο]ιήσεως, "no ornamentation being required of us." On the "evil" sense of κόσμος, which must be Jewish in origin, see Hort's notes on *Jas* 1<sup>27</sup>, 3<sup>6</sup>: in the latter passage, it should be noted, *Carr* (*Exh* VII. viii. p. 318 ff.) prefers to understand by ὁ κόσμος, "the ornament" or "the embellishment" of unrighteousness. For the curious phrase πρὸς (or ἀπὸ) καταβολῆς κόσμου, which is employed by six writers in the NT, Hort (*ad* 1 Pet 1<sup>20</sup>) can find no nearer parallel from profane sources than *Plutarch Moralia* ii. 956 A τὸ ἐξ ἀρχῆς καὶ ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων.

### κουστωδία.

*P Oxy* II. 294<sup>20</sup> (A.D. 22) (= *Selections*, p. 35) ἐν κοστωδ[ε]ῖαι εἰσὶ, so far as we know, the earliest ex. of this borrowed word. For the spelling κουστωδία, as in *Mt* 27<sup>66</sup> f., 28<sup>11</sup>, cf. *P Ryl* II. 189<sup>3</sup> (A.D. 128) δημοσίῳ(ν) ἱματισμοῦ κουστωδιῶν, "public clothing for the guards": see also *Hatzidakis Gr.* p. 109. In a fragmentary report referring to the Jewish War of Trajan, *P Par* 68A<sup>8</sup>, we find κωστωδία—ταῦτα ἐγένετο ὅτι τινὰς ἐπὶ κωστωδιῶν ἤρπασαν καὶ [τοὺς ἀρπασθέντ]ας ἐτραυμάτισαν: the word is similarly restored in *BGU* I. 341<sup>3</sup> (ii/A.D.).

### κουφίζω.

This verb, which in the NT is confined to *Ac* 27<sup>38</sup>, is found in the general sense of "lighten" in *P Giss* I. 7<sup>18</sup> (time of Hadrian) ἐκούφισεν τῶν ἐνχωρίων τὰ βάρη καθολικῶς διὰ προγράμματος: cf. further with reference to taxation *BGU* II. 619<sup>8</sup> (A.D. 155) τὴν παραγ[ρ]αφείσαν [πρ]όσοδον ὀφείλιν κουφισθῆναι το(ῖ) συναγομ(ένου) ἄχρι ἀν' ἐξετασθῇ, *PSI* I. 103<sup>21</sup> (end of ii/A.D.) τὸ] συναγομ(ένον) αὐτῶν ἐκούφισαν] ἐπὶ τῷ τοῦς ἐπ' αὐτῶν ἀναγρ[α]φομέ[ν]ους ἄνδρας, *OGIS* 90<sup>12</sup> (B.C. 196) ἀπὸ τῶν ὑπαρχουσῶν ἐν Αἰγύπτῳ προσόδων καὶ φορολογίων τινὰς μὲν εἰς τέλος ἀφῆκεν, ἄλλας δὲ κεκούφικεν, and see *P Petr* II. 13(18d)<sup>8</sup> (B.C. 258–253) where the words κουφίζω τὸν βασιλῆα, "lightening the king's burden," are written over the line in

connexion with a notice inviting tenders at a lower rate for some public work. For *κουφίζω*, “*levo*,” “*absolvo*,” see P Iand 62<sup>11</sup> note. In BGU I. 321<sup>11</sup> (A.D. 216) ἐφευρέθη τὰ σειτάρια κεκοφισμένα, the reference is to a robbery, and in PSI IV. 299<sup>5</sup> (iii/A.D.) ὡς δ' ἐκουφίσθη μοι ἡ νόσος, to illness (cf. Hobart, p. 281). In the curious mantic P Ryl I. 281<sup>33</sup> (iv/A.D.) we have apparently an instance of the verb used intransitively—τὰ ἐν δουλίᾳ κουφίσιν (L. -ειν) ἐκ τῆς δουλίας, “for a slave in servitude it means an alleviation of his servitude” (Edd.—see their note). For a similar metaphorical use of the subst. see *Kaibel* 406<sup>3</sup> πένθους [κ]ουφι[σ]-μὸς ἐγένετο, and for the adj. see P Oxy XIV. 1627<sup>11</sup> (A.D. 342) ἡξιώσαμεν δέ σαι εἰσαγγεῖλαι ἡμᾶς εἰς κουφοτάτην χρίαν, “we requested you to assign to us a very light duty” (Edd.). The wish is frequent on grave-stones—ἀλλὰ κόνιν σοὶ . . . κουφήν καὶ δολὴν ψυχρὸν Ὀσειρος ὕδωρ (see Schubart *Einführung*, p. 370). Κούφα is often used in the papyri substantially, e.g. P Strass I. 1<sup>10</sup> (A.D. 510) σοῦ παρέχοντος τὰ κούφα: see further GH on P Oxy XIV. 1631<sup>16</sup> (A.D. 280).

### κόφινος.

In an interesting note in *JTS* x. p. 567 ff. Dr. Hort has shown that the distinction between κόφινος and σπυρίς is one of material rather than of size, for either basket might be of different sizes, to judge by the uses mentioned in classical and patristic writers. This conclusion can now be confirmed from the Κοινή, as when in certain military accounts, P Oxy I. 43 (A.D. 295) we hear of κόφιννοι holding 40 λίτραι—iii. 27 ἔσχον παρὰ σοῦ κοφίνους δέκα δύο ἐκ λίτρων τεσσαράκοντα, and a little later iv. 16 of—κοφίνους ἀνώννας, which contained only 20 λίτραι. For the contrast between the two words in Mk 8<sup>19</sup> f. we may quote an ostrakon-letter from the middle of iii/B.C.—Φίλωνι Νίκωνος κόφιννοι β Πτολεμαίω Ἀσκληπιάδου σφυρίδιον (*Archiv* vi. p. 220, No. 84<sup>1</sup>). Other exx. of κόφινος are—P Petr II. 39(½)<sup>6</sup>, 14 (taxing accounts) εἰς κοφίνους, where the editor thinks the reference is to a box or basket set on wheels to form a cart, PSI IV. 428<sup>52</sup> (iii/B.C.) ἐν κοφίνῳ μεγάλῳ, P Oxy IV. 739<sup>8</sup> (c. A.D. 1) κοφίνων γ, P Tebt II. 405<sup>3</sup> (iii/A.D.) κόβ(=φ)ινος καινός, BGU II. 417<sup>12</sup> (ii/iii A.D.) περὶ τοῦ κοφίνου τῆς σταφυλῆς, and P Flor II. 269<sup>10</sup> (A.D. 257) ἐντολὰς λαβέτωσαν οἱ ὀνηλάται κομίσαι σοὶ τοὺς κοφίνους. The word, which is of Semitic origin (cf. Lewy *Fremdwörter*, p. 115), was used specially by Jews (cf. Juvenal iii. 14, vi. 542), and Hort (*l.c.*) thinks that it was equivalent to the κάρταλ(λ)ος in which Jews carried first-fruits to Jerusalem. See further *s.vv.* σαργάνη and σπυρίς. For a form κόφος, which Dr. Hunt suggests may be equivalent to κόφινος, see the *verso* of a i/A.D. Hawara papyrus reproduced in *Archiv* v. p. 381, No. 42, and for the dim. κοφίνιον see P Petr III. 53(μ)<sup>6</sup> (B.C. 224). The widespread use of κόφινος in the Κοινή is fully illustrated by Maidhof p. 308 ff. The word still survives in MGr along with such forms as \*κόφα, \*κοφούνι.

### κράββατος,

the poor man's bed or mattress, and therefore better suited to the narrative in Mk 2<sup>4</sup> than κλίνη which Mt (9<sup>3</sup>) and Lk (5<sup>16</sup>) substitute. In Ac 5<sup>16</sup> κράββατος is distinguished

from κλινάριον: cf. 9<sup>33</sup> where Lk may have kept the original word of his informant. The word is late (Lob. *Phryn.* p. 62 σκίμπους λέγε, ἀλλὰ μὴ κράββατος), and is probably rightly traced to Macedonian origin (Sturzius *Dial. Mac.* p. 175 f.). With Mk 2<sup>12</sup> Norden (*Ant. Kunstprosa* ii. p. 532 n.<sup>1</sup>) contrasts Lucian *Philops.* 16 ἀράμενος τὸν σκίμποδα, ἐφ' οὗ ἐκεκόμιστο, ὥχετο ἐς τὸν ἀγρὸν ἀπιών. The spelling varies, but the form given above is found in the best NT MSS. (WSchm p. 56), though K on 10 out of 11 occurrences prefers κράββατος, for which we can now cite P Tebt II. 406<sup>18</sup> (inventory of property—c. A.D. 266) κράβατος ξύλινος τέλειος, “a wooden bedstead in good order,” P Gen I. 68<sup>10</sup> (A.D. 382) ἐρματικὸν χράβακτον (L. ἐρματικὸν κράβακτον): see also the late P Grenf II. 111<sup>22</sup> (v/vi A.D.) (= *Chrest.* I. 135) κραβάκτ(ιον), where the editors note that κράββατος is used of a bier by Cedrenus, *Justinian.* an. 31 τοὺς κ. τῶν ἐκκλησιῶν (Migne, *P.G.* cxxi. 736 c), and compare κραβατταρία in the same sense in *Chron. Paschal.* an. 605 (*ib.* xcii. 976 a), *al.* Κράββατος is found in an inventory of Trajan's reign, P Lond 191<sup>18</sup> (A.D. 103–117) (= II. p. 265): cf. Epict. i. 24. 14 and κραββάτιον in *ib.* iii. 22. 74. In an ostrakon, probably Ptolemaic, published in *Mél. Nicole* p. 184 we find κράβατος as in Mk 2<sup>4</sup> B\*: cf. Lat. *grabattus*, showing that in the West the form with one β prevailed. WSchm p. 56 cites κραβάτριος from *CIG* II. 2114<sup>d</sup> in the sense of ἀρχικουτω[ε]ίτης (*ib.* add. 2132<sup>d</sup>: cf. Ac 12<sup>80</sup>). In the German edition of his *Prolegomena* (*Einleitung*, p. 60) Moulton has a note on the significance of the orthographical peculiarities of the NT uncials in connexion with such a word as κράββατος in helping to fix the *provenance* of the MSS.: the note is reproduced in Lake's Introduction to his edition of the *Cod. Sinaiticus*, p. xi. Add that Codex Washington (W) regularly spells the word κράβαττον. According to Thumb (*Indog. Forsch.* ii. p. 85) κρεβάτι is the normal form in MGr.

### κράζω

occurs *quater* in the general sense of “cry out” in a late i/B.C. petition, P Oxy IV. 717, e.g. <sup>1</sup> ἐκβοῶντος δέ μου καὶ κράζοντος τὰ τοσαῦτα: cf. P Fay 119<sup>33</sup> (c. A.D. 100) ἐπὶ κράζει Πάσις εἶνα μὴ εἰς ψωμῶν (for ψωμίον) γένηται διὰ τὸ ὕδωρ, “for Pasis is crying out that we must not allow it (*sc.* manure) to be dissolved by the water” (Edd.), BGU III. 816<sup>18</sup> (iii/A.D.) ἐπὶ κράσι (L. ἐπὶ κράζει) Ἀπᾶς Εὐαγγεῖλος (L. -ου) περὶ τοῦ χαλκοῦ. For κέκραγα as a perfect with present force in Jn 1<sup>18</sup> see *Proleg.* p. 147, and to the LXX exx. there adduced add *Menandrea* p. 44<sup>11</sup> τὸ παιδίον κεκραγός, “the baby screaming,” and so *ib.* 45<sup>24</sup>. The verb, which survives in MGr, is discussed by Abbott *Joh. Gr.* p. 348.

### κραিপάλη.

Lat. *craipula*, “surfeiting” (AV, RV). On the form κρεπάλη, which is read by WH in Lk 21<sup>34</sup>, the only place where the word occurs in the NT, see Moulton *Gr.* ii. p. 81, and for the medical usage = “drunken nausea,” see Hobart p. 167.

### κρανίου

is found *bis* in the magic P Lond 125 *verso* (v/A.D.) (= I. pp. 123, 125)—<sup>2</sup> ἔβιος κρανίον, <sup>37</sup> τὸ κρανίον τοῦ θνῶν. P



Ryl II. 152<sup>17</sup> (A.D. 42) ἐκρανοκόπησαν πλίστα φυτ(ά), "they cut the heads off very many young trees" (Edd.), shows a new equivalent of *καροτομέω*.

### κράσπεδον,

the "fringe" or "tassel," which the Law required every Jew to attach to the corners of his outer garment (Numb 15<sup>38t</sup>, Deut 22<sup>12</sup>). The word is found in the magic P Lond 121<sup>371</sup> (iii/A.D.) (= I. p. 96) ξάσας κράσπετον (ζ. -δον) τοῦ ἱματίου σου.

### κραταίος.

That this "poetic" word also formed part of the common stock of the Κοινή is shown by its occurrence not only in the LXX and NT, but in the magic papyri, e.g. P Lond 121<sup>482</sup> (iii/A.D.) (= I. p. 98) θεοὶ κραταίος, *ib.* 563 (= p. 102) ἐν φωτὶ κραταίῳ καὶ ἀφθάρτῳ, *ib.* 789 (= p. 109) ἐπεύχομαι τῇ δεσποίνῃ τοῦ παντὸς κόσμου, ἐπάκουσόν μου ἢ μόνη(=ι)-μος ἢ κρατεῖ(=αι)ά.

### κρατέω.

For *κρατέω* in its primary sense of "become master of," "rule," "conquer," we may cite P Oxy I. 33 verso v. 12 (late ii/A.D.) π[ρ]ώτον μὲν Καῖσαρ ἔ[σ]ωσε Κλεοπάτρ[αν] ἐκράτησεν βασι[λ]είας, "in the first place Caesar saved Cleopatra's life when he conquered her kingdom" (Edd.). The gen. construction, which is here supplied, is comparatively rare in the NT (cf. *Proleg.* pp. 65, 235), but may be further illustrated by P Par 26<sup>52</sup> (B.C. 163-2) (= *Selections*, p. 18) ὑμῖν δὲ γίνετο κρατεῖν πάσης ἧς ἀν αἰρήσθε χώρας, and by the magic P Lond 121<sup>689</sup> (iii/A.D.) (= I. p. 106) ἄρκε . . . κρατοῦσα [τοῦ δ]λου συστήματος—an invocation to the constellation of the Bear. [See also the interesting parallels to Ac 27<sup>12</sup> in *Field Notes*, p. 144.] Another magic papyrus *ib.* 46<sup>481</sup> (iv/A.D.) (= I. p. 80) κράτει τῇ ἀριστερᾷ σου τὸν δακτύλ(ον) shows the more common accusative; see also the curious theological fragment P Oxy XI. 1384<sup>26</sup> (v/A.D.) where certain angels are represented as having gone up to heaven to seek a remedy for their eyes—σφόγγον κρατοῦντες, "holding a sponge," cf. Rev 2<sup>1</sup>. For the meaning "continue to hold," "retain," as in Ac 2<sup>24</sup>, see P Tebt I. 61 (δ) 229 (a land survey—B.C. 118-7) γραφῆ-ται λαβ[ε]ῖν ἐν[δ]ς ἐνιαυ[τοῦ] ἐκφόριον, ἐὰν κ[ρ]ατέιν, "let it be noted that one year's rent shall be exacted from them, and they shall be allowed to keep the land" (Edd.): cf. also P Fay 109<sup>2</sup> (early i/A.D.) δταν πρὸς ἀνάγκην (ζ. ἀνάγκην) θέλῃς παρ' ἐμοῦ χρήσασθαι τι, εὐθύς σε οὐ κρατῶ, "when- ever you from necessity want to borrow anything from me, I at once give in to you" (Edd.). In P Oxy II. 237<sup>viii. 34</sup> (A.D. 186) παρατιθέωσαν δὲ καὶ αἱ γυναῖκες ταῖς ὑποστάσεσι τῶν ἀνδρῶν ἅγ κατὰ τινα ἐπιχώριον νόμον κρατεῖται τὰ ὑπάρχοντα, "wives shall also insert copies in the property-statements of their husbands, if in accordance with any native Egyptian law they have a claim over their husbands' property" (Edd.), *κρατεῖσθαι* is used as equivalent to *κατέχειν* in *ib.* 22 (see further Mitteis in *Archiv* i. p. 188): cf. *ib.* 36 ἡ δὲ κτήσις μετὰ θάνατον τοῖς τέκνοις κεκράτηται, "but the right of ownership after their death has been settled upon the children" (Edd.), and P Amh II. 51<sup>26</sup> (B.C. 88), a contract for the sale of a house—

ἧς κ[ρ]α[τ]εῖ Τοτοῆς, "over which Totoes has rights," and the similar use of the compound *ἐπικρατέω* of rights acquired or exercised over the property of others in P Tebt II. 343<sup>14</sup> (ii/A.D.), where see the editors' note. As further bringing out this strong sense of *κρατέω*, we may notice that it is joined with *κυριεύω* in BGU I. 71<sup>18</sup> (A.D. 179), *ib.* 282<sup>33</sup> (after A.D. 175), and with *δεσπόζω* in P Tebt II. 383<sup>35</sup> (A.D. 46). At Delos a dedicatory inscr. has been found—Δι τῷ πάντων κρατοῦντι καὶ Μητρὶ Μεγάλῃ τῇ πάντων κρα- τοῦσῃ (BCH vi. (1882), p. 502 No. 25): cf. the use of *παντοκράτωρ* in the LXX, and see Cumont *Relig. Orient.* p. 267. In the vi/A.D. P Lond V. 1663<sup>8</sup> the Emperor is described as ἡ κρατοῦσα τυχή.

### κράτιστος

(*egregius*) is very common as an honorific title in address- ing persons of exalted rank, much as we use "Your Excellency," e.g. P Fay 117<sup>5</sup> (A.D. 108)—a prefect, P Tebt II. 411<sup>5</sup> (ii/A.D.)—an epistrategus, P Oxy X. 1274<sup>10</sup> (iii/A.D.)—a procurator, *al.* [By the end of the third century the title was applied to persons of less importance, e.g. a *ducenarius* in P Oxy XIV. 1711<sup>4</sup>: see the editors' note on *ib.* 1643<sup>2</sup>.] This corresponds with the usage in Ac 23<sup>26</sup>, 24<sup>3</sup>, 26<sup>25</sup>, and possibly Lk 1<sup>3</sup>, though in this last case the word may be simply a form of courteous address. If, however, it is regarded here also as official, it is very unlikely that Theophilus was at the time a Christian, "since," as Zahn (*Introd.* iii. p. 42) has pointed out, "there is no instance in the Christian literature of the first two centuries where a Christian uses a secular title in addressing another Christian, to say nothing of a title of this character." On the title as applied to the βουλή of Antinoë in BGU IV. 1022<sup>1</sup> (A.D. 196) see Wilcken in *Archiv* iii. p. 301, and cf. the *introd.* to P Strass I. 43. The adj. is never found as a true superlative in the NT, but is so found in literary books of the LXX (cf. Thackeray *Gr.* i. p. 185): cf. BGU IV. 1118<sup>11</sup> (B.C. 22) τῶν ὄντων ἐν τῷ κήπῳ τὰ κράτιστα καὶ βέλτιστα.

### κράτος.

An interesting ex. of this word is found in P Leid G1<sup>4</sup> (B.C. 181-145) (= I. p. 42), a petition to Ptolemy Philo- meter and Berenice, in which the petitioner states that he is offering prayers and sacrifices to the gods, in order that they may give the Sovereigns—ὕγλειαν, [ν]ικην, κράτος, σθένος, κυριείαν τῶν [ὑ]πὸ τὸν οὐρανὸν χώρῳ[ν]: cf. the invocation to Isis, *ib.* U<sup>ii. 17</sup> (2nd half ii/B.C.) ἐλθέ μοι θεὰ θεῶν, κράτος ἔχουσα μέγιστον. From the time of Augustus comes a dedication—εἰς κράτος Ῥώμης καὶ διαμονὴν μυστηρίων (*Syll* 757<sup>6</sup>), with which may be compared the acclamation at a popular demonstration at Oxyrhynchus on the occasion of a visit from the Prefect, P Oxy I. 41<sup>1. 2</sup> (iii/iv A.D.) εἰς [ἐ]ῶνα τὸ κράτος τ[ῶ]ν [Ῥ]ωμαίων, "the Roman power for ever!" (Edd.). This and similar usages find a parallel in the language of Christian worship, as in the prayer P Oxy III. 407<sup>8</sup> (iii/iv A.D.) which is offered—διὰ . . . Ἰησοῦ Χριστοῦ, δι' οὗ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰωνῶν[ν]: cf. especially the doxology in 1 Pet 4<sup>11</sup>. See also the magic PSI I. 29<sup>21</sup> (iv/A.D. ?) τὸ κράτος τοῦ Ἀδωναῖ καὶ τὸν στέφανον τοῦ Ἀδωναῖ δότε, and the late BGU I. 314<sup>13</sup> (A.D. 630) ἐργῶ δυνάμει κράτ(ει) (cf. *Archiv* iv. p. 214). For



the phrase κατὰ κράτος, as in Ac 19<sup>30</sup>, cf. P Tebt I. 27<sup>33</sup> (B.C. 113) ἡ δ' εἰσπραξις τῶν προεθισομένων παρὰ σοῦ κατὰ κράτος ἔσται, "any losses will be rigorously exacted from you" (Edd.). In MGr κράτο(s) is used = "kingdom, kingdom of Greece."

The late form κράτησις = "dominion," as in Wisd 6<sup>3</sup>, is found in P Fay 89<sup>2</sup> (A.D. 9) ἔτους ὀγδόου καὶ τριακοστοῦ τῆς Καίσαρος κρατήσεως θεοῦ υἱοῦ, "the 38th year of the dominion of Caesar, son of the god": see also *Hermes* xxx. (1895), p. 151 ff. For the meaning "possession," see P Tor I. 111<sup>32</sup> (B.C. 116) τῆς κρατήσεως τῆς οἰκίας, *ib.* v. 38 μηδεμίας κρατήσεως μηδὲ κυριείας τινος ἐγγαίου περιγενομένης αὐτῶι, where the editor (p. 117) distinguishes κράτησις, "possessio facti," from κυριεία, "dominium, ius, quod a possessione disiunctum esse potest": cf. P Tebt II. 294<sup>10</sup> (A.D. 146) μενεῖν (i. μενεῖ) δέ μοι καὶ ἐγγόνοις καὶ τοῖς παρ' ἐμοῦ μεταλημφομένοις ἢ τούτων κυρεῖ[α] καὶ κράτῃς[ις] ἐπὶ τὸν αἰῶνα χρόνον, "and I and my descendants and assigns shall have the permanent ownership and possession of the office for ever" (Edd.).

### κραυγή.

In P Petr II. 45<sup>iii. 25</sup> (B.C. 246) (cf. III. p. 334) Ptolemy III. describes his triumphal reception—καὶ οἱ μὲν ἐδεξιού[ν]το, οἱ δὲ [. . .] μετὰ κρότου καὶ κραυγῆς [. . .], where the word has the "joyful" association that we find in Lk 1<sup>42</sup>. On the other hand, in P Tebt I. 15<sup>1.3</sup> (B.C. 114) τῇ αὐτοῦ ὑποκειμένου μηνὸς ὥστε περὶ ὥραν τῇ [[κραυγῆς]] θορύβου γενομένου ἐν τῇ κώ(μῃ), "on the first of the current month at about the eleventh hour a disturbance occurred in the village" (Edd.), we are reminded of the usage in Ac 23<sup>9</sup>. The plur. is found in the interesting literary text, P Oxy X. 1242<sup>iii. 54</sup> (early iii/A.D.), describing an audience between the Emperor Trajan and certain rival Greek and Jewish emissaries from Alexandria, where it is stated that sweat broke out on the image of Sarapis carried by the Alexandrians—θεασάμενος δὲ Τραϊανὸς ἀπεθαύμασ[εν], καὶ μεθ' ὀλίγων συνδρομαὶ ἐγένοντο εἰς [τῇ]ν Πρώτην κραυγαὶ τε παντληθεῖς ἐξεβοῶντο[ο] καὶ πᾶν[τες] ἔφευγαν εἰς τὰ ὑψηλὰ μέρη τῶν λό[φων], "and Trajan seeing it marvelled; and presently there were tumults in Rome and many shouts were raised, and all fled to the high parts of the hills" (Edd.): cf. Vett. Val. p. 2<sup>35</sup> πολέμους, ἀρπαγὰς, κραυγὰς, ὕβρεις. For the word see also P Lond 44<sup>17</sup> cited *s.v.* ἀναλύω.

### κρέας.

In P Petr III. 58(a)<sup>2</sup> (iii/B.C.) a mother gives security of 20 dr. on behalf of her son who had undertaken to supply the village of Philoteris with salt meat and cheese—κρέων ταλ(=ρ)ιχηρῶν καὶ τυροῦ. Cf. P Oxy XIV. 1674<sup>2</sup> (iii/A.D.) ἐπειδὴ οὐχ εὐρί[ο]ν κρέας σοι πέμψαι, ἐπεμψα ψᾶ ἃ καὶ λάχανα—a father to his son, *ib.* VII. 1056<sup>2</sup> (A.D. 360) ὑπὲρ τιμῆς κρέως λιτρῶν πεντακοσίων, "for the price of 500 pounds of meat." Frequent mention is made of κρέας χοίρειον, "swine-flesh," which was evidently a staple article of diet, see e.g. P Giss I. 49<sup>15</sup> (iii/A.D.) with the editor's note. The different forms the word takes are fully illustrated by Mayser *Gr.* p. 276. According to Meisterhans *Gr.* p. 143 the gen. sing. κρέατος is found once in an Attic inscr. of B.C. 338, but Thumb (*Hellen.* p. 96) thinks that the

declension κρέας κρέατος must have prevailed in the Κοινή in view of the MGr κρέατο, κριάτο.

For the diminutive κρεάδιον see the soldier's begging letter, BGU III. 814<sup>25</sup> (iii/A.D.), in which the writer complains that his mother had sent him nothing, while a friend's mother had sent her son κεραμεῖον ἐλαίου κ[α]λ[ο] σφυρίδαν κρεδίων (i. κρεαδίων).

### κρείσσων, κρεῖττων,

is always strictly comparative in the NT, cf. P Oxy XIV. 1676<sup>18</sup> (iii/A.D.) ἀλλὰ πάντως κρεῖττονα εἶχες διὰ τοῦτο ὑπερῆφάνηκας ἡμᾶς, "but you doubtless had better things to do; that was why you neglected us" (Ed.). It is found with a superlative force in such a passage as P Oxy VII. 1062<sup>5</sup> (ii/A.D.) προσθεῖς διτι τὰ θέρεῖά ἐστιν τὰ κρείσσωνα, "adding that the summer ones were the best" (Ed.)—a letter referring to the purchase of some fleeces. On the relative proportion of the two forms in the LXX, see Thackeray *Gr.* i. p. 122.

### κρεμάννυμι.

*Syll* 803<sup>8</sup> (dialect inscr. from Epidaurus—iii/B.C.) τὸ σῶμα κραμάσαι κάτω τὸν τράχαλον ἔχον, *Michel* 833<sup>107</sup> (B.C. 279) τῶν κρεμαμένων στεφάνων. For the shortened pass. κρέμαμαι cf. *Syll* 588<sup>84</sup> (c. B.C. 180) στέφανος χρυσοῦς καὶ στρεπτὸν, κρεμάμενα πρὸς τῶι τοίχῳ, <sup>201</sup>ἐκ τῆς σεί[ρας] κρεμαμένων. A new compd. εἰσκρεμάννυμι is found in P Lond 964<sup>18</sup> (ii/iii A.D.) (= III. p. 212) ἄλλα μέτρια ἰσκρέμασε ἐς τὸν νυμφῶνα. In P Tebt II. 527 (A.D. 101) mention is made of a κρεμαστὴ ποτιστρία used for irrigation: for the subst. κρεμαστήρ see P Lips I. 42<sup>19</sup> (end of iv/A.D.). MGr κρεμ(ν)ῶ, κρεμάζω (trans.), κρέμομαι (intrans.). See also Radermacher *Gr.* pp. 35 n.<sup>2</sup>, 81.

### κρημνός.

This word, which in the NT is confined to Mk 5<sup>13</sup> and parallels, is found in an account of rushes used in irrigation works, P Petr III. 39<sup>ii. 8</sup>, where mention is made of those employed—εἰς τοὺς κρημνούς, for the steep banks or edges of the trench. See also the epitaph on one who had hurled himself from the cliffs, *Kaibel*, 225<sup>1.6</sup>—

Ὅστέα μὲν καὶ σάρκας ἐμὰς σπιλάδες διέχευαι  
ὀξεῖαι, κρημνῶν ἄλλα ὑποδεξάμεναι.

### κριθή.

For this common word, which in the NT is found only once and in the plur. (Rev 6<sup>6</sup>), it is sufficient to cite P Hib I. 47<sup>22</sup> (B.C. 256) καὶ ὄλυραν δὲ κ[α]λ[ο] κρηθὴν ἐτοίμαζε, "prepare both olyra and barley," P Petr II. 23(1)<sup>2</sup> (Ptol.) ἡ ζεῇ (= ζεῖα) ἡ δὲ κριθῇ ἐπλήγη, "the rye and the barley had been smitten" with hail (?) (Ed.), P Giss I. 69<sup>7</sup> (A.D. 118-9) νῦν δὲ πρὸς παράλημψιν κριθῆς ἐπεμψα αὐτόν, P Oxy I. 69<sup>8</sup> (A.D. 190) κριθῆς ἀρτάβας δέκα.

### κριθίνος.

P Eleph 5<sup>26</sup> (B.C. 284-3) καὶ τοῦ σίτου τοῦ κριθίνου καὶ πυρίνου ἀπέχω τοὺς λόγους, BGU IV. 1092<sup>28</sup> (A.D. 372) παρ[α]δῶσ[ω] δὲ σοὶ κριθίνου ἀχύρου γύργαθα ("wicker-baskets") δύο.

## κρίμα.

Κρίμα (on the accent, see *Proleg.* p. 46) = "legal decision" is found in P Petr III. 26<sup>2</sup> (iii/B.C.) τοῖς τοπάρχ[ουσ] κρίματα καθήκει εἰς τοὺς φόρους, "it is (not) the duty of the Toparchs to give decisions regarding the taxes" (Edd.), *ib.* 36 (a) *verso*<sup>80</sup> (iii/B.C.) δέήσει συντελεῖσθαι τὰ κατὰ τὸ [κρίμα] ἐὰν δέη κρίμα, "(the dioiketes) shall require the legal decision to be carried out, if such a decision be necessary" (Edd.). Cf. also the restoration in *OGIS* 335<sup>100</sup> (ii/i B.C.), where αὐτ[ο]ὶ ἐπιδεξάμενοι τὴν κρίσιν π[ ] is followed after an hiatus by ἐφέριν[αι] τὰ κρίματα ἐαυτοῖς. From denoting "judgment," "sentence," the word came to denote the "offence" for which one is sentenced, and hence in MGr is frequently used = "sin," as in the song entitled "The Confessor," where the penitent asks—ἔξομολόγα με, τὰ κρίματά μου ῥῶτα με, "confess me; ask me about my sins," and receives the answer—τὰ κρίματά σου ἴσθαι πολλά, καὶ ἀγάπη' νὰ μὴ κάνης πλεῖα, "thy sins are many; thou must make love no more" (Abbott *Songs*, p. 122, cf. p. 272). Cf. τί κρίμα, "what a pity!"

## κρίνον

is used in the plur. of an architectural device in *Michel* 594<sup>72</sup> (B.C. 279). The adj. κρίνινος, "made of lilies," is applied to myrrh in P Lond 46<sup>212</sup> (iv/A.D.) (= I. p. 72) μύρον κρίνινον, and to oil in *ib.* 121<sup>631</sup> (iii/A.D.) (= I. p. 104) κρίνινον ἔλαιον: in P Leid Wix.<sup>13</sup> (ii/iii A.D.) κρίνινον is one of the seven flowers of the seven stars. A i/A.D. sepulchral epitaph, *Kaibel* 547, begins—Εἰς ἡ συν . . . [κ]αὶ [εἰ]ς κρίνα βλα[σ]τείσειεν ὁστιά, "may thy bones burgeon into violets and lilies." MGr κρίνο, κρίνος.

## κρίνω.

For κρίνω c. inf., "decide to . . .," as in Ac 20<sup>16</sup>, 1 Cor 2<sup>2</sup>, Tit 3<sup>12</sup>, see P Par 26<sup>37</sup> (B.C. 163-2) (= *Selections*, p. 17) οὐκ ἐκρίναμεν καταχωρῶσαι (cf. 1 Chron 27<sup>24</sup>), "we have decided not to record," and cf. P Tebt I. 55<sup>4</sup> (late ii/B.C.) ἐκρίνα γράψαι, P Lond 897<sup>11</sup> (A.D. 84) = III. p. 207 κέκρικα ("I have decided once and for all": cf. Jn 19<sup>22</sup> γέγραφα) γὰρ νῦν τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν, P Oxy XII. 1492<sup>8</sup> (iii/iv A.D.) εἰ οὖν ἐκρίνας κατὰ τὸ παλ[αῖον] ἔθος δοῦναι τὴν ἄρ[ο]γρην τῷ τόπῳ, "if then you have decided in accordance with ancient custom to give the arura to the place" (Edd.). [LS quote Menander Φιλ. 5 ζῆν μεθ' ὧν κρίνη τις (sc. ζῆν), but this is rather for ζῆν μεθ' ἐκείνων οὓς κρίνη τις (κρίνω c. acc. "choose" or "prefer," a classical use).] The verb is also used as a kind of *term. techn.* for the response of an oracle, e.g. P Fay 138<sup>1</sup> (i/ii A.D.) Κύριοι Διόσκουροι, ἡ κρίνεται αὐτὸν ἀπελθεῖν ἐς πόλιν; "O lords Dioscuri, is it fated for him to depart to the city?" Cf. the use of the compound in P Tebt II. 284<sup>2</sup> (i/B.C.) ἐπικέκριται μοι μὴ καταβῆναι ἕως τῆς κῆ, "it has been decided for me (by the local oracle) that I should not go down till the 25th" (Edd.). The *forensic* sense is very common, e.g. P Petr III. 26<sup>4</sup> (iii/B.C.) ἐὰν δέ τις παρὰ ταῦτα κρίνη ἢ κριθῇ ἄκυρα ἔστω, "and if any one judge or be judged contrary to these regulations, the decisions shall be invalid," *ib.* I. 16 (2)<sup>11</sup> (B.C. 230) κριθήσομαι ἐπ' Ἀσκληπιάδου, "I shall submit to the judgement of A." P Oxy I. 37<sup>118</sup> (A.D. 49) (= *Selections*, p. 51) κατὰ τὰ ὑπὸ τοῦ κυρίου ἡγεμόνος κριθέντα, "in accordance

with the judgement of our lord the Prefect," *ib.* 38<sup>18</sup> (A.D. 49-50) (= *Selections*, p. 53) ἐνμείναι τοῖς κεκριμένοις, "to comply with the judgement" (Edd.)—a legal formula, P Ryl II. 119<sup>8</sup> (A.D. 54-67) τυγχάνωι κεκριμένος ὑπὸ τοῦ κρατίστου ἡγεμόνος, "I happen to have had a case decided by his highness the Prefect," and *ib.* 75<sup>8</sup> (judicial proceedings—late ii/A.D.) ἡδη μέντοι τύπος ἐστὶν καθ' ὃν ἐκρίνα πολλάκις καὶ τοῦτο δίκαιον εἶναι μοι φαίνεται, "only there is a principle according to which I have often judged and which seems to me fair" (Edd.). Deissmann (*LAE* p. 118) has shown that help is given to the difficult phrase κρίνω τὸ δίκαιον in Lk 12<sup>57</sup> by a prayer for vengeance addressed to Demeter on a leaden tablet found at Amorgos, *BCH* xxv. (1901) p. 416 ἐπάκουσον, θεά, καὶ κρίναι τὸ δίκαιον, "pronounce la juste sentence" (Ed.). A good parallel to 1 Cor 6<sup>2</sup> occurs in *Syll* 850<sup>8</sup> (B.C. 173-2) κριθέντω ἐν ἀνδρῶσι τριῶσι οὓς συνέλονται. On the weakened use of κρίνω in Ac 15<sup>19</sup> (cf. 13<sup>48</sup>, 16<sup>18</sup>, 26<sup>8</sup>), where it is practically = νομίζω, see Hort *Christian Ecclesia*, p. 80.

## κρίσις

in the sense of "judging," "trial," is found in such passages as PSI II. 173<sup>17</sup> (ii/B.C.) κα[τὰ] προ[ε]νιστώσαν . . ἐπὶ σοῦ κρίσιν, P Oxy IX. 1203<sup>20</sup> (late i/A.D.) where certain petitioners ask that no step be taken against them μέχρι κρίσεως, "before the trial of the case," the curious mantic P Ryl I. 28<sup>165</sup> (iv/A.D.) σφυρὸν εὐώνυμον ἐὰν ἄληται ἐν κρίσει βαρη[θ]εῖς ἔσται καὶ ἐκφεύξεται, "if the left ankle quiver, he will be burdened with a trial, and will be acquitted" (Edd.), and *OGIS* 669<sup>39</sup> (i/A.D.) εἰς κρίσιν ἀγεσθαι. From this it is an easy transition to the result of the judging, "judgement," "decision," e.g. P Petr III. 26<sup>9</sup> (iii/B.C.) ἐκ κρίσεως, "in accordance with a legal decision," P Oxy I. 68<sup>85</sup> (A.D. 131) οὖσαν δ' ἐμὸι τὴν πρὸς αὐτὸν κρίσιν, "judgement against him being entered in my favour" (Edd.), P Ryl II. 78<sup>85</sup> (A.D. 157) περὶ ἀπολογισμοῦ κρίσεων, "concerning the report of judgements," P Oxy XII. 1464<sup>8</sup> (*libellus*—A.D. 250) κατὰ τὰ κελευσθέντα ὑπὸ τῆς θείας κρίσεως, "in accordance with the orders of the divine decree," and such legal phrases as ἀνε κρίσεως καὶ πάσης ἀντιλογίας (BGU IV. 1146<sup>16</sup>—B.C. 18) and ἀνε δίκης καὶ κρίσεως καὶ πάσης εὐρησιλογίας (P Tebt II. 444—i/A.D.).

An approach to the moral and ethical sense which, following the general usage of the LXX, κρίσις has in such passages as Mt 23<sup>23</sup> Lk 11<sup>42</sup>, may be traced in *Michel* 542<sup>6</sup> (ii/B.C. *ad init.*) πῶστιν ἔχοντα καὶ κρίσιν ὑγιή, *OGIS* 383<sup>207</sup> (mid. i/B.C.) ἦν ἀθάνατος κρίσις ἐκύρωσεν—with reference to a certain ordinance, and *ib.* 502<sup>9</sup> (i/A.D.) μελέας τῷ φιλανθρώπῳ τὸ δίκαιον ἀκολούθως τῇ περὶ τὰς κρίσεις ἐπιμελείᾳ. For κρίσις, "accusation," in Jude<sup>9</sup>, see Field *Notes*, p. 244. For an adj. κρίσιμος with reference to the day of judgement, see a Christian inscr. from Eumeneia in *C. and B.* ii. p. 514—ὅς δὲ ἀν ἐπιτηδεύσει, ἔσται αὐτῷ πρὸς τὸν ζῶντα θεὸν καὶ νῦν καὶ ἐν τῇ κρίσιμῳ ἡμέρᾳ. Ramsay (p. 518) remarks that "the term κρίσιμος ἡμέρα seems to be used elsewhere only in the medical sense, 'the critical day determining the issue of the disease'": cf. also Durham *Menander*, p. 72. MGr κρίσις, "judgement"; ἔρχομαι ἐπὶ κρίσι, "appear before court of judgement" (Thumb, *Handbook*, p. 337).



## Κρίσπος

is mentioned Ac 18<sup>8</sup>, 1 Cor 1<sup>14</sup>. For other instances of a Jew bearing this Roman cognomen (= "curly"), see Lightfoot's citations from the Talmudists (*Hor. Hebr. ad 1 Cor l.c.*).

## κριτήριον

in the sense of "tribunal," "court of justice," as in 1 Cor 6<sup>2,4</sup> (RV marg.), Jas 2<sup>6</sup> (cf. Judg 5<sup>10</sup> *al.*), is frequent in the papyri, e.g. P Hib I. 29 Fr. (a) *recto*<sup>5</sup> (c. B.C. 265) (= *Chrest.* I. p. 306) ἐὰν δὲ ἀν]τιλέγῃ, κριθῆτωσα[ν ἐ]π[τ]λ[ι] τοῦ ἀ[ποδε]-δειγμένου κ[ρι]τήριου, "if he dispute the decision, they shall be tried before the appointed tribunal" (Edd.), P Grenf I. 15<sup>7</sup> (B.C. 146 or 135) ὅπως μὴ περισπώμεθα ἐπὶ τὰ [...].-τα κριτήρια, BGU IV. 1054<sup>1</sup> (time of Augustus) Π[ρωτάρ]χωι τῷ ἐπὶ τοῦ κριτηρίου παρὰ Ἀπολλωνίου, P Oxy X. 1270<sup>18</sup> (A.D. 159) πρὸς τῇ ἐπιμελείᾳ τ[ῶν] χρηματιστῶν] καὶ τῶν ἄλλων κριτηρίων, and similarly P Tebt II. 319<sup>8</sup> (A.D. 248). See also *s.v.* ἀγοραῖος and ἐλκύνω, and cf. *Archiv* iv. p. 8f., v. pp. 40, 59f. In *Syll* 371<sup>8</sup> (time of Nero) ἀνή[ρ] δεδοκιμασμένος τοῖς θεοῖς κριτηρίοις τῶν Σεβαστῶν ἐπὶ τε τῇ τέχνῃ τῆς ἱατρικῆς, the word has its original sense of "standard," "test."

## κριτής

is used of one designated by the Prefect to the office of "judge," as in P Oxy IX. 1195<sup>1</sup> (A.D. 135) Ἀπολλωνίω κριτῇ δοθέντι ὑπὸ Πετρωνίου Μαμερτείνου τοῦ κρατίστου ἡγεμόνος: it is also applied to this same Prefect himself in *ib.* IV. 726<sup>20</sup> (A.D. 135). Cf. also *ib.* I. 97<sup>5</sup> (A.D. 115-6) ἐπὶ τε πάσης ἐξουσίας καὶ παντὸς κριτοῦ. For the "technical-political" sense of the word, as frequently in the LXX, Wackernagel (*Hellenistica*, p. 11) cites *OGIS* 467<sup>10</sup> ἐπι-λεκτον κριτὴν ἐκ τῶν ἐν Ῥώμῃ δεκουριῶν, compared with *ib.* 499<sup>3</sup> τῶν ἐκλέκτων ἐν Ῥώμῃ δικαστῶν, both ii/A.D. inscr. from Asia Minor.

## κρούω.

For this verb of "knocking" at the door, as in Lk 13<sup>25</sup>, Ac 12<sup>13</sup>, where the Purists would have preferred κόπτω (cf. Lob. *Phryg.* p. 177f.), see P Par 50<sup>7</sup> (B.C. 160) εἶδον Πτολεμαῖον . . . κρού[οντα] θύραν. Other exx. of this usage in late Greek are given in *Field Notes*, p. 120. In the magic P Lond 467<sup>5</sup> (iv/A.D.) (= I. p. 67) we have—κρούε εἰς τὸ οὐς λέγων κτλ. For the subst. κρούμα see BGU IV. 1125<sup>4,31</sup> (B.C. 13), and for the compd. ἐκκρούω in the sense of "put off," "evade," cf. P Fay 109<sup>8</sup> (early i/A.D.) Σέλευκος γάρ μου αὐτοὺς ὧδε ἐκ[έ]κρουκε λέγων ὅτι συν-έστακας ἐαυτῷ, "Seleucus has evaded paying the money by saying that you have made an arrangement with him (to pay instead)" (Edd.).

## κρύπτη (κρυπτή)

in the sense of "vault," "cellar," as in Lk 11<sup>33</sup> (RV), occurs in PSI V. 547<sup>18</sup> (iii/B.C.), where in a list of parts of a building (doors, windows etc.) we read of τὴν κρύπτην ὁμοίαν τῷ κονιάματι, "the cellar similarly plastered": cf. γρύτης, perhaps a vulgar Egyptian form of κρύπτης, in *ib.* 546<sup>3</sup> (iii/B.C.), where see the editor's note.

## κρυπτός.

P Leid W<sup>xvii</sup>. 36 (ii/iii A.D.) ὁ παντοκράτωρ, ὁ ἐνφύσῃσας πνεῦμα ἀνθρώποις εἰς ζωὴν οὐ ἔστιν τὸ κρυπτόν (δόγμα) καὶ ἄρρητον ἐν ἀνθρώποις (λ. -οῖς). In BGU I. 316<sup>28</sup> (A.D. 359) the seller assumes responsibility with reference to any κρυπτόν πάθος ("latent vitium") in the case of a slave whom he has sold: cf. Modica *Introduzione*, p. 145.

## κρύπτω.

P Tor I. 171<sup>14</sup> (B.C. 116) διὰ κεκρυμμένης σκευωρίας, "by means of hidden endeavour." In an elaborate accusation, P Oxy VI. 903 (iv/A.D.), a young wife mentions among other insults that had been heaped upon her, that though her husband had sworn in the presence of the bishops and of his own brothers—<sup>16</sup> ἀπεντεύθεν οὐ μὴ κρύψω αὐτῇ (λ. -τήν) πάσας μου τὰς κλεῖς, "henceforward I will not hide all my keys from her," nevertheless—<sup>18</sup> ἔκρυψεν πάλιν ἐμὲ τὰς κλεῖς εἰς ἐμέ, "he again hid the keys from me." With the formally pass. ἐκρύβη in Jn 8<sup>59</sup> (cf. Gen 3<sup>10</sup>) Moulton (*Proleg.* p. 161) compares BGU IV. 1055<sup>31</sup> (B.C. 13) τὸ ἐν ὀφίλῃ θησόμενον, "the amount that shall be charged as due," a middle in a pass. sense. The familiar saying of Mt 5<sup>14</sup> is expanded in the New Logion 7, P Oxy I. 1 *recto* <sup>18ff.</sup> into—λέγει Ἰησοῦς, πόλις οἰκοδομημένη ἐπ' ἄκρον [δ]ρους ὑψηλοῦς καὶ ἐστηριγμένη οὕτε πε[ρ] εἶν δύναται οὕτε κρυ[β]ῆναι.

## κρύσταλλος.

P Lond 130<sup>150</sup> (horoscope—i/ii A.D.) (= I. p. 137) ὁμοία κρυστάλλῳ, P Leid X<sup>viii</sup>. 29 (iii/iv A.D.) κρυστάλλου ῥινήματος (λ. ῥινήματος, "filings") στατήρες δ. With Wisd 19<sup>21</sup> κρυσταλλοειδὲς γένος ἀμβροσίας τροφῆς, cf. Usener *Epic.* p. 45, 2 πῆξιν . . . κρυσταλλοειδῇ. In MGr κρυσταλλένιος, "of crystal," is used as an endearing address to a girl.

## κρυφῇ

or κρυφή (Moulton *Gr.* ii. p. 84) "secretly," as in Eph 5<sup>12</sup>, is found in a iii/B.C. ostrakon-letter published in *Archiv* vi. p. 220, No. 8<sup>3</sup> ἀπόστειλον τοῖς ὑπογεγραμμένοις τὰς πεταλάς κρυφῇ καὶ μηθεὶς αἰσθανέσθω. The form κρυβῇ (cf. 2 Kings 12<sup>12</sup>) occurs in a declaration by an egg-seller that he will sell only in the open market—P Oxy I. 83<sup>14</sup> (A.D. 327) ὁμολογῶ . . . μὴ ἐξίναί μοι εἰς τὸ ὑπὸν κρυβῇ ἢ καὶ ἐν τῇ ἡμετέρᾳ οἰκίᾳ πωλῖν, "I acknowledge that it shall not be lawful for me in the future to sell secretly or in my house" (Edd.). MGr κρυφά, "secretly," κρυφά ἀπό, "without the knowledge of."

## κτάομαι.

Occurrences of pres. and aor. may help some difficult NT passages—P Petr II. 8(3)<sup>7</sup> (B.C. 246) ἐὰν] δέ τινες [κ]τήλ σωντ[αι], "but if any shall acquire them," P Tebt II. 281<sup>11</sup> (B.C. 125) παρὰ τῶν κτωμένων οἰκίας ἢ τόπους, "from acquirers of houses or spaces," *ib.* I. 5<sup>242</sup> (B.C. 118) μηδ-ἄλλους κτάσθαι μηδὲ χρῆσθαι τοῖς τε λινυφαντικοῖς κα' βυσσουργικοῖς ἐργαλείοις, "nor shall any other persons take possession of or use the tools required for cloth-weaving or

byssus-manufacture" (Edd.), P Oxy II. 259<sup>6</sup> (A.D. 23) ὁμνύω . . . εἰ μὴν κτήσεσθαι ἡμ[έ]ρας τριάκοντα ἐν αἰ (l. αἰς) ἀ[πο]καταστήσω δὲ ἐν ἐγγύημαι παρὰ σοῦ ἐκ [τ]ῆς πολιτικῆς φυλακ[κ]ῆς, "I swear that I have thirty days in which to restore to you the man whom I bailed out of the public prison" (Edd.), where we seem to have the rather common confusion of aor. and fut. inf., cf. *ib.*<sup>18</sup> μὴ ἔχοντός μου ἐξ (= ἐξ)ουσίαν χρόνον ἕτερον [κ]τῆ[σ]εσθαι, "and I have no power to obtain a further period of time" (Edd.), *ib.* 237<sup>vii. 42</sup> (A.D. 186) ὦν ἐὰν καὶ ἴδια κτήσονται μετέτερα, "of whatever they may acquire themselves besides" (Edd.). A good illustration for Lk 21<sup>19</sup> "you shall win your own selves," as opposed to "forfeiting self" in 9<sup>24</sup>, may be found in P Par 63<sup>127</sup> (B.C. 164) (= P Petr III. p. 28) τοὺς ἀνθρώπους ἐκ τηλικαύτης καταφθ(ο)ρᾶ[s] ἀρτ[ι]ως ἀνακατωμένους, "the population recovering from so great a distress" (Mahaffy). So we say of a sick man, "He isn't himself yet." This same meaning of "acquire," "gradually obtain the complete mastery of the body," is probably to be preferred in 1 Th 4<sup>4</sup> (as against *Thess.* p. 49). For the perf. κέκτημαι (not found in the NT) with its present force "possess" (cf. *Proleg.* p. 147) we may cite P Tebt I. 5<sup>97</sup> (B.C. 118) οἱ τὴν [σπ]όρμον κεκτημένοι, P Oxy IV. 705<sup>70</sup> (A.D. 200-2) χωρία κεκτήμεθα, "own estates," *ib.* VI. 903<sup>34</sup> iv/A.D.) ὅσα κέκτηται, "how much she has possessed herself of," and from the inscr. *Syll* 178<sup>14</sup> (end of iv/B.C.) ἔδωκεν . . . καὶ αὐτοῖς καὶ ἐκγόνοις, κυρίοις οὖσι κεκτήσθαι καὶ ἀλλάσσεσθαι καὶ ἀποδόσθαι. See also P Eleph 14<sup>23</sup> (Ptol.) κυριεύουσιν δὲ καθ' ἃ καὶ οἱ πρῶτον κύριοι ἐκέκτηντο, and the contracted ἐκτῶντο in BGU III. 992<sup>ii. 6</sup> (B.C. 167). Other reff. to the inscriptional evidence will be found in Mayser *Gr.* p. 340.

### κτῆμα

may mean "a piece of landed property" of any kind, "a field," as in Ac 5<sup>1</sup> (cf. <sup>3</sup> χωρίον). Thus BGU II. 530<sup>21</sup> (i/A.D.) (= *Selections*, p. 61) τὸ κτῆμα ἀγεώργητόν ἐστιν refers to an allotment that was lying neglected and untilled, while the word is frequently applied to a "vineyard," e.g. P Giss I. 79<sup>iii. 11</sup> (c. A.D. 117) οὗ χ[ά]ρι[ν] οὐδ[έ]λ[ι]ς ἀθυμεῖ πωλεῖν κτῆμα, P Oxy IV. 707<sup>26</sup> (c. A.D. 136) τὰς τοῦ κτῆματος καὶ πωμαρίου πλάτας, "the walls (?) of the vineyard and orchard" (Edd.), and with the adj. P Ryl II. 157<sup>4</sup> (A.D. 135) οὐσιακ[δ]ν ἀμπελικὸν κτῆμα, "the domain-land vineyard" (Edd.). For the plur., as in Mk 10<sup>22</sup>, see *ib.* 76<sup>11</sup> (late ii/A.D.) a deposition regarding the division of certain property—τὴν διαίρεσιν τῶν κτημάτων—"according to households and not individuals" (κατ' οἶκον καὶ μὴ κατὰ πρόσωπον), and *ib.* I. 28<sup>182</sup> (iv/A.D.) δεσπότης ἔσται πολλῶν ἀγαθῶν καὶ κτημάτων, "he will be master of many blessings and possessions." The dim. κτημάτιον may be illustrated from P Tebt II. 616 (ii/A.D.) ἐπιμέλестhai τ[οῦ] κτηματίου τῶν καθηκόντων ἔργων, and the collective κτήσις from P Ryl II. 145<sup>7</sup> (A.D. 38) ζυτοποῖς τῆς κτήσεως, "a brewer on the estate." For the adj. κτηματικός cf. P Oxy I. 136<sup>18</sup> (A.D. 583) γεωργὸν κτηματικῶν τε καὶ κομητικῶν καὶ ἐξωτικῶν, "labourers both on the estate and in the villages and adjacent property" (Edd.), and for the word κτηματώνης, "the purchaser of an article," which is confined to the inscr., see Deissmann *BS* p. 147.

### κτῆνος,

mostly in plur. "flocks and herds," is common, e.g. P Tebt I. 56<sup>8</sup> (late ii/B.C.) οὐκ ἔχομεν ἕως τῆς τροφῆς τῶν κτηνῶν ἡμῶν, "we have not so much as food for our cattle" (Edd.), P Ryl II. 126<sup>15</sup> (A.D. 28-9) τὰ ἐαυτοῦ πρόβατα καὶ βοικὰ κτήνη. For the more specialized sense "beast of burden," (as in Lk 10<sup>34</sup>, Ac 23<sup>24</sup>) cf. BGU III. 912<sup>24</sup> (A.D. 33) τὰ ονικὰ κτήνη, P Fay III<sup>6</sup> (A.D. 95-6) (= *Selections*, p. 66) ἐργατικά κτήνη δέκα, P Oxy XIV. 1756<sup>10</sup> (c. i/A.D.) ἐὰν τὰ κτήνη ἐξέρχεται ἐπὶ γράστιν ("green fodder") πέμψω σοι ἐλαίαν: cf. also M. Anton. v. 11 where κτήνος, "a domestic animal," is contrasted with θηρίον, "a wild beast." The adj. κτηνοτρόφος occurs several times in the Fayûm papyri and ostraca, e.g. 18(δ)<sup>2</sup> (i/B.C.): cf. LXX Numb 32<sup>4</sup> where it is applied to land.

### κτῆτωρ.

For this word = "possessor," "owner," as in Ac 4<sup>34</sup>, cf. P Oxy II. 237<sup>viii. 31</sup> (A.D. 186) κελεύω οὖν πάντας τοὺς κτῆτορας ἐντὸς μηνῶν ἐξ ἀπογράφασθαι τὴν ἰδίαν κτῆσιν εἰς τὴν τῶν ἐκκτήσεων βιβλιοθήκην, "I command all owners to register their property at the property record-office within six months" (Edd.), P Tebt II. 378<sup>24</sup> (a lease of land—A.D. 265) τ[ῶν] δημοσίων πάντων ὄντων πρὸς ὑμ[ᾶς] τοῖς κτῆτορας, "all the State dues being paid by you the landlords" (Edd.). See also *Archiv* v. p. 374 f. For the later sense of "founder" Preuschen (*HZNT* ad Ac 1.c.) refers to Krumbacher *Indogerm. Forsch.* xxv. p. 393 ff. The adj. κτητορικός occurs in the fragmentary P Giss I. 124<sup>7</sup> (vi/A.D.).

### κτίζω

in the sense of "found" a city or colony, as in 1 Esdr 4<sup>53</sup>, may be illustrated from an inscr., probably to be assigned to B.C. 69-8, which is reproduced in P Fay p. 48<sup>1</sup> κτ[ι]σθέντος τοῦ σηματομένου ἱεροῦ: cf. also the Alexandrian erotic fragment P Grenf I. 1<sup>4</sup> (ii/B.C.) ὁ τὴν φιλίαν ἐκτικὸς ἔλαβέ με ἔως, "love the stabilisher of friendship overcame me." The usage in this last passage approximates more nearly to the distinctive Biblical usage of the word, "create," "form," which occurs again in the imprecatory tablet Wunsch AF 4<sup>1</sup> (iii/A.D.) ἐξορκίζω σε ὅστ[ι]ς ποτ' εἴ, νεκυδαῖμον, τὸν θεὸν τὸν κτίσαντα γῆν κ[α]ὶ οὐρανὸν Ἰῶνα.

### κτίσις.

*Syll* 608<sup>4</sup> (i/B.C.) τοὺς γεγεννημένους ἀπὸ τῆς κτίσεως κατὰ γένος ἱερεῖς τοῦ Πο[σειδῶ]νος, *ib.* 391<sup>2</sup> (A.D. 133) ἔτους ᾧ τῆς καθιερώσεως τοῦδε τοῦ Ὀλυμπίου καὶ τῆς κτίσεως τοῦ Πανελληνίου. In connexion with the NT usage for the Creation (Mk 10<sup>6</sup> al.), Hicks (*CR* i. p. 7) draws attention to κτίσις as the regular term for the founding of a city, e.g. Polyb. ix. 1. 4.

### κτίσμα.

In the NT (1 Tim 4<sup>4</sup> al., cf. Wisd 9<sup>2</sup>) κτίσμα seems to be always used in a concrete sense = "created thing," "creation," but for the meaning "foundation" we may cite P Lond 121<sup>183</sup> (iii/A.D.) (= I. p. 99) ἐπάνω τῶν τεσσάρων κτισμάτων τοῦ κόσμου, BGU I. 3<sup>19</sup> (A.D. 605) τὰ ἀναλωθέντα παρὰ σοῦ εἰς τὸ κτίσμα τῆς ἐκείσε ἐπαύλεως.



## κτίστης.

This NT *ἀπ. εἰρ.* (1 Pet 4<sup>19</sup>—of God) is applied *quinguis* to the prytanis of Oxyrhynchus as κτίστης τῆς πόλεως in the account of a popular demonstration made in his honour —P Oxy I. 41<sup>6</sup><sup>al.</sup> (iii/iv A.D.). The same title is given to Domitian in *Priene* 229<sup>4</sup>, and similarly to Trajan (*CIG* II. 2572 τῷ τῆς οἰκουμένης κτίστῃ): cf. Magie p. 68, and see *CR* i. p. 7. Other exx. of the word, which is not found in Attic writers, are the magic P Lond 46<sup>237</sup> (iv/A.D.) (= I. p. 72) where the invoker assumes the name of the god Thoth —ἐγὼ εἰμι θωὺθ φαρμάκων καὶ γραμμάτων εὐρέτης καὶ κτίστης, and *ib.* 121<sup>863</sup> (iii/A.D.) (= I. p. 114) δεῦρό μοι ὁ ἐν τῷ στερεῷ πνεύματι ἄορατος παντοκράτωρ κτίστης τῶν θεῶν. A subst. (or verbal adj.) κτιστόν is found in one of the Gemellus letters, P Fay 117<sup>23</sup> (A.D. 108) ὃ ἔγραφος μν (L. 8 ἔγραφός μοι) μὴ ἡσυχάσαι τῷ κτιστῷ περιτὸν (L.—ιττὸν) γέγραπτα[ι, “what you write to me about not neglecting the building you have said more than enough” (Edd.). On a κοινὸν τῶν κτιστῶν (“soldiers”), see *Archiv* i. p. 208.

## κυβεία.

The corresponding verb is used in its literal sense of playing with dice or gaming in the magic P Lond 121<sup>424</sup> (iii/A.D.) (= I. p. 98) ποιήσόν μοι, κυβεύοντα νικήσαι. For the derived meaning “cheat” see Epict. ii. 19. 28, iii. 21. 22. The subst. κυβευτής is found in Vett. Val. p. 202<sup>6</sup> πλαστογράφοι ἀρπαγες θυρεπανοίκται κυβευταί.

## κυβερνήσις.

The verb, which is used of Divine “guiding” in Wisd 14<sup>8</sup>, is applied to the management of a household in the inscr. quoted *s.v.* ἀνέγκλητος *ad fin.*: cf. 1 Cor 12<sup>28</sup>. The compd. διακυβερνάω is used of a woman “piloting” herself and her child out of a time of crisis —ἐκ τοῦ τοιοῦτου καιροῦ ἐμαυτῇ[ν] τε καὶ τὸ παιδίον σ[ο]υ διακεκυβερνηκυῖα (P Lond 42<sup>16</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10)). For a new literary citation for κυβερνάω see Herodas ii. 99 f. ταῦτα σκοπεύτες πάντα τὴν δικὴν ὁρθῇ | γνώμῃ κυβερνᾶτε.

## κυβερνήτης

in the sense of “steersman,” “pilot,” is common, e.g. P Oxy II. 276<sup>6</sup> (A.D. 77) κυβερνήται π[λ]οῖο[ν] ναυλωσίμου, *ib.* III. 522<sup>16</sup> (ii/A.D.) ναυτικ(οῦ) Ἰβρίωνος κυβερνήτου, P Tebt II. 370<sup>3</sup> (ii/iii A.D.) κυβερνήτου πλοίου. In *OGIS* 676<sup>8</sup> (A.D. 106–7) (= *Archiv* ii. p. 439, No. 43) we hear of an official described as—κυβερνήτου Νείλου. In Ac 27<sup>11</sup> τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ is rendered by Ramsay (*Paul*, p. 322) “the sailing-master and the captain.”

Isis is described as κυβερνήτις in the literary papyrus P Oxy XI. 1380<sup>69</sup> (early ii/A.D.).

## κυκλεύω

is used in connexion with working the water-wheel in P Lond 131 *recto* 60<sup>8</sup> (A.D. 78–9) (I. p. 185) κυκλευτῇ κυκλεύοντι τὸ ὄρυ(ανον) (cf. *Archiv* i. p. 131), and in a lease of land P Grenf I. 58<sup>7</sup> (c. A.D. 561) ἐτοίμως ἔχω κυκλεῖσθαι τὸ αὐτὸ γεώργιον. For κυκλευτής see P Ryl II. 157<sup>15</sup> (A.D. 135), and for κυκλευτήριον (not in LS) P Lond 1012<sup>38</sup> (A.D. 633) (= III. p. 266), P Giss I. 56<sup>8</sup> (vi/A.D.).

## κυκλόθεν.

*Kaibel* 546<sup>71</sup> (Imperial)—a sepulchral epitaph—

ἀλλά με πᾶν δένδρος χαρίεν περὶ ῥίσκον ἀνέρπει,  
κυκλόθεν εὐκάρποις κλωσὶν ἀγαλλόμενον.

Cf. also BGU IV. 1117<sup>25</sup> (B.C. 13), and the late P Lond V. 1686<sup>16</sup> (A.D. 565) κύκλωθεν (see Lob. *Phryn.* p. 9).

## κύκλος.

For the dat. κύκλῳ used adverbially “round about,” as in Rev 4<sup>8</sup>, see CPR I. 42<sup>10</sup> κύκλῳ τοῦ χωρίου: cf. P Fay 110<sup>7</sup> (A.D. 94) τὰ κύκλῳ τοῦ ἐλαιουργίου ἔξωθεν σκάψον ἐπὶ βαθός, “dig a deep trench round the oil-press outside” (Edd.), P Tebt II. 342<sup>28</sup> (late ii/A.D.) τοῦ κεραμ(είου) ἐν κύκλῳ αὐτ(οῦ) ψ[υ]λλοῦ τόπον, “the vacant space surrounding the pottery” (Edd.), and from the inscr. *OGIS* 455<sup>12</sup> (i/B.C.) κύκλῳ τε ἐκείνου τοῦ ἱεροῦ . . . [οὗτος ὁ] τόπος ἄσυλος ἔστω. The adj. κύκλιος is found in *ib.* 213<sup>88</sup> (iv/iii B.C.) ἐν τοῖς κύκλοις ἀγῶσιν.

## κυλισμός.

The form κυλισμός, “rolling,” which is read in the best texts of 2 Pet 2<sup>25</sup>, is found in Prov 2<sup>18</sup> (Theod.). For κύλισμα, as in the TR, cf. Ezek 10<sup>13</sup> (Symm.), where, however, the word has its proper meaning, “something rolled round,” rather than a “rolling-place” as in the Petrine passage. In P Hib I. 110 (iii/B.C.) certain documents are described as κυλιστοί, “rolls.” According to the editors the difference from ἐπιστολαί, which are also mentioned, was “perhaps one of size rather than of contents”: cf. also *Preisigke* 1<sup>17</sup> (iii/A.D.) κυλιστοὺς ἱματῶν δέκα.

## κυλλίω.

For this form which replaces the older pres. in –ίνδω, see the citations *s.v.* βόρβορος.

## κυλλός.

In P Lond 776<sup>10</sup> (A.D. 552) (= III. p. 278) we read of a κυλλή κυκλᾶς (“crooked wheel”?) used for purposes of irrigation: the exact character of the machine is unknown. In Herodas *Proem.* 4 (ed. Nairn p. 101) τ]ὰ κυλλὰ ἀείδειν refers to the “limping” verse, the “choliambic”: cf. the use of χαλός in *ib.* i. 71 χαλὴν δ’ ἀείδειν χαλ’ ἀν’ ἐξεπαίδευσσα, “I’d have taught her for her lame (vicious) advice to go limping away” (Ed.), and the juxtaposition of the two adjectives in Mt 15<sup>30</sup>.

## κύμα.

P Lond 46<sup>208</sup> (iv/A.D.) (= I. p. 73) ὑπὸ τῶν τῆς θαλάσσης κυμάτων: cf. *ib.* 24 (= I. p. 66) κυματούμ(ενον), “rolled like a wave” (Ed.).

## κύμβαλον.

With 1 Cor 13<sup>1</sup> cf. P Hib I. 54<sup>18</sup> (c. B.C. 245) (= Witkowski<sup>2</sup>, p. 34), where in preparation for a domestic festival Demophon sends for a certain Zenobius—ἔχοντα τύμπανον καὶ κύμβαλα καὶ κρόταλα, “with tabret, and cymbals, and rattles”: cf. Deissmann *LAE* p. 150 ff. The word is frequent in the LXX, e.g. 1 Kings 18<sup>8</sup>: for the verb κυμβαλίζω see Neh 12<sup>27</sup>.

## κύμινον,

"cummin," a word of Phoenician origin (Heb.  $\text{קִמְמִין}$ —Isai 28<sup>26, 27</sup>). Cf. P Tebt I. 112<sup>13</sup> (an account—B.C. 112) λόγος . . . κυμίνου  $\bar{\epsilon}$ , ἐλ(αίου)  $\bar{\nu}\epsilon$ , *ib.* II. 314<sup>19</sup> (ii/A.D.) κυμ[ι]νου μέτρον  $\bar{\alpha}$ , P Fay 101<sup>1.9</sup> (c. B.C. 18) *et saepe*.

## κυνάριον.

This dim. of κύων, which occurs *quater* in the NT, is used at least once by Epictetus—iv. I. 111 εἰθ' οὕτως . . . πρόσ-ελθε ἐπὶ κυνάριον, ἐπὶ ἱππάριον, ἐπὶ ἀγρίδιον, "then proceed thus . . . to a dog, a horse, an estate" (Sharp, p. 23). For the more classical κυνίδιον (Lob. *Phryn.* p. 180) see M. Antoninus vii. 13 κυνιδίους ὀστάριον ἔρριμένον, "a bone thrown to lap-dogs."

## κύπτω.

See *s.vv.* ἀνακύπτω, κατακύπτω, παρακύπτω. Ἐκκύπτω is found several times in the LXX, e.g. Ps 101 (102)<sup>19</sup> ἐξέκυψεν ἐξ ὕψους ἀγίου αὐτοῦ.

## Κυρηναῖος

is found in P Petr I. 16 (1)<sup>3</sup> (B.C. 237) the will of a certain Menippus—Κ[υρ]ιναῖος τῆς ἐπιγονῆς, "a Cyrenean by descent": cf. *ib.* 22(1)<sup>3</sup> (B.C. 249) Θεαρίστιος Κυρηναῖος τῶν περὶ Δυσίμαχον, and Michel 897<sup>20</sup> (i/B.C. *ad init.*).

## Κυρήνη.

For the presence of a Jewish population in Cyrenaica see the decree set up at Berenice by the Jewish community in honour of the Roman governor, M. Tittius—CIG III. 5361 ἐδοξε τοῖς ἀρχουσι τῷ πολιτεύματι τῶν ἐν Βερενίκῃ Ἰουδαίων κτλ.

## Κυρήνιος.

Upon the different forms of this proper name in the MSS. of Lk 2<sup>2</sup>, see Robertson *Gr.* p. 192, and for the bearing of certain recently discovered inscr. on Quirinius' Governorship of Syria, and the date of the Nativity (now to be placed in all probability in B.C. 8), see W. M. Ramsay *Recent Discovery*, pp. 222–300, *Journal of Roman Studies* vii. p. 273 ff. There is also a convenient summary of the new evidence by W. M. Calder in *Discovery* i. (1920), p. 100 ff.

## κυρία.

The use of κυρία as a courteous, and even affectionate, form of address in the ordinary correspondence of the time, may be said to have settled what Westcott (*Epp. of S. John*, p. 214) regarded as the "insoluble" problem of 2 Jn<sup>1.6</sup> by showing that κυρία there must be understood not of a church, nor of any dignified "lady," but of a "dear" friend of the writer. Thus in P Oxy IV. 744<sup>2</sup> (B.C. 1) we find a man writing—Βεροῦντι τῇ κυρίᾳ μου, "to my dear Berous," and similarly in an invitation to a festival, *ib.* I. 112<sup>1.3,7</sup> (iii/iv. A.D.), the appellative occurs thrice (cf. the repetition in 2 Jn) in the same sense—χαίροις, κυρία μου Σεργηρία . . . π(αρά) Πετοσεῖριος. πᾶν ποιήσον, κυρία, ἐξελεθεῖν τῇ]  $\bar{\kappa}$  τοῖς γενεθλίοις τοῦ θεο[ῦ] . . . ὅρα [μὴ] ἀμείλησθης, κυρία, "greeting, dear Serenia, from Petosiris. Be sure, dear, to come up on the 20<sup>th</sup> for the birthday festival of the god. See that you do not forget, dear." Cf. *Exp* VI. iii., p. 194 ff., where

Rendel Harris with his accustomed ingenuity further discovers that John's "dear" friend was a Gentile proselyte of the tribe of Ruth, and like Ruth a widow! The word is also used with more formality by a slave addressing her "mistress" in P Tebt II. 413<sup>1.6,20</sup> (ii/iii A.D.) Ἀφ (= Ἀφρ)-οδίτη Ἀρσινόῃτι τῇ κυρίᾳ πολλὰ χαίρειν . . . μὴ δόξης με, κυρί[α], ἡμεληκέναι σου τῶν ἐντολῶν . . . ἀπόδος παρ' Ἀπ (= Ἀφρ)οδίτης κυρίᾳ, and in the Christian P Oxy VI. 939<sup>5,9</sup> (iv/A.D.) (= *Selections*, p. 128), where a servant writes to his master that the favour of the Lord God had been shown—ὥστε τὴν] κυρίαν ἀνασφῆλαι ἐκ τῆς καταλαβοῦσθης [αὐτὴν νόσ]ου, "by the recovery of my mistress from the sickness which overtook her" (Edd.), and by saving her life in answer to her prayers—ταῖς εὐ[χαῖς] ἡμῶν ἐπένευσεν διασώσας ἡμῖν [τὴν ἡμῶν] κυρίαν. See also *s.v.* κύριος.

## κυριακός,

which occurs in 1 Cor 11<sup>20</sup>, Rev 1<sup>10</sup>, is described by Grimm-Thayer as "a bibl. and eccles. word," but exx. of it from the inscr. = "Imperial" are given by LS, and the same usage is amply supported by our documents. The following instances may suffice—P Lond 328<sup>10</sup> (A.D. 163) (= II. p. 75) a camel is provided εἰς κυριακὰς χρεῖας τῶν ἀπὸ Βερνέκης γεινομένων ποριῶν (i. ποριῶν), "for Imperial service on the caravans that travel from Bernice," P Oxy III. 474<sup>41</sup> (A.D. 184 ?) τοῦ κυριακοῦ χρήματος, "the Imperial revenue," P Giss I. 48<sup>8</sup> (A.D. 202–3) κατὰ κυριακῆς γῆς (see the editor's note), P Oxy XII. 1461<sup>10</sup> (A.D. 222) ἐν κτήσῃ κυριακῇ, "in Imperial ownership," BGU I. 1<sup>15</sup> (iii/A.D.) εἰς τὸν κυριακὸν λόγον, "into the Imperial treasury," and *ib.* 266<sup>18</sup> (A.D. 216–7) εἰς τὰς ἐν Συρίᾳ κυρί[α]κὰς ὑπηρεσίας, "for the Imperial service in Syria." The earliest known ex. of this official use of the word is apparently OGIS 669<sup>13</sup> (A.D. 68) εἰδὼς τοῦτο συμφέρειν καὶ ταῖς κυριακαῖς ψήφοις ("the Imperial finances"),<sup>13</sup> ἔξω<ι> τῶν ὀφειλόντων εἰς τὸν κυριακὸν λόγον ("the Imperial treasury"): see Deissmann *LAE* p. 362 ff., where attention is also drawn to the significant use of Σεβαστή, as denoting "Emperor's Day" in this same inscr., and the conjecture is thrown out "that the distinctive title 'Lord's Day' may have been connected with conscious feelings of protest against the cult of the Emperor with its 'Emperor's Day'" (p. 364); cf. also *Encycl. Brit.* 2813 ff., and Wilcken *Ostr.* i., p. 812. The word κυριακός had been previously discussed by Deissmann in *BS* p. 217 ff., and to his citations from the inscr. we may add *PAS* ii. 14 (Makuf, ancient Heraclea, in Caria) ἀποτίσει τῷ κυριακῷ [φ]ίσκῳ, *ib.* 21 (same place) ἀπο[τ]είσει τῷ κυριακῷ φίσκῳ (cited by Hatch *JBL* xxvii. 2, p. 138 f.). The word is used of a church-building in the iv/A.D. P Oxy VI. 903<sup>19</sup> ἀπελθοῦσα [εἰς] τὸ κυριακὸν ἐν Σαμβαθῷ, "when I had gone out to the church at Sambatho" (Edd.), cf. 21. A Syracusan inscr., *Kaibel* 737—no date, runs—

Ἡμέρᾳ κυριακῇ δεσμευθεῖσα ἀλύτοις καμᾶτοις ἐπὶ κοίτης, ἥς καὶ τοῦνομα Κυριακή, ἡμέρᾳ κυριακῇ παντὸς βίου λύσιν ἔσχε.

MGr κυριακή, "Sunday."

## κυριεύω

is construed with gen. of obj., as in Lk 22<sup>25</sup> etc., in such passages as P Par 15<sup>13</sup> (B.C. 120) οἰκῶν, ὧν καὶ τῶν προγόν-



νων μου κεκυριευκότων ἐξ' ὅσον περιήσαν χρόνον, or P Tebt I. 104<sup>15</sup> (B.C. 92), a marriage contract in which provision is made that the wife is to own their property in common with her husband—κυρεύουσιν (ζ. κυριεύουσιν—but cf. Mayser p. 147) μετ' αὐτοῦ κοινῇ τῶν ὑπαρχόντων αὐτοῖς: cf. also Michel 976<sup>11</sup> (B.C. 300) ὧν τε αὐτὸς ἐκυρίευσεν, "those things for which he was personally responsible." P Lond 154<sup>14</sup> (A.D. 68) (= II. p. 179) μηδὲ τοὺς παρ' αὐτοῦ κυριεύοντα[s αὐτῶν] . . . κ(α) κατασπώντες shows part. acc. plur. in -as followed by one in -es (Thackeray *Gr.* i. p. 149). In the magic P Lond 121<sup>88</sup> (iii/A.D.) (= I. p. 111) the verb is followed by the acc.—τοῦ κυριεύοντος τῇ(ν) ὅλην οἰκουμένην, and in P Eleph 14<sup>14</sup> (Ptol.) the usual constr. with the gen.—τῆς δὲ γῆς κυριεύει καὶ τῶν καρπῶν—is accompanied by an absol. constr.—<sup>22</sup> κυριεύουσιν δὲ καθ' ἃ καὶ οἱ πρῶτον κύριοι ἐκέκτηντο. For the same two constructions we may compare the verb with the gen. in Rom 69<sup>14</sup> *al.* and its absol. occurrence in 2 Cor 3<sup>17</sup> οὗ δὲ τὸ πνεῦμα κυριεύει, ἐλευθερία according to Bishop Chase's happy conjectural reading: see *JTS* xvii. p. 60 ff. On ὁ κυριεύων as the colloquial name for the "master" argument, see Epict. ii. 19. 1. The subst. κυρία is found in P Tor I. 17<sup>37</sup> (B.C. 116) μηδεμίας κρατήσεως μηδὲ κυρίας τινὸς ἐγγαίου περιγενομένης αὐτῷ, where the editor (p. 152) distinguishes between κράτησις, *occupatio*, *possessio*, or *ius in re*, and κυρία, *dominium*, or *ius ad rem*: for the form κυρία, as in Dan 4<sup>19</sup> (Theod.) *al.*, cf. P Amh II. 95<sup>1.6</sup> (A.D. 109) τὴν τρύτων κυρ[ε]ῖαν καὶ κράτησιν, P Tebt II. 294<sup>19</sup> (A.D. 146). See also Mayser *Gr.* pp. 92, 417.

### κύριος.

(1) κύριος is used in the wide sense of "possessor," "owner," as in Mk 13<sup>35</sup>, in P Tebt I. 5<sup>147</sup> (B.C. 118) τοὺς κυρίους τῶν . . . οἰκιῶν, "the owners of the houses," and hence the meaning "master," as in P Amh II. 135<sup>11</sup> (early ii/A.D.) ὁ κύριος τῇ ᾧ προέγραψεν ἡμᾶς, "the master wrote us on the 3<sup>rd</sup>"—with reference to certain instructions which the writer of the letter had received.

(2) From this the transition is easy to κύριος either as a title of honour addressed by subordinates to their superiors, or as a courteous appellative in the case of persons nearly related. (a) As exx. of the first class we may cite P Fay 106<sup>16</sup> (c. A.D. 140) ἐξησθένησα . . . κύριε, "I became very weak, my lord"—a petition to a Prefect, and, more generally, *ib.* 129<sup>1</sup> (iii/A.D.) χαῖρε, κύριε τ[ι]μωτάτ[ε, *ib.* 134<sup>2</sup> (early iv/A.D.) παρακληθεὶς κύριε σκύλον σεαυτὸν πρὸς ἡμᾶς, "I entreat you, sir, to hasten to me" (Edd.), P Lond 417<sup>5</sup> (c. A.D. 346) (II. p. 299, *Selections*, p. 124) γινώσκιν σε θέλω, κύριε, Π[αύ]λῳ τοῦ στρατιώτη περὶ τῆς φυγῆς—the village priest of Hermopolis to a military official with reference to a deserter named Paulus, and the Christian P Heid 6<sup>6</sup> (iv/A.D.) (= *Selections*, p. 125) κύριέ μου ἀγαπité—a certain Justinus to a Christian "brother" Papnuthius. See also *s.v.* κυρία, and cf. Preisigke 1114<sup>5f.</sup> (A.D. 147-8) ἐκόψαμεν τοὺς μεγάλους λίθους . . . ἐς τὴν πόλιν τοῦ κυρίου Ἀπολλωνίου καλ[οῦ], τῆς κυρίας [ . . . ]. (b) The designation is applied to near relatives, e.g. a father—BGU II. 423<sup>2</sup> (ii/A.D.) (= *Selections*, p. 90) Ἀπῶν Ἐπιμάχῳ τῷ πατρὶ καὶ κυρίῳ πλείστα χαίρειν, a mother—P Lips I. 110<sup>1</sup> (iii/iv A.D.) Σαραπίῳ γ. τῇ κ[υ]ρίᾳ μου μητρὶ . . . , a brother—

BGU III. 949<sup>1</sup> (c. A.D. 300) κυρίῳ μου ἀδελφῷ Ἡρᾷ, a sister (and probably wife)—P Oxy IV. 744<sup>1</sup> (B.C. 1) (= *Selections*, p. 32) Ἰαρίωνα (ζ.—ίων) Ἀλιτὶ τῇ ἀδελφῇ πλείστα χαίρειν, and even a son—*ib.* I. 123<sup>1</sup> (iii/iv A.D.) κυρίῳ μου υἱῷ Διονυσιοθέωνι.

(3) It is, however, with the religious use of κύριος that we are specially concerned, and in keeping with the conception of "lordship," which was so characteristic of Oriental religions, we may begin by noticing its common use in connexion with the cult of the Egyptian God Sarapis. Letters frequently begin with some such formula as—πρὸ μὲν πάντων εὐχομαι σε υἱαίνειν (ζ. ὑγ—) καὶ τὸ προσκύνῃμά σου ποιῶ παρὰ τῷ κυρίῳ Σαράπιδι, "before all else I pray for your health, and I supplicate the lord Sarapis on your behalf" (P Fay 127<sup>5</sup>—ii/iii A.D.), and we may add, owing to the striking resemblance of phraseology to 1 Cor 10<sup>21</sup> such invitations to a ceremonial feast in the Serapeum as P Oxy I. 110<sup>2</sup> (ii/A.D.) ἐρωτᾷ σε Χαῖρημων δειπνήσαι εἰς κλίνην τοῦ κυρίου Σαράπιδος ἐν τῷ Σαραπίῳ αὐρίον, ἥτις ἐστὶν τῇ, ἀπὸ ὥρας θ', "Chaeremon requests your company at dinner at the table of the lord Sarapis in the Serapeum to-morrow, the 15<sup>th</sup>, at 9 o'clock" (Edd.), cf. *ib.* III. 523 (ii/A.D.) (= *Selections*, p. 97).

(4) From this it is easy to see how the title came to be applied to sovereigns or rulers in the East. Thus, to confine ourselves to the period immediately preceding the Christian era, Deissmann (*LAE* p. 356) cites the description of Ptolemy XIII. as τοῦ κυρίου βασιλ[έ]ος θεοῦ, "the lord king god," from an inscr. of 12<sup>th</sup> May B.C. 62 (*OGIS* 186<sup>9</sup>), and another inscr. from Alexandria of B.C. 52 where Ptolemy XIV. and Cleopatra are called οἱ κύριοι θεοὶ μέγιστοι, "the lords, the most great gods" (cf. *Berl. Sitzungsberichte*, 1902, p. 1096). Similarly, as the same writer points out (*LAE*, p. 357), κύριος is applied to Herod the Great (B.C. 37-34) in *OGIS* 415<sup>1</sup> Βασιλεῖ Ἡρώδει κυρίῳ, and to Herod Agrippa I. (A.D. 37-44) in *ib.* 418<sup>1</sup> ὑπὲρ σωτηρίας κυρίου βασιλέως Ἀγρίππα, *al.*

There is no evidence that the title was applied to the Roman Emperors in the West before the time of Domitian. Indeed it was specially disclaimed by Augustus and Tiberius as contrary to the Roman conception of the "Principate" (see Ovid *Fast.* ii. 142, Suet. *Aug.* 53, Tac. *Ann.* ii. 87, Suet. *Tib.* 27, cited by Hatch *JBL* xxvii. 2, p. 139). In the East, on the other hand, it was bestowed on Claudius, and becomes very common in the time of Nero. For Claudius we may cite the official report of certain events which had taken place—ξ (ἔτους) Τιβερίου Κλαυδίου Καίσαρος τοῦ κυρίου (P Oxy I. 37<sup>1.6</sup>—A.D. 49 (= *Selections*, p. 49)), and *Ostr* 1038<sup>6</sup> (A.D. 54) ιδ (ἔτους) (Τιβερίου) Κλαυδίου . . . τοῦ κυρίου. Numerous other ostraca in Wilcken's collection show the designation as applied to Nero e.g. 16<sup>4</sup> (A.D. 60) (ἔτους) ξ Νέρωνος τοῦ κυρίου Χοίαχ ε, 17<sup>4</sup>, *al.*: cf. also for the absence of the art., as in Lk 2<sup>11</sup>, Col 3<sup>17</sup>, Meyer *Ostr* 39<sup>4</sup> (A.D. 62) ἔτος η Νέρωνος κυρίου Παύλι η. From the papyri it is sufficient to quote P Oxy II. 246<sup>30</sup> (A.D. 66) in which a registration of cattle is certified as having taken place—(ἔτους) ιβ Νέρωνος τοῦ κυρίου (ζ. κυρίου), and from the inscr. *Syll* 376<sup>31</sup> (Boeotia—A.D. 67), where Nero is hailed as ὁ τοῦ παντὸς κόσμου κύριος Νέρων: cf. <sup>65</sup>. To later dates belong such passages as Meyer *Ostr* 17<sup>3</sup> (A.D. 74-5) Οὐεσπασιανοῦ τοῦ κυρίου, *Magn* 192<sup>8</sup> (time of

Antoninus) *τειμηθέντα* ὑπὸ τῶν κυρίων Ἀν[τωνέ]νου καὶ Κομόδου καὶ Δουκίου Οὐήρου, and *Priene* 230<sup>5</sup> (A.D. 196–212), where a proconsul is described as ὁ τῶν κυρίων ἐπιτροπος, the κύριοι being Septimius Severus and Caracalla or Caracalla and Geta. See further the material collected by Roscher *Ausf. Lex. d. griech. u. röm. Mythologie* ii. 1, p. 1755 ff., Kattenbusch *Das apostolische Symbol* ii. p. 605 ff., Lietzmann *HZNT* iii. 1, p. 53 ff., and especially the full investigation in W. Bousset's *Kyrios Christos*, Göttingen, 1913.

(5) It lies outside our immediate purpose to examine the Pauline usage of κύριος in detail (cf. *Thess.* p. 136 ff.) beyond remarking that while that usage was doubtless primarily influenced by the LXX, which employed κύριος to render the tetragrammaton, there is good reason for finding in the Apostle's insistence upon "the name (of κύριος) which is above every name" (Phil 2<sup>9</sup>) a protest against the worship of "the gods many and lords many (θεοὶ πολλοὶ καὶ κύριοι πολλοί)" (1 Cor 8<sup>5</sup>), with which Christianity found itself confronted. See especially Deissmann's illuminating discussion in *LAE* p. 353 ff., which has been freely drawn upon here, and for the Pauline idea of κύριος the art. by Böhlig in *ZNTW* xiv. (1913), p. 23 ff.

(6) One or two miscellaneous exx. of the title may be added. Thus, in view of Lightfoot's statement (*Phil.* 2 p. 312 n.<sup>3</sup>) that κύριος is not used in prayer to God before apostolic times, we may quote P Tebt II. 284<sup>6</sup> (i/b.c.) καὶ ὡς θέλει ὁ Σεκνεβτῦ(ν)ς ὁ κύριος θεὸς καταβήσεται ἐλευθέρως—the writer had received an oracular response: cf. *Preisigke* 1068 παρὰ τῷ κυρίῳ θεῷ Βησῆ. In *OGIS* 655<sup>3</sup>, an inscr. from Socnopaei Nesu in the Fayûm of date March 17 B.C. 24, mention is made of a building dedicated—τῷ θεῷ καὶ κυρίῳ (cf. Jn 20<sup>28</sup>) Σοκνοπαίῳ. And for the Septuagint formula "lord of the spirits" (cf. Numb 16<sup>22</sup>, 27<sup>16</sup>) cf. the Jewish prayer for vengeance *Syll* 816 (ii/i B.C.—see *LAE* p. 423 ff.), which commences—ἐπικαλούμαι καὶ ἀξιώ τὸν θεὸν τὸν ὕψιστον, τὸν κύριον τὰν πνευμάτων καὶ πάσης σαρκός, and the magic P Lond 46<sup>467</sup> (iv/A.D.) (= I. p. 80) ἐπικαλούμαι σε τὸν κτίσαντα γῆν καὶ ὁστὰ καὶ πᾶσαν σάρκα καὶ πᾶν πνεῦμα . . . θεὸς θ[ε]ῶν ὁ κύριος τῶν πνευμάτων.

(7) There are two other usages of κύριος, which are not found in the NT, but which are so common in our documents that they may be mentioned here for the sake of completeness. (a) The first is the application of ὁ κύριος to the legal "guardian" of a woman, which occurs as early as B.C. 139 in P Grenf II. 151<sup>13</sup> μετὰ κυρίου τοῦ αὐτῆς ἀνδρὸς Ἑρμού: cf. from Roman times P Oxy II. 255<sup>4</sup> (A.D. 48) (= *Selections*, p. 46), a census-return παρὰ Θερ[μου]θαρίου τῆς Θεωνίως μετὰ κυρίου Ἀπολλωνίου τοῦ Σωτάδου, BGU I. 22<sup>5</sup> (A.D. 114) (= *Selections*, p. 74), a petition from a woman who states that at the moment she has no guardian—τὸ παρὸν μὴ ἔχοντα κύριον, P Fay 32<sup>8</sup> (A.D. 131), a property return by Sambous μετὰ κυρίου(ν) τοῦ ὁμοπατρί(ν) καὶ ὁμομητρί(ν) ἀδελφοῦ Ἀλλόθωνος, "under the worship of her full brother on both the father's and mother's side, Allothon (?)" (Edd.), and the late P Lond V. 1724<sup>70</sup> (A.D. 578–82). See further Wenger *Stellvertretung*, p. 173 ff., *Archiv* iv. p. 78 ff., v. p. 471 ff. (b) The second is its usage as an adj. = "valid," e.g. P Eleph 11<sup>4</sup> (B.C. 311–310) (= *Selections*, p. 4) ἡ δὲ συγγραφή ἦδε κυρία ἔστω

πάντη πάντως, "and let this contract be valid under all circumstances," P Tebt I. 104<sup>41</sup> (B.C. 92) Διονύσιος ἔχω κυρίαν, "I, Dionysius, have received the contract, which is valid," P Oxy II. 275<sup>33</sup> (A.D. 66) (= *Selections*, p. 57) κυρία ἡ διδασκαλική, "the contract of apprenticeship is valid," *al.*

κυρώω,

"ratify," "confirm," as in Gal 3<sup>15</sup>, is common in legal documents, as when with reference to the sale of property the purchaser undertakes if the sale is confirmed to pay a certain sum into the government bank—P Amh II. 97<sup>14</sup> (A.D. 180–192) ἐφ' ᾧ κυρωθεῖσα διαγράψω ἐπὶ τὴν διημοσίαν τράπεζαν, adding that he will remain in undisturbed possession and ownership for ever—<sup>17</sup> εἰὰν φάν[η]ται κυρώσαι, "if you consent to confirm the sale"; but that if he is not so confirmed, he will not be bound by his promise—<sup>17</sup> εἰὰν δὲ μὴ κυρωθῶ οὐ κατασχε[θ]ήσομαι τῇ [ὑ]ποσχέσει: cf. P Tebt II. 294<sup>16</sup> (A.D. 146) ἄς κ[αὶ] διαγράψω κυρωθεὶς ἐπὶ τὴν ἐπὶ τόπων δημοσίαν τράπεζαν ταῖς συνήθεσι προθεσμίαις, "which sum I will, as soon as my appointment is ratified, pay into the local public bank at the accustomed dates" (Edd.), *Michel* 478<sup>8</sup> (ii/b.c.) δεδόχθαι οὖν τῷ [κ]οινῷ, κυρωθέντος τοῦδε τοῦ ψηφίσματος, and the interesting Commagene rescript *OGIS* 383<sup>122</sup> (mid. i/b.c.) νόμον δὲ τοῦτον φωνῇ μὲν ἐξήγγειλεν ἐμῇ, νοῦς δὲ θεῶν ἐκύρωσεν, <sup>207</sup> διατάξεως ταύτης δύναμιν ἱερὰν ἢ τιμὴν ἡρωϊκὴν, ἣν ἀθάνατος κρίσις ἐκύρωσεν. For κύρωσις cf. *ib.* 455<sup>17</sup> (i/b.c.) κατ' οὖσαν μετὰ ταῦτα ἐν ἑαυτοῖς κύρωσιν, P Tebt II. 297<sup>16</sup> (c. A.D. 123) ἀντ[ι]γράψεν ὁ στρ[α]τηγὸς . . . τὴν ἐπ[ε]νεχθεῖσαν ὑπὸ τοῦ Μαρσισοῦ[χ]ου κύρωσιν ἐπὶ τῶν τόπων μὴ εἶναι, "the strategus replied . . . that the certificate of appointment produced by Marsisuchus was not to be found on the spot" (Edd.).

κύνων.

The metaph. usage of κύων as a term of reproach (cf. Mt 7<sup>6</sup>, Phil 3<sup>2</sup>, Rev 22<sup>15</sup>) may be illustrated from the letter of a soldier, who writes to his mother complaining that she has abandoned him "as a dog"—BGU III. 814<sup>19</sup> (iii/A.D.) ἀφήκες [μοι οὐ]τῶ[ς] ὥς κύνων (l. κύνα).

κωλύω.

P Eleph 10<sup>6</sup> (B.C. 223–2) ἀποστείλ[ο]ν . . . ὅπως μὴ διὰ ταῦτα κωλυόμεθα . . . τοὺς [λ]όγους εἰς τὴν πόλιν [κα]ταπέμψαι, P Magd 2<sup>5</sup> (B.C. 221) ἐμοῦ δὲ βουλομένης ἐπισυντελέσαι τὸν τοῖχον, . . . Πόωρις κωλύκεν οἰκοδομεῖν, P Petr II. 11(1)<sup>3</sup> (iii/B.C.) (= *Selections*, p. 7) μηθέν σε τῶν ἔργων κωλύει, P Oxy III. 471<sup>94</sup> (ii/A.D.) τί οὖν ὁ κατηφὴς σὺ καὶ ὑπεραύ[σ]τηρος οὐκ ἐκώλυσες; "why then did not you with your modesty and extreme austerity stop him?" (Edd.), *ib.* VIII. 1101<sup>12</sup> (A.D. 367–70) ὅτι δὲ κωλύεται παρὰ τοῖς νόμοις τοῦτο, δῆλον, "that this is forbidden by the law is clear" (Ed.). A good ex. of the conative participle is afforded by *Preisigke* 4284<sup>9</sup> (A.D. 207) Ὅρσεύς τις ἀνὴρ βίαιος καὶ αὐθάδης τυ[γχάν]ων ἐπῆλθεν ἡμῖν . . . κ[αὶ]λύων τὴν κατεργασίαν: cf. *Chrest.* I. 354<sup>23</sup>. For κώλυμα see P Hib I. 90<sup>30</sup> (B.C. 222) ἐὰμ μὴ [τι βα]σιλικὸν κώλυμα γιένηται, "if there be no hindrance on the part of the State" (Edd.): for κώλυσις see P Tebt II. 393<sup>22</sup> (A.D. 150) ἡ καὶ κώλυσιν ἢ κακοτεχνίαν, "or hindrance or fraud".



(Edd.), and for κωλυτής see *OGIS* 57 (B.C. 311) εἰ μὴ κωλυταί τι[νες ἐγέ]νοντο, τότε ἂν συνετελέσθη ταῦτα.

## κώμη.

This common word hardly needs illustration, but we may note that by the phrase οἱ ἀπὸ τῆς κώμης we are to understand the population of the village in general, and not its functionaries or official representatives, see e.g. the joint responsibility of the πρεσβύτεροι and the other members of the community with respect to certain dues in P Ryl II. 219<sup>3</sup> (ii/A.D.) δι(ὰ) τῶν τοῦ ἔτους πρεσβ(υτέρων) [καὶ τῶν λοιπ(ῶν) ἀπὸ τῆς] κώμης, P Flor I. 2<sup>214</sup> (A.D. 265) κινδύνῳ ἡμῶν κ[αὶ τῶν] ἀπὸ τῆς [κώ]μης καὶ καταγειν[ομέ]νων πάντων, BGU IV. 1035<sup>3</sup> (v/A.D.) οἱ ἀπὸ κώμης Κερκήσις ἦλθαν ε[ἰ]ς τὸν αἰγιαλὸν τῶν ἀπὸ Ὁξυρύγχων καὶ ἐδόξαν τοὺς ἀλιεῖς Ὁξυρύγχ(ων), and cf. *Chrest.* I. i. p. 43. See also P Par 63<sup>101</sup> (B.C. 165) (= P Petr III. p. 26) τοὺς πλείστους δὲ τῶν ἐν ταῖς κώμαις κατοικούντων λαῶν, P Tebt I. 40<sup>8</sup> (B.C. 117) σαφέστερον μετεληφώς τοὺς ἐκ τῆς κώμης ὁμοθυμαδὸν ἀντέχεσθαι τῆς σῆς σκέπης, "having received certain information that the inhabitants of the village are with one accord claiming your protection" (Edd.). For κωμήτης see P Ryl II. 219<sup>3</sup> (ii/A.D.). The difficult κωμε(=η)γέτης of *OGIS* 97<sup>10</sup> (end of ii/B.C.) is discussed by Dittenberger *ad l.* and by Preisigke *Ostr.* p. 35f.

## κῶμος,

"revel," revelling." We are unable to illustrate this word, but reference may be made to the κωμασία, or sacred

procession of the images of the gods in Egypt, as in P Tor I. 1<sup>viii. 21</sup> (B.C. 116) προάγοντας τῆς κωμασίας, BGU I. 149<sup>8</sup> (ii/iii A.D.) ταῖς κωμασίαις τῶν θεῶν, P Par 69<sup>iv. 14</sup> (A.D. 232) (= *Chrest.* I. 41) παρέτυχεν κωμασίῃ ἐξ ἑθ[ε]λ[ο]ς ἀγομένην "Ἰσιδος θεᾶς μεγίστης, and *OGIS* 194<sup>25</sup> (B.C. 42) μετήλλαξε διηλεκτῶς πο[λ]ηθῆναι τὰς τῶν κυρίων θεῶν κωμασίας. See further Sturzius *Dial. Mac.* p. 103 ff., and the classic passage in Clem. Al. *Strom.* V. vii. p. 354 f. (ed. Stählin). For κωμαστής cf. P Oxy X. 1265<sup>9</sup> (A.D. 336) κωμαστοῦ θίων προτομῶν καὶ νίκης αὐτῶν προαγούσης, "celebrant of the divine images and their advancing victory" (Edd.), with the accompanying note, and for κωμάζω see Deissmann *BS* p. 237.

## Κῶς.

For the history of Cos and of its inscriptions it is sufficient to refer to the important monograph by W. R. Paton and E. L. Hicks *The Inscriptions of Cos*, Oxford, 1891. On the acc. Κῶ in Ac 21<sup>1</sup> see Moulton *Gr.* ii. § 53 C (c).

## κωφός

is used as a descriptive name in P Tebt II. 283<sup>8</sup> (B.C. 93 or 60) Πατύνιν (ἡ -is) ὁ ἐπικαλούμενον (ἡ -os) κωφόν (ἡ -ός): cf. BGU IV. 1196<sup>49, 63</sup> (c. B.C. 10). The adj. occurs in several sepulchral epitaphs attached to τάφοι, δάκρυα, and χάρις (*Kaibel* 208<sup>26</sup> (ii/A.D.), 252<sup>6</sup> (i/A.D.), 298<sup>2</sup>). For the adv. κωφῶς = Lat. *obscure*, see Vett. Val. pp. 251<sup>26</sup>, 301<sup>28</sup>.

# Λ

## λαγχάνω—λαλιά

### λαγχάνω,

"obtain by lot," c. acc., may be illustrated by such passages as P Tebt II. 382<sup>5</sup> (B.C. 30–A.D. 1) *λελονχέναι με εἰς τὸ ἐπιβάλλον μοι μέρος . . . ἀρού(ρας) ἱβ*, "that I have obtained by lot as the share falling to me 12 arourae," and similarly *ib.* 383<sup>14</sup> (A.D. 46). Cf. also P Ryl II. 157<sup>17</sup> (A.D. 135) *παρέξει δὲ ἡ λαχοῦσα τὴν ν[ο]τίνην μερίδα τῇ λαχοῦσῃ [τὴν βορρίνην]ν . . . εἴσ[ο]δον καὶ ἔξοδον*, "the recipient of the southern portion shall permit the recipient of the northern portion entrance and exit" (Edd.), P Oxy III. 503<sup>20</sup> (A.D. 118) *κυριεύειν ὧν λέλονχεν εἰς τὸν αἰεὶ χρόνον*, *ib.* IX. 1186<sup>5</sup> (iv/A.D.) cited *s.v.* *ἱμάς*, and from the inscr. *Syll* 186<sup>10</sup> (end of iv/B.C.) *ἔλαχε φυλὴν Ἑφεσέως, χιλιαστὸν Ἀργαδεύς, Michel* 978<sup>29</sup> (B.C. 281–0) *ἱερεὺς λαχών*—chosen priest by lot. On the improper use of *λαγχάνω*, "cast lots," in Jn 19<sup>24</sup>, to which no parallel has been produced, see Field *Notes*, p. 106, and for the phrase *λαχμὸν βάλλω* in the same connexion, see Ev. Petr. 4 with Swete's note. MGr *λαχαίνω*. Thumb (*Handbook*, p. 338) cites a folksong *μὴ λάχη καὶ περάσῃ*, "let him not by chance pass by," and (p. 198) the phrase *μὴ τύχη (λάχη) καὶ . . .* "lest perhaps."

### Λάζαρος

is a contracted form of Ἑλεάζαρος: see *s.v.* Ἑλεάζαρ, and cf. Wetstein *ad* Lk 16<sup>20</sup>. The name survives in MGr: Thumb (*Handbook*, pp. 239–41) gives a Popular Tale of a cobbler called Lazarus—ὁ κύρ Λάζαρος κ' οἱ δράκοι.

### λάθρα,

which Moulton (*Gr.* ii. p. 84) prefers to write instead of *λάθρα*, occurs in P Par 22<sup>28</sup> (B.C. 165) *τοῦτον (sc. λίνον) λάθρα κομισάμενος*: cf. BGU IV. 1141<sup>48</sup> (B.C. 14). See also Boisacq (p. 549) who treats the form as an instrumental singular.

### λαῖλαψ.

This "poetic" word (Thumb *Hellen.* p. 218) is found in a strange form as a proper name in Preisigke 168 *Δαῖλαψ*. Cf. P Leid W<sup>viii</sup>. 21 (ii/iii A.D.) *αὐτὸς γάρ ἐστιν ὁ λαιλαφέτης (for λαλαπαφέτης)*, "ipse enim est in turbine volans" (Ed.). Boisacq (p. 551) compares the intensive reduplication of this noun with *παιφάσσω* and *μαιμάω*.

### λαλέω.

Ἑλάκησεν, "burst asunder," in Ac 1<sup>18</sup> is best referred to *lakēō* (not *laskō*): see Blass *ad l.*, who compares *διαλάκησας* = *διαρραγεῖσας* in Aristoph. *Nub.* 410 and Act. Thom. 33 ὁ δὲ δράκων φυσηθεὶς ἐλάκησε καὶ ἀπέθανε, καὶ ἐξεχύθη ὁ ἰὸς αὐτοῦ καὶ ἡ χολή.

### λακτίζω.

With the use of this verb in Ac 26<sup>14</sup> cf. BGU III. 1007<sup>7</sup> (iii/B.C.) *τὴν θύραν μου ἐλάκτιζον τοῖς ποσίν*. See also Herodas vii. 118 *βοῦς ὁ λακτίσας ὑμᾶς*, "it was an ox that kicked you," with reference to a kick from a clumsy, ill-fitting shoe. The subst. is found in P Amh II. 141<sup>10</sup> (A.D. 350) *γρόνθοις τε καὶ λακτ[ι]σμασιν*, "with their fists and heels" (Edd.): cf. P Gen I. 56<sup>27</sup> (A.D. 346) *τὴν πλευρὰν πάσχω λάκτιμα λαβών*.

### λαλέω.

In P Amh II. 131<sup>6</sup> (early ii/A.D.) a brother writes to his sister with reference to the management of certain family property, stating that he will remain where he is until he learns that all is safely settled, and adding—*ἐλπίζω δὲ θεῶν θελόντων ἐκ τῶν λαλουμένων διαφεύξεσθαι καὶ μετὰ τὴν πεντεκαδεκάτην ἀναπλεύσειν*, "but I hope, if the gods will, to escape from the talking and after the fifteenth to return home." See also P Oxy I. 119<sup>5</sup> (ii/iii A.D.) (= *Selections*, p. 103) where the naughty boy writes to his father—*ἡ οὐ θέλεις ἀπενέκκειν μετ' ἐσοῦ εἰς Ἀλεξανδρίαν, οὐ μὴ γράψω σε ἐπιστολήν, οὔτε λαλῶ σε, οὔτε υἱγένω σε εἰτα*, "if you refuse to take me along with you to Alexandria, I won't write you a letter, or speak to you, or wish you health henceforth," P Fay 126<sup>4</sup> (ii/iii A.D.) *ἤκουσα φίλου τοῦ πατρός μου λαλοῦντος περὶ σοῦ ὅτι πεμψεν (ἡ ἐπεμψεν) ἐπὶ τὴν πενθερά (ἡ—ράν) σου χάριν τοῦ κτήματος*, "I heard a friend of my father's saying about you that he had sent a message to your mother-in-law about the farm" (Edd.), BGU III. 822<sup>18</sup> (iii/A.D.) *ἵνα εὐρωμεν καὶ ἡμῖς εὐλογον λαλήσαι αὐτῇ, γράψον Κουπανηροῦτι ἐπιστολήν, and the magic P Lond 121<sup>174</sup> (iii/A.D.) (= I. p. 89) a recipe against old women's garrulity—γραῦν μὴ τὰ πολλὰ λα[λ]εῖν*. This last papyrus shows also the subst. *λάλημα* (LXX), <sup>61</sup> (= I. p. 105) *φίλτρον ἐπὶ λαλήματος κατὰ φίλων*. The above exx. all bear out the usual distinction that, while *λέγω* calls attention to the substance of what is said, the onomatopoeitic *λαλέω* points rather to the outward utterance: cf. McLellan *Gospels*, p. 383 ff. and Milligan's note on 1 Thess 1<sup>8</sup>. With *λαλέω*, "I make known by speaking" with the further idea of *extolling*, as in Mt 26<sup>18</sup> *al.*, cf. the inscr. with reference to a mother and brother—*ὦν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάληται* (*Archiv* v. p. 169, No. 24<sup>8</sup>). MGr *λαλῶ* (—έω), "speak."

### λαλιά.

From its classical sense "talkativeness," "chatter," *λαλιά* comes to be used in the NT simply for "speech," "talk": cf. Joseph. *B.J.* ii. 8. 5 οὐδὲ κραυγὴ ποτε τὸν οἶκον, οὔτε θόρυβος μολύνει, τὰς δὲ λαλιάς ἐν τάξει παρα-



χαροῦσιν ἀλλήλοις. As showing however the danger accompanying much "talking" we may cite the early Christian letter, P Heid 6<sup>18</sup> (iv/A.D.) (= *Selections*, p. 126) ἵνα οὖν μὴ πολλὰ γράφω καὶ φλυαρήσω (i. φλυαρήσω), ἐν γὰρ [πολλῇ] λαλιᾷ (cf. Sir 20<sup>5</sup>) οὐκ ἐκφεύζον[ται] (τ)ή(ν) ἀμαρτίῃ (cf. Prov 10<sup>19</sup>), παρακαλ(ῶ) [ο]ὐδὲν, δέσποτα, ἵνα μνημον[ε]ύης μοι εἰς τὰς ἀγίας σου εὐχάς, "in order that I may not by much writing prove myself an idle babbler, for 'in the multitude of words they shall not escape sin,' I beseech you, master, to remember me in your holy prayers." For a new literary reference for the adj. λάλος, see the fragment of an anthology, P Tebt I. 1<sup>9</sup> (c. B.C. 100) φιλέρημος δὲ νάπαισιν λάλος ἀνταμβε[β]ετ' ἀχώ, "chattering Echo, lover of solitude, answers in the dells" (Edd.).

### λαμά.

It may be noted that the Heb. form λαμά in Mk 15<sup>34</sup> is corrected by Mt (27<sup>46</sup>) into the Aram. λεμά. On the variety of spelling in the codd. see WH *Notes*<sup>3</sup>, p. 21, and the apparatus in Souter's *Nov. Test. Gr.*

### λαμβάνω

in its ordinary sense of "receive," "get," as in Mt 7<sup>8</sup>, Jn 3<sup>27</sup>, is naturally very common, e.g. P Giss I. 67<sup>3</sup> (ii/A.D.) ἐλαβόν σου ἐπιστολήν, P Ryl II. 122<sup>16</sup> (A.D. 127) λαβὼν τὸ πιττάκιον τὸ ἀκόλουθον ποιεῖ, "on receipt of this document, act in accordance with it" (Edd.), P Fay 127<sup>14</sup> (ii/iii A.D.) ἐὰ(= ἐὰν) λάβητε φαγὸν πέμψαι ἐμὸν διὰ Κατοίτου, "if you get any lentils send them to me by Katoitus" (Edd.), and *ib.* 135<sup>13</sup> (iv/A.D.) τὰ ἀργύρια ἃ ἔλαβες, "money which you received." Similarly in connexion with money receipts, as *ib.* 109<sup>8</sup> (early i/A.D.) ἀποχὴν θέλω λαβεῖν, "I wish to get a receipt," *ib.* 21<sup>13</sup> (A.D. 134) ἀλλήλ[οις] ἀποχὰς τοὺς τε διδόντας καὶ τοὺς λαμβάν[ο]ντας, "that payer and payee shall mutually give receipts" (Edd.). Wilcken *Ostr.* i. p. 109 has pointed out that in the case of all ostraca receipts known to him the writers were Romans, but see *Theb. Ostr.* 105<sup>5</sup> (A.D. 148) ἐλάβαμεν παρὰ σοῦ ὀχύρου δημοσίου γόμου ἐνὸς ἡμίσιους, "we have received from you one and a half loads of chaff for public use," where the name of the writer, Paeris, is clearly Egyptian (see the editor's note). For the meaning "take," as in Mt 13<sup>31, 33</sup>, cf. P Fay 114<sup>9</sup> (A.D. 100) ἐρώτησέ με Ἑρμόναξ εἶνα αὐτὸν λάβῃ εἰς Κερκεσοῦχα, "Hermonax has asked me to let him take him (a certain Pindarus) to Kerkessa," and for the additional thought "catch," "take captive," cf. the temple-inscr. *OGIS* 598<sup>7</sup> (i/A.D.) δε δ' ἀν ληφθῇ, ἐαυτῷ αἰτίως ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον, cf. 2 Cor 11<sup>20</sup> RV, but see Field *Notes*, p. 184f. The verb is construed with the inf., like the compound παραλαμβάνω in Mk 7<sup>4</sup>, in BGU IV. 1114<sup>4</sup> (B.C. 8-7) ἐπεὶ τυ[γ]χάνει ὁ Κόνιτος εἰληφῶς παρὰ τοῦ πάτρωνος ἐαυτοῦ . . . ἀποκαταστήσῃ ἐνταῦθα τῷ Ἱμέριω δῶρον κτλ. With the simplex in Mt 13<sup>20</sup> we may compare P Iand 13<sup>18</sup> (iv/A.D.) ἵνα μετὰ χαρᾶς σε ἀπολάβωμεν, and for the dat. of the person, as in LXX 1 Kings 21<sup>9</sup>, see the late *ib.* 20<sup>6</sup> (vi/vii A.D.) μὴ θελήσατε λαβεῖν σοι ἐκ τοῦ Ἀμολεῖ[τος] . . . The use of the middle in Mk 8<sup>28</sup> D λαβόμενος τὴν χεῖρα τοῦ τυφλοῦ, which Blass-Debrunner § 170. 2 describes as "weder klassisch noch neutestamentlich," may be illustrated from P Flor I. 36<sup>7</sup> (A.D. 312) λαβόμενον μου τή[ν]

αὐτὴν παῖδα ἀπὸ τῆς τῆς μητρὸς τελευτῆς. In *OGIS* 868 (iv/B.C.) λαβέσθαι δ[ε] κ[α]ὶ συναγόροις τὰ[ν] πόλιν, λαβέσθαι is = "eligere" (*Attice* ἐλέσθαι). For the legal phrase λαμβάνειν τὸ δίκαιον, "to receive satisfaction," cf. P Tebt I. 5<sup>13</sup> (B.C. 118) ὑπέχειν καὶ λαμβάνειν τὸ δίκαιον ἐπὶ τῶν χρηματιστῶν, which the editors describe as "apparently another way of saying διδόναι καὶ δέχεσθαι δίκην, according as the verdict was against or for them," but see P Magd, p. 64. See also P Ryl II. 68<sup>20</sup> (B.C. 89) ἐὰν δὲ περιγένομαι, λάβω παρ' αὐτῆς τὸ δίκαιον ὡς καθήκει, "and if I survive, I may obtain satisfaction from her as is right"—a woman complains to the epistates that she has been beaten by another woman and her life endangered, and Michel 394<sup>17</sup> (mid. i/B.C.) λαβὼν πείραν, "having made actual proof."

We may add some miscellaneous exx. to illustrate the forms of the verb. For aor. ἔλαβα (as in MGr: see Thumb *Hellen.* p. 250) cf. BGU II. 423<sup>9</sup> (ii/A.D.) (= *Selections*, p. 91) ἔλαβα βιάτικον παρὰ Καίσαρος, "I received my travelling money from Caesar," P Meyer 22<sup>10</sup> (iii/iv A.D.) γράψα (= -ψον) μοι ὅτι ἔλαβας τὸ ἀβίκτωρι ("the handkerchief"?) ἀπὸ τῆς ἀδελφῆς (i. -φῆς) μου, *ib.* 21<sup>11</sup> (iii/iv A.D.) ἥδη γὰρ ἔλαβαν [. . . . .] καὶ δραχμὰς τετρακοσίας. The form ἐλάβοσαν (Thumb, *Hellen.* p. 198 f.) is seen in *Syll* 930<sup>18</sup> (B.C. 112) and *Cagnat* IV. 193<sup>18</sup> (i/B.C.) τὰ χρήματα ἀποδότωσαν ἃ ἐλάβοσαν ἐν τῷ καθήκοντι χρόνῳ: cf. 2 Thess 3<sup>6</sup> N\* AD\* παρελάβοσαν. Δάβοντο can be quoted from an illiterate Christian letter of iv/v A.D., P Giss I. 54<sup>18</sup>. For inf. λαβῆσαι, see P Oxy VI. 937<sup>18</sup> (iii/A.D.) λαβ[ῆ]σαι τὴν φιάλην, "to take the bowl" (see the editors' note). For the aor. perf. εἰληφα, as in Rev 5<sup>7</sup>, 8<sup>5</sup>, cf. the subscription to P Leid B (B.C. 164) (see p. 11 and cf. p. 19), and P Lond 33<sup>8</sup> (B.C. 161) (= I. p. 19) ἡμῶν εἰληφόντων, of women (note the breach of concord in gender, and for the pass. (see [Jn] 8<sup>4</sup>), cf. P Lond 121<sup>613</sup> (iii/A.D.) (= I. p. 104) εἰλημπτai. On Rev 11<sup>7</sup> C εἰληφες see Moulton *Gr.* ii. p. 221. The fut. middle λήψομαι (perhaps due to a confusion between Ionic λάψομαι and λήψομαι, H. W. Smyth *Greek Dialects* i. *Ionic*, p. 136) is very common, e.g. P Rev L 11<sup>x. 20</sup> (B.C. 259-8) λή[μ]ψονται, P Tor II. 3<sup>48</sup> (B.C. 127) (= P Par 14) λήψομαι παρ' αὐτῶν δέ τῃς ἐντεύξεως τὸ δίκαιον, P Oxy XIV. 1664<sup>18</sup> (iii/A.D.) τὰς γὰρ ἐντολάς σου ἥδιστα ἔχω ὡς χάριτας λήψομαι, "for I shall be most pleased to accept your commands as favours" (Edd.), also the Lycian inscr. *CIG* III. 4244<sup>8</sup>, 4247<sup>20</sup> (λήνψεται), 4253<sup>15</sup> (λ[ή]νψεται): cf. Reinhold, p. 46 f., and on the fut. middle in act. sense see *Proleg.* p. 154 f. According to Sanders (p. 23) λήψομαι is regularly used in the *Washington Manuscript*; "no exceptions were noted." Owing to literary influences the intruded μ (from the present stem) frequently disappears in late MSS., cf. also Mt 21<sup>23</sup> C, Jn 5<sup>43</sup> CL *al.* MGr λαβαῖνω, "receive," "acquire." Thumb (*Handbook*, p. 134) points out that παρ(ν)ω is more common than λαβαῖνω for the meanings "obtain," "get."

### λαμπάς.

In a long list of persons charged with furnishing supplies in view of an official visit from the Prefect to Hermopolis in A.D. 145-47 mention is made of the following:—ἐπὶ ξύλ(ων) καὶ ἀνθρώκων καὶ φανῶ(ν) καὶ λαμπάδ(ων) οἱ προόντες (P Lond 1159<sup>59</sup> = III. p. 113, *Chrest.* I. p. 493). See also

BGU III. 717<sup>12</sup> (dowry—A.D. 149) *κάτοπτ[ρ]ον δίπτυχον, λαμπάδα*, P Oxy XII. 1449<sup>10</sup> (return of temple property—A.D. 213–217) *λαμπάδ(ε)s ἀργ(υραί) καλαί*. For the noun = “torch” in connexion with a torch-race cf. *OGIS* 764<sup>43 al.</sup> (ii/B.C.), *Michel* 884<sup>8</sup> (B.C. 164–3), 893<sup>17</sup> (i/B.C.). MGr *λαμπάδα*, “lamp,” “candlestick.”

## λαμπρός

is used with reference to shields in *Michel* 248<sup>14</sup> (2nd half iii/B.C.) *ἐπιμελε[ί]σθαι . . . ὅπως λαμπρά[ι] εἰς τὸν ἀγῶνα παραφέρωνται αἱ ἀσπίδες*. An inscr. from Christian times, *Preisigke* 1190, commemorates the departure of a certain *Ταῖσαι* to the “shining” land—*Ταῖσαι ἐβίωσεν εἰκονσι ὀκτώ, γ(ι)νονται (ἐ)τῇ κῇ. Εἰς τὴν λαμπρὰν ἀπήλθεν*. A different ellipsis is seen in the MGr *λαμπρά* (–ή), “Easter.” In *Preisigke* 4127<sup>8</sup> the adj. is applied to miracles—*σημιά σου τινα λαμπρά θεάμενος*. With the usage in Lk 23<sup>41</sup>, Ac 10<sup>30</sup>, Jas 2<sup>25</sup>, we may compare Menander *Fragm.* 669—

ἔξωθεν εἰσιν οἱ δοκοῦντες εὐτυχεῖν  
λαμπροί, τὰ δ' ἔνδον πᾶσιν ἀνθρώποις ἴσοι.

The superlative is very common as a title of rank or courtesy, e.g. P Fay 33<sup>11</sup> (A.D. 163) *τὰ κέλυσθέντα ὑπὸ τ[ο]ῦ λαμπροτάτου ἡγεμόνος*, P Strass I. 43<sup>1</sup> (A.D. 331) *Ἀνρηλῖα Ῥουφίνα ἡ (τῇ) λαμπροτάτῃ*, P Oxy I. 87<sup>18</sup> (A.D. 342) *ἀ[παν]τήσαι ἐπὶ τῇ[ν] λαμπροτ[άτην] Ἀλεξανδρίαν*. The positive is similarly used in *ib.* 158<sup>2</sup> (vi/vii A.D.) *παρακαλῶ τὴν ὑμετέραν λαμπρὰν γνησίαν ἀδελφότητα*, “I urge you, my true and illustrious brother” (Edd.). MGr *λαμπρός*, “brilliant,” “shining.”

## λαμπρότης.

Like the adj., *λαμπρότης* is used as a title of honour, e.g. P Grenf I. 59<sup>8</sup> (v/vi A.D.) *τὸ κτῆμα τῆς σῆς λαμπρότης*, BGU I. 306<sup>8</sup> (A.D. 566) *ὁμολογῶ [μεμισθῶ]σθαι παρὰ τῆς λαμπρότης*. Cf. also *OGIS* 470<sup>8</sup> (time of Augustus) where a certain Theophrastus is described as—*ἐν τῇ [᾿Α]σία καὶ πρὸς τὴν πατρίδα [Λ]αμπρότητα*.

## λαμπρός.

In *C. and B.* i. p. 182, No. 70, we hear of *ἀνδρὸς βουλευτοῦ καὶ πάσας ἀρχὰς καὶ λειτουργίας λαμπρῶς καὶ ἐπιφανῶς ἐκτελεκότος*. For this epithet = “sumptuously” in connexion with feasting, as in Lk 16<sup>19</sup>, see the exx. from late Greek in *Field Notes*, p. 69f.

## λάμπω.

P Leid Wxvii. 23 (ii/iii A.D.) *ὀφθαλμοὶ εἰσιν ἀκάματοι, λάμποντες ἐν ταῖς κόραις τῶν ἀνθρώπων*—of a god's eyes.

Over the door of the Church of St. George at Zorava, erected on the site of a pagan temple, the following inscr. was engraved—*θεοῦ γέγονεν οἶκος τῶν δαιμόνων καταγῶνιοι, φῶς σωτήριον ἔλαμψεν ὅπου σκότος ἐκάλυπτεν κτλ.* (*OGIS* 610<sup>14</sup>.—vi/A.D.): cf. 2 Cor 4<sup>6</sup>. The verb survives in MGr *λάμπω*, “shine,” “light.”

## λανθάνω.

The construction in Ac 26<sup>26</sup> may be illustrated by P Oxy I. 34 verso iii. 3 (A.D. 127) *οὐκ ἔλαθέ με*, “it did not escape my notice,” *ib.* III. 530<sup>5</sup> (ii/A.D.) *ἐμὲ δὲ ἐλελήθει διαστῆλ-*

*[ει]ν τι*, “but I had forgotten to make any order for payment” (Edd.), *ib.* X. 1253<sup>22</sup> (iv/A.D.) *ἵνα μὴδὲν σου λανθάνῃ τὴν λαμπρότητα μνηύομεν*, “we give this information in order that nothing may escape your highness” (Edd.). The verb is used without an obj. in P Strass I. 73<sup>5</sup> (iii/A.D.) *ἐλαθέην γε κεράμια ὀψαρῶν εἰς διάπρασιν*, “the jars for dainties are lacking for sale.” With the usage in Heb 13<sup>2</sup> cf. P Gen I. 17<sup>16</sup> (iii/A.D.) *ὕφωροῦμε (= ὑφορώμαι) . . . μὴ ἄρ[α] ἐνθρόωσκων [ . . . ἔλ]αθεν ὕ[δατ]ι*, “I suspect he may have jumped into the water unnoticed”: see also P Hamb I. 27<sup>9</sup> (B.C. 250) *οὐκ ἔτι οὖν παρέλαβέ με, ἀλλ' ἐλαθέ με κομισάμενος*. MGr *λαθαίνω* (*εἰλαθα*).

## λαξευτός.

The verb *λαξεύω* (LXX) is restored by the editors with great probability in a contract with stonemasons P Oxy III. 498<sup>29</sup> (ii/A.D.) *τὰ δὲ προκείμενα πάντα α[ . . . λα]ξ[εύσο]-μεν*, “all the aforesaid stones we will cut”: cf. also P Thead 14<sup>23</sup> (iv/A.D.) *τ]δ' ἐκτὸς ἐλάξευται* in a very mutilated context. *Λάξος* (not in LS), “a stone-mason,” is fairly common in the papyri, as e.g. in the early i/A.D. alphabet acrostic P Tebt II. 278<sup>11</sup> *κλειτοποῖς λάξος μυλοκόπος*, “locksmith, mason, millstone-maker,” and in the census-return P Oxy XII. 1547<sup>16</sup> (A.D. 119) *λάξος οὐ(λὴ) ποδι ἄρισ-* (*τερῶ*): cf. also P Amh II. 128<sup>80</sup> (A.D. 128) with the editors' note. For the subst. *λαξεία* (not in LS), see P Oxy III. 498<sup>8</sup> (*ut s.*) *ἐπιτεχόμεθα λαξείαν τῶν οἰκοδομουμένων λίθων κύβων*, “we undertake to cut the squared building-stones” (Edd.), and for the adj. *λαξικός* (also unknown to LS), *ib.* 3<sup>4</sup> *ὑπουργίας λαξικής*, “services in stone-cutting” (Edd.). In P Fay 44<sup>6</sup> (B.C. 16?) *τὰ λαξικά* is the tax paid by a mason on his trade.

## Λαοδικεύς.

*Michel* 164<sup>4</sup> (c. B.C. 140) *Ἀπολλώνιος Δημητρίου Λαοδικεύς*, *ib.* 543<sup>1</sup> (c. B.C. 200) *τὸ παρ[ὰ] Λαοδικέων*, a decree from the Laodiceans.

## λαός.

In the papyri *λαοί* is the regular term for “natives,” “fellaheen.” Thus in P Petr II. 4(11)<sup>4</sup> (B.C. 255–4) we hear of a salt-tax imposed *τοῖς ἐκ Κερκεήσιος λαοῖς*, where the editor remarks, “an ancient and poetical form for *people* found both in the LXX and in Papyrus”: cf. P Lille I. 16<sup>8</sup> (iii/B.C.) *ἐπειδὴ καὶ ἀπεργάζονται οἱ λαοὶ τὸ κέρμα τοῦτο εἰς ἄριστον*, “since the natives are working off (?) this small tax as well as they can,” P Par 63<sup>101</sup> (B.C. 164) (= P Petr III. p. 26) *τοὺς πλείστους δὲ τῶν ἐν ταῖς κώμαις κατοικούντων λαῶν οἱ διὰ τὴν τῶν δέοντων σπάνιν ἐργατεύοντες πορίζονται τὰ πρὸς τὸ ζῆν*, “also most of the people inhabiting the villages, who, through lack of necessities, supply themselves with the means of life by hard labour” (Mahaffy), *ib.* 13<sup>2</sup> *τῶν μὲν ταλαιπῶρων λαῶν καὶ τῶν μαχίμων καὶ τῶν ἄλλων ἀδυνατούντων φείσεσθε*, “you must spare the miserable populace and the μάχιμοι and the others who are incapable” (*ib.*), and *ib.* 18<sup>6</sup> *προτρεψαμένους τοὺς στρατηγούς καὶ τοὺς λαοὺς ἐπιδύξασθαι τὰ τῆς ἀσχολίας*, “instigated the strategi and the people to undertake the labour (of seed-sowing)” (*ib.*). For a similar use in the inscr. cf. *OGIS* 90<sup>12</sup> (Rosetta stone—B.C. 196) *ὅπως ὁ τε λαὸς καὶ οἱ ἄλλοι*,



πάντες ἐν εὐθηνίαι ὧσιν ἐπὶ τῆς αὐτοῦ βασιλείας, where the editor defines λαός as “volgus Aegyptiorum, praecipue opifices et agricolae, eidem fere quī v. 52 ἰδιῶται appellantur ut distinguantur a sacerdotibus,” and *ib.* 225<sup>8, 23, 34</sup> (iii/B.C.), where it is applied to the native population of Syria. See also *Syll* 897 (Larisa) Θεοφίλα Σελεύκου γυνὴ τῷ λαφ χα[τ]-ρεῖν: Dittenberger says the word is often so used in epitaphs. The expression λαϊκά (σώματα) occurs *ib.* in P Lille I. 10 (iii/B.C.), where it stands with τεθραμμένα between ἀρσενικά and θηλυκά in an enumeration, but the editors are unable to determine the exact meaning. The adj. is also found in BGU IV. 1053<sup>11, 10</sup> (B.C. 13) μηδὲ ἐπ’ αὐλον τόπον μηδὲ ἐπὶ λαϊκὴν βοήθηαν. For λαοκρίτης (not in LS), a native judge, cf. P Tebt I. 5<sup>210</sup> (B.C. 118) τὰς δὲ τῶν Αἰγυ(πτίων) πρὸς τοὺς αὐτοὺς <Αἰ>γυ(πτίους) κρίσεις μὴ ἐπισπᾶσθαι τοὺς χρημα(τιστὰς) ἀλλ’ ἐὰν κρίν (om.) διεξάγεσθαι ἐπὶ τῶν λαοκριτῶν κατὰ τοὺς τῆς χώρας νόμους, “and that suits of Egyptians against Egyptians shall not be dragged by the chrematistae into their own courts, but they shall allow them to be decided before the native judges in accordance with the national laws” (Edd.), and P Tor I. 17<sup>11, 3</sup> (B.C. 116) εἰ καὶ ἐπὶ λαοκριτῶν διεκρίνοντο καθ’ οὓς παρεκείτο νόμους, “si apud Populares Iudices lis instituta esset ad praescriptum legum ab ipso laudatarum” (Ed.): see further Archiv v. p. 1 ff. For λαογραφία (LXX) in its primary sense of a taxing-list of native Egyptians, cf. P Tebt I. 103 (B.C. 94 or 61) with the editors’ introduction, and see *s.v.* ἀπογραφή. On the characteristic use of λαός in the LXX and NT with reference to first the Jews, then the Christians, see Hort on 1 Pet 2<sup>9</sup>, and cf. Hicks (*CR* i. p. 42), who, after remarking on the “noble associations” of the word in past Greek life and thought, points out that “it was reserved for Jewish lips to give the word a sacred significance and a world-wide currency.” On its application to the “laity” as distinguished from the “clergy” in the Lycaonian inscr. from mid. iv/A.D., see Ramsay *Luke*, p. 387 ff. MGr λαϊκός, “layman.”

Mayser thinks the word may originally have been a poetic word used primarily in the plur.: see *Gr.* p. 29, but cf. Thumb *Archiv* iv. p. 490, and Wackernagel *Hellenistica*, p. 10.

## Λασία.

For the spelling of this proper name cf. WH *Notes*<sup>a</sup> p. 167, Moulton *Gr.* ii. p. 81. Though not mentioned by any ancient writer, Lasea is now generally believed to have been situated about the middle of the S. coast of Crete: cf. J. Smith *The Voyage and Shipwreck of St. Paul*<sup>a</sup>, 1880, p. 268 f.

## λάσκω.

See *s.v.* λακέω. As showing the weakening sense of λάσκω, it may be noted that Thumb (*Handbook*, p. 337) cites λάσσομαι from Pontus with the meaning “seek aimlessly.”

## λατομέω.

In a letter addressed by the quarrymen (οἱ λατόμοι) in Paston to the architect Kleon, P Petr II. 4 (9)<sup>3</sup> (B.C. 255), they state that they have “quarried out the rocks,” and are

now idle for want of slaves to clear the sand—λελατομητ[α]ι ἤδη, νυνὶ δὲ ἀργοῦμεν διὰ τὸ μὴ ἔχειν σώμ[α]τα ὥστε ἀνακαθᾶραι τὴν ἄμμο: cf. *Syll* 803<sup>25</sup> (iii/B.C.) (λ)ατομήσας τὰ[ν] πέτραν. For λατόμος see P Petr III. 47(a)<sup>2</sup> εἰς λατόμους, *OGIS* 660<sup>3</sup> (A.D. 14–37) λατόμων πάντων τῆς Αἰγύπτου, and for λατομία see P Hib I. 71<sup>7</sup> (B.C. 245) a letter περὶ τ[ῶν] ἀνακεχωρηκότων σωμάτων ἐκ τῆς ἐ[ν] Κεφαλαῖς λατομίας, “about the slaves who have gone on strike from the stone-quarry at Cephalae.” Cf. also Wackernagel *Hellenistica*, p. 9 f., Anz *Subsidia*, p. 354 f. MGr λατομῶ.

## λατρεία.

The form λατρία, which is not found in the NT, is well attested by the LXX uncials: see Thackeray *Gr.* i. p. 87. The word survives in MGr = “adoration,” “worship.”

## λατρεύω

in Biblical Greek always refers to the service or worship of the true God or of heathen divinities: see SH on Rom 1<sup>9</sup>, where the relation of the verb to λειτουργέω is discussed. For its relation to δουλεύω see Thackeray *Gr.* i. p. 8: cf. also Anz *Subsidia*, p. 296.

## λάχανον.

P Hib I. 54<sup>28</sup> (c. B.C. 245) λάχανα π[αντ]οδαπά, “vegetables of all kinds,” BGU I. 22<sup>22</sup> (A.D. 114) (= *Selections*, p. 75) ἀπὸ τιμῆς ὧν πέπρακον λαχάνων, “from the price of the vegetables I had sold,” P Oxy III. 522<sup>18</sup> (ii/A.D.) τιμ(ῆς) λαχ(άνων) τοῖς αὐ(τοῖς) . . . (τετρα)βολον, “price of vegetables for the same, 4 obols.” In P Fay 119<sup>33</sup> (c. A.D. 100) πέμισις τὰ κτήνη κοπρηγεῖν εἰς τὸ λάχανον τῆς Ψινάχως, the word is = “vegetable-ground.” For λαχανεῖα, as in Deut 11<sup>10</sup>, cf. BGU IV. 1119<sup>25</sup> (B.C. 5) ποτίζον τοῖς δέουσι ποτισμοῖς κατ’ανευων(?) τῇ κατὰ καιρὸν λαχανεῖα, for λαχανο-πώλης cf. BGU I. 22<sup>3</sup> (*ut s.*), and for λαχανοσπερμός cf. *ib.* II. 454<sup>13</sup> (A.D. 193) ἐβάσταξαν ἡμῶν θήκας λαχανοσπέρμ[ο]ν εἰς ἕτερον ψυγμὸν (cf. Ezek 26<sup>14</sup>) οὐκ [ἐ]λα[τ]τρον θηκῶν δέκα δύο. MGr λάχανα, “vegetables,” or “herbs generally.”

## λεγιών.

The spelling λεγιών, which is always found in the NT occurrences of this Latin word (Mt 26<sup>53</sup>, Mk 5<sup>9, 15</sup>, Lk 8<sup>30</sup>), is supported by numerous exx. in the papyri, e.g. P Lond 256 *recto* (a)<sup>3</sup> (A.D. 15) (= II. p. 99) λεγιῶνος δευτέρας κίκοστῆς (= καὶ εἰκοστῆς), BGU I. 140<sup>7</sup> (time of Hadrian) λεγιῶνο(ς) [β], *ib.* 156<sup>1</sup> (A.D. 201) Διογένης στρατιώτης λεγιῶνος β, P Oxy XIV. 1666<sup>8</sup> (iii/A.D.) γεγραφήκως περὶ τοῦ μικροῦ Πανσανίου ὡς εἰς λεγιῶνα στρατευσόμενον, “having written you about the little Pausanias becoming a soldier” (Edd.), and BGU III. 899<sup>1</sup> (iv/A.D. ?) στρατιώτης λεγιῶν[ος] (λ. λεγιῶνος) πέμπτῃς Μακαιδωνικῆς (λ. Μακεδονικῆς): cf. also *ib.* I. 113<sup>11</sup> (A.D. 143) λ[ε]γει[ῶν]ος. The spelling λεγεών is also found—BGU IV. 1108<sup>3</sup> (B.C. 5) λ[ε]γεῶν[ος], P Oxy II. 276<sup>9</sup> (A.D. 77) λεγεῶνος δευτέρας, BGU I. 21<sup>11, 13 f.</sup> (A.D. 340) ὑπὸ τοῦ πραιποσίτου τῆς λεγεῶ-νος τῷ στρατιώτῃ τῆς λεγεῶνος, etc. See further Moulton *Gr.* ii. p. 76.

λέγω.

(1). "I say, speak": see e.g. P Par 47 (= *Selections*, p. 21 ff.), c. B.C. 153, which is addressed on the *verso*—πρὸς τοὺς τὴν ἀλήθειαν λέγοντες (= as), P Fay 123<sup>28</sup> (c. A.D. 100) γνώσομαι γὰρ εἰ ἀληθῶς λέγει, "I will find out whether he is speaking the truth," P Ryl II. 76<sup>13</sup> (late ii/A.D.) & καὶ ἀναγνώσομαι λεγομένου τοῦ [π]ράγματος, "I will read them when the case is argued" (Edd.), P Flor II. 132<sup>7</sup> (A.D. 257) ἔλε[ξ]αν πεποιημένα ταῦτα ἀγνοῖα, "they said they had done this—in ignorance," and the magical P Par 574<sup>128</sup> (iii/A.D.) (= *Selections*, p. 113) λόγος λεγόμενος ἐπὶ τῆς κεφαλῆς αὐτοῦ, "invocation to be uttered over the head (of the possessed one)." For the phrase τὸ αὐτὸ λέγειν, cf. 1 Cor 1<sup>10</sup>, Weiss (Meyer <sup>10</sup> *ad l.*) cites a sepulchral inscr. of husband and wife from Rhodes, *IMae* 149 (ii/B.C.) ταῦτα λέγοντες ταῦτα φρονούντες ἤλθομεν τὰν ἀμέτρητον ὁδὸν εἰς Ἀἶδαν. (2). Closely associated is the meaning "I speak of, mean," as in P Fay 110<sup>8</sup> (A.D. 94) δ λέγεις ταμεῖον, "the store-place you speak of," P Oxy VI. 907<sup>16</sup> (A.D. 276) λέγω δὴ τῇ Διδύμῃ, "I mean Didyme." (3). For the verb = "I tell, command," as in Mt 5<sup>34,39</sup>, Rom 2<sup>22</sup>, cf. P Fay 109<sup>3</sup> (early i/A.D.) παρακληθεὶς τοὺς τρεῖς στατήρες οὓς εἰρηκέ σοι Σέλευκος δῶναί μοι ἤδη δὸς Κλέωνι, "please give to Cleon the three staters which Seleucus told you to give me" (Edd.), *ib.* 111<sup>9</sup> (A.D. 95–6) Ἡρακλίδας ὁ [ὄν]ηλάτης τῷ αἰτώμα περιεπέτυσε λέγον ὅτι (l. περιεπόλησε λέγων δτι) σὺ εἰρηχας πείῳι [τὰ] χιτρίδια ἐλάσαι, "Heraclidas the donkey-driver shifted the blame from himself, saying that you had told him to drive the pigs on foot" (Edd.). Noteworthy for Rev 2<sup>1,8</sup> *al.* is the use of λέγει or τάδε λέγει as a formal and solemn phrase to introduce the edicts of Emperors and magistrates, e.g. *Syll* 376<sup>1</sup> (A.D. 67) Αὐτοκράτωρ Καῖσαρ λέγει—Nero's speech at Corinth giving liberty to the Greeks, *OGIS* 584<sup>2</sup> (ii/A.D.) Τι(βέριος) Κλαύδιος Ἰούρκος ἀνθύπατος λέγει, and the rescript of King Darius I. to a provincial governor in Asia Minor, *Magn* 115<sup>4</sup> (writing of 1st half ii/A.D.) Βασιλεὺς [βα]σιλέων Δαρείος ὁ Ὑστάσπew Γαδάται δούλωι τάδε λέγε[ι]· πυθάνομαι σε τῶν ἐμῶν ἐπιταγμάτων οὐ κατὰ πάντα πειθαρχεῖν κτλ. : see also *Exp* VIII. v. p. 286 f. and Lafoscade *De epistulis*, pp. 63, 77. (4). The active = "I call, name," as in Mk 10<sup>18</sup>, Phil 3<sup>18</sup> (cf. Kennedy *EGl'* *ad l.*), may be illustrated from P Par 44<sup>5</sup> (B.C. 163) (= Witkowski <sup>2</sup>, p. 82) ἡ(= εἰ) ἕτερον θέλεις λέγειν, λέγε, ἐγὼ γὰρ ἐνύπνια ὀρώ πονηρά, and from the usage of the Greek islands, where μὲ λέγει or λέγει με has the meaning "he names me" (see Hatzidakis *Einl.* p. 223). For the passive which is common in the NT in this sense (Mt 1<sup>18</sup>, Jn 1<sup>38</sup>, *al.*) cf. BGU IV. 1117<sup>9</sup> (B.C. 13) ἐν τῇ Εὐδαίμων[ος] [λε]γομένη ῥύμη, P Ryl II. 133<sup>11</sup> (A.D. 33) ἐπιβαλὼν . . . εἰς τὸ λεγόμενον Ταορβελλείους ἔμβλημ(α), "making an attack upon the dam (?) called that of Taorbelles" (Edd.), *ib.* 137<sup>19</sup> (A.D. 34) πρὸς τῷ ἐποικίῳ Δηνοῦ λεγομένῳ, "near the farmstead called that of the Winepress" (Edd.), *al.*

For λέγων, λέγοντες, used without construction in the LXX, see Thackeray *Gr.* i. p. 23, and with Rev 2<sup>24</sup> ὡς λέγουσιν cf. MGr λένε, "they say" (Thumb *Handbook*, p. 180). As usual the intervocalic γ is commonly omitted in the MGr λέω, λέεις or λές, λείει κτλ. : see Thumb *ib.* p. 177. The impf. ἔλεγαν in Jn 9<sup>10</sup> N\* *al.* may be illustrated from BGU II. 595<sup>9</sup> (A.D. 70–80) ἔγραψέ μοι ἐπιστολὴν ὅτι

ἔλεγας κτλ., and for ἔλεγσαν see *Syll* 928<sup>78</sup> (after B.C. 190) ὡς ἔλεγσαν οἱ Πιρι[νέων] ἔγδι[κοι].

λεῖμμα.

For this NT ἀπ. εἰρ. (Rom 11<sup>5</sup>, WH λίμμα) see P Tebt I. 115<sup>23</sup> (B.C. 115–3) τὸ γεγονὼς (l. -ὄς) λίμμα (l. λείμμα) (πυροῦ): cf. Mayser *Gr.* p. 84.

λεῖος.

BGU III. 781<sup>ii.15</sup> (i/A.D.) ἄλλα λεία ("unengraved") πυθμένα, *ib.* I. 162<sup>5</sup> (ii/iii A.D.) ἄλλο (πλάτυμμα) ἃ ὁμοίως χρυσοῦν μικρὸν λείον χωρί[ς] θ[ε]οῦ, *Michel* 833<sup>27</sup> (B.C. 279) φιάλαι χρυσαῖ λείαι ἐπτά. Δείος <\* λειFos shows kinship with the Lat. *levis*, which is similarly used of "unchased" silver, e.g. Juv. *Sat.* xiv. 62.

λείπω.

P Amh II. 36<sup>12</sup> (c. B.C. 135) λείπω τε τὴν ὑπερβολήν, "I do not exaggerate" (Edd.), *Preisigke* 276 τάδ' ἔλιπον Ἀταλάχοις Ἡρακλῆ. As showing that the distinction between the active and the middle of the verb was carefully preserved, it may be noted that "the invariable expression in Anatolian epigraphy, even of the humblest class expressed in the worst Greek, is λείπειν βίον, not λείπεσθαι" (W. M. Ramsay *Exp* VII. vi. p. 548 f.). For the act. in the intrans. sense of "am lacking," as in Lk 18<sup>22</sup>, we may cite Epict. ii. 14. 19 τί σοι λείπει; and for the middle construed with ἐν, as in Jas 1<sup>4</sup>, cf. *Preisigke* 620<sup>8</sup> (B.C. 97–96) where a temple that has received other honours is declared to be wanting in the right of asylum—λείπεσθαι δὲ ἐν τῷ μὴ εἶναι ἀσυλον. The verb is a *term. techn.* in accounts to denote a deficiency, e.g. P Par 59<sup>11</sup> (B.C. 160) (= Witkowski <sup>2</sup>, p. 76) λ(είπεται) (δραχμαί) ῥνῆ. Examples of λείπομαι with a gen. of the thing wanting, as in Jas 1<sup>5</sup>, 2<sup>15</sup>, are to be found only in very late writers, such as Libanius: cf. *Field Notes*, p. 235. The pass. c. dat. is seen in P Tor I. 1<sup>vii.35</sup> (B.C. 116) λελείφθαι τῇ κρίσει, "causa cecidisse" (Ed.), P Giss I. 69<sup>15</sup> (A.D. 118–119) κρεῖττη λειπόμεθα. The Ionic form -λιμπάνω is found in Attic popular speech in the second half of iv/B.C. (Meisterhans *Gr.* p. 176): cf. P Petr I. 14<sup>9</sup> (a will—B.C. 237) καταλιμπάνω τὰ ὑπ[άρ]χοντα, similarly *ib.* 15<sup>17</sup>, and the late P Grenf I. 60<sup>46</sup> (A.D. 581) κληρονόμοις κατ[α]λιμπάνειν. See also the Alexandrian Erotic Fragment *ib.* I. 1<sup>3</sup> (ii/B.C.) με κατεφίλει ἐπιβούλως μέλλων με καταλιμπάνειν, and *OGIS* 519<sup>18,20</sup> (c. A.D. 245) παραλιμπάνοντες . . . καταλιμπάνοντες. The form occurs sporadically in composition in the LXX (Thackeray *Gr.* i. p. 227), but in the NT only in 1 Pet 2<sup>21</sup>, unless we add three occurrences in the "Western" text, Ac 8<sup>24</sup> D, 17<sup>13</sup> D, and 2 Cor 4<sup>9</sup> FG. On the variations in MSS. between ἔλειπον and ἔλιπον, see Moulton *Gr.* ii. § 95. MGr λείπω, "fail," "am wanting," "am absent."

λειτουργέω.

The connotation of public services rendered to the State, which this verb has in classical writers, gives place in the Κοινή to personal services, more particularly in connexion with religious functions, as e.g. with regard to the Twins in the Serapeum, P Par 261<sup>2</sup> (B.C. 163–2) Θωυὺς καὶ Ταοὺς δίδουμαι, αἱ λειτουργοῦσαι ἐν τῷ πρὸς Μέμφει μεγάλῳ Σαραπιεῶ κτλ., *ib.* 27<sup>8</sup> (B.C. 160), *et saepe*: cf. Ac 13<sup>2</sup>, Heb 10<sup>11</sup>,



and see Deissmann *BS* p. 140 f., Anz *Subsidia*, p. 346 f. In P Oxy IV. 731<sup>6</sup> (A.D. 8-9) ἐφ' ᾧ λειτουργήσω ὑμῖν, "on condition that I give you my services," the reference is to a contract with an *artiste* for the festivals of Isis and Hera. Somewhat similar is the hire of two dancing-girls for an approaching festival in P Grenf II. 67<sup>8</sup> (A.D. 237) (= *Selections*, p. 108) λ[ε]ι[του]ργήσιν ἡμῖν, and of a company of musicians in P Oxy X. 1275<sup>13</sup> (iii/A.D.) λειτουργήσοντας τοῖς ἀπὸ τῆς προκείμενης κώμης, "to perform for the inhabitants of the aforesaid village." For more miscellaneous uses of the verb cf. P Hib I. 78<sup>11</sup> (B.C. 244-3) of the release of two persons from some public service—διὰ τὸ μὴ ἐκπεσ[ε]ῖν αὐτοῖς τῷ νῦν λειτουργήσαι, "because it is not at present their turn to serve" (Edd.), P Oxy VII. 1067<sup>19</sup> (iii/A.D.) εἰπέ Πετεχῶντι . . . ὅτι εἰ μέλλεις ἔλθειν ἐλθέ, Διόσκορος γὰρ λειτουργεῖ ὑπὲρ σοῦ, "say to Petechon, 'Come if you are coming, for Dioscorus is labouring on your behalf'" (Edd.), and *ib.* I. 86<sup>11</sup> (A.D. 338), a complaint that a certain Eustochius τῆς νυνὶ λειτουργούσης φυλῆς, "of the tribe which is at present responsible for this duty," had failed to provide a sailor for a public boat. Exx. of the verb and subst. from Macedonian inscrr. are given by Ferguson *Legal Terms*, p. 62 f.: add also Teles (ed. Hense), p. 61<sup>5</sup> καὶ γὰρ ὑπουργῶν, ὡς αὐτὸς ἐλειτουργεῖς ζῶντι τῷ τέκνῳ καὶ τῷ φίλῳ καὶ κακοπαθῶν καὶ δαπανῶν, Epict. *Frag. Diss.* 23 τῷ ὄντι θαυμαστόν ἐστι φιλεῖν πράγμα, ᾧ τοσαῦτα λειτουργοῦμεν καθ' ἑκάστην ἡμέραν, and Linde *Épict.* p. 53 where ἀλειτούργητος, *immunis*, is cited. On the form of the verb see Mayser *Gr.* p. 127, Robertson *Gr.* p. 193, and Moulton *Gr.* ii. p. 76 f., and on the whole subject of the liturgical system in Egypt see F. Oertel *Die Liturgie*, Leipzig, 1917. MGr λειτουργῶ, "hold divine service," "serve."

## Λειτουργία.

The use of λειτουργία for sacerdotal ministration (as in the LXX and Heb 8<sup>5</sup>, 9<sup>21</sup>) meets us with reference to the Egyptian priesthood in Diod. Sic. i. 21 τὸ τρίτον μέρος τῆς χώρας αὐτοῖς δοῦναι πρὸς τὰς τῶν θεῶν θεραπείας τὴν καὶ λειτουργίαν: cf. the complaint of the Serapeum Twins P Lond 22<sup>17</sup> (B.C. 164-3) (= I. p. 7) οὐδὲν εὐχόμενοι ποιούμεναι μεγάλας λειτουργίας τῷ θεῷ, and similarly P Par 33<sup>19</sup> (B.C. 160). See also BGU IV. 1201<sup>7</sup> (A.D. 2) πρὸς τὰς λειτουργίας καὶ θυσεῖας τῶν θεῶν (cf. Phil 2<sup>17</sup> with Lightfoot's note), P Tebt II. 302<sup>20</sup> (A.D. 71-2) ἐκτελοῦντες τὰς τῶν θεῶν λειτουργίας καὶ ὑπηρεσίας—of the priests of Soknebtunis. Other exx. of the word, showing its variety of application, are P Tor I. 1<sup>1.20</sup> (B.C. 116) τῶν τὰς λειτουργίας ἐν ταῖς νεκρίαις παρεχομένων, "publicis in re mortuaria muneribus fungentes" (Ed.), *ib.* viii. 16 μὴδὲ τὴν αὐτὴν ἐργασίαν ἐπιτελεῖν, διαφέρειν δὲ τὴν τούτων λειτουργίαν, "neque eodem, ac illi, funguntur officio, sed differunt utrumque munera" (Ed.), P Strass I. 57<sup>11</sup> (ii/A.D.) οὐκ ἔξαρκὼ δὲ πρὸς τὰς δύο λειτουργίας—proving that two liturgies might be laid on a man if he were able for them, which was not so in this case, P Oxy I. 40<sup>8</sup> (ii/iii A.D.), a claim for immunity from some form of public service (ἀλειτουρησῖα) on the ground that the petitioner was a doctor—ιατρὸς ὑπάρχων τῇ[ν] τέχνην τούτους αὐτοὺς οὐτινὲς με εἰς λειτο[υ]ργ[γ]ίαν δεδώκασι ἐθεράπευσα, "I am a doctor by profession and I have treated these very persons who have assigned me a

public burden" (Edd.), BGU I. 180<sup>8 ff.</sup> (ii/iii A.D.) a similar complaint by a veteran that, instead of getting the rest to which he was entitled after his release (ἀπόλυσις), he had been continuously employed for two years in public service—ἀ[ν]εδόθην κατ' ἐτή[σι]ον εἰς λειτουργίαν καὶ μέχρι τοῦ δευρε[λ] κα[τ] ἔτος ἐξή[ς] ἐν λειτουργίᾳ εἰμ[ε]ν ἀδιαλείπτως, P Oxy I. 82<sup>9</sup> (mid. iii/A.D.), a declaration by a strategus that he will distribute the public burdens equitably—ὥστε καὶ τὰς ἀναδόσεις τῶν λειτουργῶν (λ. -γιῶν) ποιήσασθαι ἰγνῶς καὶ πιστῶς, and from the inscrr. the Commagene rescript of Antiochus I., *OGIS* 383<sup>74</sup> (mid. i/B.C.) κόσμον τε καὶ λειτουργίαν πᾶσαν ἀξίως τύχης ἐμῆς καὶ δαιμόνων ὑπεροχῆς ἀνέθηκα: cf. also Teles (ed. Hense) p. 42<sup>10</sup> νῦν δέ, φησὶν, ἀβίωτος ὁ βίος, στρατεία, λειτουργία, πολιτικά πράγματα, σχολάσαι [αὐτῶ] οὐκ ἔστι. Reference may also be made to Erman und Krebs p. 148 ff., Wilcken *Chrest.* I. i. p. 339 ff., and Hohlwein *L'Égypte Romaine*, p. 312 ff. For λειτούργημα see P Oxy XII. 1412<sup>24</sup> (c. A.D. 284) with the editors' note, and for λειτουργησία *ib.* 1413<sup>17</sup> (A.D. 270-5).

## Λειτουργικός

is found in a taxation-roll P Petr II. 39 (c) (1<sup>8</sup>) (iii/B.C.) λειτουργικὸν τῷ, where it is preceded by φυλακτικόν (police-tax) and followed by ἱατρικόν (medical-tax): cf. also P Tebt I. 5<sup>49</sup> (B.C. 118) ἀφει[σ]θη δὲ πᾶν[τ]ας καὶ τοῦ ὀφειλομένου λειτουργ[ι]κοῦ, "and they remit to every one the arrears of the work-tax" (Edd.), *ib.* 102<sup>7</sup> (a receipt—B.C. 77?) διαγέγρα(φας) τὸ λει(τουργικόν) τοῦ δ (ἔτους), "you have paid the work-tax of the 4th year" (Edd.); the reference seems to be to a payment instead of personal service (cf. Wilcken *Ostr.* i. p. 382). The special sense of *religious* service, as in the LXX and NT (Heb 1<sup>14</sup>), is seen in *ib.* 88<sup>3</sup> (B.C. 115-4) γραφὴν (λ. γραφή) ἱερῶν καὶ προ[φ]ητῶν καὶ ἡμερῶν λειτουργικῶν, with reference to "days of service" rendered at the shrines at Kerkeosiris: see the editors' introd., and cf. Wilcken *Chrest.* I. p. 94, Otto *Priester* ii. pp. 33 n.<sup>2</sup>, 39 n.<sup>2</sup>.

## Λειτουργός

in the Ptolemaic period is often simply a "workman," as in Polybius, e.g. P Petr III. 46 (3)<sup>5</sup> (iii/B.C.) οἰκοδόμοις καὶ λειτουργοῖς, accounts in connexion with the erection of buildings, but cf. P Hib I. 96<sup>14</sup> (B.C. 259) where it is used of a military settler perhaps, as the editors suggest, because he had some special duties assigned to him. In P Oxy XII. 1412<sup>20</sup> (c. A.D. 284) we hear of a special meeting of the Senate of Oxyrhynchus—ψηφίσασθαι τε τὰς [τῶν] λ[ι]τ[ο]υργῶν χειρο[τ]ο[υ]ργίας, "to vote upon the election of those who are to serve," in connexion with the transport of corn for the troops: cf. the report of similar proceedings in *ib.* 1415<sup>10 f.</sup> (late iii/A.D.) οἱ βουλευταὶ εἰπ(ον)· Ἀριστίων δ' ἔλαβ' ὁλοκληρήσει, λειτουργὸς ἦν ὁλοκληρῶν Ἀριστίων. ὁ πρύτανις <εἰπ(εν)>· ὁ δὲ τοὺς [λειτο]υργούς, ἵνα [μὴ] ἐμποδίζηται, "the senators said, 'Aristion, when he comes, will prosper; a prosperous public servant was Aristion.' The prytanis said, 'Appoint the persons to office, in order that there may be no delay'" (Edd.), and for the inscrr. see *CIG* II. 2881<sup>18</sup>, 2882<sup>6</sup>, 2886<sup>1</sup>. With this sense of a public servant cf. LXX Josh 1<sup>4</sup> A, 3 Kings 10<sup>5</sup>, and for a religious sense see Neh 10<sup>39</sup>, Isai 61<sup>6</sup>, Rom 13<sup>6</sup> *al.*

## λέντιον.

This Graecized form (Jn 13<sup>41</sup>) the Lat. *linteum*, which in the second syllable shows the more open form of ι (for ε) before a vowel (cf. Moulton *Gr.* ii. p. 76), is found in *Ostr* 1611<sup>1a1</sup>. (Rom.) λέν[τ(ια)] β, "two linen cloths," and P Oxy VI. 929<sup>10</sup> (ii/iii A.D.) λίνον καὶ λέντιον τριβακόν, "a linen cloth and a worn towel." In *Magn* 116<sup>34</sup> (time of Hadrian) we have λειτουργου . . ἐκγδόσεως λεντίων ἑκατοσστή.

## λεπίς.

This subst., which in the NT is confined to Ac 9<sup>18</sup>, occurs in *Michel* 833<sup>11</sup> (B.C. 279) θυμιατήριον ὑπόχαλκον, λεπίδα ἀργυρῶν ἔχον: cf. BGU II. 544<sup>8</sup> (time of Antoninus). For the verb λέπω, see P Par 12<sup>15</sup> (B.C. 157) σπασάμενος λέπει με τῇ μαχαίρᾳ εἰς τὸ σκέλος, and for λεπίζω (Tobit 3<sup>17</sup>, 11<sup>13</sup>, *al.*) see P Leid X<sup>xiii</sup>. 97 (iii/A.D.) λαβὼν ἀνχουσαν (i. ἄγχουσαν), λεοντικὴν λέπιον, καὶ λαβὼν τὰ λεπίσματα (Gen 30<sup>37</sup>) εἰς θυίαν τρίβε.

## λεπτόν.

For this coin, the smallest piece of money in circulation (cf. Lk 12<sup>89</sup>), see *OGIS* 484<sup>9</sup> (ii/A.D.) εἰς τὸν λεπτόν . . χαλκόν with Dittenberger's note: "distinguitur denarius argenteus, quae est moneta imperialis, ab asse aheneo, i.e. moneta provinciali. Haec adiectivo λεπτός significatur." Cf. *ib.* 485<sup>12</sup> (Roman) κατασταθεὶς δὲ καὶ ἐπὶ τῆς χαράξεως τοῦ λεπτοῦ χαλκοῦ. We may add one or two miscellaneous exx. of the adj.—P Petr III. 42 H (8) f<sup>28</sup> (mid. iii/B.C.) ῥάκος λεπτόν, P Lond 1177<sup>144</sup> (A.D. 113) (= III. p. 185) σχοῦντων λεπτῶν, P Giss I. 47<sup>7</sup> (Hadrian) (= *Chrest.* I. 326) θῶραξ . . [τ]ὴν πλοκὴν λεπτότατος, PSI II. 177<sup>5</sup> (ii/iii A.D.) λεπτόν γέγον[εν], of a sick child, P Flor II. 127<sup>14</sup> (A.D. 256) χοιρίδιον . . λεπτόν, of a thin pig, P Oxy VII. 1066<sup>5</sup> (iii/A.D.) τὴν ῥίνην . . λεπτοτέραν, of a too fine file. For λεπτόν or λεπτίον, "a jar," see P Oxy VIII. 1153<sup>4</sup> (i/A.D.) with the editor's note.

## λευκαίνω.

We have not noted any instance of this verb in our sources, but for the corresponding λευκός, "whiten," cf. *Syll* 587<sup>140</sup> (B.C. 329–8) τὸν βωμὸν τοῦ Πλούτωνος . . . λευκῶσαι, *ib.* 306<sup>36</sup> (Delphi—ii/B.C.) καὶ τὰ ἐνέχυρα αὐτῶν ἐμ. πίνακας λευκωμένους δύο ἀναγνόντω ἐν ταῖς ἐκκλησίαις. The subst. λεύκωμα, a white board used for public notices, is seen in such a passage as *Syll* 510<sup>5</sup> (Ephesus—ii/B.C.) ἃ δ' ἂν οἱ δικάσται κρίνωσιν, ἀναγράψαντες εἰς λεύκωμα οἱ εἰσαγωγεῖς κτλ.

## λευκός.

In a list of soldiers, P Amh II. 62<sup>8 ff.</sup> (ii/B.C.) three persons called Apollonius are distinguished as μέλας, "the dark," λευκός, "the fair," and σκευοφ(όρος), "the baggage-carrier," respectively. For the more general meaning of λευκός, "white," cf. such passages as P Ryl II. 146<sup>18</sup> (A.D. 39) ἐρίων σταθμῖα δέκα λευκῶν, "10 measures of white wool," P Giss I. 21<sup>9</sup> (time of Trajan) τὸ συνθεσείδιον τὸ λευκόν, "the white dress"—a loose wrap often worn at meals, P Oxy III. 531<sup>13</sup> (ii/A.D.) τὰ ἱμάτια τὰ λευκά, and P Hamb I. 38<sup>21</sup> (A.D. 182) λευκὸν ἐν ὀφθαλμῷ ἀριστερῷ. In P Oxy III. 471<sup>94 ff.</sup> (ii/A.D.) the charge is brought against

a high official that if a poor man ἐν εὐτελέσιν ἱματίοις, "wearing cheap clothes" (cf. Jas 2<sup>2</sup>), asked a favour, his property was confiscated, and that the man—τὸν οὐκ ἐν λευκαῖς ἐσθήσιν [ἐ]ν θεάτρῳ καθίσαντα, "who took his seat at the theatre in other than white garments" was delivered to death. For the ceremonial use of "white clothing," as in Rev 3<sup>4</sup>, cf. *Priene* 205 εἰσῖναι εἰς [τὸ] ἱερὸν ἀγνὸν ἐ[ν] ἐσθήτῃ λευκῇ. Constant reference is made to the fact that decrees etc. were written on a pillar of "white stone," e.g. *Michel* 509<sup>17</sup> (B.C. 241) τὰ δεδογμένα ἀναγράψαι εἰς στήλην λευκοῦ λίθου, *Syll* 529<sup>41</sup> (i/B.C.) ἀν[α]γράψαι δὲ [τ]ὰ τε ψηφίσματα κ[α]ὶ τὰ ὀνόματα αὐτῶν εἰς τελαμῶνα λευκοῦ λίθου. The latter citation gives no help to the interpretation of the difficult Rev 2<sup>17</sup>, for which we must refer to the commentaries of Swete and Moffatt (in *EGT*) *ad L.*, where the various associations of "white stones" are fully discussed. See also *s.v.* λίθος.

## λέων.

With the figurative use in 2 Tim 4<sup>17</sup> we may compare the early i/A.D. acrostic P Tebt II. 278<sup>35</sup>, where with reference to a lost garment it is stated—λέων ὁ ἄρας, μωρὸς <δ> ἀπολέσας, "a lion he was who took it, a fool who lost it" (Edd.). Cf. also the Silco inscr. *OGIS* 201<sup>15</sup> (vi/A.D.) ἐγὼ γὰρ εἰς κάτω μέρη λέων εἰμὶ, καὶ εἰς ἄνω μέρη ἄρξ εἰμι: for the conjunction of animals Dittenberger compares 1 Kings 17<sup>34 ff.</sup>, Amos 5<sup>19</sup>. The word is found in the horoscope BGU III. 957<sup>4</sup> (B.C. 10) ἐν λέοντι, and in the moral tale P Grenf II. 84<sup>7</sup> (v/vi A.D.), where a patricide, fleeing into the desert, is pursued ὑπὸ λέωντος. MGr *λιοντάρι* has assumed the diminutive form; cf. φίδι, "snake."

## λήθη.

With 2 Pet 1<sup>9</sup> we may compare Vett. Val. p. 242<sup>4</sup> ἡ δὲ διάνοια . . . ἄλλοτε ἄλλαχού πηδῶσα τὴν πρώτην λήθην ἀναλαμβάνει. The word survives in MGr.

## λή(μ)νις.

To what is said regarding this word *s.v.* δόσις (*ad fin.*) add such exx. of its use as P Tebt I. 238 (B.C. 116–5) τῇ(ς) λή(ψεως) (πυροῦ), and P Oxy I. 71<sup>18</sup> (A.D. 303) μετ' ἐνεχύρων λήμψεως κατὰ τὰ ἐνγραφα αὐτοῦ γραμμάτια, "by seizure of the securities provided in his written bonds" (Edd.).

## ληνός.

P Amh II. 48<sup>7</sup> (B.C. 106) παρὰ ληνόν, "at the wine-press," P Oxy IV. 729<sup>19</sup> (A.D. 137) ἀπ[ο]δοτώσαν τῷ μεμισθ[ω]κότι τὸν μὲν οἶνον παρὰ ληνὸν νέον ἄδολον, "they shall pay to the lessor the wine at the vat, new and unadulterated" (Edd.); *ib.* III. 502<sup>36</sup> (A.D. 164) τὰς οὐσας λινούς λιθίνας δύο ὑδριῶν καὶ ὄλων, "the two existing stone presses with the water-pitchers and trough" (Edd.). The word is sometimes used to denote generally a receptacle for holding wine, see e.g. P Flor II. 139<sup>1</sup> (mid. iii/A.D.) τὴν δεκάτην ληνὸν ἀπόλυσον Μαξίμω, with the editor's note. In Wünsch *AF* 4<sup>19</sup> (iii/A.D.) τοὺς ληνοὺς ὄλους (for gender cf. Gen 30<sup>38</sup>, 41) = "the whole coffins."

## λήρος.

This subst. is read by the editor in PSI V. 534<sup>16</sup> (iii/B.C.) οὔτε λήρων.



For the corresponding verb see P Fay 114<sup>21</sup> (A.D. 100) μή ον (ζ. οὖν) ληρήσης τὸν ἐκτιναγμὸν σου, "don't talk nonsense about your threshing" (Edd.), cf. P Giss I. 64<sup>8</sup> (ii/A.D.) ληρεῖ: and for the adj. ληρώδης see BGU III. 1011<sup>11</sup> (ii/B.C.) πολ[λὰ] ληρώ[δῃ] καὶ ψευδῇ προσαγ[γ]λ[ε]ται.

### ληστής.

P Petr III. 28 (e) verso (a)<sup>1</sup> (iii/B.C.), memoranda relating to criminals, is headed—περὶ ἐπ[ι]θέσ[ω]ς ληιστῶν (for form, cf. Mayser *Gr.* p. 122): cf. P Par 46<sup>7</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 86) ἐν τοῖς ἀναγκαιοτάτοις καιροῖς ληιστῶν ἐπικειμένων, P Lips I. 37<sup>23</sup> (A.D. 389) ἐτοιμότατα γὰρ ἔχω ἀπελῆξαι ἐν τῷ ἀχρ[ά]ντῳ αὐτοῦ δικαστηρίῳ τούτους ληιστὰς ὁμολό[γ]ους καὶ ζῶα ἀπελακώτας (ζ. ἀπεληλ—) πολλάκις, and the late P Oxy I. 139<sup>23</sup> (A.D. 612) ὑποδέξασθαι λιστάς, "to have harboured robbers." For ληστήριον, "a band of robbers," cf. P Petr III. 28 (e)<sup>6</sup> (iii/B.C.) ἐπέθετο αὐτοῖς ληιστήριον, P Hamb I. 10<sup>7</sup> (ii/A.D.) ἐπέβη μου ταῖς οἰκίαις . . . ληστήριον, and for the meaning "robbers' laits," cf. *Cagnat* IV. 219<sup>5</sup> τὰ ἐν Ἑλλησπόντῳ ληιστήρια. The adj. ληιστ(ρ)ικός is common, e.g. P Tebt I. 53<sup>11</sup> (B.C. 110) ἐπιθέμενοι ληιστικῶι τρόπῳ, *ib.* II. 332<sup>5</sup> (A.D. 176) ἐπῆλθάν τινες ληιστρικῶ τρόπῳ οἰκίαν μου. Other derivatives from the same root are ληστεία (BGU II. 372<sup>11</sup>, 13—A.D. 154), ληστοπιαστής (*ib.* I. 325<sup>2</sup>—c. iii/A.D., an officer detailed for special service in the search for certain criminals), and λήσταρχος, "arch-pirate" (P Oxy I. 33 verso 1v. 8—late ii/A.D., where the term is used metaphorically).

### λίαν.

For the epistolary formula ἔχαρην λίαν in 2 Jn 4, 3 Jn 8, we may compare BGU II. 632<sup>10</sup> (ii/A.D.) καὶ ἐπιγινούς σε ἔρρωμένην λίαν ἔχαρην, "and when I knew that you were in sound health I rejoiced greatly," P Giss I. 21<sup>3</sup> (time of Trajan) λίαν ἔχαρην ἀκούσασα διττὴ ἔρρωσαι: see also P Par 42<sup>3</sup> (B.C. 156) λίαν σοι χάριν μεγάλην ἐσχέκαμεν. Otherwise the adv. is common, e.g. P Tebt I. 12<sup>24</sup> (B.C. 118) ἀποδέχομαι δὲ τὰ παρὰ σοῦ λίαν, "I accept completely your views" (Edd.), P Oxy II. 298<sup>20</sup> (i/A.D.) λίαν αὐτὸν βαρύνομαι, "I am too severe with him" (Edd.), *ib.* III. 525<sup>4</sup> (early ii/A.D.) λείαν τῷ πράγματι καταξύομαι, "I am extremely worn out with the matter" (Edd.), *ib.* IX. 1216<sup>13</sup> (ii/iii A.D.) λείαν γὰρ φιλῶ αὐτόν, *ib.* XIV. 1676<sup>10</sup> (iii/A.D.) λείαν ἐλυπήθην διττὴ οὐ παρεγένου ἰς τὰ γενέσια τοῦ παιδίου μου. The use with an adj., as in Mt 4<sup>8</sup> *al.*, may be illustrated by P Tebt II. 315<sup>18</sup> (ii/A.D.) ὁ γὰρ ἄνθρωπος λείαν ἐστ[ί]ν αὐστηρός.

### λίβανος.

In a list of articles for a sacrifice, P Oxy IX. 1211<sup>11</sup> (ii/A.D.), are included ἔλαιον, μέλι, γάλα, πᾶν ἄρωμα χωρὶς λιβάνου, "oil, honey, milk, every spice except frankincense": cf. P Leid Wix. 11 (ii/iii A.D.) κασία, λίβανος, ἱμύρνα, the illiterate P Ryl II. 242<sup>4f.</sup> (iii/A.D.) ἡὰν ἦς ἀδυναγας πέμψε μοι ἀκάνθινον χυλὲν, πέμψεν μοι λάβανον, "if you are unable to send me acacia-juice, please send me incense" (Edd.), and the Pergamum inscr. *Cagnat* IV. 353b. 18 πόπανον (a round sacrificial cake) καὶ λίβανον καὶ λύχνους τῶι Σεβαστῶι. The adj. λιβανίνος occurs in P Oxy I. 114<sup>5</sup> (ii/iii A.D.) δερματικομαφόρτιον λιβανίνον, "a casket (?) of

incense-wood" (Edd.), and λιβανωτικός in *OGIS* 132<sup>10</sup> (B.C. 130) τὰ λιβανωτικὰ φορτία. The word is of Semitic origin. MGr λιβάνι, "incense."

### λιβανωτός.

= "frankincense" may be illustrated from the ii/iii A.D. medical prescription P Oxy II. 234<sup>ii. 28</sup> λιβ[ανω]τὸν οἶνον [διε]λ[ύ]ς ἡδίστῳ κλύζε [τὸ ο]ὔζῳ, "dilute frankincense with very sweet wine and syringe the ear" (Edd.): cf. *ib.* I. 118<sup>20</sup> (late iii/A.D.) λιβανωτὸν [τινα σ]υναγοράσας, "buy some incense," and *OGIS* 383<sup>142</sup> (mid. i/B.C.) ἐπιθύσεις ἀφειδεύς λιβανωτοῦ καὶ ἁρωμάτων. Grimm's note makes Rev 8<sup>3. 5</sup> confuse λ. = "frankincense" and λιβανωτός = "censer," but *Syll* 588<sup>156</sup> (c. B.C. 180) λιβανωτικός κλάσματα has the latter word in the former meaning, so that the confusion existed also "in prof. auth.," or at least in profane inscriptions.

### Λιβερτίνος.

For a conjecture that in Ac 6<sup>9</sup> we should read not Λιβερτίνων, but Λιβυστίνων, with reference to Jews inhabiting Libya, see Blass *Philology*, p. 69 f.

### λιθάζω.

On the *conative* usage of λιθάζετε in Jn 10<sup>32</sup> see Moulton *Einleitung*, p. 210, and cf. *Proleg.* p. 128 f., Wilcken *Archiv* v. p. 269.

### λίθινος.

PSI V. 496<sup>3</sup> (B.C. 258–7) λίθινα καὶ πλίνθινα, P Magd 42<sup>5</sup> (B.C. 221) τό τε περιτραχηλίδιον ἐκ καθορμών (LXX Hos 2<sup>13</sup>) λιθίνων ἀφέλετό μοι, "he snatched from me my small collar of stone necklets," BGU IV. 1067<sup>8</sup> (A.D. 101–2) ὄλμοι λίθινοι, "stone troughs," P Oxy III. 502<sup>27</sup> (A.D. 164) τὰς οὐσας ληνοὺς λιθίνας δύο, "the two existing stone presses," *ib.* VI. 937<sup>13</sup> (iii/A.D.) τῆς φιάλης τῆς λιθίνης, "the stone bowl." A form λιθικός is found in P Leid U<sup>iii. 22</sup> (ii/B.C.) (= I. p. 125) ἐν τοῖς λιθικοῖς ἔργοις, where, however, the editor proposes to read λιθίνους.

### λιθοβολέω.

With this compound, which is rare outside Biblical Greek (cf. Anz *Subsidia*, p. 366), we may compare λιθοκοπέω (not found in LS), for which Mayser (*Gr.* p. 461) cites P Vat F<sup>20</sup> (Mai V. 356) (B.C. 157), *ib.* E<sup>20</sup> (Mai V. 354), although in both places Mai reads λιθοκοπεύω.

### λίθος.

is always masc. in the NT even when it means a gem (Rev 21<sup>11</sup> *al.*, LXX), whereas Attic after B.C. 385 preferred the fem. (Meisterhans *Gr.* p. 129). This is in keeping with the Κοινή usage, e.g. P Petr II. 13 (6)<sup>8</sup> (B.C. 258–253) τοὺς λίθους of stones for building, P Oxy III. 498<sup>7</sup> (ii/A.D.) τῶν οἰκοδομouμένων λίθων κύβων καμηλικῶν, "squared building-stones transportable by camel (?)" (Edd.), *ib.* 528<sup>12</sup> (illit.—ii/A.D.) ἔπεμσάς μου ἐπιστολὰς δυγαμένου λίθον σαλεῖσε, "you sent me letters which would have shaken a stone" (Edd.), P Tebt II. 342<sup>17</sup> (late ii/A.D.) κεραμεῖον . . . λίθοις ἀρεστοῖς ἐξηρτισμ(ένον), "a pottery fitted with stones in good order" (Edd.), P Oxy X. 1273<sup>71</sup> (A.D. 260) περιτραχήλιον . . . ἔχον λίθον ὁλκῆς χωρὶς τοῦ [Λι]θ[ο]υ τετάρτων

δεκατριῶν, "a necklace having a stone and weighing apart from the stone 13 quarters" (Edd.), *OGIS* 90<sup>84</sup> (Rosetta stone—B.C. 196) σ[τερεοῦ λίθου, *Preisigke* 1114<sup>3</sup> (A.D. 147–8) ἐκόψαμεν τοὺς μεγάλους λίθους. In connexion with the imprecatory inscr. on limestone found in Palestine, Wunsch remarks that limestone had probably a superstitious significance there, though of what kind we do not know, and compares the "white stone" (ψήφον λευκὴν) with a "new" spell given as an amulet in Rev 21<sup>7</sup>: see Bliss and Macalister *Excavations in Palestine*, 1902, p. 186. Reference should also be made to the striking new saying ascribed to Jesus, P Oxy I. 1 No. 5 ἔγει[ρ]ον τὸν λίθον κάκει εὐρήσεις με, σχίσον τὸ ξύλον καὶ ἐκεῖ εἰμὶ, though we cannot enter here upon its interpretation.

### λιθόστρωτος.

For this NT ἀπ. εἰρ. (Jn 19<sup>13</sup>) cf. P Flor I. 50<sup>97</sup> (A.D. 268) ἐπὶ τοῦ λιθοστρώτου δρόμου Ἔρμου. See also Aristas 88 τὸ δὲ πᾶν ἔδαφος λιθοστρωτον καθέστηκε, "the whole floor (of the temple) is paved with stones" (Thackeray). Other exx. in Wetstein.

### λικμάω.

For λικμάω in its original sense of "winnow" (as in LXX Ruth 3<sup>2</sup>, Sir 5<sup>9</sup>) we may cite PSI V. 522<sup>3</sup> (B.C. 248–7) ὁ δ[ε] ὄροβος ἄρτι ἐλικμάτω, BGU IV. 1040<sup>11</sup> (ii/A.D.) ἐ[πεί] ἡμελλεν λικμᾶν, P Ryl II. 442<sup>3</sup> (iii/A.D.) ἐὰν λικμήσωσι τὴν ἀλωνίαν, τὰ ἄχυρα γεμίσονται . . . Cf. λικμάζω in P Oxy XII. 1482<sup>3</sup> (ii/A.D.) λελικμήκαμεν τὴν κριθήν. Many find the other LXX usage = "scatter" (Isai 17<sup>13</sup> *al.*) in the two NT passages where the verb occurs (Mt 21<sup>44</sup>, Lk 20<sup>18</sup>): see e.g. Kennedy *Sources*, p. 126 f. On the other hand, Deissmann (*BS*, p. 225 f.) defends the AV translation "crush," "grind to powder" (following the Vulgate *conterere, comminuerere*) on the evidence of BGU I. 146<sup>8</sup> (ii/iii A.D.), a complaint against certain men who—ἐλικμήσαν μου τὸ λάχανον, "had stamped, ruined, my λάχανον." Boll (*Offenbarung*, p. 130 n.<sup>1</sup>) supplies further profane evidence in the same direction from Lyd. p. 53, 13 λικμητὸν ἀνθρώπους ἀπειλεῖ, where λικμητὸς has the meaning of ἀπώλεια.

### λιμήν.

P Petr II. 45<sup>11, 19</sup> (B.C. 246) ὁ ἐν Σελευκεῖ[αι] λιμήν, P Amh II. 116<sup>1</sup> (A.D. 178) τετέλ[εσται] . . . λιμένος Μέμφεως, "paid the tax for the harbour of Memphis."

### λίμνη.

P Petr III. 37 (a)<sup>9</sup> (B.C. 257) παρὰ τὴν λίμνην, "alongside the lake," P Amh II. 100<sup>3</sup> (A.D. 198–211) an agreement concerning λίμνης [κα]λουμέν[ης] Πάτρω[νος], P Flor I. 50<sup>32</sup> (A.D. 268) ἐπάνω λίμνης. In an ostrakon letter of A.D. 192, published by Deissmann *LAE* p. 186, instructions are given that certain quantities of wheat are to be delivered to two "husbandmen of the lake"—γεωργοῖς λίμνης, whose homes are in the village of Phmau (ἀπὸ Φμαῦ: cf. Heb 13<sup>24</sup> οἱ ἀπὸ τῆς Ἰταλίας, where Deissmann thinks the reference is to people in Italy). See for the same ostrakon Meyer *Ostr.* p. 176 f., where the editor identifies this λίμνη with Birket Habu near Thebes, and gives other instances of λίμνη as "Seeland" or "Seegau."

### λιμός.

The wavering of gender which is found in the NT (δ Lk 4<sup>25</sup>: ἡ Lk 15<sup>14</sup>, Ac 11<sup>28</sup>) meets us again in the papyri—P Par 22<sup>21</sup> (B.C. 165) τῷ λιμῷ διαλυθῆναι, but in a document of the same collection *ib.* 26<sup>1, 9</sup> (B.C. 163–2) ὑπὸ τῆς λιμοῦ διαλυόμεναι. Cf. also *ib.* 28<sup>13</sup> (B.C. 160) where, instead of the simple dat., we have διαλυόμεναι ἐν τῷ λιμῷ. Other exx. are P Petr III. 36 (a) *verso*<sup>29</sup> (Ptol.) ἀξιώ σε δεόμενος μὴ με ἀπολέσῃ τῷ λιμῷ ἐν τῇ φυλακῇ, "I entreat you with prayers not to let me perish of hunger in prison" (Edd.), and P Oxy VI. 902<sup>9</sup> (c. A.D. 465) ἐκ τούτου συνέβη τὸ ὑπόλοιπον τῶν ἐμῶν ζώων τῇ λιμῷ τεθνᾶναι, "in consequence of which the remainder of my kine have died of hunger" (Edd.): see also Crönert, p. 177. The use of the fem. is generally traced to "Doric" influence: cf. Lob. *Phryg.* p. 188 τὴν λιμὸν Δωρεῖς, σὺ δὲ ἄρσενικῶς τὸν λιμὸν φάθι, Rutherford *NP*, p. 274, Thumb *Hellen.* p. 67. The older Attic masc. is usual in the LXX, cf. Thackeray *Gr. i.* p. 146.

For the conjunction λοιμοὶ καὶ λιμοὶ in Lk 21<sup>11</sup> Boll *Offenbarung*, p. 131, compares Catal. viii. 3, 186, 1 λιμὸς καὶ λοιμὸς καὶ σφαγὰ κατὰ τόπους: see also *Test. xii. patr.* Jud. xiii. 3, *Orac. Sib.* viii. 175. The two words are cognate, being connected with the Homeric λοιγός and the Lat. *letum*.

### λίνον

is used with reference to "linen" cloths or garments, as in Rev 15<sup>6</sup> PQ (see *contra* WH *Notes*<sup>2</sup>, p. 139), in such passages as P Oxy X. 1281<sup>6</sup> (A.D. 21) τὴν τιμὴν τῶν ἑκατὸν λίνων Σινυρατικῶν, "the price of the hundred cloths of Sinaru," P Tebt II. 314<sup>18</sup> (ii/A.D.) καλῶς π[ο]ιήσεις διαπεμψάμενός μοι τὰ λίνα, "you will oblige me by sending the cloths," *ib.* 406<sup>18</sup> (c. A.D. 266) λίνα λευκὰ ἀριθμῷ ἑβ[ε], "white linen cloths twelve in number," P Leid W<sup>111, 3</sup> (ii/iii A.D.) στῶλισον αὐτὸν λίνῳ καθαρῷ, <sup>xv. 4</sup> σὺ δ' ἐν λίνοις ἴσθι καθαροῖς ἐστημιμένος, BGU II. 450<sup>17</sup> (ii/iii A.D.) περὶ τῶν λίνων, ὧν χρεῖαν ἔλεγες ἔχειν, δῆλωσόν μοι, *al.*: cf. P Oxy IV. 736<sup>78</sup> (c. A.D. 1) λίνου καὶ ραφίδος (ὀβολός), "a needle and thread 1 ob." (Edd.). As illustrating Rev *Lc.* Moffatt (*EGT ad l.*) aptly cites Plutarch *de Iside*, 3, 4, where it is explained that the linen surplice was affected by Egyptian votaries of Isis on religious grounds, e.g. the bright smiling colour of flax etc. In Ev. Petr. 12 τὰ λίνα = "fishing-nets." For the adj. λινός, as in Rev 15<sup>6</sup> *N.*, cf. P Oxy II. 285<sup>11</sup> (c. A.D. 50) ἐνδεδυμένο (l. -ος) χιτῶνα λεανοῦν, *ib.* VII. 1051<sup>16</sup> (iii/A.D.) δελματικὴ λινὰ ἄ, "1 linen Dalmatian vest," *ib.* X. 1277<sup>7</sup> (A.D. 255) τρίκλιν[ον] στρωμάτων λινῶν ποικιλτῶν: in PSI V. 533<sup>5</sup> (iii/B.C.) λινὴ αὐλαία, "a linen curtain," is contrasted with a "woollen" (ἐρεά) one. For λινός, "linen-weaver," see P Oxy X. 1281<sup>6</sup> (A.D. 21): cf. λινούφος in *ib.* 1303 (c. A.D. 336).

### λιτανεία.

In view of the occurrence of this word in the LXX (2 Macc 3<sup>20</sup> *al.*) and its subsequent importance in connexion with Christian worship, we may cite an instance of it—the only instance of which we are aware—from the papyri, unfortunately in a broken context, but with reference to consulting the god Soknebtunis, P Tebt II. 284<sup>9</sup> (i/B.C.) σὺ δὲ ἱκανήν



μου σὺν τοῖς παιδίος (Ζ. -οῖς) περὶ τῆς λιτανῆας, "and do you together with the children . . . concerning the supplication" (Edd.).

## λίτρα.

For λίτρα, which in the NT is confined to Jn 12<sup>3</sup> 19<sup>38</sup>, cf. P Oxy XII. 1454<sup>5</sup> (A.D. 116) σταθοῦ λίτρας δύο, "each weighing 2 pounds." In *ib.* 1513<sup>7</sup> (iv/A.D.) it is curious to find beer measured by λίτραι—ζυτοῦ λί(τραι) νῆ. See also *ib.* 1543<sup>6</sup> (c. A.D. 299), a receipt for chaff supplied to soldiers on the march—ἐλίστριον (a new verb) . . . ἀχ<sup>7</sup>ρου . . . [λί]τρας τεσσαράκο[ν]τα. The name of a Sicilian silver coin, λίτρα is an attempt to reproduce a probable form \*līprā, which appears in Latin as *libra* (Boisacq, p. 585).

## λίψ.

In classical usage λίψ denotes the south-west wind, and hence the quarter from which that wind comes. Consequently in Ac 27<sup>12</sup> the Revisers have translated the words λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον, "a haven of Crete looking north-east and south-east," or literally in the margin "down the south-west wind and down the north-west wind." In the LXX, on the other hand, the word denotes almost uniformly simply "south," while in the Egyptian papyri it stands for "west," because, as Deissmann (*BS* p. 141 f.) following Boeckh has pointed out, Libya, with which the word was associated (but cf. Boisacq p. 564), lies directly west from Egypt. One or two exx. of this papyrus usage will suffice. Thus in the will of a Libyan, which was discovered at Gurob in the Fayûm, P Petr III. 11<sup>1</sup> (B.C. 236) we hear of a piece of land bounded—<sup>9</sup> f. ἀπὸ τῆς [λί]βας, νότον, [λί]βος, βορρᾶ, and another—<sup>15</sup> ff. ἀπὸ τῆς [λί]βας, νότον, [λί]βος, βορρᾶ, i.e. "on east, south, west, north." Similarly in the registration of a mortgage, P Oxy II. 243<sup>21</sup> ff. (A.D. 79), the dimensions of two pieces of land are measured βορρᾶ ἐπὶ νότον, "from north to south," and λιβὸς ἐπὶ ἀπὸ τῆς [λί]βας, "from west to east." See also the account of a dream from the Serapeum P Par 51<sup>2</sup> ff. (B.C. 160) (= *Selections*, p. 19) ὡμ[ην] βατ(=δ) ζῆν με [ἀπ]ὸ λιβὸς ἐως ἀπὸ τῆς [λί]βας, καὶ ἀνατίπτοιμαι ἐπὶ ἄχυρον καὶ [ἀν]θρωπ[ος] ἀπὸ λιβὸς μου, ἐχόμενός μου, "I dreamt that I was going from west to east, and sat down upon chaff. And west from me there was someone, who was near to me." In view of this and the pure Latin character of χῶρος (= lat. *caurus, corus*), "north-west wind," in the Lukan passage, Goodspeed in an elaborate note in *Exph* VI. viii. p. 130 ff. thinks that the translation "looking west and north-west" is not "wholly improbable": but see *Archiv* iii. 460 f. For a new adj. λιβικός cf. P Lond 755 *verso* <sup>26</sup> (iv/A.D.) (= III. p. 223) ἐν τῷ λιβικῷ μέρι.

## λογ(ε)ία.

Deissmann's confirmation of the meaning "collection" for this word in 1 Cor 16<sup>14</sup> has been plentifully supported since the publication of *BS* (pp. 142 ff., 219 f.). See e.g. from Ptolemaic times P Hib I. 51<sup>2</sup> (B.C. 245) ἐπιστολῆς περὶ τῆς λογιείας τῶν χλωρῶν τάντιγραφοῦ, "the copy of the letter about the collection of (the value of) the green stuffs," P Grenf II. 38<sup>15</sup> (mid. i/B.C.) γράφωμαι σε (Ζ. γραφήσομαι σοι) περὶ τῆς λογείας, and P Tebt I. 58<sup>55</sup> (B.C. 111) προσπαρά-

καλέσαι Νίκωνα περὶ τῆς λογείας, "urge on Nicon concerning the collection." An excellent illustration, almost contemporary with 1 Cor, is afforded by P Oxy II. 239<sup>8</sup> (A.D. 66) ὁμνύω . . . μηδεμίαν λογιείαν γεγονέναι ὑπ' ἐμοῦ ἐν τῇ αὐτῇ κώμῃ, "I swear that I have levied no contributions whatever in the above village," where the editors note that "λογεῖα is used for irregular local contributions as opposed to regular taxes," and compare BGU II. 515<sup>7</sup> (A.D. 193) (= *Chrest.* I. 268) where τὰ ὑπὲρ λογιῶν [ἐ]πιβληθέντα αἰεὶ contrasted with σντικὰ δημόσια. In this last case the reference may be to a collection for religious purposes, as frequently in the ostraca in connexion with a tax for the priests of Isis, cf. the Theban ostrakon of date 4 Aug. A.D. 63, reproduced by Deissmann (*LAE* p. 104 f.), which, after an opening greeting, runs as follows—ἀπέχω παρὰ σοῦ (δραχμὰς) δ' ὄβο(λόν) τὴν λογιάν Ἰσιδος περὶ τῶν δημοσίων, "I have received from thee 4 drachmae 1 obol, being the collection of Isis on behalf of the public works": see further Wilcken *Ostr.* i. p. 253 ff., Otto *Priester* i. p. 359 ff., and from the inscr. the i/A.D. marble tablet from Smyrna, *Syll* 583<sup>26</sup> κλεῖν κεχρυσωμένην καὶ ἐμπεφασμένην πρὸς τὴν λογιάν καὶ πομπὴν τῶν θεῶν, where as Deissmann points out (*LAE* p. 105 n.<sup>10</sup>), "the reference seems to be to a procession on the occasion of which money contributions were expected from the spectators." Other exx. of the word with varying references are P Lond 3<sup>7</sup> (B.C. 146 or 135) (= I. p. 46) τῆς τιμ[ῆς τοῦ] ἡμίσεος τοῦ [τρί]του λογιείας τῶν κεμένων νεκρῶν, P Giss I. 61<sup>7</sup> (A.D. 119) μηνύον[τες] α[ὐ]τὸν λογιάν π[ε]π[ο]ιηκέναι ἐπὶ τῆς κώμης Ναβόωι, BGU III. 891 *verso* <sup>12</sup> (A.D. 144) τοὺς δ' πρεσβυ(έρου) [τ]ῆς αὐτῆς κώμης ἐγκαλου(μένους) ὑπὸ Χαϊρή[μ]ον[ος] . . . περὶ τῆς φησιν πεπο[ι]ῆσθαι λογιῶν, and P Lond 342<sup>15</sup> (A.D. 185) (= II. p. 174) where complaint is made against a village πρεσβύτερος—παρ' ἑκαστα λογιείας ποιέται. In view of the above, it is clear that the statement in Grimm-Thayer "Not found in prof. auth." requires modification, and it is instructive to notice that words like this and the adj. δοκίμιος, "genuine," have disappeared so completely from our literary sources, when the vernacular used them with such freedom. Λογεῖα should probably be read in 2 Macc 12<sup>48</sup> ποιησάμενός τε κατ' ἄνδρα λογιείαν. On the forms of λογιεία see Moulton *Gr.* ii. p. 82.

## λογίζομαι

is common in the sense of "reckon," "put down to one's account" as in Rom 4<sup>6</sup> *al.*, e.g. P Eleph 5<sup>18</sup> (B.C. 284-3) ἐλογισάμην πρὸς Ἑρμαγόραν ὑπὲρ τοῦ οἴνου . . . , P Par 62<sup>17</sup> (c. B.C. 170) δ' οὐ λογισθήσεται τοῖς τελώναις, P Oxy XII. 1434<sup>8</sup> (A.D. 107-8) τὰ ἀργυρικὰ καὶ σειτικὰ καθ(ήκοντα) [ἐν]θάδε λογίζεσθαι, "the due amounts in money and corn are reckoned here," *ib.* III. 533<sup>9</sup> (ii/iii A.D.) αἱ πρόσοδοι μου . . . παρὰ τῷ ταμείῳ [ἐ]ν π[α]ραθέσει λογισθήτωσαν, "let my revenues be placed on deposit at the storehouse" (Edd.), P Flor II. 123<sup>7</sup> (A.D. 254) λογιζομένου αὐτῷ τοῦ μονοχώρου δραχμῶν δεκά-εξ, "reckoning the wine to him at sixteen drachmae the monochore," P Oxy VII. 1056<sup>5</sup> (A.D. 360) τῆς ἀρταβῆς μίας λογιζομένης ἐκ δηναρίων μυριάδων ἑκατὸν ὀγδοήκοντα, "a single artaba being reckoned at one hundred and eighty myriads of denarii," *ib.* X. 1329 (A.D. 399) ἐπὶ τῷ με ταῦτά σοι λογίσασθαι, and *OGIS* 595<sup>15</sup> (i/A.D.) τὰ

γὰρ ἕτερα ἀναλώματα . . . ἑαυτοῖς ἐλογισάμεθα, ἵνα μὴ τὴν πόλιν βαρῶμεν. The verb is construed with *eis*, as in Ac 19<sup>27</sup>, Rom 4<sup>3</sup>, in P Fay 21<sup>9</sup> (A.D. 134) *νυνὲ δὲ συνλήβθ[η]ν π[ε]ρ[ὶ] πάν[των] ὁπωσὸν διδομένον* [[. . .]] ἡ λογισμένων *eis* τὸ δημόσιον, "I now give orders generally with regard to all payments actually made or credited to the government." From this meaning of the verb comes the λογιστήριον, "finance-office" (see *s.v.* κατακλείω). The verb has the more general sense of "number," "class amongst," as in Lk 22<sup>27</sup>, in a return of camels P Lond 328<sup>8</sup> (A.D. 163) (= II. p. 75) *πάλου ἐνὸς λογιζομένου νυνὲ ἐν τελείῃς*, "one foal being now numbered among the full-grown (camels)." Cf. also BGU IV. 1028<sup>17</sup> (ii/A.D.) *αἱ δὲ λοιπ[αῖ] πρὸς ἡμίσιαν λογιζ[οντα]*, P Thead 8<sup>18</sup> (A.D. 306) *διὰ τὸ τὰ προκείμενα ἐρύφια τε καὶ αὐτὰ τέλεια λογιζ[εσθ]αι ἐπὶ τῷ μεμισθωμένῳ*, "puisque les chevreaux de l'année précédente pourront être comptés comme adultes" (Ed.), and the late P Giss I. 56<sup>4</sup> (vi/A.D.) *ἐπὶ δεκαετῇ χρ[ὸ]νον λογιζόμε[νον] ἀπὸ καρπῶν τῶν νῦν ὄντων ἐν ἀγροῖς*. Such a passage as OGIS 665<sup>8</sup> (A.D. 49) *ἐὰν δὲ τις δῶι ἡ ὡς δεδομένον λογισθῇται κτλ.* prepares us for the meaning "think," "consider," in *ib.* 763<sup>87</sup> (ii/B.C.) *οἰκειοτάτην ἐλογιζόμεν τὴν ἀνάθεσιν (τοῦ ἀνδριάντος) ἔσεσθαι ἐν ταύτῃ (τῇ Μιλήσιῳ πόλει)*: cf. P Par 63<sup>85</sup> (B.C. 164) (= P Petr III. p. 26) *τίς γὰρ οὕτως ἐστιν ἀνάλητος ἡ ἀλητὸς ἐν τῷ λογιζεσθαι*; "for who is so utterly wanting in reason and the capacity for making distinctions?" (Mahaffy).

On the Pauline metaphorical use of λογίζομαι see Ramsay *Luke*, p. 286 f., and Griffith Thomas, *Exr T* xvii. p. 211 ff. For the form λογισθείη in 2 Tim 4<sup>16</sup> see Moulton *Gr.* ii. p. 217. MGr λογιάζω, "consider," "think upon," λο(γ)αριάζω, "reckon," "value."

### λογικός.

A good ex. of this adj. is afforded by a i/A.D. inscr. in honour of a certain physician—*ιατρῶι Καισάρων καὶ ἰδίας λογικῆς ἐναργοῦς ἱατρικῆς κτίστη ἐν βιβλίοις πν̄ς*. (*Syll* 736<sup>4f.</sup>). With Rom 12<sup>1</sup> we may compare the usage in the hermetic writings where λογικὴ θυσία is contrasted with ceremonial offerings, cf. Reitzenstein *Poimandres*, p. 338<sup>10</sup> *δέξαι λογικὰς θυσίας ἀγνάς ἀπὸ ψυχῆς καὶ καρδίας πρὸς σε ἀνατεταμένης*, and *ib.* p. 347<sup>1</sup>, and see Lietzmann in *HZN* 1<sup>7</sup> *ad l.*: also Epict. iii. 1. 26 *τὸ λογικὸν ἔχεις ἐξάρετον· τοῦτο κόσμει καὶ καλλῶπιζε*, "thy excellence lies in the rational part: this adorn and beautify" (Sharp, p. 120). From the late Greek of the Pelagia legend (ed. Usener, p. 20) we have an admirable illustration of 1 Pet 2<sup>2</sup>. A bishop meets Pelagia and tells her he is "shepherd of Christ's sheep." She takes him literally, and he explains that he means τῶν λογικῶν προβάτων τοῦ Χριστοῦ, τοῦτ' ἐστὶν τῶν ἀνθρώπων. So Peter means metaphorical, not literal, "pure milk": see *s.v.* ἄδολος. MGr λογικό, "understanding," "reason"; ἐρχομαι στὰ λο(γ)ικά μου, "I become conscious of, learn of" (Thumb *Handbook*, p. 338).

### λόγιον.

We are unable from our sources to throw any fresh light upon this word, which is so important in early Christian literature (see reff. in Sophocles *Lex. s.v.*), but for its Biblical usage see SH *ad* Rom 3<sup>2</sup>, and for its application to the

recently discovered "Sayings of Jesus" (P Oxy I. 1, IV. 654), see *Two Lectures on the "Sayings of Jesus"* by Drs. Lock and Sanday (Oxford, 1897) with the literature referred to there, and, more recently, H. G. E. White, *The Sayings of Jesus from Oxyrhynchus* (Cambridge, 1920).

### λόγιος.

On the ground of Phrynichus' statement, supported by Lobeck's citations (Lob. *Phryn.* p. 198), that the "multitude," as distinguished from Attic writers, use λόγιος of the man who is "skilful and lofty" in speech (ὡς οἱ πολλοὶ λέγουσιν ἐπὶ τοῦ δεινοῦ εἰπεῖν καὶ ὑψηλοῦ), Moulton (*Cambridge Essays*, p. 498 f.) prefers the AV rendering "eloquent" (*Vg eloquens*) to the RV "learned" (marg. "eloquent") in Ac 18<sup>24</sup>, laying it down as "a fair working rule that a meaning condemned by these *modistes* of literature, Phrynichus and his company, may be accepted as probably intended by the New Testament writer." Field (*Notes*, p. 129) takes the same line. The papyrus and inscriptional evidence, which is unfortunately for the most part late, does not help us much. Thus P Oxy VI. 902<sup>1</sup> (c. A.D. 465) τῷ λογιωτάτῳ σχολαστικῷ may be either "to the most learned" or "to the most eloquent advocate," and similarly with the same phrase in P Flor III. 377<sup>18</sup> (vi/A.D.) and BGU III. 836<sup>7</sup> (time of Justinian). In P Oxy I. 126<sup>6</sup> (A.D. 572) a woman refers to her father as τ[οῦ] σ[ο]φωτάτου σχολαστικοῦ, and her husband as τοῦ λογιω[τά]του μου συμβίου, where the latter adj. is probably to be taken in a somewhat general sense, as perhaps also in OGIS 408<sup>6</sup> (ii/A.D.) ἐπ' ἀγαθῷ Φιλοπάππῳ τοῦ βασιλέως καὶ Μαξίμου Σταυλίου ἰδίου λόγον, τῶν λογιωτάτων καὶ φιλιτάτων. On the other hand on *Cagnat* IV. 77 λογίῳ πρυτάνιος, the editor notes: "inter prytanes, qui senatui civitatis quoque anno per vices praeerant, is vocabatur λόγιος cui mandata erat rationum cura." Cf. Michel 1170 (i/A.D.) ἄρχοντας Πυρράκου τοῦ λογίου. Perhaps some such general phrase as "a man of culture" best gives the sense in the Acts passage (cf. Bartlett *ad l.* in the *Century Bible*, and Moffatt). For λογιότης as a title of address see P Lips I. 37<sup>24</sup> (A.D. 389) ἐπιδιδωμι τῇ σῇ λογιότητι τοῦςδε μου τοῦς λιβέλλου[s]: cf. BGU II. 401<sup>12, 21</sup> (A.D. 618). In MGr λόγιος = "learned," "a scholar."

### λογισμός

in its primary sense of "reckoning," "computation" is seen in BGU IV. 1074<sup>15</sup> (A.D. 275) in connexion with the payment of a tax—ἀποδεδικότα κατὰ τὸν λογισμὸν τὸν βασιλικὸν ἐντάγιον πάν . . . : cf. P Oxy VI. 940<sup>4</sup> (v/A.D.) καταξίωσον ἐπέχειν τοῦ λογισμοῦ, "please to delay the account-taking" (Edd.). For a more general sense see Michel 976<sup>9</sup> (B.C. 300) καλῶς καὶ δικαίως ἐπέμ[ε]λῃθ τῶν κοινῶν πάντων καὶ τοῦς λογισμοὺς ἀπέδωκεν ὀρθ[ῶ]ς καὶ δικαίως, and as showing how the meaning "thought," "reasoning," led to "judgment," "decision," as in Rom 2<sup>15</sup>, 2 Cor 10<sup>6</sup> cf. P Oxy XII. 1503<sup>16</sup> (A.D. 288-9) ἔτοιμος λογισμοὺς παρέχει[ν]—reports in connexion with a trial, and OGIS 5<sup>56</sup> (B.C. 311) ἀν[θ]ρωπίνῳ λογισμῷ, "human calculation." See also *Test. xii. patr.* Gad vi. 2 τὸ πνεῦμα τοῦ μίσους ἐσκότιζέ μου τὸν νοῦν, καὶ ἐτάρασέ μου τὸν λογισμὸν πρὸς τὸ ἀνελεῖν αὐτόν. The word is used in a bad sense = *cupido* in Vett. Val. pp. 49<sup>8</sup> πρὸς τὰς τῶν λογισμῶν ἐπιθυμίας, 173<sup>11</sup> καταθύμιος λογισμῶν συντέλεια.



λόγος.

It is hardly necessary to illustrate this common word in its ordinary sense of "word," "saying," but, as showing its developed meaning of "speech in progress" (cf. *Proleg.* p. 111), we may cite P Tor I. 11<sup>3</sup> (B.C. 116) εἰς λόγους αὐτοῖς ἐλθόντος, "collato cum ipsis sermone" (Ed.), P Ryl II. 229<sup>18</sup> (A.D. 38) παρακάλεσον οὖν τὴν γυναῖκά σου τοῖς ἐμοῖς λόγοις ἵνα ἐπιμέλῃται τῶν χοιριδίων, "urge your wife from me to look after the pigs" (Edd.): cf. the compound λογοποιοῦμαι in *ib.* 136<sup>4</sup> (A.D. 34) λογοποιοῦμένου μου πρὸς Ἀγχερίμφ[ι]ν, "as I was talking to Ancherimphus," *ib.* 144<sup>10</sup> (A.D. 38) ἐλ[ογ]οποησάμην πρὸς Ὀννώφριν . . . ὑπὲρ οὗ ἔχω πρὸς αὐτὸν ἐνεχύρου, "I entered into conversation with Onnophris concerning a pledge I have against him" (Edd.). The noun is used of a magical "invocation" in P Par 574<sup>1228</sup> (iii/A.D.) (= *Selections*, p. 113) λόγος λεγόμενος ἐπὶ τῆς κεφαλῆς αὐτοῦ, and of a "list" in connexion with the distribution of public burdens in P Cairo Preis 18<sup>12</sup> (A.D. 339) ἔστ[ι] δὲ ὁ λ[όγ]ος Ἀνρήλιος . . . For the legal sense "matter of dispute," "suit at law," as in Ac 19<sup>38</sup>, cf. P Tor I. 11<sup>3</sup> (B.C. 116) καθ' ὃ ἐφη δεῖν τοὺς ἀντιδίκους συνίστασθαι τὸν λόγον πρὸς τοὺς ἀποδομένους αὐτοῖς, "quare aiebat adversarios debere litem instituere contra suos auctores" (Ed.). When we pass to the uses of λόγος with more direct reference to the mind, we may compare with Ac 20<sup>24</sup> (see *Field Notes*, pp. 133, 252 ff.) such passages as P Magd 12<sup>8</sup> (B.C. 217) οὐδένα λόγον ἐποίησαντο, ἀλλὰ ἐγβεβλήκασιν με ἐκ τῶν κληρῶν, "ils n'en ont tenu aucun compte et m'ont au contraire expulsé des tenures" (Ed.), P Par 26<sup>31</sup> (B.C. 163) (= *Selections*, p. 16) τοῦ δὲ τοῦ Ψινταέους υἱοῦ ἐκ τῆς Μέμφεως χωρισθέντος, οὐκ ἐτι οὐδένα λόγον ἐποίησατο, "but no sooner had the son of Psintaes departed from Memphis than he took no further account of the matter," and *Cagnat* IV. 134<sup>15</sup> (after B.C. 133) τῶν κατὰ τὸν βίον ἐλασσωμάτων λ[όγ]ον ποιησάμενος.

See also P Hib I. 53<sup>4</sup> (B.C. 246) πειρῶ οὖν ἀσφαλῶς διεγγυᾶν ὡς πρὸς σέ τοῦ λ[όγ]ου ἐσομένου, "do you therefore endeavour to obtain good security, knowing that you will be held accountable" (Edd.), P Tebt II. 325<sup>22</sup> (c. A.D. 145) τοῦ λόγου ἐσομένου ἐάν τι [παράνομ]ον γένηται, "but you will be held responsible for any violation of the law" (Edd.).

In our documents, which are so often of a monetary character, λόγος = "account" in the sense of "reckoning," "score" (cf. *Phil* 4<sup>15, 17</sup>) meets us constantly: e.g. the contract of apprenticeship, P Oxy II. 275<sup>19, 21</sup> (A.D. 66) (= *Selections*, p. 56), where so much is paid εἰς λόγον διατροφῆς, "to account of maintenance," and so much εἰς λόγον ἱματισμοῦ, "to account of clothing," P Oxy XII. 1441<sup>7</sup> (A.D. 197-200) βαρ[υ]λ[ι]κ[ῆς] ὁμοίως ἐπὶ λόγ[ου] δραχμὰς δεκάοικτω, "likewise upon State land on account eighteen drachmae" (Edd.), P Fay 103<sup>1</sup> (iii/A.D.) λ[όγ]ος ἀναλώματος τοῦ νεκροῦ, "account of expenses for the corpse," and P Grenf II. 81 (a)<sup>9</sup> (A.D. 403) οὐδένα λ[όγ]ον ἔχω πρὸς σέ περὶ τούτου, in connexion with the payment of the wages of a substitute. From this the transition is easy to such an expression as δίκαιον λ[όγ]ον ἔχει πρὸς σέ, "iusta res est ei tecum," in P Iand 16<sup>3</sup> (v/vi A.D.). For ὁ ἴδιος λόγος, the private account or purse of the sovereign, cf. P Amh II. 31<sup>1</sup> (B.C. 112), and more particularly *Der Gnomon des Idiōs Logos*, being BGU V. 1.

Λόγον διδόναι with reference to judgment, as in Rom 14<sup>12</sup>, occurs in such a passage as BGU I. 164<sup>21</sup> (ii/iii A.D.) ὡς σοῦ μέλλοντος λόγον διδόναι τῷ λαμπροτάτῳ ἡγεμόνι, and λόγον ἀποδιδόναι (cf. Mt 12<sup>36</sup>, Lk 16<sup>2</sup>, Heb 13<sup>17</sup>) in *ib.* 98<sup>28</sup> (A.D. 211) κελύσαι αὐτὸν ἀχθῆναι ἐπὶ σέ λόγον ἀποδύσσοντα περὶ τούτου. See also the Christianized imprecations against violators of tombs cited by Ramsay (*Luke*, p. 396), one probably from Lycaonia and belonging to iv/A.D., *JHS* xxii. (1902), p. 354 δς δ' ἐὰν ἐπισβιάσῃτε, δώσει θεῷ λόγον, "whosoever shall force an entrance, shall give account to God," and another from Laodicea, *Athen. Mittheil.* xiii. p. 249 (c. A.D. 400) ἢ τις δ' ἕτερον ἐπενβάλλῃ τῷ τάφῳ κριτῇ τῷ ζῶντι λόγον ἐνδικον πο[ί]ῃ[σ]ει, "and if any one shall lay another in the tomb, he shall render judicial account to the living Judge."

Συναῖρειν λόγον, as in Mt 18<sup>13</sup>, 25<sup>19</sup>, "an expression," according to Grimm-Thayer, "not found in Grk. auth.," can now be cited from BGU III. 775<sup>19</sup> (ii/A.D.) τὰ ἡδὴ πρόλημα (l. -λήμμα) ἀφῆς ἀχρης (l. -is) ἂν γένομε ἐκ καὶ συνάρωμεν λόγον, and the middle from such passages as P Fay 109<sup>6</sup> (early i/A.D.) συνῆρμαι λόγον τῷ πατρί, "I have settled accounts with (his?) father" (Edd.), P Oxy I. 113<sup>27</sup> (ii/A.D.) ὅτι ἔδωκας αὐτῷ δῆλωσόν μοι ἵνα συνάρωμαι αὐτῷ λόγον, "let me know what you have given him that I may settle accounts with him" (Edd.).

We may add a few common phrases:—P Oxy XII. 1405<sup>23</sup> (iii/A.D.) οὐκ ἀνὰ λόγον (l. -ον) οὖν οὐδὲ πρὸς [τὸ?] μέρος τῆς λειτουργίας, "this is unreasonable and contrary to the just apportionment of the liturgy" (Edd.), P Lond 1173<sup>5</sup> (A.D. 125) (= III. p. 208) ἐπ[ε]τρέψας [μ]οι διὰ λόγον μικέτι κατερ[γ]άζεσθαι, P Goodsp Cairo 4<sup>3</sup> (ii/B.C.) (= *Selections*, p. 24) εἰ ἔρρωσαι καὶ τὰλλα σοι κατὰ λόγον ἐστίν, εἴη ἂν ὡς αἰρούμεθα, "if you are well and things in general are doing right, it will be as we desire," P Tebt I. 50<sup>34</sup> (B.C. 112-1) δι' ἣν αἰτίαν ἐξησθενηκὼς ἐκ τοῦ μὴ κατὰ λόγον ἀπαντᾶν τὸν σπόρον, "wherefore, because my crops did not meet my expectations I was impoverished" (Edd.), P Rein 28<sup>14</sup> (end ii/B.C.) τοῦ ἡμίσεος) κατὰ λόγον, where κατὰ λόγον = "in proportion," as in *Syll* 510<sup>46</sup> (ii/B.C.) τὸ πλεόν ὀφεί[λ]ομενον τῆς τιμῆς ὃ ἐγγυος ἀποτινέτω κατὰ λόγον, P Oxy VIII. 1121<sup>16</sup> (A.D. 295) οὐκ οἶδα τίμη λόγῳ ἢ πόθεν κεινηθέντες, "I know not on what ground or with what impulse" (Ed.) (cf. Ac 10<sup>29</sup>), P Thead 22<sup>5</sup> (A.D. 342) οὐ[κ] οἶδα τίμη λόγ[ο]ν καὶ ληστρικῶ τρόπῳ, and similarly in the illiterate P Gen 7. 47<sup>5</sup> (iv/A.D.).

For the Divine Logos in heathen writers see Sophocles *Lex. s.v.* 10, and cf. Reitzenstein *Zwei religionsgeschichtliche Fragen* (1901), p. 47 ff., and the same writer's *Poimandres* (1904) and *Die Hellenistischen Mysterienreligionen* (1910). Reference may also be made to Rendel Harris *The Prologue to St. John's Gospel* (Cambridge, 1917), where it is argued that the doctrine of Christ as the "Word" grew out of an earlier doctrine of Christ as the "Wisdom" of God: cf. the somewhat extended use of λόγος in Heb 4<sup>12</sup> (Nairne *CGT ad l.*), and λόγος = "reason" in Epict. e.g. i. 3. 3 ὁ λόγος δὲ καὶ ἡ γνώμη κοινὸν πρὸς τοὺς θεοὺς (Sharp *Epict.* p. 127).

MGr Λό(γ)ος, pl. λόγια, and note the curious stereotyped circumlocution for the personal pronoun τοῦ λόγου σου = "thou" (Thumb *Handbook*, p. 87).

λόγχη.

P Lond 191<sup>12</sup> (inventory of furniture—A.D. 103–117) (= II. p. 265) *λόγχει ἔνεα*. In an account of cures at the Asclepieum at Epidaurus, *Syll* 802<sup>96</sup> ff. (iii/B.C.), we find the following—*Ἐπιππος λόγχαν ἐτη ἐφόρησε ἐξ ἐν ταῖς γνάθωι ἐγκοιτασθέντος δ' (α)ὐτοῦ ἐξελὼν τὰν λ[ό]γχαν ὁ θεὸς εἰς τὰς χήρας οἱ ἔδωκε. ἀμέρας δὲ γενομένας ὑγιῆς ἐξήρπε, τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων*: cf. *ib.* 803<sup>66</sup> (iii/B.C.) [On *Incubation or the cure of disease in pagan temples and Christian churches*, see Mary Hamilton's essay with that title, London, 1906.]

λοιδορέω.

P Petr III. 21 (g)<sup>19</sup> (iii/B.C.) *ἐλοιδορήσας φαμένη με ἡρήκναι*, BGU III. 1007<sup>6</sup> (iii/B.C.) *ἐλοιδορουν με ἐπὶ πλέο[ν]*, P Tebt I. 44<sup>18</sup> (B.C. 114) (= *Chrest.* I. p. 148) *ἐλοιδορήσεν με* καὶ ἀσχημό[ν]ει, P Oxy II. 237<sup>vi.21</sup> (A.D. 186) *ἐπὶ φθόνῳ δὲ μόνον [λο]ιδορούμενος καὶ δεινὰ πάσχων ἀπ' ἐμοῦ*, and from the inscr. *Syll* 737<sup>76</sup> ff. (c. A.D. 175) *ἐὰν . . εὐρεθῇ τις . . ὑβρίζων ἢ λοιδορῶν τινα, ὁ μὲν λοιδορηθεὶς ἢ ὑβρισθεὶς παραστανέντω δύο ἐκ τῶν ἰοβάδων ἐνόρκους ὅτι ἤκουσαν ὑβριζόμενον ἢ λοιδορούμενον, καὶ ὁ ὑβρίσας ἢ λοιδορήσας ἀποτιν[νύ]τω τῷ κοινῷ λεπτοῦ δρ(α)χμᾶς κῆ*. To show the strong character of the word, we may cite Calvin on I Cor 4<sup>18</sup>: “*Λοιδόρια* is a harsher railing, which not only rebukes a man, but also sharply bites him, and stamps him with open contumely. Hence *λοιδορεῖν* is to wound man as with an accursed sting.”

λοιδορία.

P Petr II. 18(1)<sup>8</sup> (B.C. 246) *λοιδόριας*, “abusive action,” PSI II. 222<sup>14</sup> (iii/A.D.) *μεθ' ὑβρεως καὶ λοιδο[ρι]ῶν*.

λοιδορός.

For this adj., which in the NT is confined to I Cor 5<sup>11</sup>, 6<sup>10</sup>, we may cite *Cagnat* I. 307<sup>3</sup> (Rome), where a certain Menophilus is described as—*οὐδένα λυπήσας, οὐ λοιδορὰ ῥήματα πέψας*. Cf. also *Test. xii. patr.* Benj. v. 4 *ἐὰν γὰρ ὑβρίσκει ἄνδρα ὅσιον μετανοεῖ, ἐλεεῖ γὰρ ὁ ὅσιος τὸν λοιδωρὸν καὶ σιωπᾷ*, “for if any one does violence to a holy man, he repenteth; for the holy man is merciful to his reviler, and holdeth his peace” (Charles).

λοιμός,

“pestilence,” “plague,” as in Lk 21<sup>11</sup>, occurs in P Oxy XIV. 1666<sup>20</sup> (iii/A.D.) *ἤκουσα . . ὅτι παρ' ὑμῶν λοιμὸς [ἐ]γένετο*, “I heard that there has been plague in your neighbourhood” (Edd.). For the metaph. use, as in Ac 24<sup>5</sup>, where it is used of “a pestilent fellow,” (cf. Lat. *pestis*) there is ample support in the LXX (e.g. Ps 1<sup>1</sup>, I Macc 15<sup>21</sup>). Cf. also Ac 13<sup>9</sup>, where for the ordinary reading *Ἐλύμας* Burkitt (*JTS* iv. p. 127 ff.) conjecturally restores ὁ λοιμός. The passage then runs: *ἀνθίστατο δὲ αὐτοῖς ὁ λοιμός, ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ*, “now they were withstood by the pestilent fellow, the sorcerer I mean, for ‘pestilent fellow’ is the interpretation of his name”—an interpretation to which *Bar Yeshu'*, changed into *ΒΑΡΙΘΕΟΥ Ν*, would readily lend itself.

λοιπός.

For *λοιπός* with a subst. cf. P Oxy II. 242<sup>18</sup> (A.D. 77) *τὰ λυτὰ (ἢ λοιπὰ) μέρη περιτευχίζειν, ib.* 270<sup>20</sup> (A.D. 94) *ταῖς λοιπαῖς ἀρούραις*. It is used absolutely in P Ryl II. 229<sup>13</sup> (A.D. 38) *τοῦ λοιποῦ τῆς τιμῆς τοῦ χόρτου*, “the rest of the price for the hay,” P Giss I. 78<sup>3</sup> (ii/A.D.) *καλῶς δὲ ποιήσεις καὶ περὶ τὰ λοιπὰ ἐνεργήσασα*. For τοῖς λοιποῖς *πάντι* in Phil 1<sup>13</sup>, “apparently a vague phrase = everywhere else,” Kennedy (*EGT ad l.*) compares *CIG* I. 1770 *ἐπεὶ καὶ ἐν τοῖς λοιποῖς πᾶσιν φανεράν πεποθήκαμεν τὴν τε ἰδίαν καὶ τοῦ δήμου τοῦ Ῥωμαίων προαίρεσιν*. The neut. sing. is frequently used adverbially, sometimes with the idea of time “henceforth” (2 Tim 4<sup>8</sup>), as in P Oxy I. 119<sup>8</sup> (ii/iii A.D.) (= *Selections*, p. 103) *ἀν δὲ ἔλθης εἰς Ἀλεξανδρίαν, οὐ μὴ λάβω χεῖραν παρὰ [σου], οὔτε πάλι χαίρω σε λυτὸν (ἢ λοιπὸν)*, “and if you do go to Alexandria, I won't take your hand, or greet you again henceforth,” and sometimes simply to mark transition to a new subject like an emphatic *οὖν* (I Thess 4<sup>1</sup>: cf. Milligan *ad l.*), as a few lines further down in the same letter, *λυτὸν πέμψον εἰς[ε] με, παρακαλῶ σε*, “send for me then, I beseech you”: cf. BGU III. 846<sup>10</sup> (ii/A.D.) (= *Selections*, p. 94) *λοιπὸν οἶδα τί[ποτ'] αἰμαυτῷ παρέσχημαι*, “furthermore I know what I have brought upon myself,” P Iand 9<sup>13</sup> (ii/A.D.) *πάντα γὰρ τὰ νόμιμα πε[π]ρήκα, καθὼς ἠθέλησας, τοῦ ἡ (ἔργου) [σ]ὺ οὖν βάσταξέ λυτὸν (ἢ βάσταξαι λοιπὸν) δ' ἂν ἔτιο[ν] ἡ (ἢ αἰτίον ἔ) τῆς κρίσεως*. For *λοιπὸν οὖν*, “finally then,” cf. BGU IV. 1078<sup>6</sup> (A.D. 39) *λοιπὸν οὖν, ἐὰν λάβω τὰ κεράμια (ἢ κεράμια or κεράτια), ὄψομαι, τί με δεῖ ποιεῖν, ib.* 1079<sup>6</sup> (A.D. 41) (= *Selections*, p. 39) *λοιπὸν οὖν ἔλαβον παρὰ τοῦ(ν) Ἀραβος τὴν ἐπιστολὴν καὶ ἀνέγνων καὶ ἐλυτήθην*. The transition to *λοιπὸν(ν)*, τὸ λοιπὸν(ν), “therefore,” “so,” the regular meaning in MGr, may be illustrated by such passages from late Greek as Polyb. i. 15. 11 *λοιπὸν ἀνάγκη συγχωρεῖν, τὰς ἀρχὰς καὶ τὰς ὑποθέσεις εἶναι ψευδεῖς*, Epict. i. 22. 15, 24. 1, ii. 5. 16, *al.*: cf. Schmid *Atticismus* iii. p. 135, and Jannaris *Exer* V. viii. p. 429 f. For *εἰς τὸ λοιπὸν* cf. P Petr III. 42 G(9)<sup>6</sup> (mid. iii/B.C.), for *τοῦ λοιποῦ* (sc. χρόνου), “henceforth,” as in Gal 6<sup>17</sup>, cf. P Hal I. 1<sup>171</sup> (mid. iii/B.C.) *σύνταξον οὖν, ὅπω[ς] τοῦ [λ]οιποῦ μὴ γίνηται τοῦτο*, P Oxy X. 1293<sup>14</sup> (A.D. 117–38) *ὥστε τοῦ λοιποῦ γράφεται (ἢ –ετε), τῶν γὰρ πρώτων τεσσάρων ἡμίσεως ἐπιστολὴν οὐκ ἔσχον*, “so in future write, for I have had no letter about the first four and a half metretae” (Edd.), and for *οὖν* *λοιπὸν*, as in I Cor 4<sup>3</sup>, cf. Epict. ii. 12. 24.

The subst. *λοιπός*, “remainder,” “arrear,” which is described by LS as “Eccl., Byz.,” is found in P Gen I. 57<sup>6</sup> (iv/A.D.) *ἐν[ε]κεν τῆς λοιπάδος πυροῦ*: cf. P Amh II. 152<sup>3</sup> (v/vi A.D.), P Oxy I. 136<sup>13</sup> (A.D. 583), and for the verb *λοιπάω* see P Oxy IX. 1194<sup>3</sup> (c. A.D. 265) *τὰ λοιπαζόμενα, “the arrears.”* *Λοίπημα* (not in LS) occurs in P Tebt II. 281<sup>24</sup> (B.C. 125) *ἀνευ παντὸς λοιπήματος*, “without any arrears.” On *λοιπογραφίω*, “allow to remain in arrears,” see P Petr III. 53(2)<sup>4</sup> (iii/B.C.) *ἀνέεται λοιπογραφεῖσθαι*, “he is permitted to remain in arrears” (Edd.), and P Hamb I. p. 9, and on the subst. see P Strass I. 77<sup>5</sup> (ii/iii A.D.) with the editor's note.

Λουκάς

is generally treated as an abbreviated pet name from *Λουκανός* (cf. Lightfoot on Col 4<sup>18</sup>, Zahn *Introd.* iii. p. 5),



this longer form being actually found in the title of the Third Gospel in various Old Latin texts (*a*, *f*<sup>ss</sup>, *s*), and on a v/A.D. sarcophagus at Arles (see *JTS* vi. p. 435). Others prefer the derivation from Λούκιος, and Ramsay (*Recent Discovery*, p. 370 ff.) quotes inscrr. showing that in Pisidian Antioch Λουκάς and Λούκιος were interchangeable: cf. *Glotta* iv. (1913), p. 78 ff. and the occurrence of Σελβεῖνα and Σελβεῖνας in the same letter, P Meyer 20 (1st half iii/A.D.), where see Deissmann's note. Apart from Christian inscrr. the name Λουκάς is found e.g. in a sepulchral inscrr. from Apollonia, *Preisigke* 224 Αἰλου Αἰσολήνου καὶ Ἐγλογῇ τ[οῦ] Λουκά: cf. also *CIG* III. 4759 and Add. 4700 *k*. On the discovery of Luke's name in an early form of the text of the Acts of the Apostles, preserved in a ii/A.D. Armenian catena, see *Exp T* xxiv. p. 530 f., xxv. p. 44.

### Λούκιος.

As compared with Λούκιος in Ac 13<sup>1</sup>, Rom 16<sup>21</sup>, we find the transliteration Δεύκιος in P Tebt I. 33<sup>3</sup> (B.C. 112) (= *Selections*, p. 30) in connexion with the preparations for the visit of a Roman Senator—Δεύκιος Μέμιος Ῥωμαῖος τῶν ἀπὸ (cf. Ac 12<sup>1</sup>) συνκλήτου. Nachmanson (p. 61) gives various exx. of Δεύκιος from Magnesian inscrr., and thinks that the spelling may have been affected by a genuine Greek name Δεύκιος (from λευκός): cf. Moulton *Gr.* ii. p. 88, and for other exx. see *Michel* 394<sup>3</sup> (mid. i/B.C.), 668<sup>21</sup> (i/B.C.), *al*.

### λουτρόν.

In its two NT occurrences Eph 5<sup>28</sup> (where see Robinson's note), Tit 3<sup>5</sup> (cf. Cant 4<sup>3</sup>, Sir 31(34)<sup>30</sup>), λουτρόν denotes "the water for washing," or "the washing" itself, as in the Mysteries' inscrr. from Andania, *Syll* 653<sup>106</sup> (B.C. 91) where one of the headings is—Ἀλείμματος καὶ λουτροῦ. For λουτρόν, like λουτρών (*OGIS* 339<sup>33</sup>—c. B.C. 120) = "place for bathing," we may cite *Cagnat* IV. 293<sup>1</sup>. 22 τὸ παρ' αὐτὴν [λο]υτρών ὁμοίως μαρμαρίνον: cf. P Oxy X. 1252 verso<sup>22</sup> (A.D. 288–95) τὴν διοίκησιν τῶν δημοσίων λουτρών, "the management of the public baths," *ib.* VI. 892<sup>11</sup> (A.D. 338), 915<sup>3</sup> (A.D. 572) *al.*, and the dim. λουτρίδιον in P Ryl II. 154<sup>9</sup> (A.D. 66). For the LXX λουτήρ, "laver," see *OGIS* 479<sup>10</sup> (ii/A.D.) γυμνασιαρχήσαντα δρακτοῖς ἐκ λου[τήρ]ων with the editor's note. MGr λουτρό, "bath."

### λούω,

"bathe," "wash," may be illustrated by P Flor III. 384<sup>30</sup> (v/A.D.?) λούειν τὰ δύο μέρη τοῦ αὐτοῦ βαλανίου: cf. P Giss I. 50<sup>15</sup> (A.D. 259) τοῦ λούοντος βαλανείου, where the meaning seems to be "the bath used for the purpose of bathing" (see the editor's intr.). The middle in the sense of "bathe oneself" is very common, e.g. P Magd 33<sup>2</sup> (B.C. 221) λουομένης γάρ μου ἐν τῷ βαλανείῳ, P Oxy III. 528<sup>10</sup> (ii/A.D.) where a man writes urging his wife to return home and stating—ἰβ' Φαῶφι ἀφ' ὅτε ἐλουσάμην μετ' ἐσοῦ οὐκ ἐλουσάμην οὐκ ἤλειμ' (ἐ. ἤλειμ' <μ> <αἰ>) μέχρει ἰβ' Ἀθύρ, "since we bathed together on Phaophi 12, I never bathed nor anointed myself until Athur 12" (Edd.), P Flor II. 127<sup>7</sup> (A.D. 256) ἀχ[υρ]ον πανταχόθεν συλλέξας ἵνα θερμῶς λουσώμεθα χειμῶνος ἔντος. In 21Pet 2<sup>23</sup> we ought probably to translate "the sow that washes itself by wallowing in the mire," see *Clemen Primitive Christianity*, p. 50 f., and cf. Moulton

*Proleg.*, p. 238 f. For the ceremonial usage of the word, cf. P Flor III. 332<sup>11</sup> (ii/A.D.) οὐτ[ε] ἐ[ξ] λουσάμην [οὔ]τε προσεκύνησα θεοῦς φοβουμένη σου τὸ μέτεωρον, and more particularly from the inscrr. *Perg* 255 (early Roman period) where it is laid down that only 4<sup>ff</sup>. οἱ . . . ἀπὸ μὲν τῆς ἰδίας γυναικὸς καὶ τοῦ ἰδίου ἀνδρὸς αὐθήμερον, ἀπὸ δὲ ἄλλοτρίας κ[αὶ] ἄλλοτρίου δευτεραῖοι λουσάμενοι, ὡσαύτως δὲ καὶ ἀπὸ κήδους κ[αὶ] τεκούσης γυναικὸς δευτεραῖο(ι) shall enter the temple of Athena at Pergamus, *Syll* 877<sup>30</sup> (B.C. 420) enjoining that those who have become unclean by touching a corpse are purified—λουσαμένο[us] περὶ πάντα τὸν χρότα ὕδατος [χ]ύσι, and *Preisigke* 4127<sup>34</sup> (a hymn) ἐν ᾧ καὶ ἀγίῳ τῷ τῆς ἀθανασίας ὕδατι λουσάμενος: see also Deissmann *BS* p. 226 f., and for the custom of washing before prayer in pagan cults cf. Ramsay *Exp* VII. viii. p. 280. An interesting example occurs also in the new fragment of an uncanonical gospel, P Oxy V. 840<sup>141</sup> (iv/A.D.), where a certain Pharisee remonstrates with the Saviour for walking in the temple—μήτε λουσα[μέν]ω[ς] μ[ή]τε μὴν τῶν μαθητῶν σου τοὺς π[ό]δας βα[πτισθέντων], "when thou hast not washed nor yet have thy disciples bathed their feet" (Edd.): see also 19, 24, 32. The later Greek form λελουσμένος is read in Heb 10<sup>23</sup> N D\* P, Jn 13<sup>10</sup> E, and Cant 5<sup>12</sup> B. MGr λούζω (λούγω), λύνω, λούω.

### Λύδδα.

For gen. Λύδδας (—δης EHLP) in Ac 9<sup>38</sup> cf. Μάρθας (Jn 11<sup>4</sup>) and from the papyri Ταμύσθας from Τάμυσθα in BGU III. 981<sup>ii. 25</sup> (A.D. 79) *al*. The LXX usage is illustrated by Thackeray *Gr.* i. p. 161.

### Λυδία

In Ac 16<sup>14</sup> is sometimes taken as a cognomen derived from the purple-seller's native place (e.g. Zahn *Intr.* i. p. 533), but the addition of ὀνόματι clearly marks it out as a proper name. In the form Λύδη it is found in *CIG* I. 653, III. 6574.

### Λυκαονιστί.

For the readiness with which their native Lycaonian would rise to the lips of a common city mob in a moment of excitement (Ac 14<sup>11</sup>), see Ramsay *CRE* p. 57 f., and cf. *Recent Discovery*, p. 42 f. See also a note by C. R. Conder on "The Speech of Lycaonia" in the *Palestine Exploration Fund, Quarterly Statement* 1888, p. 250.

### λύκος.

P Par 6<sup>19</sup> (B.C. 129) συνέβη δὲ καὶ, διὰ τὸ ἀχ[ανή] τὴν θύραν ἀφελθῆν[αι], ὑπὸ λύκων λυμανθῆ[ναι] ἀγαθὰ σώματα [περ]ιβρωθέντα, "and it also happened that, owing to the door having been left open, certain bodies in good condition were mangled by wolves, which have partly devoured them." The Latin (or rather Sabine) *lupus* is linked with λύκος, and points to an original \*luquos. MGr λύκος.

### λυμαίνομαι.

For an early example of the rare passive use of this verb, see the citation from P Par 6 *s.v.* λύκος, and cf. P Petr III. 27 recto<sup>3</sup> λελυμάνθαι, in a broken context. For the verb

construed with the acc. cf. P Leid Wvii.<sup>39</sup> (ii/iii A.D.) οὐ μὴ μου λυμάνης σάρκα (of fire), and for the dat. see P Oxy XII. 1409<sup>41</sup> (A.D. 278) λυμαινόμενος τοῖς ἐπὶ τῇ σωτηρίᾳ συνπά- [ση]ς τῆς Αἰγύπτου προηρημένους, "injuring measures designed for the safety of the whole of Egypt" (Edd.). The form λυμαινόμενος, which occurs six times in B, may be illustrated from a ii/B.C. complaint regarding property, P Grenf I. 17<sup>15</sup> (as completed by Gerhard *Erbsreit*) ἕτερα γράμματα λυμαινόμενοι ἔβλαψαν τὰ δὲ αὐτῶν διάφορα: see Mayser *Gr.* p. 111, Moulton *Gr.* ii. p. 83. From the inscr. we may cite *Syll* 584<sup>3</sup> (i/B.C. ?) μηδὲ σκεῖος τῶν τῆς θεοῦ λυμαίνεσθαι, *ib.* 653<sup>26</sup> (B.C. 91) ἐξουσίαν ἔχεται λυμαίνεσθαι, *ib.* 888<sup>11</sup> (ii/A.D.) λυμῆνασθαι δὲ μηδὲ λωβήσασθαι μηδέν, *Cagnat* IV. 961<sup>6</sup> τοῦτ[ω]ν [δέ τι] δὲς ἂν λυμ[ή]νηται, ἐξώλη [εἶναι] καὶ γένος αὐτοῦ.

### λυπέω.

A few exx. of this common verb should suffice—P Grenf II. 36<sup>8</sup> (B.C. 95) μὴ λυπέσθε ἐπὶ τοῖς χωρισθείσι, "do not grieve over the departed," BGU IV. 1079<sup>9</sup> (A.D. 41) = *Selections*, p. 39) λοιπὸν οὖν ἔλαβον παρὰ το(ῦ) Ἀραβος τὴν ἐπιστολὴν καὶ ἀνέγνω καὶ ἐλυπήθην, "finally then I received the letter from the Arabian, and I read it and was grieved." P Oxy I. 115<sup>3</sup> (letter of condolence—ii/A.D.) (= *Selections*, p. 96) οὕτως ἐλυπήθην καὶ ἔκλαυσα ἐπὶ τῷ εὐμοίρῳ ὥς ἐπὶ Διδυμάτος ἔκλαυσα, "I grieved and wept as much over the blessed one as I wept for Didymas," *ib.* XII. 1481<sup>4</sup> (early ii/A.D.) ὥστε μὴ λοιποῦ. λείαν δ' ἐλοιπήθην ἀκούσας ὅτι ἤκουσας: οὐ γὰρ δεῖν ὡς ἡσθένησα, "so do not grieve about me. I was much grieved to hear that you had heard about me, for I was not seriously ill" (Edd.)—a reassuring letter from a soldier to his mother, BGU I. 246<sup>17</sup> (ii/iii A.D.) καὶ περὶ Ἑρμιόνης μελησάτω ὑμῖν, πῶς ἄλυστος ἦν: οὐ δίκαιον γὰρ αὐτὴν λυπῆσθαι περὶ οὐδενός: ἤκουσα γάρ, δ[τ]ι λυπεῖται. The verb is used in a weaker sense in such passages as P Tebt II. 278<sup>9</sup> (early i/A.D.), εἰ γὰρ ἦν τρίβων οὐκ ἂν ἐλοιπήθην, "if it had been a cloak I should not have minded" (Edd.)—with reference to the loss of a garment, and P Oxy III. 472<sup>10</sup> (c. A.D. 130) δύναται μὲν γὰρ καὶ ἄλλα τινὰ λελοιπήσθαι παρὰ τὸν τῆς προνομίας χρόνον, "he may indeed have had other troubles during the period of his stewardship" (Edd.)—the speech of an advocate. We may add the inscr. *IGSI* 1879<sup>11</sup> εὐψυχῶ . . . ὅστις οὐκ ἤμην καὶ ἐγενόμην, οὐκ εἰμι καὶ οὐ λυποῦμαι, as showing the stoicism with which the pagan world sometimes faced death.

### λύπη.

BGU II. 531<sup>11</sup>.<sup>20</sup> (as restored p. 357—ii/A.D.) ἐὰν δὲ ἀστοχήσης [αἰω]νίαν μοι λύπην (= λύπη) [π]αρέχιν μέλλεις. See also the curious mantic P Ryl I. 28<sup>11</sup> (iv/A.D.) ἐὰν δὲ ὁ μέγας ἀληται σημαίνει αὐτὸν δοῦλον ὄντα δεσποτεῦσαι καὶ πάσης λύπης ἀπαλλαγῆναι, "if the great toe quiver, it signifies for a slave that he will become a master and be freed from all pain" (Ed.). An interesting ex. of the adj. occurs in the dutiful letter of Philonides to his father, P Petr II. 13(19)<sup>13</sup> (B.C. 258–3) τοῦτο δ' ἔχει τῇ δια[ν]ολα]ι ὅτι οὐδέν σοι μὴ γεννηθῇ λυπηρὸν ἀλλὰ πᾶν ἐ[μ]οι ἔστ[αι] πεφροντισ- μένον τοῦ σε γενέσθαι ἄλυπον [πάντως], "but hold this fact in your mind, that nothing vexatious may happen to you, but that I have used every forethought to keep you free from trouble" (Ed.).

### Λυσανίας.

An inscr., *Cagnat* III. 1086, has been found at Abila, the capital of ancient Abilene, whose author describes himself as Νυμφαῖος . . . Λυσανίου τετράρχου ἀπελεῖψθερος. There is nothing to show which Lysanias is intended, but as the editor understands by the Σεβαστοί, who are spoken of in the beginning of the inscr., the Emperor Tiberius and his mother Livia (ob. A.D. 29), the reference cannot be to Lysanias son of Ptolemy (*regnavit* B.C. 40–34), but to his son or grandson, who may then in turn be identified with the Lysanias of Lk 3<sup>1</sup>. See further the notes to *Cagnat* III. 1085, and an art. in *Revue Biblique*, 1912, p. 533 ff. (cited *Exp* VIII. v. p. 93 f.). For gen. Λυσανίου, see Moulton *Gr.* ii. p. 119.

### λύσις,

which in 1 Cor 7<sup>27</sup> is used with reference to the "loosing" of the marriage tie, is common with reference to the "discharge" of bonds or debts, e.g. BGU IV. 1149<sup>23</sup> (B.C. 13) λύσιν ποιήσασθαι τῶν προκ(εμένων) δανειστικῶν συγχωρή- (σεων) δύο, P Oxy III. 510<sup>17</sup> (A.D. 101) λύσιν ποιούμενος ὁ Ἀρτεμίδ[ω]ρο[s] τῆς ὑποθήκης, "Artemidorus in release of the mortgage," P Ryl II. 176<sup>3</sup> (A.D. 201–11) λαβεῖν . . . ὑπὲρ λύσεως τῶν τῶν (omit) ὀφιλ(ομένων) αὐτ(ῆ) . . . [δραχμῶν], "to accept in discharge of the drachmae owing to her," P Giss I. 33<sup>4</sup> (A.D. 222) ἀπέσχον . . . ὑπὲρ λύσεως ὧν ὀφ[ε]λ[λ]ει μ[ο]ι ἡ μετῆλλαχῦα αὐτοῦ μήτηρ. See also P Leid Wvii.<sup>41</sup> (ii/iii A.D.) πρὸς λύσιν φαρμάγ(= κ)ων, *Syll* 825<sup>2</sup> (iv/B.C.) ὅρος ἐργαστηρίου καὶ ἀνδραπόδων πεπρα- μένων ἐπὶ λύσει: workshop and slaves attached to it, sold "à réméré" (Michel), and for the same phrase *ib.* 831<sup>14</sup> with editor's note.

### λυσιτελέω.

For the impersonal λυσιτελεῖ, as in Lk 17<sup>2</sup> (cf. Tobit 3<sup>6</sup>), cf. P Hamb I. 27<sup>17</sup> (B.C. 250) ὥστε λυσιτελεῖ μισθώσασθαι ἢ χορτάσματα ζητεῖν.

The adj. is common—P Petr II. 13(6)<sup>7</sup> (B.C. 258–3) 8τι εἷη λυσιτελὴς ἡ ἐργολαβία (contract for work), *ib.* III. 41 verso<sup>8</sup> λυσιτελέστερον οὖν φαίνεται, P Par 62<sup>17</sup>.<sup>8</sup> (c. B.C. 170) ἐὰν μὴ ἐπὶ τινων ἄλλο τι λυσιτελέστερον συγχωρηθῇ ἐπὶ τῆς πράσεως.

### Λύστρα.

The laxity in the declension of this place-name (Ac 14<sup>6</sup> Λύστραν, <sup>8</sup> Λύστροις: cf. 16<sup>12</sup>) can be readily paralleled from the papyri, cf. e.g. P Grenf II. 46<sup>4</sup> (A.D. 137) ἐν Κερκεσοῦχῃ and <sup>9</sup> ἀπὸ Κερκεσοῦχων, and the fem. Τεντῶρη in *ib.* 74<sup>3</sup>.<sup>6</sup> (A.D. 302) instead of the more usual neut. plur. Τέντυρα: see further Moulton *Proleg.* p. 48, *Gr.* ii. § 60(10), and for similar heteroclis in the LXX, Thackeray *Gr.* i. p. 167 f.

### λύτρον.

Deissmann (*LAE* p. 331 ff.) has shown how readily our Lord's saying regarding "ransom" in Mt 20<sup>28</sup>, the only passage where λύτρον occurs in the NT, would be understood by all classes in view of the popular usage of the word in connexion with the purchase-money for manumitting slaves. Thus in P Oxy I. 48<sup>6</sup> (A.D. 86) (as amended *ib.* II. \*



p. 319) we read of a slave Euphrosyne who has been set free ὑπὸ Δία Γῆν "Ἡλιον ἐπὶ λύτροι(ς), "under Zeus, Earth, Sun, for a ransom," and similarly *ib.* 49<sup>8</sup> (A.D. 100): cf. also *ib.* IV. 722<sup>30, 40</sup> (A.D. 91 or 107) and *Chrest.* II. 362<sup>18</sup> (A.D. 211) 'Ελένης . . . ἡλευθέρωσα καὶ ἔσχον ὑπὲρ λύτρ[ω]ν αὐτῆς δραχμὰς σεβαστὰς δισκειλίας διακοσί[α]ς. For the singular, which is not so common as the plural, Deissmann (*ib.* p. 332 n.<sup>2</sup>) cites from Buresch *Aus Lydien*, p. 197 the inscr. on a native relief from Kōres near Koula in Asia Minor—Γαλλικῷ Ἀσκληπιάς, κόμη Κερυζίων, παιδίσχη Λιογένου λύτρον, "To Gallicus, Asclepias (village of Ceryza), maid-servant of Liogenes (Diogenes?) presents this ransom." He thinks that the word here means that Asclepias was releasing herself from a vow. The plural may be further illustrated by *Syll* 325<sup>15</sup> (i/B.C.) τίσιν δὲ τῶν πολιτῶν εἰς λύτρα προτιθεῖς ἔδειξεν ἑαυτὸν πρὸς πᾶσαν ἀπάντησιν τῶν σωζο[μέ]νων εὐομελιτρον, *ib.* 863<sup>4</sup> (Delphi—i/A.D.) ἀπέλυσε Ἀμμία τὰς παραμονὰς Σύνφορον, λαβοῦσα λύτρα ἐκ πολέμων. It may be noted that in the LXX the word is always used to denote an equivalent.

### λυτρώω.

The verb and its kindred are well established in the vernacular, e.g. P Eleph 10<sup>8</sup> (Ptol.) ὑφίστ[αμα]ι τῆς γῆς . . . ἥς λελυτρωμένοι εἰσιν τῆς πεπραμένης ὑπὸ Μιλωνος, P Par 22<sup>18</sup> (c. B.C. 165) τὰ δ' ἐκείνου ὑπάρχοντα ἀναληφθέντα εἰς τὸ βασιλικὸν ἐλυτρώσατο ἡ Νέφορις ἀποδομένη ἡμισυ οἰκίας τῆς οὔσης κοινῆς ἡμῶν κτλ., P Oxy III. 530<sup>14</sup> (ii/A.D.) ἐξ ὧν δώσεις Σεραπίωνι τῷ φίλῳ[ι] . . . λυτρώσασά μου τὰ ἱμάτια δραχμὰς ἑκατόν, "of which you will give to my friend Serapion 100 drachmae and redeem my clothes" (on the aor. of identical action see *Proleg.* p. 132 n.<sup>2</sup>), *ib.* I. 114<sup>2</sup> (ii/iii A.D.) νῦν μελησάτω σοι λυτρώσασθαι τὰ ἐμὰ παρὰ Σεραπίωνα, "now please redeem my property from Sarapion," *ib.* VI. 936<sup>18</sup> (iii/A.D.) οὕτω λελύτρωται τὸ φαινόν (cf. 2 Tim 4<sup>18</sup>), "the cloak has not yet been redeemed" from pawn, *Syll* 921<sup>11</sup> (iii/B.C.) μήπως συμ[β]ῇ ἐξαχθ[ε]ντα ἐξ[ε] ἀνδραποδισθῆναι τὰ σώματα, ὥστε μηκέτι λυτρωθῆναι δύνασθαι. In *ib.* 281<sup>5</sup> (B.C. 192–1) καθὼς ἦν λελυτρωμένοι ὑπ' αὐτῶν, the verb has the unusual sense of "pay expenses": see the editor's note. An Akmonian inscr. of A.D. 313–314, reproduced in *C. and B.* ii. p. 566 f., describes a high-priestess Spatale as having ransomed many from the evil torments (of Christianity)—ἐλυτρώσατο γὰρ πολλοὺς ἐκ κακῶν βασάνων: "a parody," as the editor remarks, "of the Chr. zeal for conversion": cf. Tit 2<sup>14</sup> and the Christian prayer from the end of iv/A.D. edited by Schmidt in *Neutest. Stud. Georg Heinrichi dar gebracht* (Leipzig, 1914), p. 69<sup>32</sup> λυτρωσάμ[ε]νος ἀπὸ τῆς ἐξουσίας τοῦ διαβόλου εἰς δόξαν ἐλευθερίας. Note that Blass in the β text of Ac 28<sup>19</sup> inserts after κατηγορεῖν the clause—ἀλλ' ἵνα λυτρώσωμαι τὴν ψυχὴν μου ἐκ θανάτου. MGr λυτράνω, "loose," "liberate."

### λύτρωσις.

P Tebt I. 120<sup>41</sup> (accounts—B.C. 97 or 64) εἰς λύτρω(σιν) ποτηρίῳ(ν) (δραχμαί) δ, P Ryl II. 213<sup>164</sup> (late ii/A.D.) λυτρώσεως αἰγῶν (δρ.) β . . . : see also P Rein 42<sup>5</sup> (i/ii A.D.) λυτρώσεως, in connexion with a deed of sale, but unfortunately in a broken context. For the meaning "deliverance," "redemption," which the subst. has in the LXX and

NT, cf. Plutarch *Arat.* xi. λύτρωσιν αἱμαλώτων, cited by Abbott *ad Eph* 1<sup>7</sup> (ICC), where the word and its compound ἀπολύτρωσις are fully discussed. Cf. Deissmann *LAE*, p. 331 ff.

### λυτρωτής.

To the ref. for this NT ἀπ. εἰρ. (Ac 7<sup>35</sup>) add Act. Thom. 60.

### λυχνία

is another form of λυχνεῖον, "lamp-stand," which in later Greek passed from the vernacular into the LXX and NT: cf. Lob. *Phryg.* p. 313 f. λυχνίαν ἀντὶ τοῦ λύχνου (λέγε), ὡς ἡ κωμῳδία. If we may amend the editor's accent in keeping with the context, λυχνία is found as early as B.C. 284–3 in P Eleph 5<sup>7</sup> λυχνία (instead of λύχνια) σιδηρὰ α, and Mayser (*Gr.* p. 425) quotes it in Asia Minor before B.C. 243, e.g. *CIG* II. 2852<sup>14, 61</sup> (Didym.): see also *OGIS* 214<sup>13</sup> (B.C. 240) τήν τε λυχνίαν τὴν μεγάλην, <sup>60</sup> λυχνία χαλκῇ μεγάλῃ, and cf. *Cos* 36 d.<sup>7</sup> (= *Syll* 734<sup>118</sup>) λυχνίας δύο, κα[ὶ] λύχνους χαλκοὺς ἑπταπύρους δύο, "two stands for lamps, and two bronze lamps with seven wicks" (Edd.). Other exx. from the papyri are P Lond 402<sup>17</sup> (B.C. 152 or 141) (= II. p. 11) λυχνίαν, P Oxy IV. 736<sup>61</sup> (c. A.D. 1) κόλλητρα λυχνίας (ὀβολοὶ δύο) (ἡμιωβελίον), "cost of tinkering a lamp-stand 2½ ob.," P Tebt II. 414<sup>18</sup> (ii/A.D.) τὸν σκύφον καὶ τὴν λυχνίαν καὶ τὸ σφυρίδιον, "the can, the lamp-stand, the little basket," *ib.* 416<sup>18</sup> (c. A.D. 266) λυχνία τέλεια σὺν ἔρωτι καὶ λυχ[ν]ιφ, "a complete lamp-stand with a Cupid and lamp" (Edd.), and P Grenf II. 111<sup>18 f.</sup> (inventory of church property—v/vi A.D.) λυχνίαι χαλκ(αῖ) δ, λυχνίαι σιδηρ(αῖ) β. In connexion with the Hebrew tombs in Phrygia, Sir W. M. Ramsay mentions (*Exph T xxvi.* p. 173) that only in one case has he seen the characteristically Hebrew symbol of the seven-branched candlestick, namely *C. and B.* ii. p. 651 f., No. 561, where it is found beneath the inscr. ὑπὲρ εὐχῇ πάση τῇ πατρίδι. We may add the Alexandrian inscr. *Preisigke* 369 Ἰούδα with the same symbol reproduced below.

### λύχνος.

P Tebt I. 88<sup>12</sup> (B.C. 115–4) εἰς τε τὰς θυσίας καὶ λύχνων ἀφῶν (ἰ. ἀφάς), "for sacrifices and the lighting of lamps," P Oxy XII. 1453<sup>18</sup> (B.C. 30–29) τὸ καθήκον ἔλαιον εἰς τοὺς καθ' ἡμέραν λύχνους καομένους ἐν τοῖς σηματονόμενοις ἱεροῖς, "the proper oil for the daily lamps burning in the temples signified" (Edd.), P Lond 193 *verso* <sup>29</sup> (ii/A.D.) (= II. p. 246) λύχνον διφάνιν(όν), "a lamp with a double light" (Edd.), *ib.* 1177<sup>74</sup> (A.D. 113) (= III. p. 183) ἔλαιον κα[ὶ] ὕσως λύχνων τοῖς διὰ νυκτὸς ἐργαζομένοις, BGU I. 22<sup>28</sup> (A.D. 114) (= *Selections*, p. 76) ἀρας τὸν λύχνον μου ἀνέβη εἰς τὴν οἰκίαν μου, and P Leid W<sup>viii.</sup> 6 (ii/iii A.D.) ἐνλ(=ἐλλ)λυχνιάσας λύχνον καθαρὸν, καινόν, ἐπιθεῖς ἐπὶ τὸν λύχνον τὸν πόδα ἱπποσταμίου (ἰ. -μου).

For λυχναψία, an Egyptian lamp-festival, cf. P Amh II. 70<sup>1.10</sup> (between A.D. 114 and 117) (= *Chrest.* I. p. 176), and for λυχνάπτης (-τος) cf. P Oxy XII. 1453<sup>4</sup> (B.C. 30–29) with the editors' note: see also Otto *Priester* i. p. 10. The compound ὑπολύχνιον, "lamp-stand," is found in P Oxy XIV. 1645<sup>10</sup> (A.D. 308).

λύω.

With the use of λύω in Rev 5<sup>2</sup> τίς ἄξιος ἀνοίξει τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας αὐτοῦ; cf. P Oxy IV. 715<sup>18</sup> (A.D. 131) κατὰ διαθήκην τὴν καὶ λυθείσαν τῷ ἱβ (ἔτει) Ἀδριανοῦ Καίσαρος τοῦ κυρίου, "in accordance with a will which was opened in the 12th year of Hadrianus Caesar the lord" (Edd.), and similarly BGU I. 326<sup>ii. 21</sup> (A.D. 194) καὶ ἀνεγνώσθησαν τῇ αὐτῇ ἡμέρᾳ ἐν ᾗ καὶ ἡ διαθήκη ἐλύθη. In P Oxy XII. 1473<sup>6</sup> (A.D. 201) ἤ τις συγγραφὴ ἐλύθη τῷ διελθόντι 5 (ἔτει) μηνὶ Θώθ, the reference is to the "discharge" of a marriage-contract, a usage which lends point to the verb in 1 Jn 3<sup>8</sup>. For λύω, "set at naught," "break," as in Mt 5<sup>19</sup>, Jn 7<sup>23</sup>, see Syll 479 (iii/B.C.) where certain regulations are followed by the threat—<sup>21</sup> ἐὰν δέ τις τούτων τι λύῃ, κατάρατος ἔστω. With "breaking" the Sabbath we may compare λύειν τὰ πένθη, "to go out of mourning," Syll 879<sup>12</sup> (end of iii/B.C.). In P Fay 119<sup>7</sup> (c. A.D. 100) rotten hay is described as ὦλον (l. ὄλον) λελυμένον ὡς σκύβαλον, "the

whole of it decayed—no better than dung" (Edd.), and in ib. 120<sup>8</sup> (c. A.D. 100) we have—λύσις εὐθέως (l. εὐθέως) εἰς Ἀ. [ . . ] τὰ δράγματα, "you will send off the sheaves immediately to A . . .": cf. also P Oxy XII. 1477<sup>18</sup> (question to an oracle—iii/iv A.D.) εἰ λυεταί μοι ὁ δρασμός; "is my flight to be stopped?" (Edd.). The verb is = "pay" in P Oxy IV. 745<sup>6</sup> (c. A.D. 1) οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὀξυρύγχῳ οὐχ ὡς λύσαι (l. λύσαντι) ἀλλ' ὡς τινὶ ποτε ἀποσπερητῇ μὴ ἀποδεδωκότι, "you don't know how he treated me at Oxyrhynchus (?), not like a man who had paid but like a defrauder and a debtor" (Edd.), while in Syll 226<sup>17</sup> (iii/B.C.) the middle is used of "redeeming" property—αὐτὸς ὑπεραποδοὺς τοὺς ἑκατὸν χρυσοὺς ἐλύσατο: cf. P Lond 1179<sup>21</sup> (ii/A.D.) (= III. p. 146) λύσασθαι τὴν ὑποθήκην. For the weak aor. stem of this verb see Moulton Gr. ii. p. 215 ff. MGr λυώνω (Pontic λόνω), "dissolve," "melt."





# M

## μαγεύω—μαίνομαι

### μαγεύω.

For this verb, which in the NT is confined to Ac 8<sup>9</sup>, we may cite the expanded second table of the Decalogue in Didache ii. 2 οὐ μαγεύσεις, οὐ φαρμακεύσεις, "thou shalt not practise magic, thou shalt not practise sorcery." See also C. Clemen *Myst.* p. 10 (with n.<sup>3</sup>), a Greek-Aramaic inscr. on a στρατηγός—ἐμάγευσε Μίθρη. MGr μαγεύω, "bewitch."

### μαγία, μαγεία,

found in Ac 8<sup>11</sup>, may be illustrated from Wunsch *AF* p. 16<sup>14</sup> (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν πάσης μαγείας τὴν ἐωγιν ἀνθρωπίνην σεινιπ . . . , where the editor understands the last words as equivalent to something like—τὸν πάσης μαγείας τὴν γνώσιν ἀνθρωπίνην πορίσαντα, and remarks that "magic is originally something divine, holy (ἱερὰς μαγείας pap. Parth. I 127)."

### μάγος.

For μάγος in the sense of "sorcerer," as in Ac 13<sup>6,8</sup>, we may compare *Kaibel* 903a<sup>7</sup> (= p. 537) (iii/iv A.D.) προνοησάμενον [τῆς ἀναστάσεως] Ἀπολλωνίου ἀρχιμάγου. See also Vett. Val. p. 74<sup>17</sup> ποιεῖ γὰρ μάγους πλάνους θύτας λατροὺς ἀστρολόγους . . . διὰ τε πανουργίας καὶ ἐπιθέσεως καὶ δόλου τὰς πράξεις διοικούντας.

### μαῖζος.

This poetic word = μαστός, "a breast," which is read in Rev 1<sup>13</sup> A, may be illustrated from the epic fragment PSI III. 253<sup>134</sup> (v/A.D.) ἀπὸ μαζῶν. See also *Kaibel* 644<sup>4</sup> (ii/A.D.) Πομπήιον μαζῶν θελγόμενον γλυκερῶ, *ib.* 690<sup>2</sup> (iii/A.D.) παιδὸς ἄφνω μαζῶν μητρὸς ἀποπταμένο[ν]. Swete *ad* Rev *l.c.* cites Suidas: μαῖζος κυρίως ἐπὶ ἀνδρὸς . . . μασθὸς καὶ μαστὸς κυρίως ἐπὶ γυναικὸς, but remarks that "the distinction does not seem to have been commonly observed." See also *s.v.* μαστός.

### μαθητεύω.

With the constr. of this late verb in Mt 13<sup>52</sup> D μαθηθευθεὶς ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, cf. the iv/A.D. Christian prayer in *Neut. Studien für G. Heinrici* (Leipzig, 1914), p. 69<sup>24</sup> ff. ὅτι κατηξίωσας ἡμᾶς τῆς ἁγίας κλήσεώς σου καὶ διδασκαλίας καὶ ἀναγήψεως (cf. 2 Tim 2<sup>26</sup>) μαθητευθῆναι ἐν σοφίᾳ καὶ συνέσει.

### μαθητῆς.

In a return of hieroglyphic inscribers, P Oxy VII. 1029<sup>28</sup> (A.D. 107), the ἱερόγλυφοι declare on oath that the list is

PART V.

exhaustive, and that there were no apprentices or strangers versed in their art—δμνύομεν . . . μηδὲ ἔχει[ν] μαθητὰς ἢ ἐπιζέονους χρωμένους (ἢ χρωμ-) τῇ τέχνῃ εἰς τὴν ἐνεστῶσαν ἡμέραν. The word is probably to be read in BGU I. 328<sup>1</sup>.<sup>34</sup> (ii/A.D.). The distinction between μάθημα and μάθησις is well seen in PSI I. 94<sup>8</sup> f. (ii/A.D.) προσεδρεύει ἰς τὰ μαθήματα· ἱηλοὶ γὰρ τὴν μάθησιν, "he is regular in attendance at his studies, for he is eager in acquiring knowledge": cf. also P Oxy X. 1296<sup>6</sup> (iii/A.D.) ἀμερίμνη οὖν, πάτερ, χάριν τῶν μαθημάτων ἡμῶν, "do not be anxious, father, about my studies" (Edd.), *ib.* IV. 724<sup>3</sup> (A.D. 155) πρὸς μάθησιν σημείων—a contract of apprenticeship to a shorthand-writer, and from the inscr. *IMae* VII. 449<sup>7</sup> πᾶσαν μάθησιν ὕμνοισιν ἐνδιδοῦς. MGr μαθητῆς, plur. μαθητές or μαθητάδες.

### μαθήτρια.

This feminine form of μαθητῆς, which in the NT is found only in Ac 9<sup>36</sup>, is applied to Mary Magdalene in Ev. Petr. II, where Swete *ad l.* notes that "in Coptic Gnostic literature (*Pistis Sophia*, *Second Book of Jeu*), the μαθήτρια correspond to the μαθηταί = ἀπόστολοι, and are headed by Mary Magdalene (Schmidt, *Gnostische Schriften*, p. 452)."

### Μαθθαῖος.

On the double aspirate in this proper name see Moulton *Gr.* ii. p. 102, and cf. P Flor III. 297<sup>63</sup> (vi/A.D.), where the editor restores δ(ιὰ) Μαθ[θαί]ο[υ].

### Μαθθίας.

On the probability that the Old Syriac Version read "Tholomaeus" for "Matthias" in Ac 1<sup>23,26</sup> see Burkitt *Syriac Forms*, p. 22 f.

### μαίνομαι.

The proceedings before Festus (Ac 26<sup>24</sup> f.) find a striking parallel in the curious interview with an Emperor (Marcus Aurelius or Commodus) recorded in P Oxy I. 33, where the Emperor rebukes the violent language of the condemned Appianus in the words — iv. 9 ff. ἢ (= εἰ)ώθαμεν καὶ ἡμεῖς μαινομένους καὶ ἀπονενοημένους σωφρι(= οὐ)νίζειν, "we are accustomed to bring to their senses those who are mad or beside themselves" (Edd.), and receives the answer—18 ff. νῆ τὴν σὴν τύχην οὔτε μαινομαι οὔτε ἀπονενοήμαι. The verb is also found in CP Herm I. 7<sup>1</sup>.<sup>18</sup> (ii/A.D.?) οὐ γὰρ ἐμηνά[μ]ην, and in *Or. Sib.* i. 171 f. οἱ δὲ μιν εἰσαίοντες ἐμυκτήριζον ἕκαστος, | ἔκφρονα κικλήσκοντες, ἀτὰρ μεμανημένον ἄνδρα.

## μακαρίζω.

For this verb = "deem (account) happy" (Lk 1<sup>48</sup>, Jas 5<sup>11</sup>) cf. Vett. Val. p. 88<sup>85</sup> where it is said of a man born under certain planetary influences—*ὑπὸ πολλῶν μακαρισθῆναι*.

## μακάριος

is used in the LXX for מְקַדֵּשׁ (Ps 1<sup>1</sup>, *al.*), "Oh, the happiness of . . . !", and in Hebrew thought denotes a state of true well-being: hence Mt 5<sup>3</sup>, *al.* In 1 Tim 1<sup>11</sup>, 6<sup>15</sup>, it is applied to God: with the latter passage cf. Philo *de Sacrificiis Abelis et Caini*, p. 147 *περὶ θεοῦ τοῦ ἀγεννήτου καὶ ἀφθάρτου καὶ ἀτρέπτου καὶ ἀγίου καὶ μόνου μακαρίου* (cited by White *EGT ad l.*), and the passages cited by Dibelius *HZNT ad 1<sup>11</sup>*. The absence of early exx. of this common prose word is curious, but it is frequent in the New Comedy, and late exx. may be quoted from the papyri, as PSI III. 176<sup>16</sup> (v/A.D.) Φλα(ύ)ιος Μηνᾶς στρατηλατιανὸς υἱὸς τοῦ μακαρίου Δωροθέου ὑπέγραψα κτλ., and the Christian P Giss I. 55<sup>6</sup> (vi/A.D.) π[α]ρὰ τοῦ τῆς μ[ε]καρίας μνήμης Φοιβαδίου τοῦ ἐπισκ[ο]πού. From the inscr. we may cite *Cagnat* IV. 808<sup>5</sup> (Hierapolis) *εἰς τὴν εὐτυχίαν καὶ μακαρίαν ὑπατ[ίαν]*, *OGIS* 519<sup>8</sup> (c. A.D. 245) *ἐν τοῖς μακαριωτάτοις ἡμῶν καιροῖς*, and the Christian sepulchral inscr. from Akhmim (?) of Byzantine times, *Preisigke* 1442 *ἐτελεύ<τη>σεν ἡ μακαρία Σεμεῦγα ἐπὶ μηνὶ Ἀθύρ ιθ*. For Μακαρία as a proper name cf. the Phrygian epitaph cited by Ramsay *Exp T* xxvi. p. 170 (cf. p. 172)—*ἔτους τλγ* (anno 333 of the Phrygian era = A.D. 247–8) *Αὐρήλιος Φρουγιανὸς Μηνοκρίτου καὶ Αὐρ. Ἰουλιανῆ γυνὴ αὐτοῦ Μακαρία μητρὶ καὶ Ἀλεξανδρία θυγατρὶ γλυκυτάτῃ ζῶντες κατεσκεύασαν μνήμης χάριν*.

## μακαρισμός.

On the difference between the Biblical "declaration of blessedness" (Rom 4<sup>6</sup>, Gal 4<sup>15</sup>) and the ordinary Greek and Latin gratulatory expressions see Norden *Agnostos Theos*, p. 100 f., the monograph *De veterum macarismis* by G. L. Dirichlet in *Religionsgeschichtliche Versuche und Vorarbeiten* xiv. 4 (Giessen, 1914), and W. M. Ramsay *CR* xxxiii. p. 6, where it is pointed out that μακάριος, as distinguished from μακαρίτης, tended to become characteristically Christian. See also Stob. *Flor.* T. I. 72 *γίνεται δ' ὁ μὲν ἔπαινος ἐπ' ἀρετῇ, ὁ δὲ μακαρισμὸς ἐπ' εὐτυχίᾳ* (cited by Field *Notes*, p. 154). The verbal μακαριστός occurs *ter* in the rescript of Antiochus I., *OGIS* 383<sup>16</sup> 39, 108 (mid. i/B.C.).

## μάκελλον.

For this NT ἄπ. *εἰρ.* (1 Cor 10<sup>25</sup>) see *Magn* 179<sup>21</sup> (ii/A.D.) *παραπράσεις τε ποιήσαντα ἐν τῷ μακέλλῳ παντὸς εἶδους*: cf. CP Herm I. 127 3 *verso* *ἐντὸς μακέλλου*, and *C. and B.* ii. 549 (= p. 646) *ἡ γερουσία τὰ ζυγοστάσια πρὸς τῷ μακέλλῳ ἐκ τῶν ἰδίων ποιήσαντα*, where the editor notes that "Makellon here evidently denotes the provision market, Latin *macellum*." [The ζυγοστάσια was the place where weights were officially tested.] The word is Semitic in origin (cf. Heb. מִקְלָל, "enclosure"), and appears in Ionic and Laconian; cf. *Μάκελλα* in Sicily. But the Lat. *macellum* is the most familiar form.

## μακράν

is construed with the gen. in P Oxy I. 113<sup>15</sup> (ii/A.D.) *ἡ αἰτία αὕτη ἐστίν, διὰ τὸ τὸν χαλκέα μακράν ἡμῶν εἶναι*, "the reason is that the smith is a long way from us" (Edd.). For *εἰς μακράν* cf. Meyer *Ostr* 66<sup>2</sup> (iii/A.D.) *ἐὰν ὁ ἄνθρωπος ἀπῆλθεν εἰς μακράν κτλ.*, where note also *ἐάν* c. ind. (cf. Blass-Debrunner § 372).

## μακρόθεν.

For this late Greek equivalent of πόρρωθεν (Blass *Gr.*, p. 59) cf. P Tebt I. 230 (late ii/B.C.) *μακρόθεν . . . ἀπολύσαντες*. On the pleonastic *ἀπὸ μακρόθεν* (Mk 5<sup>6</sup> *al.*) see WM p. 753 f., Dieterich *Untersuchungen*, p. 183 f.

## μακροθυμέω.

A corresponding verb μακροθυμέω, not found in LS, occurs in the (probably Christian) letter PSI IV. 299<sup>11</sup> (iii/A.D.) *μακροψ[ύ]χ[ε]ι οὖν, ἀδελφή, ἄχρεις οὖ ἂν με θεὸς εὐδώσῃ [πρὸς] ὑμᾶς*, "have patience, therefore, sister, until God shall give me a successful journey to you." For an interesting note on the translation of μακροθυμεῖν in Lk 18<sup>7</sup>, "is it His way to delay in giving them help?" see *Exp T* xxv. p. 71 n.<sup>6</sup>, and cf. Field *Notes*, p. 72. The verb is found in Plutarch, and belongs to the common vocabulary of late Greek: see Deissmann *LAE*, p. 72.

## μακροθυμία.

In the recently recovered fragment of the Greek text of the *Apocalypse of Baruch*, P Oxy III. 403, we find—8<sup>ff</sup>. *ἀληθῶς γὰρ ἐν[τὸν] καιρῷ ἐξυπνισθήσεται | [πρὸς σέ] ἡ ὀργή ἡ νῦν ὑπὸ τ[ῆς] μακροθυμ[ί]ας ὥς χαλινῷ κατέχεται*, "for assuredly in its season the wrath will be awakened against thee which now is restrained by long-suffering as it were by a rein" (Edd.).

## μακρός

is used of time in P Giss I. 41<sup>ii.2</sup> (beg. of Hadrian's reign) *ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ντ]ά πασιν ἀμεληθέντα τυγχ[άνει]*, "owing to our long absence from home our affairs came to be altogether neglected": cf. *Preisigke* 3925<sup>6</sup> (B.C. 149–8 or 137–6) *μακ[ρὸν] ἂν εἴη διασαφῆσαι*, and P Strass I. 22<sup>3</sup> (iii/A.D.) *μακρᾶς νομῆς παραγραφή*, "longae possessionis (longi temporis) praescriptio." In a tract on medical training, *Berl. Klass. Texte* iii. p. 22 ff. Col. 2, 7 ff., it is laid down: *δεῖ . . . τοὺς νέους ἐξ ἀρχῆς συνασκεῖν τοῖς ἀνα[γ]καιότεροις π[ρ]άγμασιν τοῦ βίου βραχέος ὄντ[ος] καὶ τῆς τέχνης μακρῆς, ὥς φησιν ὁ Ἱπποκράτης*. The reference is to *stature* in P Lond I 158<sup>6</sup> (A.D. 226–7) (= III. p. 151) *μακρὸς πύκτης*, "a tall boxer." The compd. μακροπρόσωπος is common in personal descriptions, e.g. P Ryl II. 153<sup>46</sup> (A.D. 138–161) *μέσος μελίχρως μακροπρόσωπος*, "of medium height, with a fair complexion, long-visaged." In MGr the word has changed to μακρὺς, "far," "distant."

## μακροχρόνιος.

The corresponding verb is found in P Flor III. 296<sup>10</sup> (vi/A.D.) *μακροχροινεῖν* (cf. μακροχρονίζω Deut 17<sup>30</sup>, 32<sup>37</sup>).



## μαλακία,

in the sense of bodily weakness, is found conjoined with νόσος, as in Mt 4<sup>28</sup> *al.*, in the Christian amulets P Oxy VIII. 1151<sup>27</sup> (v/A.D. ?), ὁ ἰασάμενος πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, ἰασαὶ καὶ ἐπίσκειναι καὶ τὴν δούλην σου Ἰωαννίαν, BGU III. 954<sup>12</sup> (c. vi/A.D.) (= *Selections*, p. 133) πᾶσαν δὲ νόσον καὶ πᾶσαν μαλακίαν ἀφελε ἀπ' ἐμοῦ. Cf. Menander *Fragm.* p. 58 μηκέτ' αἰτιῶ θεόν, | ἥδη δὲ τῇ σαντοῦ ζυγομάχει μαλακία, and see Hobart, p. 63. For the verb μαλακίζομαι, as in Gen 42<sup>38</sup> *al.*, cf. *Syll* 850<sup>24</sup> (B.C. 173-2) εἰ δὲ μαλακισθείη Σωτήριχος, δ μὴ γίνοιτο, πλείον διμήνου, ἐπαποδότω τοῦ πλείονος χρόνου Σωτήριχος Ἀμύντα, and *Preisigke* 158 ἐμαλακίσθη καὶ ὁ θεὸς αὐτῷ ἐβοήθησε αὐθημερή.

## μαλακός.

In P Hib I. 54<sup>11</sup> (c. B.C. 245) (= *Chrest.* I. p. 563) a certain musician Zenobius is described as ὁ μαλακός, probably in the same sense in which the word is found in 1 Cor 6<sup>9</sup>, rather than simply with reference to his style of dancing (as GH and Smyly who compares Plaut. *Mil.* 668: *Tum ad saltandum non cinaedus malacus aequat atque ego*). In a Macedonian inscr. (*Duchesne and Bayet* p. 46, No. 66) the words ὁ μαλακός have been added in a different style of writing, after the name of the person commemorated, evidently in satirical allusion to his corrupt mode of life. For the adj. = "soft," as in Mt 11<sup>8</sup>, cf. *Syll* 538 (= 3970)<sup>8</sup> (B.C. 289-8) τιθέναι τοὺς λίθους τῆς μαλακῆς πέτρας, and *Kaibel* 649<sup>4</sup> ἀνθεσιν ἐν μαλακοῖσι. The epithet is applied to wine in PSI VI. 594<sup>21</sup> (iii/B.C.). The form persists in MGr.

## μάλιστα,

"most of all," "especially," which occurs 12 times in the NT, and is usually elative, may be illustrated by P Lille I. 26<sup>3</sup> (iii/B.C.) ἔγραψάς μοι περὶ τῆς εἰς τὴν σησαμελίαν γῆς, μάλιστα δὲ περὶ τῆς ἐν Πατώντι, P Goodsp Cairo 4<sup>13</sup> (mid. ii/B.C.) (= Witkowski<sup>2</sup>, p. 95) μάλιστα δὲ σαντοῦ ἐπιμελόμενος, ζν' ὑγιαίνης, P Tebt I. 40<sup>11</sup> (B.C. 117) (= *Selections*, p. 28) διὰ τὸ μάλιστα ἐπιβάλλειν προνοεῖσθαι τῶν βασιλικῶν, "because it devolves upon you before all others to watch over the interests of the Crown" (Edd.), P Amh II. 131<sup>12</sup> (early ii/A.D.) μάλιστα δὲ περὶ τοὺς ἐνυφαντῶνι (i. τῶν ἐνυφαντῶν) ὅπως μὴ δίκας λέγωμεν, "and in particular look after the woven stuffs, so that we may not have any cross-words" (Edd.), P Giss I. 24<sup>2</sup> (time of Trajan) τῶν θεῶν [οἶ]ν θελόντων καὶ μάλιστα τοῦ ἀνικήτου Ἑρμοῦ, and P Oxy VI. 939<sup>20</sup> (iv/A.D.) (= *Selections*, p. 129) νῆ γὰρ τὴν σὴν σωτηρίαν, κύριέ μου, ἥς μάλιστα μοι μέλει κτλ., "for by your own safety, my lord, which chiefly concerns me" etc. In MGr μάλιστα = "of course," "quite," "very."

## μᾶλλον.

P Oxy III. 474<sup>27</sup> (A.D. 184?) ἀβουλῆ μᾶλλον ἢ πειθοὶ τῶν παρηγγελμένων, "in defiance of rather than in obedience to the proclamations," *ib.* XIV. 1762<sup>12</sup> (ii/iii A.D.) σοῦ γὰρ μᾶλλον ἢ ἡμῶν [ἀκο]ύσεται, *ib.* VI. 939<sup>3</sup> (iv/A.D.) (= *Selections*, p. 128) ὡς ἐν ἄλλοις πλείστοις νῦν ἔτι μᾶλλον (cf. Phil 1<sup>9</sup>), "as on many other occasions so now still

more," and P Fay 136<sup>5</sup> (iv/A.D.) ὅθεν μηδένα εὐλαβούμενοι μᾶλλον ἀπαντήσατε ἀπ' ἐαυτῶν, "therefore heed no one rather than me and return from where you are" (Edd.). For the intensive μᾶλλον in the NT see Milligan on 1 Thess 4<sup>1</sup>.

## Μάλχος.

With this proper name (Jn 18<sup>10</sup>) we may compare a certain Ἰρμαῖος Μάλχος, the only Semite name in a ii/A.D. military letter published by Comparetti in *Mél. Nic.* p. 57 ff.: see the editor's note to ii. 26, and cf. P Magd 15 *verso*<sup>3</sup> (B.C. 221).

## μάμμη.

For the later sense of "grandmother," as in 2 Tim 1<sup>5</sup> (cf. 4 Macc 16<sup>9</sup>), cf. P Rein 49<sup>14</sup> (A.D. 215-6) (= *Chrest.* I. p. 243) μου μητρ[ος καὶ τῆς] μάμμης Αὐ[ρ]ηλία[s]. See also the letter addressed by Epicurus to a child Ex Vol. Hercul. 176<sup>8</sup> (iii/B.C.) (= *Selections*, p. 5) εὖ δὲ ποιεῖ[ς] καὶ σὺ εἰ ὕγιαίνεις καὶ ἡ μ[ά]μμη [σ]ου, "it is well if you also and your grandmother are in good health," P Oxy XIV. 1644<sup>12</sup> (B.C. 63-62) Μοσχίανος κατὰ μητέρα μάμμη Ἀρσινόῃς, "Arsinoe maternal grandmother of Moschion," *ib.* III. 496<sup>5</sup> (A.D. 127) ἡ [τῆς] γαμουμένης μάμμη, "the grandmother of the bride," *ib.* I. 67<sup>16</sup> (A.D. 338) ἀπὸ δίκου (i. δικαίου) κληρονομῶν τῆς ἡμετέρας μάμμης, "by right of inheritance from my grandmother," and from the inscr. *Syll* 381 (= 844B)<sup>6</sup> (ii/iii A.D.) ἡ πρὸς μητρὸς μάμμη Καλλίκε[ια καὶ] οἱ γονεῖς κτλ. The adj. μαμμικός is common, e.g. P Rein 46<sup>19</sup> (A.D. 189) ὑπάρχει τε αὐτοῖς τὸ ἐπιβάλλο[ν] μέρος οἰκ[ίας] καὶ αὐλ[ῆς] πατρικῶν καὶ μαμμικῶν, "elles possèdent la part qui leur revient, dans la succession de leur père et de leur aïeule, d'une maison et d'une cour" (Ed.), and for the form μαμμῶς (not in LS) see BGU I. 19<sup>17</sup> (A.D. 135) where τὰ μαμμικά is corrected into τὰ μαμμῶα, "the grandmother's property": cf. 15<sup>al.</sup> MGr μαμμή, "midwife."

## μαμωνᾶς.

For the gen. form μαμωνᾶ (Lk 16<sup>9</sup>), see Robertson *Gr.* p. 254 f. According to Dalman (*Gr.*<sup>2</sup> p. 170 f., Anm. 1) μαμωνᾶς is derived from מָמוֹנָה, "deposited."

## Μαναήν.

This Jewish name (= מנחם, 2 Kings 15<sup>14</sup>) receives a Greek look from the termination -ην: see Deissmann *BS* p. 310, n.<sup>4</sup> Preuschen (*HZNT ad Ac* 13<sup>1</sup>) thinks that the form Μαναῖμος, known to Papias (TU v. 2 p. 170) in connexion with a story κατὰ τὴν μητέρα Μαναῖμου τὴν ἐκ νεκρῶν ἀναστᾶσαν, may be related.

## μανθάνω.

P Lond 43<sup>1</sup> (ii/B.C.) (= I. p. 48, *Chrest.* I. p. 162) πυνθανομένη μανθάνειν σε Αἰγύπτια γράμματα συνεχάρην σοι καὶ ἐμαυτῇ, "on hearing that you are learning Egyptian letters I congratulated you and myself," BGU IV. 1125<sup>10</sup> (B.C. 13) μεμαθηκότας τὴν προκείμεν(ν) τέχνην ἐπιμελῶς, P Ryl II. 235<sup>12</sup> (ii/A.D.) ἀλλὰ οὐ πρώτως σου τὸ εἰκαῖον μανθάνομεν, "but it is not the first time we learn your heedlessness" (Edd.). For the punctiliar μαθεῖν, "ascertain," as in Ac 23<sup>27</sup>, Gal 3<sup>2</sup>, cf. *ib.* 77<sup>42</sup> (A.D. 192) ἐμάθομεν

τὸν Ἀχιλλεῖα προβαλόμενον ἐαυτὸν εἰς ἐξηγ(η)τεῖαν ἀπόντων ἡμῶν, "we have learned that Achilles in our absence put himself forward for the office of exegetes" (Edd.), P Oxy VII. 1067<sup>8</sup> (iii/A.D.) μάθε οὖν ὅτι ἀλλοτρίαν γυναῖκα ἐκκληρονόμησεν αὐτόν, "know then that a strange woman is made his heir" (Ed.), *ib.* XIV. 1671<sup>80</sup> (iii/A.D.) γράψον οὖν ἵνα τὴν διαταγὴν μάθω, "write therefore, that I may learn the order" (Edd.), P Tebt II. 417<sup>24</sup> (iii/A.D.) μάθε τοῦ Μώρου, "find out from Morus." The form ἐμάθαμεν (cf. Moulton *Proleg.* p. 51) is found in P Oxy VII. 1032<sup>25</sup> (A.D. 162). On the difficult 1 Tim 5<sup>13</sup>, where μανθάνω is practically pass. of διδάσκει, see Moulton *Proleg.* p. 229; cf. Field *Notes*, p. 210. With 2 Tim 3<sup>7</sup> we may compare Epict. i. 29. 35 ἤθελον ἔτι μανθάνειν, "I would fain go on learning." MGr μαθαίνω has lost the nasal: the aor. stem has prevailed over the present, but cf. also the disappearance of the ν from the MGr ἄθροπος.

### μανία.

The somewhat weakened sense of μανία in Ac 26<sup>24</sup>, where it is contrasted with σωφροσύνης ῥήματα (<sup>25</sup>: cf. *s.v.* μαίνομαι), is seen in an unedited Tebtunis papyrus of ii/B.C.—φαίην εἰς μανίαν ἐμπεπτωκέν[α]ι, διδὼ λόγον σαυτοῦ οὐ ποιεῖς καὶ ὑπ[ο]μεμένηκας, "you seem to have gone mad, for you pay no regard to yourself, and have gone off your head": cf. also PSI IV. 434<sup>8</sup> (B.C. 261–0) εἰδὼς οὖν αὐτοῦ τὴν μανίαν συναντᾶν ἐκέλευον, ὅταν περιοδεύω, καὶ κωλύσαι με, and BGU IV. 1024<sup>7</sup> (iv/v A.D.) φά[νο]ν κατασημαγμένου [αἰτίαν] τὴν ἐπικει[μ]ένην [σ]ον μανίαν [λέγεις] ἔρωτος. For the adj. μανικός see the *florilegium* of apophthegms PSI II. 120<sup>64</sup> (iv/A.D. ?) ἐν ἀγορᾷ μὴ σπεύδε, μηδὲ χειροτόνει λαλῶν· μανικὸν γάρ.

### μάννα.

Natural manna is referred to in a medical recipe to stop nose-bleeding, P Oxy VIII. 1088<sup>21</sup> (early i/A.D.) μάνναν φύρασον χυλῶι πρᾶσωι καὶ ἐνάλιψον τὸν χυλὸν ἐνδόθεν, "mix frankincense with onion-juice and apply the juice inside" (Ed.).

### μαντεύομαι.

This word, which in the LXX is always used of lying prophets, or divination contrary to the law (Deut 18<sup>10</sup> *al.*), has again a sinister reference in its only occurrence in the NT (Ac 16<sup>16</sup>). A more general sense appears in Michel 842 (1st half ii/B.C.), a collection of decrees relating to the oracle of Apollo Coropaeus in Thessaly—<sup>41</sup> καθήσθ[ω]σαν δὲ οἱ προγεγ(ρ)αμμένοι ἐν τῷ ἱερῷ . . . ἀγνεύοντες καὶ νήφοντες καὶ ἀποδεχόμενοι τὰ πινάκια παρὰ τῶν μαντευομένων: cf. also for the act. the magic P Lond 121<sup>547</sup> (iii/A.D.) (= I. p. 101), where divination is resorted to by means of a lamp and a boy—ἐπιδέομαι ὑμῶν ἐν τῇ σήμερον ἡμέρᾳ ἐν τῇ ἄρτι ὥρᾳ φανήναι τῷ παιδί τούτῳ τὸ φῶς καὶ τὸν ἥλιον μαντεύσει. For the subst. μαντεία it is sufficient to cite OGIS 319<sup>10</sup> (ii/B.C.) κατὰ τὰς τοῦ θεοῦ τοῦ ἐν Δελφοῖς μαντείας, P Lond 46<sup>50</sup> (iv/A.D.) (= I. p. 66) ἡ μαντεία εὐτακτος ἀπεργάζεται.

### μαραίνω.

Hort (*ad* Jas 1<sup>11</sup>) has shown that this word, which in the pass. "denoted originally the dying out of a fire" (cf. Arist.

*de vita et morte* 5, and see P Leid W<sup>vii.44</sup> (ii/iii A.D.) πῦρ . . . καὶ μαραινόμενον, καὶ μὴ μαραϊόμενον), came to be used of many kinds of enfeeblement and decay. Hence its frequent occurrence in sepulchral epitaphs, e.g. *Kaibel* 201<sup>2</sup> (i/B.C.) ἀ[φ]ῶς γὰρ | ἀρπάξας σ' Ἀἰδας σὰν ἐμάρανεν ἀκμάν, and the later *ib.* 368<sup>4</sup> ἀνθεα πάντα φύουσιν, κάλλος δὲ τὸ σὸν μεμάρανται, Ὁμοδώρα, κλάδος ἐλέας, τάχῃ πῶς ἐμαράνθης; Cf. also the Senthianic imprecatory tablet 16<sup>64</sup> (Leipzig, 1898, p. 18) μαραινέτε . . . τὴν ψυχὴν . . . Καρδῆλου . . . εἰσω ἡμερῶν πέντε (quoted by Wunsch in Bliss and Macalister *Excavations in Palestine* (1902), p. 168). For traces of the application of the verb to plants in classical Greek, as in Jas 1<sup>11</sup>, see again Hort's note *ad* L., where reference is also made to Wisd 2<sup>9</sup>, Job 24<sup>24</sup>.

### μαραναθά.

This old Aramaic watchword (1 Cor 16<sup>22</sup>), which is strangely misunderstood in most of our English versions down to the AV, is divided by WH into μαρὰν ἀθά = "our Lord has come," or "cometh." Others prefer to read μαράνα θά = "our Lord, come!" (Dalman *Words* p. 328, Gr.<sup>2</sup> p. 152, n.<sup>3</sup>): cf. Rev 22<sup>20</sup>, and the eucharistic prayer in Didache x. 6 εἰ τις ἁγίος ἐστίν, ἐρχέσθω· εἰ τις οὐκ ἔστι, μετανοεῖτω· μαραναθά ἀμήν. On the interpretation of the phrase, which lies outside our immediate purpose, see further Schaff *ad* Didache *l.c.*, Abbott *Joh. Voc.* p. 126 ff., Deissmann *LAE* p. 354 and *Urgeschichte* p. 26 ff., Zahn *Introduction* i. p. 303 ff., and Homme *ZNTW* xv. 4.

### Μάρθα.

For this common name it is sufficient to cite BGU IV. 1153<sup>13</sup> (a nursing contract—B.C. 14) ὥσ]τε τῇθνηεῖσθαι διὰ τῆς αὐτῆς Μάρθας (cf.<sup>8</sup>), and *ib.* 1155<sup>4</sup> (payment of a debt—B.C. 10) παρὰ] Μάρθας τῆς Πρωτάρχου.

On the form Μαρθίνη, as an adaptation to Hellenic surroundings, see the prayers for vengeance on the murderers of the Jewish girls Heraclea and Marthine from Rheneia (Magna Delos) c. B.C. 100, discussed by Deissmann *LAE* p. 423 ff.

### Μαρία

is the Grecized form of Μαριάμ. For the "singularly intricate and perplexing" variations between the two forms in the NT see WH *Notes*<sup>2</sup>, p. 163. Josephus prefers what Deissmann (*Urgeschichte*, p. 22) calls "die kokettere Gräzisierung" Μαριάμ(μ)η. Two instances of Μαρία from ostraca are significant in connexion with the Jewish Diaspora in Egypt. The first is Meyer *Ostr* 33 (Edfu—A.D. 116), a receipt for four drachmae which Μαρία Ἀβιήτου, "Mary the daughter of Abietas," has paid by way of Jewish tax—Ιουδ(αίων) τελέσματος. The second, *ib.* 56 (Thebes—ii/A.D.) is a statement of the payment of certain artabae of wheat in the name of Vestidia Secunda (?), represented by Pollia Maria the younger—διὰ Πολλία (L.—as) Μαρία (L.—as) νεωτ (L. νεωτέρας): cf. Deissmann *LAE* p. 113 f.

With ἡ ἄλλη Μαρία in Mt 28<sup>1</sup> we may compare the census paper P Petr III. 59 (c) where various names, not duplicated in this document, are followed by ἄλλος or ἄλλη. If only three women are specified in Jn 19<sup>25</sup>,



then two sisters must have borne the same name "Mary," which Westcott (*ad l.*) regards as a "most unlikely supposition," but it may be noted that in P Petr III. 117 (g)<sup>11</sup> 171 (Ptol.) mention is made of two brothers both called Μάρης—Μάρης μικρός Τέωτος καὶ Μάρης ἀδελφὸς ὡσαύτως. The probability, however, is that four women are mentioned, of whom the second is Salome. The rare occurrence of Μάρια and other names of Hebrew origin in early Christian epitaphs may be due to "the dislike for the Jews, and the dread of being taken for Jews" (*C. and B.* ii. p. 524).

### Μάρκος.

The spelling Μάρκος which is found in such inscr. as Syll 318 (= \* 700)<sup>2</sup> (Macedonia—B.C. 118) Μάρκος Ἄννιος Ποπλίου υἱός, CIG III. 6155 (Italy) Μάρκος Κοσσούτιος, Μάρκου ἀπελεύθερος, is sufficient to justify the accentuation Μάρκος, which Blass (*Gr.* § 4.2) adopts from the long α in the Lat. Mārcus. For other exx. of the name, showing how widely it was spread, see Swete *Mark* p. ix f., and add OGIS 170<sup>1</sup> (B.C. 146–116) and *ib.* 637<sup>2</sup> (A.D. 196). The Roman praenomen is used alone like a Greek name in Priene 313<sup>895</sup> ὁ τ. Μάρκου τοῦ—, Preisigke 4595<sup>3</sup> τὸ προσκύνημα Ἀντωνίου . . . καὶ Μάρκου καὶ . . . , and *ib.* 4949<sup>8</sup> (sepulchral inscr.—A.D. 753) ἀνάπαυσ[ον τὴν ψ(υχὴν)] Μάρκ(ου) ἐν κόλπ[οις Ἀβραάμ] . . .

### μάρομαρος.

This word, which in the NT is confined to Rev 18<sup>12</sup>, occurs in P Leid X<sup>12</sup> (iii/iv A.D.) (= II. p. 231) ποιεῖ δὲ οὐ μόνον ἐπὶ χάρτου ἢ διφθέρας, ἀλλὰ καὶ ἐπὶ μαρμάρου ἐστύλβωμένοι, with reference to χρυσογραφία, "writing in letters of gold." For the adj. μαρμαρίνος cf. the Mytilenean decree Cagnat IV. 45<sup>14</sup> ἐνχαράχθην ἐς στάλλαν μαρμαρίναι, and for μαρμαράριος, "a marble-mason" cf. Kaibel 920<sup>11.7</sup> (time of Severus) μαρμαραρίων τὸ γένος σῶζε, Σέραπι. Boisacq (p. 611) points out that the primary meaning was "boulder," "block of rock," as in Hom. *Il.* xii. 380, the meaning "marble" being due to the influence of μαρμαίρω, μαρμαίρεος, which are not related to μάραρος. He connects with μάραμαι in its original sense of "break," "crush," and compares the formation of *rufes* from *rumpo*.

### μαρτυρόεω.

The common occurrence of this word after a signature, just as we write "witness," e.g. P Oxy I. 105<sup>13</sup> (a will—A.D. 117–137) Σαραπίων Σαραπίωνος . . . μαρτυρῶ, P Lond 1164 (f)<sup>36</sup> (records of sales and receipts—A.D. 212) (= III. p. 162) Ἑλιδ[δ]ωρος . . . μαρτυρῶ, P Grenf II. 68<sup>21</sup> f. (deed of gift—A.D. 247) Αὐρήλιος Φιλοσάραπις . . . μαρτ[υρ]ῶ. Αὐρήλιος Ἀμμόνιος . . . μαρτυρῶ, may be cited in illustration of the Pauline usage in 2 Cor 8<sup>3</sup>. The verb has again a judicial sense in P Amh II. 66<sup>35</sup> (A.D. 124) Στοτοήτιος λέγοντος . . . παρεῖναι τοὺς μαρτυρήσαι δυναμένους τὸ[ν] φόν[ο]ν, "Stotoëtis stated that there were present persons able to witness to the murder" (Edd.), cf. <sup>38</sup>. For the more general meaning, "bear witness to," "report," cf. PSI I. 94<sup>3</sup> (ii/A.D.) πρὸς τὸ μαρτυρήσαι ὑμῖν τὴν φιλανθρωπίαν μου, P Oxy VII. 1064<sup>12</sup> (iii/A.D.) γράφω σοι . . . ὅπως συνάβης τῷ Ἀπεί . . . ξενίαν δὲ αὐτῷ

ποιήσης, πρὸς τὸ ἐπανελθόντα αὐτὸν μαρτυρήσαι μοι, "I write to you that you may assist Apis, and may show him hospitality, so that on his return he may bear witness of it to me" (Ed.), similarly *ib.* 1068<sup>19</sup> (iii/A.D.), *ib.* XII. 1424<sup>17</sup> (c. A.D. 318) ἀλλ' ἵνα μοι μαρτυρήσῃ τὰ ὑπὸ τῆς ἀγαθῆς σου προαιρέσεως αὐτῷ ὑπαρχθέντα, "but let him testify to the benefits gained by your good will" (Edd.) (for the construction cf. Mk 5<sup>23</sup>, Eph 5<sup>33</sup>, *al.*), and the early Christian letter P Grenf II. 73<sup>16</sup> (late iii/A.D.) (= *Selections*, p. 118) ὅταν ἔλθῃ σὺν Θεῷ, μαρτυρήσι σοι περὶ ὧν αὐτὴν πεποιήκασιν, "when he arrives by the help of God, he will bear you witness of what they have done to her." Another Christian example is P Oxy VIII. 1164<sup>11</sup> (vi/vii A.D.) where a minor local magnate writes to a comes—μαρτυρεῖ μοι γὰρ ὁ θεὸς ὅτι σπουδάζω ἐν ἅπασιν τὰ κελευόμενά μοι παρ' ὑμῶν ἀποπληρῶσαι, "God is my witness that I am anxious in everything to perform your orders" (Ed.). For μαρτυρέω, "give a good report," as in Lk 4<sup>22</sup>, cf. P Oxy VI. 930<sup>16</sup> (ii/iii A.D.), where a mother writes to her son that she had received a good report of his παιδαγωγός from his former teacher—ἐμαρτύρει δὲ πολλὰ περὶ τοῦ παιδαγωγοῦ σου: cf. Syll 197 (= 374)<sup>37</sup> (c. B.C. 287–6) πολλάκις μεμαρτύρηκεν αὐτῶν ὁ βασιλεὺς. The corresponding use of the pass. with reference to "the good name" witnessed of a man, as in Ac 6<sup>3</sup>, 10<sup>22</sup>, 1 Tim 5<sup>10</sup>, Heb 11<sup>2</sup>, may be illustrated from BGU IV. 1141<sup>15</sup> (B.C. 14) ὡς καὶ μαρτυρηθήσεται σοι ὑπὸ τῶν φίλων, *ib.* 1155<sup>16</sup> (B.C. 10) (= *Chrest.* II. p. 75) πιττακ(ί)ου μεμαρτυρημένου δὲ δι' ὧν ἀνήνεκεν ὁ Πρώταρχος συνχωρήσεων, and from the inscr. Syll 366 (= 3799)<sup>28</sup> (c. A.D. 38) ἀρχιτέκτονας μαρτυρηθέντας ὑπὸ τῆς σεμνοτάτης Τρυφαίν[ης], and Latyschev I. 21<sup>26</sup> ff. (Olbia—ii/A.D.), where it is said of a certain Carzoazus—ἀλλὰ καὶ (μέχρι) περάτων γῆς ἐμαρτυρήθη τοὺς ὑπὲρ φίλιας κινδύνους—μέχρι Σεβαστῶν συμμαχίᾳ παραβολουσάμενος, "but also to the ends of the world it was witnessed of him that in the interests of friendship he had exposed himself to dangers as an advocate in (legal) strife (by taking his clients' causes even) up to emperors" (Deissmann *LAE* p. 84 n. 5): see also the temple inscr. from Abydos Preisigke 1070 δι' ὅλης οἰκουμένης μαρτυρούμενον οὐράνιον θεόν [Βησῶν ἐ]δέισα[μεν], and further exx. in Deissmann *BS*, p. 265, *CR* i. p. 46. MGr μαρτυρῶ, "acknowledge," "confess"; "inform."

### μαρτυρία.

P Hal I. 1<sup>24</sup> (mid. iii/B.C.) ὁ μαρτυρίας ἐπιλαμβανόμενος ἐπιλααμβανέσθω (i. ἐπιλαμ-) παραχρήμα κτλ., P Fay 21<sup>22</sup> (A.D. 134) μαρτυρίαν ποιήσασθαι, "to give evidence," P Ryl II. 116<sup>16</sup> (A.D. 194) ὅθεν ἐπιδιδωμι τόδε τὸ βιβλίδιον ἀξίων εἶναι ἐν καταχωρισμῷ πρὸς μαρτυρίαν, "wherefore I present this petition, requesting that it may be registered as evidence" (Edd.): cf. also Syll 686 (= 1073)<sup>47</sup> (after A.D. 117), an inscr. in honour of a pancratiast—ἀνδριάντα αὐτῷ ἐπὶ τῆς Ὀλυμπίας ἀναστήσαι ἐπιγραφὴν ἔχοντα τὴν τε τῶν ἄλλων ἀγώνων μαρτυρίαν καὶ δηλοῦσαν κτλ. In connexion with Rev 1<sup>8</sup> τὴν μαρτυρίαν Ἰησοῦ Hort (*ad l.*) refers to Epict. iii. 24. 113 and i. 29. 46. A somewhat different sense appears in P Oxy I. 41<sup>18</sup> (iii/iv A.D.), where, in answer to a popular demonstration in his honour, the prytanis at Oxyrhynchus remonstrates—τὰς δὲ τοιαύτα[ς]

μαρτυρίας ἀξίω εἰς καιρὸν ἔννομον ὑπερτεθῆναι, "but I beg that these demonstrations be reserved for a statutory occasion."

### μαρτύριον.

The words of the sepulchral epitaph *Kaibel* 397<sup>1</sup> μαρτύριον ὀρθοῦ βίου, "the witness of an upright life," have a modern ring about them. In *ib.* 1063<sup>8</sup> (v/vi A.D.) ὤκοδομήθη τὸ μαρ[τ]ύριον Μαίῳ τῇ εἰ, the word refers to a martyr's shrine: cf. P Oxy VI. 941<sup>4</sup> (vi/A.D.) ἀντὶς τοῦ μαρτυρίου, "opposite the martyr's shrine," where the editors draw attention to the remarkable form ἀντὶς, employed in a local sense—a usage which survives in MGr. See also *Pelagia-Legenden*, p. 3<sup>16</sup> συνελθόντας οὖν ἐν Ἀντιοχείᾳ ἐκέλευσεν ἡμᾶς ὁ ἐπίσκοπος μέναι ἐν τῷ μαρτυρίῳ τοῦ ἁγίου Ἰουλιανοῦ.

### μαρτύρομαι.

For this verb in its original sense of "summon to witness" cf. P Oxy VIII. 1114<sup>23</sup> (A.D. 237) ἐμαρτύρατο τοὺς τὸδε τὸ μαρτυροποίημα σφραγίζειν μέλλοντας, "called to witness the persons about to seal the present affidavit" (Ed.). From this it is an easy transition to the meaning "asseverate," as in *ib.* III. 471<sup>64</sup> (ii/A.D.) μαρτύρονται κύριε τὴν σὴν τύχην, "they swear by your Fortune, my lord," and in Mahaffy's restoration of P Petr II. 46 (a)<sup>1</sup> (B.C. 200) μαρτύρομαι βασιλέα Πτολεμαίων. This again passes into "solemnly charge," the translation which Hort (*ad* 1 Pet 1<sup>11</sup>) prefers in 1 Thess 2<sup>12</sup>, Eph 4<sup>17</sup>. According to Lightfoot (*ad* 1 Thess 2<sup>12</sup>; cf. note on Gal 5<sup>8</sup>) μαρτύρομαι is never "bear witness to" in the NT any more than in class. Greek, but exx. of this usage can be quoted from the *Κοινή*, e.g. P Oxy VIII. 1120<sup>11</sup> (early iii/A.D.) κατὰ τοῦτο μαρτύρομαι τὴν βίαν γυνὴ χήρα καὶ ἀσθενής, "I accordingly testify to his violence, being a feeble widow woman" (Ed.), P Amh II. 141<sup>17</sup> (A.D. 350) ἐπιδίδωμι τῇ ἐπιεικεῖα [σο]υ τὰδε τὰ βιβλία [μο]ν τοσοῦτο μαρτυραμένη, "I present this my petition to your excellency, bearing witness to the facts" (Edd.), P Strass I. 5<sup>14</sup> (iii/A.D.) βιβλία ἐπιδεδώκαμεν τῷ [στ]ρατηγῷ αὐτὰ ταῦτα μαρτυρόμενοι, and similarly P Thead 21<sup>16</sup> (A.D. 318).

### μαρτυς.

The plur. *μαρτυρες* is naturally very common, introducing the names of "witnesses" to any contract or legal document, e.g. P Eleph 1<sup>6</sup> (B.C. 311-0) (= *Selections*, p. 4), P Hib I. 89<sup>19</sup> (B.C. 239), P Magd 12<sup>8</sup> (B.C. 217) with the editor's note, P Grenf I. 27<sup>iii</sup> 7 (B.C. 109), P Ryl II. 153<sup>45</sup> (A.D. 138-61). Other exx. of the word are P Lille I. 29<sup>i</sup> 31 (iii/B.C.) ἐναντίον μὴ ἔλασσον ἢ δύο μαρτύρων (cf. Mt 18<sup>16</sup>), P Par 46<sup>10</sup> (B.C. 153) (= Witkowski, <sup>2</sup> p. 86) σὲ αὐτὸν μάρτυρα ἐπισπάσῃ, P Ryl II. 160(a)<sup>6</sup> (A.D. 14-37) ἐπιτε[τάχα]μεν τοῖς μάρτυσι γράφειν, "we have instructed the witnesses to sign," P Oxy X. 1298<sup>10</sup> (iv/A.D.) σὲ γὰρ μόνον ἔχω μάρτυρα, and the Christian *ib.* VIII. 1162<sup>14</sup> (iv/A.D.) Ἐμ(ανουή)λ μάρτ(vs)?, "Emmanuel is my witness." For God as witness, see P Gen I. 54<sup>8</sup> (iv/A.D.) μάρτυρός ἐστιν ὁ [θ]εὸς ὅτι οὐ διὰ λή[μ]μα μάχομε, ἀλλὰ μάχομε διὰ σέ. In the important calendar of church services at Oxy-

rhynchus, P Oxy XI. 1357 (A.D. 535-6), mention is made of a service to be held—<sup>5</sup>εἰς τὴν μαρτύρ(ων), "at the Martyrs'": see the editors' note *ad* l. On the early use of *μάρτυς* to denote one who sealed his testimony with his blood see Lightfoot *ad Clem. Rom.* v. In MGr the form has changed to *μάρτυρας*.

### μασόομαι.

The correct spelling of this verb with a single σ, as in Rev 16<sup>10</sup> (cf. Job 30<sup>4</sup>), is found in the magic P Lond 46<sup>809</sup> (iv/A.D.) (= I. p. 73) τοὺς ἰχθύας τοῖς στόμασι μασωμένων, "fish gnawing with their mouths." Cf. Artemid. iv. 33 μασήσασθαι ἄρτους. MGr μασσῶ, "chew."

### μασθός.

See *s.v.* μαστός.

### μαστιγώω.

An interesting ex. of this verb, which is the regular term for punishment by scourging, occurs in P Flor I. 61<sup>59</sup> (A.D. 85) (= *Chrest.* II. p. 89), where the Prefect, while pronouncing the accused deserving of being scourged—ἀξιος μ[ε]ν ἡς μαστιγωθῆναι—releases him as a mark of favour to the multitude—<sup>61</sup>χαρίζομαι δέ σε τοῖς ὄχλοις: cf. Mk 15<sup>15</sup>. Other exx. are P Lille I. 29<sup>ii</sup> 34 (iii/B.C.) ὁ δὲ παραλ[αβὼν τὸ ἀνδρά]ποδον μαστιγώσ[ατω μὴ ἔ]λασσον ἑκατὸν π[ληγῶν καὶ] στιξάτω τὸ μέτω[πον], P Amh II. 77<sup>23</sup> (A.D. 139) ἐποίησάν με . . . μαστιγοῦσθαι, P Oxy XIV. 1643<sup>11</sup> (A.D. 298) where a man appoints a friend to go in search of a fugitive slave, and when he has found him—εἰργιν καὶ μαστιγοῖν, "to imprison and scourge him," *ib.* VI. 903<sup>9</sup> (iv/A.D.) τοῖς δὲ δούλοις μαστιγγομένοι (i. μαστιγουμένοις), and from the inscr. *OGIS* 483<sup>177</sup> (ii/B.C.) αὐτὸς μαστιγοῦσθω ἐν τῷ κύφῳ ("in the pillory") πληγαῖς πεντηκόντα.

### μασιζῶ.

For this NT ἄπ. εἰρ. (Ac 22<sup>25</sup>; cf. Ev. Petr. 3) see P Lille I. 29<sup>i</sup> 15 (fragment of a code—iii/B.C.) μηδὲ στιζειν, μηδὲ [μ]α[στ]ιζ[ε]ν, "neither to brand nor to flog them"; but the reading is very doubtful, see *Chrest.* II. p. 412. The verb is used figuratively in *Kaibel* 303<sup>5</sup> μαστιζῶσι λόγοις.

### μάστιξ.

For the literal sense cf. P Leid W<sup>i</sup> 32 (ii/iii A.D.) (= II. p. 85, cf. p. 166) μάστιγας . . . Αἰγυπτίας, "Egyptian whips," such as many of the Egyptian gods are depicted carrying, and the magic tablet PSI I. 28<sup>4</sup> (iii/iv A.D.?) πικραῖς μάστιξιν, borne by the Erinyes. For the metaphorical sense (Mk 3<sup>10</sup> *al.*), which is found as early as Homer, cf. the Phrygian inscr. *C. and B.* ii. p. 520, No. 361 δς δ' ἂν ἐπιχειρήσει ἔτερον ἐπεισενεκείν ("to bring in another body"), λήψεται παρὰ τοῦ ἀθανάτου θεοῦ μάστιγα αἰώνιον, where the editor remarks that "the concluding formula is unique, but seems on the whole to be Chr(istian)": see further Diels *Berliner Sitzungsberichte*, 1901, p. 199 f. Μαστιγοφόρος in the sense of "policeman" is found in P Tebt I. 179 (late ii/B.C.).



## μαστός.

In *Syll* 804 (= <sup>3</sup> 1170)<sup>24</sup> (ii/A.D.) M. Julius Apellas telling the story of his cure in the Asclepieum says—*ἤψατο δέ μου καὶ τῆς δεξιᾶς χειρὸς καὶ τοῦ μαστοῦ*. Cf. also *Kaibel* 316<sup>3</sup> *μάμμη* δ' *Εὐτυχία* *μασ[τοῦ]ς κατεκόψατο*. For the form *μαστός* in Rev 1<sup>13</sup> *Ν* (cf. Lk 11<sup>27</sup>, 23<sup>20</sup> DFG), which WH (*Notes*<sup>2</sup>, p. 156) regard as "Western," cf. the magic P Lond 121<sup>203</sup> (iii/A.D.) (= I. p. 91) *πρὸς μασθῶν σκλήρια* (λ. -*λαν*?). See also s.v. *μαζός*, and cf. Winer-Schmiedel *Gr.* p. 59.

## ματαιολογία,

"vain speaking," "empty argument" (Vg *vaniloquium*), belongs to the higher *Κοινή*, and is found *ter* in Vett. Valens, e.g. p. 257<sup>23</sup> *διὰ τὴν φιλονεικίαν διασαφῆσω ἐκκόψας τὰς ματαιολογίας*: cf. Poimandres 14<sup>4</sup> (ed. Parthey) *διὸ τῆς πολυλογίας τε καὶ ματαιολογίας ἀπαλλαγέντας χρῆ νοεῖν κτλ.*

## ματαιολόγος.

Vett. Val. p. 301<sup>11</sup> *οὐκ ἡβουλήθην ὅμοιον ἑαυτὸν ἀποδεῖξαι τοῖς ματαιολόγοις*: cf. Tit 1<sup>10</sup>.

## μάταιος.

P Oxy I. 58<sup>20</sup> (A.D. 288) *τὰ μάταια ἀναλώματα*, "useless expense." For the adv. see P Oxy VII. 1027<sup>10</sup> (i/A.D.) (= *Chrest.* II. p. 221) *δὲ οὐ ματαίως εἰστορεῖ περὶ τοῦ ἀγνοεῖν αὐτὸν τὴν τῶν ἐμοὶ γενη[μένων] (λ. γεγενη-) ἀσφαλιῶν θέσιν*, "wherein he vainly relates that he was ignorant of the securities which had been given to me" (Ed.), and the sepulchral inscr. *Kaibel* 298<sup>21</sup>.—

*Τὶς τοῦμόν δύστηνον ἐπ' οὐνόμα γράψε τὸ χαῖρε;*  
*τίς κωφὴν ματέως θῆκατό μοι χάριτα;*

The fluctuation between the fem. *μάταιος* (Tit 3<sup>9</sup>, Jas 1<sup>26</sup>) and *ματαία* (1 Cor 15<sup>17</sup>, 1 Pet 1<sup>18</sup>) is found also in classical texts (Moulton *Gr.* ii. § 64). In Vett. Val. p. 356<sup>16</sup> *μάταια* = "*res viles*," and in *ib.* p. 276<sup>21</sup> *μάταιοι* = "*inepti*": see Kroll's Index, p. 404.

## ματαιότης.

This subst., which "suggests either absence of purpose or failure to attain any true purpose" (Robinson *Eph.*, p. 189), is found *ter* in the NT (Rom 8<sup>20</sup>, Eph 4<sup>17</sup>, 2 Pet 2<sup>18</sup>) and frequently in the LXX, but rarely in any secular author, cf. Pollux 6. 134 and Sextus Empiricus *adv. Math.* i. 278. The word is restored in *CIG* IV. 8743<sup>6</sup>.

## μάτην.

For this adverb, "in vain," "to no purpose," cf. the illiterate P Amh II. 130<sup>5</sup> (A.D. 70) *ἐξλήθα* (λ. *ἐξήλθα*?) *εὐρὼν ἐκξ* (ἐξ) *ἐπτά μάτιαν πολούτων* (λ. *μάτην πολοῦντας*), "I came away after finding six or seven offering in vain to sell (some barley)" (Edd.), and P Oxy XII. 1417<sup>22</sup> (early iv/A.D.) *μάτην οὖν θέλω διὰ σοῦ τοῦ στρατηγοῦ*, and for the interesting phrase *ἐπὶ μάτην* cf. *ib.* III. 530<sup>8</sup> (ii/A.D.) *ἐπὶ μάτην* [ν] *δὲ τῷ τοῦ Πausirionος τοσοῦτον χρόνον προσκαρτερῶ*, "and that I have so long been engaged with Pausirion's business to no purpose" (Edd.). *Εἰς μάτην* is similarly used by Lucian (*Trag.* 28, 241).

## μάχαιρα.

In Ptolemaic papyri the usual forms of the gen. and dat. of this common noun are *μαχάρας*, *μαχάρα*, e.g. P Par 12<sup>15</sup> (B.C. 157) *σπασάμενος λέπει με τῇ μαχάρα εἰς τὸ σκέλος*, and the same holds generally true of the LXX (cf. Thackeray *Gr.* i. p. 141 f., Helbing *Gr.* p. 31 ff.). In the NT only *μαχάρας*, *μαχάρη*, are found, and are normal in papyri of the Roman period. For an ex. from an earlier date see P Tebt I. 16<sup>14</sup> (B.C. 114) *ἐν μαχάρῃ* "armed with a sword" (for instrumental *ἐν* cf. 1 Cor 4<sup>21</sup> and the editors' note). See further Moulton *Proleg.* pp. 38, 48, and *Gr.* ii. p. 118. We may add as further illustrating the word P Tebt I. 48<sup>20</sup> (c. B.C. 113) *σπασάμενον τὰς μαχάρας*, and P Ryl II. 256<sup>3</sup> (i/B.C.) where a young man complains that he has been deprived of—*πατρικὴν στρατιωτικὴν μάχαιραν*, which he had inherited. In Lk 22<sup>38</sup> Field (*Notes*, p. 76 f.) suggests as an alternative rendering "knives," and compares Dion. Hal. *Ant.* xi. 37 *ὡς ἐγγὺς ἦν ἐργαστηρίου μαγειρικοῦ, μάχαιραν ἔξαπτάσας ἀπὸ τῆς τραπέζης κτλ.* For the dim. *μαχάριον* see P Eleph 5<sup>13</sup> (B.C. 284–3) and P Oxy XIV. 1658<sup>8</sup> (iv/A.D.) *μαχάριον β[μει]κ[ρά]*, and for *μαχαιρᾶς* (not in LS), "cutler," see *ib.* 1676<sup>6</sup> (iii/A.D.) *δόντος μοι αὐτὴν τοῦ μαχαιρᾶ*, "which (letter) was given me by the cutler" (Edd.). On the *μαχαιροφόροι*, a kind of military police, see P Amh II. 38<sup>8</sup> (ii/B.C.), P Oxy II. 294<sup>20</sup> (A.D. 22) (= *Selections*, p. 35) *al.*, and the editor's note on *OGIS* 737<sup>6</sup> (ii/B.C.): cf. Rom 13<sup>4</sup>. MGr *μαχαίρι*.

## μάχη.

The weaker sense of *μάχη*, "contention," "quarrel," which alone is found in the NT (except perhaps in Jas 4<sup>1</sup>), may be illustrated from the curious mantic P Ryl I. 28<sup>203</sup> (iv/A.D.) *ἐὰν ὁ τρίτος ἄλῃται ἀγδίαν σημαίνει καὶ μάχας ἔξει διὰ θῆλυ, ἔχειν δηλοῖ ἔπειτα χαράς· εὐχου Διῖ*, "if the third toe quiver, it signifies trouble, and the man will have strife on account of a female, and afterwards gladness: pray to Dionysus" (Ed.): cf. from the inscr. *Syll* 737 (= <sup>3</sup> 1109)<sup>78</sup> (before A.D. 178) *μάχης δὲ ἐὰν τις ἀρῇται ἢ εὐρεθῇ τις ἀκοσμῶν*, and *Kaibel* 522<sup>5</sup> (Thessalonica) where a claim is made of a man's having lived without quarrelling with his companions—*ἐ[τάρ]ο[ι]σιν δίχα μάχης ζήσας*. In PSI I. 71<sup>4</sup> (vi/A.D.) the word is used of what was evidently a serious brawl between two men—*μάχην κινήσαντες πρὸς ἑαυτοὺς ἐν μέσῳ τῆς κώμης*. On the *μάχιμοι*, native troops, see *Chrest.* I. i. p. 382, Meyer *Heerwesen*, p. 64 ff.: the term was applied not only to regular soldiers, but to the armed attendants of officials, e.g. P Tebt I. 112<sup>21</sup> (B.C. 112) with the editors' note.

## μάχομαι.

The metaph. use of this verb (cf. s.v. *μάχη*) is seen in the sententious letter of a brother to his sister, P Oxy I. 120<sup>6</sup> (iv/A.D.) *χρή γάρ τινα ὁρῶντα αἰαντὸν ἐν δυστυχίᾳ κἀν ἀναχωρίν καὶ μὴ ἀπλῶς μάχαισθαι* (λ. *μάχεσθαι*) *τῷ δεδογμένῳ*, "when a man finds himself in adversity he ought to give way and not fight stubbornly against fate" (Edd.): cf. *Kaibel* 1030<sup>10</sup> *κύμασι μάχεσθαι χαλεπὸν*, and *Syll* 737<sup>96</sup> (c. A.D. 175) where, with reference to the magistrates appointed to keep order in assemblies, it is laid down—*ἐπιτελεῖν δὲ ἔστω τὰ αὐτὰ τῷ εὐκόσμῳ μὴ ἐκβαλόντι τοὺς μαχο-*

μένους. In P Par 18<sup>10</sup> (Imperial age?) we find ἐάν construed with the ind. act. (present or future according to accentuation) ἐάν μάχουσιν (or μαχοῦσιν) μετ' ἐσοῦ οἱ ἀδελφοί σου, ἔλθε εἰς [τὸν οἶκόν μου: see BS p. 201 f. The verbal ἀμάχης is found in P Oxy XII. 1482<sup>6</sup> (ii/A.D.) ἀμάχης ἦν ὁ ἀνεμος, "the wind was irresistible."

### μεγαλαυχέω.

This compound verb is read in Jas 3<sup>5</sup> X, but according to BA it should be separated into its component parts μεγάλα αὐχέ: a good parallel is thus afforded to the preceding μικρὸν μέλος ἐστίν. The meaning would then seem to be "hath great things whereof to boast," not the mere empty boasting, which is usually associated with μεγαλαυχέω (see s.v. αὐχέω and cf. Hort *ad* Jas l.c.). Other exx. of the verb are Vett. Val. pp. 257<sup>19</sup>, 262<sup>4</sup>, 358<sup>20</sup>.

For the adj. μεγάλανχος see Kaibel 208<sup>25</sup> f. (ii/A.D.)—

μάτηρ δ' ἂν μεγάλ[ανχος] ἐφ' υἱάσιν, ἂ πάρος εὐπαις, οὐχὶ τέκνη, κω[φοῦς δ'] ἀντὶ δέδορκε τάφους.

Cf. *ib.* 265<sup>1</sup>.

### μεγαλειός.

Syll 365 (= 798)<sup>4</sup> (A.D. 37) αὐτοῦ τὸ μεγαλεῖον τῆς ἀθανασίας—with reference to Caesar Germanicus. For μεγαλεῖον as a ceremonial title see further P Oxy IX. 1204<sup>10</sup> (A.D. 299) τὸ μεγαλεῖον αὐτοῦ, "his highness," P Amh II. 82<sup>16</sup> (iii/iv A.D.) δι' ὅπερ κ[ατέφυ]γον ἐπὶ τὸ σὸν μεγα[λεῖον]—a Prefect, P Oxy I. 71<sup>11</sup> (A.D. 303) ὅθεν καὶ αὐτὴ προσεμ[ι] τῷ σῷ μεγαλειῷ εὐελπίς οὕσα τῆς ἀπὸ σοῦ βοηθείας τυχεῖν, "therefore I myself (a widow whose affairs had been mismanaged by dishonest overseers) make petition to your highness in the full confidence that I shall obtain assistance from you" (Edd.), and P Thead 19<sup>5</sup> (iv/A.D.) τοὺς ἀδικουμένους ὀφφάνο[υ]ς, ἡγεμῶν δέσποτα, ἐκδικεῖν εἴωθεν τὸ μεγαλεῖον τὸ σόν. In P Lond V. 1708<sup>22</sup> (A.D. 567?) the plur. is used = "gospels"—ἐκάστου τοῦτων ἐνωμότως ("on oath") θεμένου ὄρκον ἐπάνω τῶν σεπτῶν ("august") μεγαλίων. For the adv. see Aristeas 20 μεγαλειῶς χρησάμενος τῇ προθυμίᾳ.

### μεγαλειότης.

This subst., which occurs several times in the LXX and NT in the sense of "majesty," is also found as a ceremonial title, e.g. CP Herm I. 5<sup>11</sup> (21) ἡ μεγαλειότης τοῦ λαμπροτάτου ἡγεμόνος. With P Giss I. 40<sup>11</sup> (A.D. 212) εἰς τὴν μεγαλειότητα [τοῦ] Ῥωμα[ίου] δῆμου, cf. Lat. *maiestas populi Romani*.

### μεγαλοπρεπής.

This adj., which occurs several times in the LXX, but in the NT is confined to 2 Pet 1<sup>7</sup>, may be illustrated from the use of the adverb in inscr., where it is frequently found united with such words as ἐνδόξως and κηδεμονικῶς: cf. also OGIS 308<sup>11</sup> (ii/B.C.) where Apollonis, wife of Attalus I., is described as having left behind her good proof of her virtue—διὰ τὸ κεκρῆ[σθαι] καὶ [θε]οῖς εὐσεβῶς καὶ γονεῦσιν ὁσίω[ς] καὶ πρὸς τὸν ἴδιον ἄνδραν συνβεβηκέναι μεγαλοπρεπῶς, the last two words being translated by Dittenberger *egregie vixit*. Cf. the account of the preparations for the reception of a Roman Senator in Egypt in P Tebt I. 33<sup>6</sup>

(B.C. 112) (= *Selections*, p. 30) μεγαλο(ν)πρεπέστερον ἐγδεχθήτωι, "let him be received with special magnificence" (Edd.), PSI V. 481<sup>8</sup> (v/vi A.D.) Ταυρίνος ὁ μεγαλοπρεπέστ(ατος), and P Amh II. 154<sup>5</sup> (vi/vii A.D.) τοῦ μεγαλοπρε(πιστάτου) χαρτουλαρίου, "the most magnificent secretary." For the subst. as a title of address cf. P Oxy VIII. 1163<sup>4</sup> (v/A.D.) ἐρωτηθῆς παρὰ τῆς αὐτοῦ μεγαλοπρεπίας, "on the inquiry of his magnificence I told him what was fitting about your magnificence," *ib.* I. 155<sup>6</sup> (vi/A.D.) ἐπειδὴ αἱ προσκυνοῦσαι τὴν ὑμετέραν μεγαλοπρέ(πειαν) καὶ τὰ παιδία ἀρρωστοῦσιν, ὥς ἔσθ' ἔχει τὸ ὑμῶν μέγεθος χαρίζεσθαι μου τοῦ λογαρίου, "since your magnificence's obedient servants and their children are ill, I hope your highness will excuse my account" (Edd.).

### μεγαλύνω.

With the use of this verb in the pass. in Phil 1<sup>20</sup> (cf. Pss 39<sup>17</sup>, 69<sup>5</sup>) in the sense of "get glory and praise," cf. the Christian letter P Oxy XII. 1592<sup>3</sup> (iii/iv A.D.) where a woman writes to her "father"—αἶδε(= ἐδε)ξά[μ]ην σου τὰ γράμματα, κ(ύρι)έ μου π(άτε)ρ, καὶ πάνυ ἐμεγαλύνῃην καὶ ἡγαλλίασα δτει τοιοῦτός μου π(ατ)ῆρ τὴν μνήμην ποιεῖται. In MGr μεγαλίνω and μεγαλῶνω are both found.

### μεγάλως.

P Amh II. 39<sup>6</sup> (late ii/B.C.) μεγάλως ἐχάρημεν, P Fay 111<sup>8</sup> (A.D. 95–6) μένφομαί σοι (l. μέμφομαί σε) μεγάλως, P Giss I. 19<sup>3</sup> (ii/A.D.) μεγάλως ἀγωνιώσα περὶ σου.

### μεγαλωσύνη.

To the ordinary citations for this Biblical word we may add Aristeas 192 οὐ κατὰ τὰς ἀμαρτίας οὐδὲ τὴν μεγαλωσύνην τῆς ἰσχύος τύπτοντος αὐτοῦς, ἀλλ' ἐπιεικέα χρωμένον τοῦ θεοῦ, "God does not smite them according to their sins nor according to the greatness of His might, but uses forbearance" (Thackeray). See s.v. ἀγαθωσύνη, and A. C. Pearson *Verbal Scholarship*, p. 18 f.

### μέγας.

The frequency with which μέγας is employed as a predicate of heathen gods and goddesses, e.g. P Strass II. 81<sup>14</sup> (B.C. 115) Ἰσιδος μεγάλης μητρὸς θεῶν, P Oxy VI. 886<sup>1</sup> (a magical formula—iii/A.D.) μεγάλη Ἰσις ἡ κυρία (cf. Ac 19<sup>28</sup> μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων), makes it the more noticeable that only once in the NT is the same epithet applied to the true God (Tit 2<sup>13</sup>): see Thieme p. 36 f. For the repeated μέγας μέγας = a superlative, imitated from the Egyptian (Wilcken), see the question to the oracle in P Fay 137<sup>1</sup> (i/A.D.) (= *Selections*, p. 69) Σοκωννοκοννὶ θεῷ μελο (l. μεγάλωι) μεγάλωι. χρημάτισόν μοι, ἡ μένωι ἐν Βακχιάδι; "to Sokanobkoneus the great great god. Answer me, Shall I remain in Bacchias?" cf. BGU III. 748<sup>11</sup> (A.D. 48), *ib.* II. 590<sup>7</sup> (A.D. 177–8) *al.* In a Eumeneian inscr. published in C. and B. ii. p. 386, No. 232<sup>5</sup>, we hear of Ῥουβῆ μεγάλωι θεῷ θεράποντι, and Ramsay regards the name Roubes as a Grecized form of the Jewish Reuben (Ῥουβήν), and the "great god" as Jehovah. For μέγας used of the Ptolemaic kings, cf. OGIS 94<sup>2</sup> with reference to Ptolemy V. Epiphanes—ὑπὲρ βασιλείως Πτολεμαίου, θεοῦ Ἐπιφανοῦς



μεγάλου Εὐχαρίστου, and the other exx. cited by Dittenberger *ad l.*

In P Magd 36<sup>1</sup> (iii/b.c.) (= *Chrest.* I. p. 365) Μαρρῆς μέγας, the epithet is used to distinguish the "older" of two persons bearing the same name, like our own "senior": so in P Petr II. 25 (i)<sup>9</sup> (iii/b.c.) Μάνρης μέγας, not "long Manres," as Mahaffy *ad l.*, cf. also *ib.* pp. 32, 42. Similarly μικρός means "junior."

In P Hib I. 29 (a) *recto*<sup>9</sup> (c. B.C. 265) (= *Chrest.* I. p. 306) provision is made that a proclamation shall be inscribed on a white notice-board—γράψας εἰς λεύκωμα μ[ε]γάλους γράμματα, where the adj. points to "large" distinct letters, in order to draw attention to what was written: cf. P Oxy VIII. 1100<sup>3</sup> (A.D. 206) εὐδήλους γράμματα, with the editor's note. [This is probably the meaning to be attached to the πηλικά γράμματα of Gal 6<sup>11</sup>: cf. Milligan *Documents*, p. 23 f.]. An interesting use of the adj. is also afforded by the illiterate P Oxy VII. 1069<sup>27</sup> (iii/A.D.) σπούδασον γὰρ τὸ κειθάνειν μου γενέσθαι (i. γενέσθαι) πρὸ λόγον, καὶ κ[α]λὰ μέτρα αὐτῷ βαλέτωσαν καὶ μεγάλε (i. μεγάλαι;) ἔστωσαν ἐπὶ ρείδης (i. ρίζης) αὐτοῦ, "be careful to have my tunic made properly, and let them put good measure into it, and be large-handed (i.e. generous, unstinting) in the colouring" (Ed.). See further *s.v.* μείζων and μέγιστος. In MGr the nom. is altered by the stem to μέγας.

### μέγεθος,

which in the NT is confined to Eph 1<sup>19</sup> in the general sense of "greatness," is common in our sources as a ceremonial title, e.g. P Oxy I. 71<sup>1.4</sup> (petition to the Prefect—A.D. 303) τὴν ἱκ[ε]τήριαν προσάγω εὐέλπεις ὦν τῆς ἀπὸ τοῦ σοῦ μεγέθους δικαιοκρισίας τυχεῖν, "I make my petition to you with full confidence that I shall obtain justice from your highness" (Edd.), and *ib.* XII. 1467<sup>18</sup> (A.D. 263) where a woman, "being blessed with children" and "able to write with the greatest ease," claims from the Prefect the right to act without a guardian—διὰ τούτων μου τῶ[ν] βιβλειδίων προσφῶ (i. προσφωνῶ) τῷ σῷ μεγέθι πρὸς τὸ δύνασθαι ἀνεμποδίστως ἀς ἐντεύθεν ποιούμαι οἰκ[ον]ομιά[ς] διαπράσσεσθαι, "I appeal to your highness by this my application with the object of being enabled to carry out without hindrance all the business which I henceforth transact" (Edd.). The transition to this usage is seen in such a passage as P Tebt II. 326<sup>4</sup> (c. A.D. 266) ἐπὶ τὸ σὸν μέγεθος καταφεύγω, "I take refuge in your power"—a widow's petition to the Prefect asking that her brother might be appointed guardian of her daughter: cf. P Strass I. 5<sup>9</sup> (A.D. 262) κατέφυγον ἐπὶ τὸ μέγεθος τοῦ λαμπροτάτου Θεοδότου ἡγεμόνος. We may cite from the inscr. OGIS 519<sup>24</sup> (c. A.D. 245) περὶ ὧν ἀπά[ντων] ἐγράφη πρὸς τὸ σόν,] Σεβαστέ, μέγεθος, and *C. and B.* ii. p. 700, No. 635<sup>4</sup> ἐνορκιζόμεθα δὲ τὸ μέγεθος τοῦ θεοῦ καὶ τοὺς καταχθονίους δαίμονας μηδένα ἀδικήσαι τὸ μνημίον, where Ramsay notes that the expression τ. μέγεθος τ. θεοῦ is not native Phrygian, and is probably due to Christian feeling or Jewish thought.

### μεγιστάν.

This late Greek word = "a great one," "a courtier," (Lob. *Phryn.* p. 196 f., Sturz *Dial. Mac.* p. 180 ff.), is

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found, generally in the plur. *μεγιστάνες*, in the later books of the LXX (e.g. Dan 5<sup>23</sup>), and *ter* in the NT (Mk 6<sup>21</sup>, Rev 6<sup>15</sup>, 18<sup>23</sup>): cf. also Pss. Sol. ii. 36 οἱ *μεγιστάνες τῆς γῆς*, perhaps the leading men of Palestine, but more probably the victorious party of Caesar (Ryle and James). From the papyri we may cite P Leid W<sup>vi</sup>. 39 (ii/iii A.D.) (= II. p. 101) θυμοκάτοχον πρὸς βασι(λεῖς) ἢ *μεγιστάναις* (i. *μεγιστάνας*), "(formula) for restraining anger against kings or great men."

### μέγιστος.

The occurrence of the superlative of μέγας only once in the NT, 2 Pet 1<sup>4</sup>, where it is elative, is in keeping with its comparatively rare use in Hellenistic Greek. It survives principally as an elative epithet of gods, e.g. P Par 15<sup>1.17</sup> (B.C. 120) τῆς *μεγίστης* θεᾶς Ἥρας: cf. *Syll* 342 (= 3762)<sup>23</sup> (c. B.C. 48) νεωστ]εῖ τε τοῦ βασιλέως Βυρεβίστα πρώτου καὶ *μεγίστου* γεγ[ονότος] τῶν ἐπὶ Θράκης βασιλέων, and *ib.* 25 ἐν τῇ πρώτῃ καὶ με[γίστῃ] τῇ βασι]λίᾳ. The adj. is also found in such idiomatic phrases as P Petr II. 13 (19)<sup>6</sup> (B.C. 258–253) δ ἐμοὶ [μ]έγιστον ἔσται, "which will be my main object," BGU IV. 1204<sup>6</sup> (B.C. 28) σεαυτοῦ [ἐπιμέλου ἔν] ὑγιαίνης δ δὴ μέγιστόν ἐστι, *ib.* 1208<sup>50</sup> (B.C. 27–6) δ δὴ μέγιστον ἡγοῦμ[αι, al. Cf. also P Tebt I. 33<sup>17</sup> (B.C. 112) (= *Selections*, p. 31) ἐπὶ πάν[των] τὴν *μεγίστην* φροντίδα ποιουμένου, "taking the greatest care on all points," P Oxy II. 292<sup>9</sup> (c. A.D. 25) (= *Selections*, p. 38) χαρίεσαι δέ μοι τὰ μέγιστα, "you will do me the greatest favour," and P Heid 6<sup>27</sup> (iv/A.D.) (= *Selections*, p. 127) ἐπὶ μέγιστον χρόνον, "for many years." On μεγάλη in the sense of *μεγίστη* in Mt 22<sup>36</sup> see *Field Notes*, p. 16 f. The double superlative *μεγιστότατος* is seen in the horoscope P Lond 130<sup>49</sup> (i/ii A.D.) (= I. p. 134) ὅθεν ὁ μὲν *μεγιστότατος* ἥλιος καὶ τῶν ὄλων δυνάστης.

### μεθερμηνεύω,

"translate" (from one language into another), is found in P Tebt I. 164<sup>1.1</sup> (late ii/b.c.) ἀντί[γραφον] συγγραφῆς Αἰγυπτίας . . . μεθ[ερμηνευμένης], translation of a demotic document regarding the sale or cession of land; cf. P Giss I. 36<sup>6</sup> (B.C. 161) (cited *s.v.* Ἑλληνιστί), BGU III. 1002<sup>ii.1</sup> (B.C. 55) ἀντίγραφον συγγραφῆς πράσεως Αἰγυπτίας μεθ[ερμηνευμένης] κατὰ τὸ δυνατόν, *Preisigke* 5275<sup>20</sup> (A.D. 11) ἀντίγραφον ἀπ' ἀντιγράφου ὑπογραφῆς Αἰγυπτίας Ἑλληνιστί μεθερμηνευμένης κατὰ τὸ δυνατόν, BGU I. 140<sup>1</sup> (Imperial letter written at Alexandria (?) in the time of Hadrian, cf. Wilcken *Hermes* xxxvii. (1902), p. 84 ff.) ἀν[τι]γρ[αφον] ἐπιστ[ολ]ῆς τοῦ κυρίου μεθ[ερμηνευμένης], and P Leid W<sup>viii</sup>. 31 (ii/iii A.D.) βίβλον, ἣν οὐδεὶς ἴσχυσε μεθερμηνεύσας (i. -σαι) ἢ πρᾶξαι, *ib.* x<sup>1.47</sup> ἐκλήθη Ἑρμῆς, δι' οὗ τὰ πάντα μεθερμηνεύσται (i. μεθερμ-) (*paronom.*). See also Aristaeas 38 προηρήμεθα τὸν νόμον ὑμῶν μεθερμηνυθῆναι γράμμασιν Ἑλληνικοῖς ἐκ τῶν παρ' ὑμῖν λεγομένων Ἑβραϊκῶν γραμμάτων.

### μέθη,

"drunkenness," is found in the plur., as in Rom 13<sup>13</sup>, Gal 5<sup>21</sup>, in the invitation to the celebration of Hadrian's accession P Giss I. 3<sup>8</sup> (A.D. 117) (= *Chrest.* I. p. 571) γέλωσι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες. See also Vett. Val. p. 90<sup>13</sup> εἰς ἡδονὰς καὶ μέθας ἀναλίσκουσι τὰ

## μεθιστάνω

περικτηθέντα, and cf. *Poimandres* § 27 (ed. Reitzenstein, p. 337) ὁ λαός, ἄνδρες γηγενεῖς, οἱ μέθη καὶ ὑπνῷ ἑαυτοὺς ἐκδεδοκότες καὶ τῇ ἀγνώσῃ τοῦ θεοῦ, νήψατε, παύσασθε δὲ κραιπαλῶντες, θελγόμενοι ὑπνῷ ἀλόγῳ.

## μεθιστάνω, μεθίστημι,

in the sense of "remove from," is seen in a contract regarding letting a house, BGU IV. 1116<sup>32</sup> (B.C. 13) μεθισταμέ(ν)η τῆ(ς) μισθώσεως ἐντὸς τοῦ χρό(νου) καὶ ἐτέρο(ς) μεταμισθο(ῶν): cf. *ib.* 1117<sup>43</sup>, 1159<sup>15</sup>, and the late P Oxy I. 135<sup>21</sup> (A.D. 579) μεθ[ε]ίστασθαι εἰς ἕτερον τόπον. For the verb, "depart from life," "die," see P Lond 354<sup>10</sup> (c. B.C. 10) (= II. p. 164) φάσκοντες τὸν πατέρα αὐτῶν ἐκ τοῦ ζῆν μεθιστακέναι, and for a causal sense, see BGU I. 36<sup>13</sup> (ii/A.D.) τοῦ ζῆν με[τ]α[σ]τήσθαι, and without τοῦ ζῆν (cf. Ac 13<sup>22</sup>) OGIS 308<sup>4</sup> (ii/B.C.) μεθίστηκεν εἰς θεούς, which the editor describes as "usitata formula de regum regiaeque familiae hominum mortibus," and compares *ib.* 338<sup>4</sup> (ii/B.C.) μεθιστ[ά]μενος ἐξ ἀνθρώπων ἀπολέλοιπεν τῇ[μ] πατρ[ί]δα ἡμῶν ἐλευθέραν (of Attalus III.), and 339<sup>16</sup> (c. B.C. 125) τῶν τε βασιλέων εἰς θεοὺς μεταστάντων. Cf. also Vett. Val. p. 94<sup>9</sup> ἐκπτωτος ἐγένετο καὶ ἐκὼν μετέστη (*mortem sibi conscivit*).

## μεθοδία.

This noun, which in the NT occurs only in Eph 4<sup>14</sup>, 6<sup>11</sup>, in the sense of "scheming," "craftiness," is said by Grimm-Thayer to occur "neither in the O.T. nor in prof. auth." It is found, however, in late papyri in the more primary sense of "method," e.g. P Oxy VIII. 1134<sup>9</sup> (A.D. 421) where certain rents are said to have been collected πρὸς τὴν μεθοδία ἀκολούθως τῷ δοθέντι ὑπὸ σοῦ λόγῳ τοῦ τε λήμματος καὶ τοῦ ἐξωδισμοῦ, "in method corresponding to the account given by you of receipt and expenditure" (Ed.), *ib.* I. 136<sup>18</sup> (A.D. 583) τὴν μεθοδίαν τρέψαι, "to conduct my dealings," *ib.* 24<sup>4</sup> ἦν ἐ[ν]δείκνυμι μεθοδίαν περὶ τὴν εἰσπραξιν, "the method of collection adopted by me" (Edd.), and P Amh II. 149<sup>15</sup> (vi/A.D.) τῷ κυρίως ὑπὲρ αὐτῆς τὴν μεθοδίαν κατ' ἐμοῦ ποιουμένῳ, with reference to a loan to be repaid to the person lawfully demanding it. For the verb see P Leid W<sup>xvi.17</sup> (ii/iii A.D.) (= II. p. 137) ἐρώτα, ἵνα αὐτὸς ἀπολλί(=εἰ)ψη ἡ μεθοδεύση (*altera ratione iterum tractet*): δύνανται γὰρ πάντα ὁ θεὸς οὗτος. Cf. MGr ἡ μέθοδος, "method." According to Thumb (*Handbook*, p. 58) "the pl. is rarely used, yet a pl. οἱ μέθοδες may be formed for the word ἡ μέθοδος taken from the literary language."

## μεθόριον.

On the formation of this word, which is read in Mk 7<sup>24</sup> ANX *al.*, see Robertson *Gr.* p. 156 f.

## μεθύσκω.

It seems impossible to draw any clear distinction between μεθύσκω and μεθύω: in 1 Thess 5<sup>7</sup>, e.g., they are virtually synonymous. But the idea of *status* (as distinguished from *actus*), which belongs more naturally to the latter, comes out well in the recipe of the magical papyrus P Lond 121<sup>180</sup> (iii/A.D.) (= I. p. 90) enabling a man πολλὰ πίνειν καὶ

μὴ μεθύειν. For μεθύσκω cf. *Kaibel* 646<sup>11f.</sup> (not before iii/iv A.D.)—

ζῶντί μοι, εἴ τι ἔχεις, μεταδός, τέφραν δὲ μεθύσκων πῆλον ποιήσεις καὶ οὐκ ὁ θάνατον πίνεται.

## μέθυος.

Deissmann (*LAE*, p. 321) gives a striking series of parallels to the vices enumerated in 1 Cor 6<sup>9f.</sup> from counters used in an ancient game: thus to μέθυσοι correspond on the counters *ebriose* and *vinose*. For μέθυσος applied to men, as in 1 Cor *l.c.*, 5<sup>11</sup> (cf. Lob. *Phryn.* p. 151), see the exx. in Durham *Menander*, p. 77 f., and add P Oxy XV. 1828<sup>3</sup> (c. iii/A.D.), where πλεονέκτης also occurs (as in 1 Cor *ll. c.*).

## μεθύω.

See *s.v.* μεθύσκω, and add P Hal I 198<sup>ff.</sup> (mid. iii/B.C.) μεθύοντος ἀδικίων. ὅταν τις τῶν εἰς τὸ σώ[μ]α ἀδικημάτων μεθύων ἢ νύκτωρ ἢ ἐν ἱερῷ ἢ ἐν ἀγοραὶ ἀδικήσῃ, διπλασί[αν] τὴν ζημίαν ἀποτεισάτω τῆς γεγραμμένης, and the temple scribbling at Abydos *Preisigke* 1079 Νικάνωρ ἦκω μεθ' Ἑρακλέας [Δ]ρυγχιτιδος μεθύων, where, however, we ought perhaps to read μεθ' ὧν. See also the new Logion P Oxy I. 111<sup>ff.</sup> λέγει Ἰησοῦς· ἐ[σ]τήν ἐν μέσῳ τοῦ κόσμου . . . καὶ εὔρον πάντας μεθύοντας καὶ οὐδένα εὔρον δειψῶντα ἐν αὐτοῖς, and cf. Reitzenstein *Poimandres*, p. 240 f. and the passage quoted *s.v.* μέθη. Hesychius understands μεθύει in 1 Cor 11<sup>21</sup> as = πεπλήρωται, in view of the contrast with πεινᾷ: for this use of the verb cf. Hos 14<sup>8</sup>.

## μείζων.

Like μέγας (see *s.v.*) μέζων is used in the sense of "senior" in ostrakon receipts, e.g. *Ostr* 144<sup>3</sup> (A.D. 128) διέγραψεν Πετορζήθ(ις) μείζων(ν), 213<sup>3</sup> (A.D. 147), and 1199<sup>2</sup> (Rom.). The word is applied to one in authority, an official, in P Lond 214<sup>22</sup> (A.D. 270-275) (= II. p. 162, *Chrest.* I. p. 209) μέλλω [γ]άρ περὶ τοῦτο(ν) ἐντυχεῖν [τ]ῷ μείζονι: cf. P Oxy VI. 900<sup>19</sup> (A.D. 322) μὴ εἰς ἀνάγκην με γενέσθαι ἐντυχεῖν τοῖς μείζουσιν περὶ τούτου, "not be reduced to appeal to the officials upon this matter" (Edd.), with the editors' note. *ib.* XIV. 1626<sup>5</sup> (A.D. 325) Πτολεμαῖον μείζονος τῆς αὐτῆς κώμης is regarded by GH as the earliest ex. of μείζων "to denote a particular village-official as distinct from a 'higher' official in general": this usage is common from the end of v/A.D. onwards, e.g. P Iand 38<sup>1</sup> (v/vi A.D.). For the more general uses of the adj. cf. P Tebt I. 33<sup>4</sup> (B.C. 112) (= *Selections*, p. 30) ἐν μείζονι ἀξιώματι κα[λ]ί τιμῇ κείμενος, "occupying a position of highest (cf. *Proleg.* p. 78) rank and honour"—of a Roman senator, BGU V. 1<sup>101</sup> (c. A.D. 150) τῶν ἐπὶ φόνοις ἢ μείζουσιν ἁμαρτήμασιν κολαζομένων, P Oxy II. 237<sup>viii.17</sup> (A.D. 186) τότ' εἰς θαρρή τοῖς τῆς κατηγορίας ἐλέγχους, τὸν μείζονα ἀγῶνα ἐ[λ]ίσελεύσεται, "if he has confidence in the proofs of his accusation, he shall enter upon the more serious lawsuit" (Edd.), and P Fay 20<sup>2</sup> (iii/iv A.D.) εἰστέ[λ]ειν . . . μείζω ἢ δύνανται, "to pay a greater (sum) than they are able." For τὸ μείζον as a subst. see P Giss I. 47<sup>7</sup> (Hadrian) (= *Chrest.* I. p. 382) where a corslet is described as τὸ μείζον ἐλα[φ]ρότατος, "very light in view of its size." The double comp. μείζότερος, as in 3 Jn<sup>4</sup>, is found in P Lips Inv. No. 598<sup>8</sup> (A.D. 381) (= *Archiv* iii. p. 173) ὁ μείζότερος



[υ]ἱ[ός] ἐμοῦ, "my elder son," P Oxy I. 131<sup>25</sup> (vi/vii A.D.) ταῦτα δέδωκεν Ἑλισάβετ τῇ μειζοτέρᾳ ἀδελφῇ, and BGU II. 368<sup>9</sup> (A.D. 615) Φλ(αουῶν) . . τῷ μεγαλοπρεπεστάτῳ κόμει καὶ μειζοτέρῳ Στρατηγίου τοῦ πανευφύμου: cf. Jannaris *Gr.* § 506.

## μέλας

is used in the neut. "ink," as in 2 Cor 3<sup>8</sup>, 2 Jn<sup>12</sup>, 3 Jn<sup>13</sup>, in P Grenf II. 38<sup>8</sup> (B.C. 81) μ[έ]λαν στατηροῦ ὀκτώ, P Oxy II. 326 τὸ βροχίον τοῦ μέλανος, "the ink-pot," and P Leid X<sup>2.1ff.</sup> (iii/iv A.D.) (= II. p. 229 f.) where a recipe for making ink is found—τρίψας τὸ ἴδιον (ἴ. τὸ ἴδον?), καὶ τὸ θεῖον, καὶ τὴν στυπτηρίαν λείαν, εὖ μάλα μείζας (ἴ. μίζας) ἐπιμελῶς τρίβε, καὶ χρῶ ὡς μέλανι γραφικῶ, "trita rubiginem (?), et sulphur, et alumen contusum, et probe mixta diligenter terito, et utitor prouti atramento scriptorio" (Ed.), see *s.v.* μετά (I f.). For other applications of the adj. cf. P Meyer 7<sup>9</sup> (A.D. 130) κυάμο(ν) μέλανο(ς), "black beans," P Oxy XIV. 1631<sup>23</sup> (A.D. 280) ἐλαί[ω]ν μελαινῶν, "black olives," P Par 574<sup>1247</sup> (iii/A.D.) (= *Selections*, p. 114) παραδίδωμι σε εἰς τὸ μέλαν χάος ἐν ταῖς ἀπωλείαις, and *Kaibel* 274<sup>8</sup> μέλας θάνατος. Μέλας is used as a distinguishing epithet in P Amh II. 62<sup>8</sup> (ii/B.C.) (cited *s.v.* λευκός), and as a proper name in P Oxy XIV. 1682<sup>3</sup> (iv/A.D.) ἀπέστειλα [[τινα]] Μέλανα, "I am sending Melas," and in P. Grenf II. 77 (iii/iv A.D.). For the form μέλανος, —η, —ον see P Iand 35<sup>8</sup> (ii/iii A.D.) βούν μελ[ά]νην with the editor's note, and for μελάγχρως see Mayser *Gr.* p. 296.

## μέλει.

For the impersonal μέλει, "it is a care," c. dat. of the person and περί, as in Mt 22<sup>16</sup> *al.*, cf. P Lond 897<sup>27</sup> (A.D. 84) (= III. p. 207) οἶδα γὰρ ἐμᾶντῳ (cf. I Cor 4<sup>4</sup>) [μὲν?] ὅτι μέλει σοι πολλὰ περί ἐμοῦ, μελήσει σοι δὲ ὡς ὑπὲρ ἰδίου τέκνου, "for I am conscious that you are as much concerned about me as you will be concerned regarding your own child," P Oxy VIII. 1155<sup>5</sup> (A.D. 104) εὐθέως ἐμελκε ἐμοὶ περί τοῦ πραγματός (ἴ. πράγματος) οὐ με ἠρώτηκες, "I immediately attended to the matter about which you asked me" (Ed.), P Ryl II. 241<sup>8</sup> (iii/A.D.) μελησάτω (ἴ. —άτω) σοι περί ὧν σοι ἐνετίωτο Σωκράτης, "be careful of the orders which Socrates gave you" (Edd.). Other exx. of the verb are P Amh II. 131<sup>8</sup> (early ii/A.D.) μελησάτω σοι ὅπως ἀγορασθῇ τὰ κενώματα, "see that the empty jars are bought" (Edd.), P Oxy III. 530<sup>8</sup> (ii/A.D.) τὸ δὲ πραγμάτιον περί οὗ ἔγραψα Θεῶνι μὴ μελέτω σοι εἰ μὴ τετέλεσται, "do not be concerned that the matter about which I wrote to Theon has not been carried out" (Edd.), and *ib.* VI. 930<sup>11</sup> (ii/iii A.D.) ἐμέλησε δέ μοι πέμψαι καὶ πυθέσθαι περί τῆς ὑγίαιας σου, "I took care to send and ask about your health" (Edd.), and from the inscrr. *C. and B.* ii. p. 700, No. 635 (iii/A.D.) οὐκ ἤμην' ἐγενόμην' οὐκ ἔσομαι' οὐ μέλι μου' ὁ βίος ταῦτα (note the idiomatic ταῦτα).

## μελετάω.

Hesychius defines this verb as = ἀσκέω, ἐπιμελέομαι, γυμνάζομαι, i.e. "exercise oneself in," a meaning which suits admirably both the NT passages Ac 4<sup>25</sup>, 1 Tim 4<sup>7</sup>, in which it occurs; cf. Ps 1<sup>2</sup> ἐν τῷ νόμῳ αὐτοῦ μελετήσῃ, "in

Hisilaw will he exercise himself" (PBV), and see Field *Notes*, p. 209, adding Vett. Val. p. 330<sup>22</sup> ἦν (sc. ἀθανάσιαν) ἕκαστος ἡμῶν καθ' ἡμέραν μελετᾷ γυμναζόμενος λαμβάνειν. On the other hand P Lond 47<sup>28</sup> (ii/A.D.) (= I. p. 82) λέγε μελετῶν points rather to the common translation "meditate," "ponder on." The noun is found in BGU IV. 1125<sup>7</sup> (B.C. 13) τὰς μελέτας καὶ τὰς ἐπιδίξεις . . χορηγῆσθαι αὐτῷ Ἡρακλῆσσι. MGr μελετῶ has the meanings "intend," "study."

## μέλι

has a place in all phases of Greek from Homer to MGr: cf. from the Κοινή—P Oxy II. 234<sup>11.10</sup> (a medical prescription—ii/iii A.D.) πρόσμιξον μέλι καὶ ῥόδινον, "add honey and rose-extract," *ib.* VI. 936<sup>9</sup> (iii/A.D.) ἡμίχουν μέλιτος, "half a chous of honey." This last papyrus shows also <sup>10</sup> μελικηρίδα, "honey comb," and <sup>11</sup> μελίτινα στεφάνια ᾗ, which the editors render "3 honey-sweet garlands": cf. the otherwise unknown adj. μελίσσιος as interpolated in the TR of Lk 24<sup>42</sup>. For acc. μέλιν see P Iand 18<sup>1</sup> (vi/vii A.D.) and for μελίτιν see *Kaibel* 719<sup>9</sup> γλυκύν ὡς μελίτιν.

## μελίσσιος.

See *s.v.* μέλι.

## Μελίτη.

For this proper name in Ac 28<sup>1</sup>, WH (cf. RV marg.) read Μελιτήνη with B\*, but there can be little doubt that this reading is due to dittography of the following ἡ νῆ(σος). Preuschen (*HZNT ad Ac l.c.*) states that the administration of the islands subject to Sicily was in the hands of a governor who bore the title—*municipi Melitensium primus omnium* (*CIL* X. 7495), and compares *IG* XIV. 601 Δ(ούκιος) Κα[στρί]κιος Κυρ(εῖνα) Προύδης ἱππεὺς Ῥωμ(αίων) πρώτος Μελιταίων (cf. Ac 28<sup>7</sup>) καὶ πάτρων ἄρξας καὶ ἀμφιπολεύσας θεῷ Αὐγούστῳ . . .

## μέλλω.

In the NT μέλλω is construed 84 times with the pres. inf.: cf. P Par 43<sup>2</sup> (B.C. 154) μέλλω δὲ ἰσάγειν ἐν τῷ μεσορῇ μηνί, *ib.* 48<sup>19</sup> (B.C. 153) καταπλεῖν μέλλομεν πρὸς τὸν βασιλέα, P Meyer 20<sup>9</sup> (1st half iii/A.D.) μέλλι πρὸς ἡμᾶς ἔρχεσθαι, <sup>18</sup> μέλλω σοι ἀεὶ γράφειν, P Tebt II. 416<sup>6</sup> (iii/A.D.) μέλλω μένιν εἰς Ἀντινόου, and P Oxy VIII. 1156<sup>10</sup> (iii/A.D.) μέλλω[με]ν χόρτον χρίαν ἔχειν. For the constr. with the fut. inf., which is obsolete in the NT (cf. TR Ac 23<sup>30</sup>), cf. *Syll* 432<sup>10</sup> (B.C. 326–5) ὁμόσασιν . . . [ποιήσεσθαι τὴν] ἐπιτροπὴν καθ' ὅτι ἂν μέλλει ἔσ[ε]σθαι κτλ. Μέλλω followed by the aor. inf. act. is seen in such passages as P Giss I. 12<sup>5</sup> (ii/A.D.) ὁσάκις ἐὰν ἐλλῆς πέμψαι, P Oxy XII. 1488<sup>20</sup> (ii/A.D.) ἐμελλον γὰρ ἀνελθεῖν, and *ib.* VII. 1067<sup>17</sup> (iii/A.D.) εἰ μέλλεις ἐλθεῖν ἐλθέ, "come if you are coming," and by the aor. inf. pass. in P Goodsp Cairo 3<sup>10</sup> (iii/B.C.) ἡνίκα ἤμελλον κοιμηθῆναι ἔγραψα ἐπιστόλια β, and P Par 47<sup>12</sup> (c. B.C. 153) (= Witkowski,<sup>2</sup> p. 89, *Selections*, p. 22) κὰν ἰδῆς ὅτι μέλλομεν σωθῆναι, τότε βαπτιζώμεθα, "and even if you know that we are about to be saved, just at that time we are immersed in trouble." According to Meisterhans *Gr.* p. 169 the ἡ-augment appears in the Attic inscrr. after B.C. 300. Only one instance of the ἡ-augment is found at Priene, viz. *Priene* 11<sup>6</sup> (c. B.C. 297) ἐμελ[λον

τυχύν (see Rouffiac *Recherches*, p. 27). For the NT usage see Moulton *Gr.* ii. p. 188. Εἰς τὸ μέλλον in the sense of "next year" is seen in P Lond 1231<sup>4</sup> (A.D. 144) (= III. p. 108) τὴν εἰς τὸ με[ε]λλον γεωργείαν—a good parallel to the meaning in Lk 13<sup>9</sup> as against AV "then after that," RV "thenceforth": cf. Field *Notes*, p. 65.

In Mt 24<sup>6</sup> μελλήσετε δὲ ἀκούειν πολέμους the meaning may be "you must *then* be prepared to hear of wars," but this use of the fut. tense is out of the question in 2 Pet 1<sup>12</sup> μελλήσω αἰ ὑμᾶς ὑπομνήσκω, as Mayor *ad l.* points out, and accordingly he prefers with Field (*Notes*, p. 240) to read μελλήσω instead of μελλήσω with the meaning, "I shall take care to remind you." In MGr μελλούμενο is used for "the future." For compounds, like μελλοπρόεδρος, "a future president," cf. P Giss I. p. 87 f.

### μέλος.

P Tebt II. 331<sup>11</sup> (c. A.D. 131) ἐ[π]ήνεγκά[ν] μοι πληγὰς εἰς πᾶν μέλ[ος] τοῦ σώματος, "belaboured me with blows on every limb of my body" (Edd.): cf. P Lips I. 37<sup>21</sup> (A.D. 389). Cf. also Kaibel 547<sup>7</sup> (i/A.D.) πνεῦμα με[λ]ῶν ἀπέλυε, *ib.* 261<sup>22</sup> (ii/A.D.) ψυχῆς ἐκ μελέων ἀπ[ο]πταθείσης.

### Μελχισεδέκ.

For the description of Μελχισεδέκ as ἀπάτωρ, ἀμήτωρ, in Heb 7<sup>8</sup>, see the ref. under these words, and add PSI V. 450<sup>50</sup> (ii/iii A.D.) (with note), *ib.* 458<sup>5</sup> (A.D. 155). The name is never spelt in Greek with ζ either in the Old or in the New Testament (Burkitt, *Syriac Forms*, p. 28).

### μεμβράνα,

a Grecized form of the Lat. *membrana*, "parchment," said to be so called from Pergamum in Mysia, where it was first manufactured (see Thompson *Greek and Latin Palaeography* (Oxford, 1912), p. 28 ff.). In the NT the word is found only in 2 Tim 4<sup>13</sup>, where the reference is probably to parchment rolls of the OT Scriptures. Dibelius (*HZNT ad l.*) cites Theodosius III. p. 695 Schulze μεμβράνας τὰ εἰλητὰ κέκληκεν οὕτω γὰρ Ῥωμαῖοι καλοῦσι τὰ δέρματα. ἐν εἰλητοῖς δὲ εἶχον πάλαι τὰς θείας γραφάς. οὕτω δὲ καὶ μέχρι τοῦ παρόντος ἔχουσιν οἱ Ἰουδαῖοι.

### μέμφομαι.

The phrase εἰς τὸ ἐν μηδὲν μεμφθῆναι is common, e.g. BGU I. 18<sup>10</sup> (A.D. 169), P Oxy I. 82<sup>7</sup> (mid. iii/A.D.), *ib.* XII. 1426<sup>16</sup> (A.D. 332), and PSI I. 86<sup>13</sup> (A.D. 367–375). For the acc. constr., as in Heb 8<sup>8</sup> N\* AD\* (but dat. N<sup>o</sup> B), cf. P Fay 111<sup>3</sup> (A.D. 95–6) μένφομαί σοι (l. μέμφομαί σε) μεγάλως ἀπολέσας χ[ρ]ίστιδα δύο, "I blame you greatly for the loss of two pigs," P Oxy XII. 1481<sup>5</sup> (early ii/A.D.) μέμφομαι δὲ τὸν εἰπαντά σοι, "I blame the person who told you," P Ryl II. 239<sup>13</sup> (mid. iii/A.D.) ἐὰν δέ τις ἀμ[ε]λεια γένηται, οὐκ ἐμ[ε] οἶδ' ἐν μέμψι ἀλλ[ο]ῦ σεαυτόν, "if any neglect occurs, you will not blame me but yourself" (Edd.). For μεμπτός cf. BGU IV. 1079<sup>32</sup> (A.D. 41) (= *Selections*, p. 40) ἐὰν τὰ παρ[α] σατοῦ ποίησης (l. σαυτοῦ ποιήσης) οὐκ εἴ μεμπτός, "if you manage your own affairs, you are not to be blamed," P Oxy XIV. 1772<sup>5</sup> (late iii/A.D.) ἐγὼ δὲ οὐκ εἰμι μεμπτός, ἀλλὰ σὺ . . . In P Amh II. 63<sup>5</sup> (iii/A.D.) συνκαταθέμενος βραδέως μεμφητά, the editors suggest that μεμφητά, which does not occur elsewhere, may = μεμπτά,

and that the meaning is that the person referred to had taken a long time in producing an unsatisfactory result. Reference may be made to the striking tomb-inscr. Kaibel 574<sup>7f</sup>. (end of i/A.D.)—

εἰ δὲ τριήκοντα ζωῆς μόνον ἔσχ' ἐνιαυτοῦς  
καὶ δύο, τῷ φθονερῷ δαίμονι μεμφομέθα.

The noun μέμψις is seen in such passages as P Oxy X. 1255<sup>19</sup> (A.D. 292) εἰς τὸ μηδεμίαν μέμψιν ἐπακολουθήσαι, "so that no complaint may ensue" (Edd.), *ib.* I. 140<sup>16</sup> (A.D. 550) εἰς τὸ μηδεμίαν μέμψιν ἢ ἀμελίαν ἢ καταγνώσιν τινα περὶ ἐμὲ γενέσθαι.

### μεμψίμοιρος.

With μεμψίμοιροι, "complainers," in Jude 1<sup>6</sup>, cf. the *querulosi* of *Assumption of Moses* vii. 7, occurring in a passage which seems largely to have influenced Jude's language (see James' *Second Peter and Jude* p. xlv. (in *CGT*)). The word is found in the sense of "censorious," in Vett. Val. p. 17<sup>12</sup>, where it is joined with κολαστικός. For ἀμεμψίμοιρτος, "blameless," see P Par 63<sup>viii.14</sup> (B.C. 164) δικαίως [πολι]τευσάμενος ἐμεινὸν ἀμεμψίμοιρτον παρέσχημαι, and *Cagnat* IV. 288<sup>8</sup> (mid. ii/B.C.?) ἀμεμψίμοιρτος δὲ ἐν πᾶσιν γεγεννημένος, and for the adverb see P Ryl II. 154<sup>19</sup> (a contract of marriage—A.D. 66) ἡ τε Θαισάριον καὶ ὁ Χα[ρ]ίβριμον ἀμεμψίμοιρήτως καθότι π[ρ]ό-τερον [συ]νέβλουν. Teles p. 56<sup>2</sup> (ed. Hense) unites ἀπερίεργος and ἀμεμψίμοιρος. The verb μεμψίμοιρέω is found from the time of Polybius, e.g. xviii. 31. 7.

### μέν,

an untranslatable particle, was originally a form of μὴν (*g.v.*). The correlation μὲν . . . δέ, so common in classical Greek, is largely reduced in the NT (cf. Blass *Gr.* p. 266 f.). For μὲν *solitarium*, i.e. μὲν followed by no contrasting particle, as in Rom 1<sup>8</sup> πρῶτον μὲν, *al.*, cf. BGU II. 423<sup>2</sup> (ii/A.D.) (= *Selections*, p. 90) πρὸ μὲν πάντων εὐχομαί σε ὑγιαίνειν καὶ διὰ παντὸς ἐρωμένον (l. ἐρρωμένον) εὐτυχεῖν,<sup>13</sup> γράψον μοι ἐπιστόλιον πρῶτον μὲν περὶ τῆς σωτηρίας σου, δεύτερον περὶ τῆς τῶν ἀδελφῶν μου. The combination μὲν οὖν in narrative, summing up what precedes, or introducing what follows (Ac 1<sup>6</sup>, 9<sup>31</sup>, *al.*: cf. Blass *Gr.* p. 273), is seen in such passages as P Petr II. 13 (19)<sup>8</sup> (mid. iii/B.C.) (= Witkowski<sup>2</sup>, p. 19) μάλιστα μὲν οὖν τὴν πᾶσαν σπουδὴν πόησαι [το]ῦ ἀφεθῆναι σε διὰ τέλους, P Lille I. 26<sup>2</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 49) ἔγραψάς μοι περὶ τῆς εἰς τὴν σησαμείαν γῆς, μάλιστα δὲ περὶ τῆς ἐν Πατώντι· αὐτὴ μὲν οὖν ἐστὶν παντελῶς ἀπηργ[η]μένη, and BGU III. 1009<sup>4</sup> (ii/B.C.) (= Witkowski<sup>2</sup>, p. 111) περὶ μὲν [ο]ὖν τῶν ἄλλων [οὐ σοι γέγραφα, Μ . . . ο]ς γὰρ σοι σημα[ν]εῖ ἕκαστα. See also *s.v.* μενούγγε.

### μενούγγε.

See *s.v.* μέν.

### μενούγγε

standing at the beginning of a clause, contrary to classical usage (Lob. *Phrygn.* p. 342), as in Rom 10<sup>18</sup> (cf. Lk 11<sup>29</sup>), may be paralleled by μέντοιγε standing first, e.g. P Lond 897<sup>13</sup> (A.D. 84) (= III. p. 207) μέντοιγε οὐ θέλω κτλ., P Amh II. 135<sup>11</sup> (early ii/A.D.) μέντοιγε ὁ κύριος τῇ ἡ



προέγραψεν κτλ., and P Oxy III. 531<sup>19</sup> (ii/A.D.) μέντοιγε ἕως πρὸς σέ ἔλθῃ Ἀνουβάς ἀπὸ τοῦ σοῦ χαλκοῦ τὸ ὀψώνιον σου καὶ τῶν σῶν ἐξοδίασον ἕως πέμψω, "until however Anoubas arrives, you must pay for the provisions of yourself and your household out of your own money, until I send you some" (Edd.).

### μέντοι.

For this particle of affirmation, which was originally a strengthened μέν, cf. P Tebt II. 411<sup>12</sup> (ii/A.D.) μηδὲν μέντοι θορυβηθῆς, "do not be disturbed however," P Giss I. 47<sup>21</sup> (time of Hadrian) (= *Chrest.* I. p. 383) ἄς μέντοι δεδώκεις εἰς τοῦτο (δραχμάς) κδ̄ ἔπεμψά σοι, P Oxy XII. 1420<sup>8</sup> (c. A.D. 129) ἀλλ[ὰ] μέντοι καὶ τὸ[ν] Ἀγαθεῖνον συν[κατα]-χω[ρίσ]αι δεῖ, "Agathinus too, however, must join in presenting them"—certain accounts, and P Ryl II. 75<sup>8</sup> (late ii/A.D.) μέντοι τύπος ἐστὶν καὶ δὲν ἔκρευνα πολλάκις, "only there is a principle according to which I have often judged" (Edd.). Μέντοι stands first in the sentence (see *s.v.* μενούσῃ) in P Lond 1711<sup>34</sup> (A.D. 566–573) μέντοι καὶ αὐτῆς τῆς σῆς κοσμιότητος ὑπακούσῃς μοι κτλ. Wackernagel (*Hellenistica*, p. 11) draws attention to the Doric form μέντον for μέντοι in P Hib I. 40<sup>7</sup> (B.C. 261) ἐπίστασο μέντον ἀκριβῶς, "but you must clearly understand," as against the editors' note "that the writer was capable of mistakes." The adversative force of the particle appears in such passages from the NT as Jn 4<sup>27</sup>, 7<sup>13</sup>, *al.*: cf. also Jas 2<sup>8</sup>, where, however, Hort thinks "that μέντοι retains its original force of a strong affirmation," and translates "indeed," "really": cf. Kühner-Gerth § 503, 3, g.

### μένω,

"remain," "abide," is used intransitively with reference to (1) *place*, in P Hib I. 55<sup>8</sup> (B.C. 250) οὐ γὰρ σχολάζω μένειν πλείονα χρόνον, "for I have no leisure to remain longer," P Oxy IV. 744<sup>5</sup> (B.C. 1) (= *Selections*, p. 32) ἐγὼ ἐν Ἀλεξανδρείᾳ (= εἰς) μένω, P Fay 137<sup>2</sup> (question to an oracle—i/A.D.) χρημάτισόν μοι, ἥ μείνῃ ἐν Βακχιάδι; P Ryl II. 232<sup>10</sup> (ii/A.D.) οἱ δημόσιοι προσεφώνησαν αὐτῷ ὅτι μένεις ἐν τῇ κω (i. κώμη), and *Preisigke* 2639 ποῦ μένι Θερμοῦθις ἡ γυνὴ Πασοράσιος; (cf. Jn 1<sup>88 f.</sup>); see also Schulze *Gr. Lat.* p. 22 f.: (2) *time*, in P Ryl II. 172<sup>21</sup> (A.D. 208) μενέεις ἐπὶ τῇ προγεγραμμένῃ μισθῶσι, "the aforesaid lease shall continue secured to you" (Edd.), and P Oxy VI. 903<sup>36</sup> (iv/A.D.) ἔμεινεν λέγων, "he kept saying": and (3) *condition*, in P Flor II. 232<sup>12</sup> (iii/A.D.) ἵνα μὴ λῶαν ὁ χόρτος τῆς Θεοξενίδος ἄκοπος μέλῃ, "in order that the hay of Theoxenis may not remain too long uncut," and such a phrase as P Fay 96<sup>19</sup> (A.D. 122) μενούσῃς κυρίας τῆς μισθώσεως ἐφ' οἷς περιέχει πάσαι, "the lease in all its provisions remaining valid" (Edd.) contrasted with P Hamb I. 81<sup>9</sup> (A.D. 136) ἀπέλυσα <ὑμᾶς> τῆς μισθώσεως καθὼς (s. πρόκειται): see further P Ryl II. 157<sup>23</sup> (A.D. 135), P Fay 35<sup>10</sup> (A.D. 150–I). For the verb used transitively = "await," as in Ac 20<sup>38</sup>, cf. *Kaibel* 654<sup>9</sup> (iii/A.D.), κάμει μένει τὸ θανεῖν, and the exx. in *Field Notes*, p. 132. In MGR some dialects form a pres. μέινω from the aor. stem (Thumb, *Handbook* p. 143); μνέσσω and μνήσκω are also found.

### μερίζω

in the sense of "distribute," "assign," is seen in such passages as P Tebt II. 302<sup>12</sup> (A.D. 71–2) εἰ ὁ Πιτρώνιος ἡμῖν τὰς ἀρούρας ἀντὶ συντάξεως ἐμέρισε κτλ., "if Petronius had assigned the land to us instead of a subvention" etc., P Oxy IV. 713<sup>29</sup> (A.D. 97) ἡ δὲ μήτηρ . . . ἐμέρισε τοῖς προγεγραμμένοις μου ἀδελφο[ῖς] ἀπὸ τῶν περὶ Νέσλα ἐκατέρφ ἀρούρας τέσσαρας, "my mother bestowed upon my brother and sister aforesaid 4 each of the arourae at Nesla" (Edd.), *ib.* III. 489<sup>10</sup> (a Will—A.D. 117) οἷς τέκνοις ἡμῶν οὐκ ἐξέσται τὰ ἀπ' ἐμοῦ εἰς αὐτοὺς ἐλευσόμενα ἐτέροις μερίζειν εἰ [μὴ μόνῃ ἐκάστῃ αὐτῶν] γενεῇ, "which children shall not have the power to alienate what is inherited by them from me except only to their several families" (Edd.), and P Leid Wxiv. 38 (ii/iii A.D.) μερίσόν μοι ἀγαθὰ ἐν τῇ γενέσει (i. γενέσει) μου. Cf. also BGU II. 511<sup>12</sup> (time of Claudius) (= *Chrest.* I. p. 26) μερίσω σο[ῖ] ταύτην τὴν ἡμέραν, Meyer *Ostr* 81<sup>1</sup> (A.D. 23) μερίσον Ὡρωι Ἡρακλ(εῖδου) ὑπ(ὸ) λαχανό(σπερμον) ὄγον ἕνα ἀρτά(βης) μιᾶς ἡμέρας.

In the Attic inscr. the verb is used of paying out money from the public treasury, e.g. *Syll* 74 (= <sup>8</sup> 137)<sup>18 ff.</sup> (c. B.C. 386) μερίσαι δὲ τὸ ἀργύριον τὸ εἰρημένον τὸς ἀποδέκτας ἐκ τῶν καταβαλλομένων χρημ[ά]των, ἐπειδὴν τὰ ἐκ τῶν νόμων μερ[ί]σωσι. For the pass. see BGU IV. 1053<sup>13</sup> (B.C. 13) τὸν μεμερισμένον αὐτοῖς χρόνον, *ib.* 1131<sup>86</sup> (B.C. 13) δαπάνης μερίζομένης εἰς μέρη ἴσα δύο.

We may note also the touching inscr. *Kaibel* 675—

Λείψανα Λουκίλλης διδυματόκου ἐνθάδε κείτε,  
ἥς μεμέρισται βρέφῃ, ζῶν πατρί, θάτερον αὐτῇ.

### μέριμνα.

This strong subst. (see *s.v.* μεριμνάω) occurs in the petition of the Temple Twins P Leid Bii. 6 (B.C. 164) διὰ τὴν μὲν ἐν τῷ ἱερῷ ἡμῶν ἐπιμέλειαν καὶ τὴν τοῦ βίου μέριμναν, εἰς τὸ μηθὲν ἡμᾶς τῶν δέοντων ἐγλιπεῖν, συντητηρημένως πρὸς τὸ θεῖον ἐκουσίως ποιεῖ (i. ποιεῖται, ποιεῖ). In P Giss I. 19<sup>8</sup> (ii/A.D.) a wife writes to her husband—συν[ε]χῶς ἀγρυπνοῦσα νυκτὸς ἡ[μέρας] μ[έ]ριμναν ἔχω τὴν περὶ [τῆς σωτ]-ηρίας σου, and in *ib.* 22<sup>11</sup> (ii/A.D.) a mother (not father, as in citation *s.v.* εὐχή), on learning that her son is ἀπρόσ[κοπ]-ον καὶ ἰλαρώτατον, exclaims—ταῦ[τά] μ[οι] ἡ πάσα εὐχή ἐστὶ [καὶ μ]έριμνα. See also the mantic P Ryl I. 28<sup>219</sup> (iv/A.D.) ἐὰν δ[ὲ] ὁ ἐχόμενος μερίμναις πολλαῖς περιπεσέται καὶ κακοπαθῇ, εὐχου Διῖ, "if the next (toe quiver), he will be involved in much anxiety and distress: pray to Zeus," and *Anacreontea* ed. Bergk *Poetae Lyrici Graeci* III. p. 1066, No. 43<sup>18</sup> ὅταν πίνω τὸν οἶνον, | εὐδουσιν αἱ μέριμναι. | τί μοι γοῶν, τί μοι πόνων, | τί μοι μέλει μεριμνῶν; The connotation of the word comes out in such phrases from Vettius Valens as pp. 131<sup>3</sup> μετὰ πόνου καὶ μερίμνης καὶ βίας, 271<sup>4</sup> διὰ τὸν φθόνον καὶ τὴν μέριμναν: With "uneasy lies the head, etc." cf. Aristaeas 271 where to the question, τί βασιλείαν διατηρεῖ; "what preserves a kingdom?" the answer is given, μέριμνα καὶ φροντίς, ὡς οὐδὲν κακουργηθήσεται διὰ τῶν ἀποτεταγμένων εἰς τοὺς ὄχλους ταῖς χρεῖαις, "care and watchfulness to see that no injury is inflicted by those who are set in positions of authority over the people" (Thackeray).

## μεριμνάω.

The idea of "over-anxiety," which readily attaches to this verb, as in Mt 6<sup>25</sup>, LXX Ps 37<sup>19</sup> *al.*, is well seen in P Tebt II. 315<sup>9</sup> (ii/A.D.) νῦν δὲ [μετὰ σ]π[ι]οῦδης γράφω ὅπως [μὴ μεριμνήσῃς, ἐγὼ γάρ σε ἀσχυλ[τον] πο[ύ]ήσω, "I am now writing in haste to prevent your being anxious, for I will see that you are not worried" (Edd.): see also P Iand 1;<sup>9</sup> (iv/A.D.) where a father writes to his son—θέλησον οὖν, [τέκνον, δη]λῶσαι ἡμῖν τὸ τῆς καταστάσεώς σου, καὶ με[ριμνήσεις (ἢ μεριμνήσεις) ἅπαντα τὰ κατὰ σὲ [δηλῶσαι, ἵνα] ἀμεριμνήσωμεν (ἢ ἀμεριμνήσωμεν). See also the citations *s.v.* ἀμερίμνος, and add for the subst. ἀμεριμνία P Oxy XIV. 1627<sup>30</sup> (A.D. 342) πρὸς δὲ ἀμεριμνίαν σου τήνδε τὴν ὁμολογίαν σοι ἐξεδόμην, "and for your security I have issued to you this contract." On the force of the participle in Mt 6<sup>27</sup>, see Moulton *Proleg.* p. 230. The verb sometimes means merely "am occupied with," as in Soph. *Oed. Tyr.* 1124 where Oedipus asks the herdsman—ἔργον μεριμνῶν ποῖον ἦ βίον τίνα; "employed in what labour, or what way of life?" Jebb *ad l.* compares I Cor 7<sup>33</sup> μεριμνᾷ τὰ τοῦ κόσμου. In the Phrygian inscr. *C. and B.* ii. p. 565, No. 465, we find the proper name Τιτέδιος Ἀμερίμνος: Ramsay suggests that Amerimnos may be a baptismal name given to Titedios when he became a Christian, marking him as the man who "takes no thought for the morrow" (Mt 6<sup>34</sup>). The verb, connected with μερίζω and μεριμρίζω, denotes "distraction" of mind: cf. Terence *Andr.* i. 5. 25 f. curae animi divorsae trahunt.

## μερίς.

The use of this word in Ac 16<sup>12</sup> πρώτη τῆς μερίδος Μακεδονίας πόλις, which Hort objected to on the ground that "μερίς never denotes simply a region, province, or any geographical division" (*Notes*<sup>2</sup>, p. 96), is now amply justified on the evidence of the papyri, as well as of later Greek writers generally (see W. M. Ramsay *Expt* v. vi. p. 320).

An almost contemporary ex. is P Tebt II. 302<sup>4</sup> (A.D. 71-2) τῆς Π[ολ]έμωνος μερίδος, "the division of Polemon" in the Arsinoite nome: cf. *ib.* 315<sup>12</sup> (ii/A.D.) where a priest connected with temple finance is warned that a government inspector was on the point of coming "to his division"—μ[ε]ρίδ[ι]ν καὶ εἰς τὴν με[ρί]δα σου ἔρχ[ε]σθαι. Earlier exx. are P Petr III. 32(7)<sup>5</sup> (Ptol.) a memorandum in connexion with the police tax on associations and factories τῆς Θεμίστου μερίδος, "in the division of Themistes," and BGU III. 975<sup>6</sup> (A.D. 45) (= *Selections*, p. 42) a deed of divorce entered into ἐν τῇ Σοκνοπαίου Νήσου τῆς Ἡρακλίδου μερίδος τοῦ Ἀρσ[ι]νοῖτου νομοῦ, "at Socnopaei Nesos of the Heraclides district of the Arsinoite nome." The word is also very common in the sense of "portion," "share," as in Lk 10<sup>42</sup> *al.*, e.g. P Lond 880<sup>18ff</sup> (B.C. 113) (= III. p. 9) a document in which a man executes a division of his landed property—Πανοβχούνη μὲν τῷ πρεσβυτέρῳ νύει αὐτοῦ μερίδας δύο . . . ταῖς αὐτοῦ θυγατράσιν μερίδα μίαν, and P Oxy XII. 1482<sup>21</sup> (ii/A.D.) ἐν τῷ δὲ τόπῳ τοῦ πατρὸς σου ἀποτέθεικα τὴν μερίδαν μου, "I have stored my share (of barley) in the room belonging to your father" (Edd.). For μερίς as a portion of food, cf. Gen 43<sup>33</sup> *al.*, and the classical exx. in Wetstein *ad Lk* 10<sup>42</sup>: see also *Field Notes*, p. 64, and add Vett. Val. p. 345<sup>16</sup> εἰ δὲ τις τῶν κεκλημένων ἐθέλοι

ἀβλαβὴς διαμένειν, μὴ μερίδι ἢ καὶ δευτέρῃ χρησάμενος εὐφρανθήσεται. We may have an ex. of the adj. μερικὸς in P Oxy XIV. 1655<sup>7</sup> (iii/A.D.) μερικῶν μ, "forty divisible (?) (loaves)," but see the editors' note. Geldart (*Mod. Greek Language*, p. 97) traces the invention of the adj. to the Cyrenaics, who used it in the philosophical sense of "particular" (as in the phrase μερικαὶ ἡδοναί). In MGr it does not mean more than "some," "several."

## μερισμός.

For μερισμός, "division," "share," cf. P Tebt I. 55<sup>38</sup> (B.C. 111) (= Witkowski<sup>2</sup>, p. 104) γέγραπται ὁ μερισμός, "the division (of artabae) has been drawn up," P Fay 125<sup>7</sup> (ii/A.D.) δύνασα[ι] τὸν μερισμὸν τῆς Φιλ[ο]πά[το]ρος ἔχειν, "take care to secure the share of Philopator." For the meaning "a distributing," cf. *Syll* 603 (= 1017)<sup>17</sup> (iii/B.C.) πωλή[σ]ει δὲ καὶ τὰ συν[ε]λεγε[μ]έν[α] ἐκ τοῦ [μ]ερισμοῦ, "ex distributione victimarum deo oblatarum" (Ed.). Wilcken (*Ostr.* i. p. 256 ff.) has shown that in the ostraca μερισμός (= τὸ μεμερισμένον) denotes a personal tax assessed at the same rate for all, e.g. *Ostr.* 613<sup>3</sup> (A.D. 141-142) ὑπ[ε]ρ μερισμοῦ ἀπόρων, perhaps a kind of poor-rate (*Ostr.* i. p. 161), or more likely an extra levy to make up deficiencies caused by ἀποροί, who were unable to pay taxes (see *Archiv.* iv. p. 545): cf. also P Tebt I. 29<sup>15</sup> (c. B.C. 110) πυρίνου μερισμοῦ, "items of the corn-dues," BGU I. 20<sup>3</sup> (A.D. 141-2) μερισμός [σπ]ερμάτων, *ib.* 21<sup>11</sup> (A.D. 340) μεμερισθαι καὶ ἀπαιτῆσθαι (ἢ ἀπητῆσθαι) ἐπὶ τῆς ἡμετέρας κώμης εἰς τοὺς ἐξῆς ἐγγεγραμμένους ἀνδρας τοὺς ἐξῆς ἐγγεγραμμένους μερισμοὺς ἐφ' ἐκάστου μηνός. For a possible ex. of the rare μέρισμα see P Strass II. 107<sup>6</sup> (iii/B.C.) εἰς πάντας τοὺς λόγους τὰ μερίσματα (?) . . .

## μεριστής.

In P Leid Wxii. 42 (ii/iii A.D.) (= II. p. 131) μεριστής is used as a title of Sarapis: Dieterich compares Lk 12<sup>14</sup>. See also Vett. Val. p. 62<sup>4</sup> ὁ κύριος τοῦ ὠροσκόπου ἐπιτόπως κείμενος ἢ ἰδίας αἰρέσεως μεριστῆς χρόνων ζωῆς γίνεται.

## μέρος.

The varied applications of μέρος, which we find in the NT, can all be illustrated from the vernacular. (1) The meaning of a "part" assigned to one, as in Rev 22<sup>19</sup>, is seen in P Strass I. 19<sup>5</sup> (A.D. 105) τοῦ ὑπάρχοντος αὐτῷ μέρ[ο]ς ἐνὸς ἀπὸ μερῶν ἐννέα, and the Christian P Heid 61<sup>7</sup> (iv/A.D.) (= *Selections*, p. 126) παρακαλῶ [ο]ὖν, δέσποτα, ἵνα μνημον[ε]ύῃς μοι εἰς τὰς ἀγίας σου εὐχάς, ἵνα δυνηθῶμεν μέρος τῶν (ἀμ)αρτιῶν καθαρίσεως, "I beseech you, master, to remember me in your holy prayers, that I may be able (to receive) my part in the cleansing of sins." (2) For μέρος = the constituent "part" of a whole, as in Lk 11<sup>36</sup>, cf. P Petr II. 13 (3)<sup>2</sup> (B.C. 258-3) τὸ πρὸς νότον [τ]οῦ ὀχυρώματος τείχος, μέρος μὲν τι αὐτοῦ πεπτωκὸς ἐστίν, "the wall to the south of the prison, part of it has fallen" (Ed.), BGU IV. 1123<sup>8</sup> (time of Augustus) διαιρεθῆσεται εἰς μέ[ρη] ἵσα καὶ ὅμοια τρία, P Ryl II. 145<sup>14</sup> (A.D. 38) ἔδωκεν πληγὰς πλείους εἰς πᾶν μέρος τοῦ σώματος, and P Hamb I. 54<sup>14</sup> (ii/iii A.D.) ἰς τὰ ἄνω μέρη—with reference to the upper reaches of the Nile. Similarly with Mt 15<sup>21</sup> cf. P Leid M<sup>18</sup> (ii/B.C.) (= I. p. 59) οἰκίας . . . τῆς οὐστῆς ἐν ἀπὸ νότου μέρει Διοσπόλεως τῆς μεγάλης, and with Ac 23<sup>6</sup>, where the word has the force



of "party," cf. P Oxy X. 1278<sup>24</sup> (A.D. 214) ἑκαστον δὲ μέρος π[α]ραδοῦν[αι] ἐ[κ]ατέρω τὸν αὐ[τ]ὸν περισστερεῖνα, "each party is to deliver to the other the said pigeon-house," P Flor I. 47<sup>17</sup> (A.D. 213-17) where an ἀντικαταλλαγή is written out in four copies—ἐἰς τὸ παρ' ἑκατέρω μέρει εἶναι δισσήν, and the late P Lond 1028<sup>18</sup> (vii/A.D.) (= III. p. 277) τοῦ πρασίνου μέρ(ους), "the green faction." (3) Μέρος in the sense of "branch or line of business," as in Ac 19<sup>27</sup> (cf. 25), is seen in P Flor I. 89<sup>2</sup> (iii/A.D.) (as amended *Berichtigungen*, p. 147) δικαιοδότης διέ[π]ων τὰ μέρη τῆς διοικήσεως. (4) For the derived sense of "matter" (2 Cor 3<sup>10</sup>, 9<sup>3</sup>) cf. P Ryl II. 127<sup>21</sup> (A.D. 29) διὰ ἀξιώει συντάξαι τῷ τῇ(ς) Εὐημερίας ἀρχεφώδω ἀναζητῆσαι ὑπὲρ τοῦ μέρους, "wherefore I request you to order the archepodus of Euhemeria to inquire into the matter," and similarly *ib.* 140<sup>17</sup> (A.D. 36): see also *Menandrea*, p. 69<sup>107</sup> τὸ τοιοῦτὲ μέρος ("all this kind of thing") | οὐκ ἀκριβῶς δεῖ φρ[ά]σαι σοι, and p. 10<sup>17</sup>. (5) From this again we have the meaning "nature," as in P Tor II. 8<sup>35</sup> (ii/B.C.) καθ' ὃ ἂν μέρος ἡ εἶδος παρασυγγραφῆς, "quaecumque demum fuerit natura aut species infractionis" (Ed.), see the note on p. 58, "apud Polybium τοῦτο τὸ μέρος saepe est hoc, haec res; rei ergo intimam substantiam ac rationem significat." (6) Adverbial phrases are very common, e.g. (a) ἀπὸ μέρους (2 Cor 2<sup>6</sup>) in BGU IV. 1201<sup>15</sup> (A.D. 2) εὗροσαν ἀπὸ μέρους τὰς θύρας κατακαυμέν[ας], "they found the doors partly burnt down," P Tebt II. 402<sup>2</sup> (A.D. 172) λόγος ἔργου ἀπὸ μέρ[ο]ς γενομένου πρὸς τῷ πλινθουργίῳ, "account of the work partially done at the brick-factory" (Edd.), and P Oxy XIV. 1681<sup>9</sup> (iii/A.D.) ἀπὸ μέρους πείραν, "partial proof"; (b) ἐκ μέρους (I Cor 12<sup>27</sup>) in P Lond 1166<sup>14</sup> (A.D. 42) (= III. p. 105) ἐν τι[ν]ι ἡμέ[ρ]ῃ ἢ ἐκ μέρους ἐν τῷ ἐνιαυτῷ, BGU II. 538<sup>35</sup> (A.D. 100-101) παραδό(=)σμεν τὸν κλῆρον ὡς καὶ ἐγ μέρους παρειλήφαμεν, and P Ryl II. 233<sup>6</sup> (ii/A.D.) τὰ μέλαθρα . . . ἐκ μέρους σήμερον ἡρμολόγηται, "the beams have to-day been partly fixed"; (c) κατὰ μέρος (Heb 9<sup>5</sup>) in P Tebt I. 6<sup>84</sup> (B.C. 140-139) τῶν κατὰ μέρος ἐθνῶν, "the several associations," *ib.* II. 382<sup>24</sup> (B.C. 30-A.D. 1) ὁμνύω . . . ποιήσιν πάντ[α] τὰ [κ]ατὰ δύο μέρη ἀπὸ μερῶν πέντε ἐπεμερεῖζεν δὲ . . . , "I swear that I will perform all that pertains to the two shares out of five shares and will divide . . .": cf. Cic. *ad Att.* xiii. 22. 2 τὰ κατὰ μέρος, of a detailed account. MGr μέρος, "part," "side," "region," "locality."

## μεσημβρία.

For μεσημβρία in its literal sense of "midday," as in Ac 22<sup>6</sup> (cf. Gen 18<sup>1</sup> *al.*), cf. the astronomical P Ryl I. 27<sup>66</sup> (iii/A.D.) ἑαρινή ἰσημερία Παχῶν ἕξ μετὰ ὥρ(αν) ἃ ἐγγίστα τῆς μεσημβρίας, "the vernal equinox is Pachon 7, one hour approximately after noon" (Ed.), and P Lond 121<sup>67</sup> (iii/A.D.) (= I. p. 89) where the time of day most favourable for divinations on the second day of the month is stated to be μεσημβρίας, "at noon." The derived meaning of "south," as probably in Ac 8<sup>26</sup>, appears in *Syll* 540 (= 3972)<sup>96</sup> (B.C. 175-2) τοῦ <τοῦ> τόπου τοῦ πρὸς μεσημβρίαν βλέποντος. For the poetic adj. μεσημβρινός, see P Lond 130<sup>174</sup> (i/ii A.D.) (= I. p. 138), a horoscope, and the Christian amulet P Iand 6<sup>11</sup> (v/vi A.D.) μεσημβρινὸν δαιμόν[ι]ον with the editor's note. MGr μεσημέρι, "mid-day."

## μεσιτεύω.

To the literary exx. of this verb (from Aristotle downwards) we may add such occurrences in the Κοινή as BGU III. 906<sup>7</sup> (A.D. 34-5) μεσιτεύοντας ἑτέροις καὶ παραχωροῦντας, *ib.* 709<sup>18</sup> (time of Antoninus Pius) τὰ ἐξ αὐτῶν περιγινόμενα ἀποφερομένους καὶ μεσιτεύοντας, CPR I. 1<sup>13</sup> (A.D. 83-4) μεσιτεύοντας καὶ παραχωροῦντας ἑτέροις, and *ib.* 206<sup>13</sup>. Cf. from the inscrr. *OGIS* 437<sup>76</sup> (i/B.C.) γενομένου κλήρου ἀπὸ [τῆς] μεσιτεουσῆς τὰς συνθήκας πόλεως, *ib.* 7<sup>9</sup> πρὸς τὸν μεσιτεύοντα δήμον. For the verb μεσιδῶ see P Rein 7<sup>22</sup> (B.C. 141?) ἐμεσιδῶσεν τὸ προειρημένον χειρόγραφον Πετεχῶντι, cf. 22 τὸ μεμεσιδιωμένον χειρόγραφον).

## μεσίτης

= "arbiter" is common in connexion with legal transactions, e.g. P Lille 28<sup>11</sup> (iii/B.C.) αὐτοῖς ἐδώκαμεν μεσίτην Δωρ[ί]ων[α], P Cattaoui 1<sup>3</sup> (before B.C. 87) (= *Chrest.* II. p. 98) ὁ κράτιστος διοικητῆς Ἰουλιανὸς ὁ διέπων τὰ κατὰ τὴν δικαιοδοσίαν ἡθέλησεν σὲ μεσίτην ἡμῶν καὶ κριτὴν γενέσθαι περὶ ὧν ἔχομεν πρὸς τοὺς ἀντιτεταγμέν[ο]ς, P Rein 44<sup>8</sup> (A.D. 104) Ἀκυλὸς ὁ κατασταθεὶς κριτῆς μεσίτ(ης) Ἀπολλωνίου, P Goodsp Cairo 29<sup>iii.5</sup> (c. A.D. 150) ἐάν σοι δόξῃ μεσίτην ἡμῖν δὸς ἵνα ἡ ἀντιδικὸς ἀποκαταστήσῃ τῇ συνηγορουμένη τὸ . . . , "if it seems good to you, give us an arbiter in order that the defendant may restore to the plaintiff the . . ." (Ed.). In P Lond 370 (ii/iii A.D.) (= II. p. 251) mention is made several times of a μεσίτης, who may be the "surety" for a debt. The reference is to business transactions in P Strass I. 41<sup>14</sup> (A.D. 250) παρακαταθέσ[θ]αι τὰ δύο τάλ[α]ντα παρὰ κοινῷ μεσίτῃ Κολλούθῳ, BGU II. 419<sup>9</sup> (A.D. 276-7) (= *Chrest.* I. p. 437) παρόντων μεσιτῶν, CPR I. 19<sup>23</sup> (A.D. 330) ὁ μετὰ μεσίτης, and P Oxy X. 1298<sup>19</sup> (iv/A.D.) σὺ τοῦτον μεσίτης, "you being intermediary in this." For the subst. μεσιτεία cf. BGU II. 445<sup>9</sup> (A.D. 148-9) ἐπὶ μεσιτεῖᾳ τῶν ὑπαρχόντων . . . ἀρουρῶν, *ib.* I. 98<sup>23</sup> (A.D. 211) οὐκ ἔμεινεν τῇ γενομένη μεσιτεῖᾳ—of a man who did not discharge his duties as trustee, the late P Lond 113<sup>27</sup> (vi/A.D.) (= I. p. 201) συμβέβηκεν μεσιτήν γε[νέ]σθαι μέσων εἰρηνικῶν ἀνδρῶν, and Vett. Val. p. 227 μεσιτείας κρίσεων.

## μεσανύκτιον.

For this poetical word (cf. Lob. *Phryg.* p. 53) see P Leid Wiii. 37 (ii/iii A.D.) (= II. p. 91) τὸ μεσανύκτιον (for acc. cf. Mk 13<sup>35</sup>), ὥρα πέμπτη (ἡ πέμπτη), ὅταν ἡσυχία γένηται, ἀνάψας τὸν βωμὸν κτλ., and similarly *ib.* xv. 34 (= p. 135). The form μεσανύκτιον, as in Mk I. c. B, Lk 11<sup>5</sup> D, occurs also in P Oxy XIV. 1768<sup>8</sup> (iii/A.D.) γ[ρ]άφω ἐλθὼν εἰς Σχεδίαν τῇ κατὰ τὸ μεσανύκτιον (cf. Ac 16<sup>25</sup>). With the interchange of cases in Mk 13<sup>35</sup>, cf. P Oxy XII. 1489<sup>6</sup> (late iii/A.D.) τοῦ ἄλλο (ἡ ἄλλου) μηνὸς . . . τῷ ἄλλο (ἡ ἄλλω) μηνί. MGr μεσανύχτι, pl. μεσανύχτα.

## μέσος

is common as an adj. in personal descriptions, e.g. P Ryl II. 128<sup>30</sup> (c. A.D. 30) Ἀτρή(ς) (ἐτῶν) ἑξ (ἡ) μετώπ(ω) μέσῳ, "Hates, aged 35, with a scar on the middle of the forehead," *ib.* 154<sup>3</sup> (A.D. 66) Χαίρημων . . . οὐλήν ῥινὶ μέσῳ, "Chaeremon with a scar on the middle of the and nose," similarly of height, as in P Oxy I. 73<sup>18</sup> (A.D. 94)

Θαμουίνον . . μέση μέλιχρος, "Thamounion of middle height, fair": cf. also *ib.* X. 1260<sup>10</sup> (A.D. 286) μέσης τοπ(αρχίας), "the middle toparchy." In P Petr I. 12<sup>3</sup> (iii/B.C.) μέσος is followed by the dat.—Δύκιος . . μέσος μεγέθι. The neut. μέσον is frequently found in adverbial expressions: e.g. ἀνά μέσον—P RyI II. 166<sup>11</sup> (A.D. 26) γύτης δημόσις ἀνά μέσον οὐσῆς δι[ι]α[ρ]υγος, "a plot of state land separated by a dyke" (Edd.), P Oxy IX. 1200<sup>18</sup> (A.D. 266) ἐν τοῖς ἀνά μέσον μέρεσι τῆς κώμης, "in the middle part of the village": εἰς τὸ μέσον—P Gen I. 117 (A.D. 350) τὸ στάβλον τῶν ὄνων, τὸ εἰς τὸ μέσον καὶ ἐκ νότου τῆς οἰκίας[ς] ἀστέγαστον ὄν, cf. P Mon 1<sup>86</sup> (A.D. 574) ἐλθόντος εἰς μέσον: ἐκ μέσου—P Hib I. 73<sup>14</sup> (B.C. 243–2) ἐγ μέσου ἀ[φ]ήρηκεν αὐτόν (sc. ὄνον), "has removed it from my reach" (Edd.), BGU II. 388<sup>11, 23</sup> (ii/iii A.D.) ἄρον ταῦτα ἐκ τοῦ μ[έ]σ[ου] (cf. Col 2<sup>14</sup> and Epict. iii. 3. 15 αἶρε ἐκ τοῦ μέσου). Several good exx. of the "improper preposition" ἀνά μέσον will be found s.v. ἀνά. On ἐμ μέσῳ for ἐν μέσῳ in certain good MSS. of the NT, but never in NBDD<sub>2</sub>, see WH *Notes*<sup>2</sup>, p. 157, and on μέσον c. gen. with the force of a preposition, as in Mt 14<sup>24</sup> N, Phil 2<sup>15</sup>, Lk 8<sup>7</sup> D, and in LXX Exod 14<sup>27</sup> *al.*, see Hatzidakis *Einl.* p. 214, where the usage is traced to Semitic influence, but cf. the classical exx. in LS V. 1, and Epict. ii. 22. 10 βάλε καὶ σοῦ καὶ τοῦ παιδίου μέσον ἀγρίδιον, "throw an estate between thyself and the child" (Sharp, p. 94). The MGr μέσα('s) is similarly used: see Thumb *Handbook*, p. 108. For μεσίδιον = "in consegna" (Ed.), cf. PSI VI. 551<sup>10</sup> (B.C. 272–1).

### μεσότοιχον.

A parallel to this ἀπ. εἶρ. = "partition-wall" (Eph 2<sup>14</sup>) may be found perhaps in a fragmentary list of abstracts of contracts regarding sales of house property at Hermopolis, P Amh II. 98<sup>9</sup> (ii/iii A.D.) (ἡμῖν) μέρ(ος) [τῶν] μεσοτύχ(ων?), where the editors propose to read μεσοτοίχων from μεσότοιχος (see LS). For ὁ μεσότοιχος see also an inscr. from Argos, BCH xxxiii. (1909) p. 452, No. 22<sup>16</sup>.

### μεσουράνημα,

"mid-heaven," as in Rev 8<sup>13</sup> *al.*, is found in the horoscope P Oxy II. 235<sup>13</sup> (A.D. 20–50) μεσουρά(νημα) Ὑδροχῶ Ἰώδιον ἀρσενικὸν οἰκητή[ . . Κρόνου: see the editors' note, where it is suggested that possibly a verb should be substituted for μεσουρά(νημα), and cf. the use of μεσουρανῶ in P Leid VII. 6 (iii/iv A.D.) (= II. p. 13) with the accompanying note.

### Μεσοσίας.

On the spelling and use of this distinctive name, which in the NT is confined to Jn 1<sup>41</sup>, 4<sup>25</sup>, see Winer-Schmiedel *Gr.* p. 57.

### μεστός.

For this adj. in its literal sense of "full," as in Jn 19<sup>28</sup> *al.*, cf. P Oxy VII. 1070<sup>82</sup> (iii/A.D.) τραγη[μ]άτων σφυρίδαν μεστήν μίαν, "one basket full of sweetmeats," *ib.* XII. 1449<sup>15</sup> (A.D. 213–217) ἄλ(λος) λύχ(νος) χρ(υσοῦς) μεικ(ρὸς) μεστ(ός), "another gold lamp, small, full," and for its metaphorical application, as in Jas 3<sup>17</sup> *al.*, cf. CPR I. 19<sup>15</sup> (A.D. 330) ἀντεπιστάματα . . μεστὰ ψευδολογίας, "replies

full of falsehood," and the late P Oxy I. 130<sup>6</sup> (vi/A.D.), where a debtor appeals for indulgence on the following ground—οὐδὲν ἄδικον ἢ ἀσεβὲς κέκτηται ὁ ἐνδοξος οἶκος τοῦ ἐμοῦ ἀγαθοῦ δεσπότητος, ἀλλ' αἰεὶ μεστός ἐστι ἐλεημοσύνης ἐπιρέον (l. ἐπιρρέων) τοῖς ἰδέσιν (l. ἰνδε-) τὰ χριώδη, "no injustice or wickedness has ever attached to the glorious house of my kind lord, but it is ever full of mercy and overflowing to supply the needs of others" (Edd.). MGr μεστός, "full," "exuberant."

### μεστός.

With the metaphorical use of μεστός (see above) cf. Didache ii. 5 οὐκ ἔσται ὁ λόγος σου ψευδής, οὐ κενός, ἀλλὰ μεμεστωμένος πράξει, "thy speech shall not be false, nor vain, but fulfilled by deed." On the use of the verb (and adj.) by medical writers, see Hobart, p. 189. Cf. MGr μεστωμα, "development," "maturity."

### μετά.

In the NT (as in classical prose) μετά is construed only with the gen. and the acc., and the various shades of meaning connected with these two usages can be readily illustrated from our sources.

(1) c. gen.—(a) For the ordinary meaning "with," "in company with," we may cite P Eleph 1<sup>15</sup> (B.C. 311–10) (= *Selections*, p. 4) τοὶ μετὰ Δημητρίας, "those acting with Demetria," P Tebt I. 35<sup>10</sup> (B.C. 111) δς κ[α]λ[ῶ] μεθ' ὧμων ὑπὸ τὴν ἐντολὴν ε(om.) ὑπογράφει, "who shall append his signature to the edict together with yours" (Edd.), P Amh II. 135<sup>24</sup> (early ii/A.D.) ἐρῶσθαί σε εὐχ(ομαι) μετὰ τῶν τέκν[ω]ν], "I pray for your health and for that of your children" (Edd.), P Oxy III. 531<sup>4</sup> (ii/A.D.) ἡδέως σε ἀσπαζόμεθα πάντες οἱ ἐν οἴκῳ καὶ τοὺς μετ' ἐσοῦ πάντας, and *ib.* I. 119<sup>2</sup> (ii/iii A.D.) (= *Selections*, p. 102) καλῶς ἐποίησες οὐκ ἀπηνήχες (l. ἀπηνήγκες) με μετ' ἐσοῦ εἰς πόλιν, "so kind of you not to have taken me along with you to the city!"—a schoolboy to his father. For the collocation μετὰ καί, as in Phil 4<sup>3</sup>, cf. BGU II. 412<sup>6</sup> (iv/A.D.) προσήλθεν μοι Λαυνοῦς χήρα οὕσα μετὰ καὶ τοῦ υἱοῦ ἑαυτῆς: see Deissmann *BS* p. 265 f.

(b) Closely associated with this is the meaning "in the employment of," e.g. P Passalacqua<sup>6</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 53) Φίλωνος ἀδελφὸς τοῦ μετὰ Λύσιδος ἐπιστολογράφου, "brother of Philon, the employé of Lysis the epistolographer": cf. BGU I. 27<sup>15</sup> (ii/iii A.D.) (cf. p. 353) ὥστε ἕως σήμερον μηδένα <ν> ἀπολείσθαι τῶν μετὰ σίτου, "so that up till to-day no one of us in the corn-service has been let go."

(c) For μετά indicating *manner*, cf. P Petr II. 19 (1a)<sup>2</sup> (petition of a prisoner—iii/B.C.) ἀξιῶ σε μετὰ δεήσεως καὶ ἱκετείας οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, "I beseech you with prayer and supplication in the name of God and of fair play," P Lond 44<sup>17</sup> (B.C. 161) (= I. p. 34) μεθ' ἡσυχίας (2 Thess 3<sup>12</sup>) ἀναλύει, P Oxy II. 292<sup>5</sup> (c. A.D. 25) παρακαλῶ σε μετὰ πάσης δυνάμεως ἔχειν αὐτὸν συνεσταμένον (cf. Lk 14<sup>18f.</sup>), and *OGIS* 56<sup>10</sup> (B.C. 237) τὴν ἐπιμέλειαν διὰ παντὸς ποιοῦνται μετὰ μεγάλης δαπάνης καὶ χορηγίας.

(d) With this may be compared the gen. of *equipment* (as in Mt 26<sup>47</sup> *al.*) in the instructions to wear a befitting costume for an official function, P Oxy I. 123<sup>15</sup> (iii/iv A.D.) εἰσβαίνων οὖν μετὰ τῆς αἰσθήτος (l. ἐσθήτος) γνώτω ὁ ἐρχόμενος ἵνα



ἔτοιμος εἰσβῆ, "let him remember when he enters that he must wear the proper dress, that he may enter prepared" (Edd.), <sup>19</sup>ἐκ[ε]λεύσθημεν γὰρ μετὰ τῶν χλαμύδων εἰσβῆναι, "for the orders which we received were to wear cloaks when we entered" (Edd.).

(e) This prepares us for a corresponding usage in connexion with mental states or feelings, e.g. P Amh II. 133<sup>11</sup> (early ii/A.D.) μετὰ πολλῶν κόπων ἀνηγάσαμεν αὐτῶν ἀντάσχεσθαι (ἰ. ἡναγκάσαμεν αὐτοὺς ἀντίσχεσθαι) τῆς τούτων ἐνεργίας ἐπὶ τῷ προτέρῳ ἐκφορίου (ἰ. -ῳ), "with great difficulty I made them set to work at the former rent" (Edd.), P Lond 358<sup>8</sup> (c. A.D. 150) (= II. p. 172) ἐπαναγκάσαι με μετὰ ὕβρεων καὶ πληγῶν. Allied to this is the meaning "according to," as in P Tebt I. 27<sup>32</sup> (B.C. 113) μετὰ τῆς ἑαυτοῦ γνώμης.

(f) The instrumental usage "by means of" is specially noticeable in the magic papyri, e.g. P Lond 121<sup>226</sup> (iii/A.D.) (= I. p. 91) γράφε μ[ε]τὰ μέλανος γραφικοῦ, *ib.* 46<sup>65</sup> (iv/A.D.) (= I. p. 67) ἔνχριε δὲ τὸν δεξιὸν ὀφθαλμὸν μεθ' ὕδατος. Cf. also BGU III. 909<sup>8</sup> (A.D. 359) ἐβουλόθη ἐπέλευσίν μοι ποιήσασθαι μετὰ ξίφους, although this may be classed with (d) *supra*. In *Acta S. Marinae*, p. 30<sup>18</sup> ἔτυπτεν τὴν κεφαλὴν μετὰ τῆς σφύρας may be contrasted with the classical dative *ib.* p. 31 τύπτουσα τῇ σφύρᾳ. This leads to the common MGr use of μέ, with the acc. to denote the instrument (cf. Evans *CQ* xv. p. 28).

(g) In Lk 1<sup>58</sup> (cf. Ac 14<sup>27</sup>, 15<sup>4</sup>) it is customary to see a usage influenced by literal translation from the Semitic (see *Proleg.* p. 106, but cf. p. 246), but the usage is not unknown to vernacular Greek, e.g. P Amh II. 135<sup>15</sup> (early ii/A.D.) τί δὲ ἡμῖν συνέβη μετὰ τῶν ἀρχόντων ἵσως ἐγνώκατε ἢ κνώσσεσθε (ἰ. γνώσσεσθε), "what befell us in connexion with the magistrates you have probably heard or will hear" (Edd.), and the Byzantine BGU III. 798<sup>8</sup> εὐχαριστοῦμεν . . . τῇ ἡμῶν δεσποίνῃ εἰς πάντα τὰ καλὰ ἃ ἐποίησεν μετὰ τῶν δοῦλων αὐτῆς. Thumb *Hellen.* p. 125 shows that MGr disproves Semitism in πολεμεῖν μετὰ τινος (cf. Rev 12<sup>7</sup> *al.*), comparing a MGr folksong τρεῖς ὥρες ἐπολέμαμε μετὰ (μετὰ) δεκάτῃ χιλιάδῃ. We may also cite the Nubian inscr. of Silco I. *OGIS* 201<sup>8</sup> ἐπολέμησα μετὰ τῶν Βλεμύων, <sup>19</sup> οὐ φιλονεικοῦσιν μετ' ἐμοῦ.

(h) Under the gen. construction we need only add μεθ' ὧν, "wherewith," an epistolary formula introducing the closing greeting, e.g. BGU IV. 1080<sup>32</sup> (iii/A.D.) (as amended *Chrest* I. p. 564) προσα[γ]όρευε ἀπ' ἐμοῦ πολλὰ τήν σοι φιλότατην σύννευον, μεθ' ὧν ἐρῶσθαι σε καὶ εὐανθοῦντα εὐχομαι, κύριέ μου υἱέ—the words from ἐρῶσθαι to the end are added in a different hand, and similarly P Lips I. 110<sup>27</sup> (iii/iv A.D.).

(2) c. acc.—(a) with persons, meaning "besides," "in addition to": P Lond 260<sup>87</sup> (a list relating to the poll-tax—A.D. 72–3) (= II. p. 50) μετ[ὰ] τοῖς τετ[ε]λ[ε]ν[ε] (ευτηκότας), "including those who have since died" (Ed.), P Flor III. 338 (iii/A.D.) ἄλλον γὰρ σπουδαῖον οὐκ ἔχω(=ο)μεν μετὰ τούτου. Cf. P Giss I. 50<sup>13</sup> (A.D. 259) μετὰ τὰ κριθέντα, "besides what has been determined."

(b) "after," of time: P Petr III. 104<sup>4</sup> (B.C. 244–3) μετὰ τὸν σπόρον τοῦ δ (ἔτους), "after the sowing of the 4th year," P Tebt I. 72<sup>467</sup> (B.C. 114–3) μετὰ τὸν διαλογισμόν, "after the inquiry," P Oxy II. 278<sup>16</sup> (hire of a mill—A.D. 17) μετὰ τὸν χρόνον ἀπ[ο]κα[τα]στησάτωι ὁ μάνης τὸν μύλον ὑγιή καὶ ἀσινῆ, "at the end of the time the servant shall restore

the mill safe and uninjured" (Edd.), *ib.* 76<sup>35</sup> (A.D. 179) πρὸς τὸ μετὰ τελευτὴν αὐτοῦ ἀνευθύνόν με εἶναι, "in order to free me from responsibility after his death" (Edd.), *ib.* VI. 903<sup>38</sup> (iv/A.D.) ἔμεινεν λέγων ὅτι μετὰ μῆναν λαμβάνω πολιτικὴν ἑμαντῶ, "he kept saying 'A month hence I will take a mistress'" (Edd.): cf. Ac 1<sup>5</sup> and see further Schulze *Gr. Lat.* p. 17. Similarly *ib.* XIV. 1637<sup>28</sup> (A.D. 257–9) μετ' ἄλλα, "etc.," P Tebt II. 286<sup>3</sup> (report of a trial—A.D. 121–138) μεθ' ἕτερα, "after other evidence," and P Ryl II. 77<sup>41</sup> (A.D. 192) μετ' ὀλίγον. A curious usage, as yet unexplained, is found in a few tax-receipts, where μετὰ λόγον is inserted between the name of the month and the day, e.g. P Fay 53<sup>2</sup> (A.D. 110–1) Φαῶφι μετὰ [λόγον] κς: see the editors' note.

(c) For μετὰ τό c. inf. cf. P Par 63<sup>193</sup> (B.C. 164) (= P Petr III. p. 36) μετὰ τὸ γράψαι τὴν πρὸ ταύτης ἐπιστολήν, "after writing the former letter."

For further exx. of the different uses of μετὰ the monographs of Kuhring and Rossberg (see Abbreviations I.) should be consulted. The form μετά still occurs in MGr dialects (e.g. in Pontus); also with 1st and 2nd personal pronouns (e.g. μετὰ σένα, μετὰ ἐσένα), and in a few stereotyped formulae (e.g. μετὰ βιάς, "with effort"). The common form, however, is μέ (Thumb, *Handbook*, p. 103 f.).

### μεταβαίνω.

The ordinary meaning "remove," "depart," as in Lk 10<sup>7</sup>, is well brought out in P Tebt II. 316<sup>20</sup> (A.D. 99) ἐὰν δὲ μεταβαίνωμεν ἢ ἐγδημῶμεν [μ]εταδώσωμεν ἀμφ[ό]τεροι τῷ συμμοριάρχῃ, "if we change our abode or go abroad, we will both give notice to the president of the symmory" (Edd.): cf. *ib.* I. 61 (b)<sup>262</sup> (B.C. 118–7). With the metaphorical usage in Jn 5<sup>24</sup>, I Jn 3<sup>14</sup>, cf. *OGIS* 458<sup>7</sup> (c. B.C. 9) εἰς ἀτυχῆς μεταβεβηκὸς σχήμα. For the subst. it is sufficient to quote BGU I. 137<sup>6</sup> (ii/A.D.) where, in connexion with a census return, reference is made to one who had been enrolled ἐπ' ἀμφοδού Διυνφωαν (= εἶων) νυνεὶ δὲ μετὰ βασιν ποιούμενον ἐπὶ τῶν Χην]οβοσκῶν Πρώτων.

### μεταβάλλομαι.

For the metaphorical usage, as in the only ex. of the verb in the NT (Ac 28<sup>9</sup>), see the letter addressed by Darius I. to a provincial governor, Gadatas, in Asia Minor, *Priene* 115<sup>20</sup> (the writing of the copy is of the 1st half of ii/A.D.) ὅτι δὲ τὴν ὑπὲρ θεῶν μου διάθεσιν ἀφανίζεις, δώσω σοι μὴ μεταβαλομένῳ πείραν ἡδικη[μ]ενου θυμοῦ: cf. the oracular *Kaibel* 1039<sup>12</sup> μοχθεῖν ἀνάνκη· μετα[β]ολῇ δ' ἔσται καλή. The verb in the sense of "move," "transfer," "change," is common, e.g. P Hib I. 42<sup>3</sup> (B.C. 262) τὸν σῖτον δν ἔφης μεταβαλεῖσθαι[ι] τοῖς παρὰ τῶν σιτολόγων, "with regard to the corn which you said you would transfer to the agents of the sitologi" (Edd.), *ib.* 45<sup>6</sup> (B.C. 257) παραγίνεσθε [ἔ]να [τ]ὸν ἐν Σέφθαι σῖτον μεταβάλ[η]σθε πρὸ τοῦ το . . . το ἐμβαλεῖν, "come here in order to transfer the corn at Septha before lading . . ." (Edd.), P Par 51<sup>11</sup> (dream from the Serapeum—B.C. 160) (= *Selections*, p. 19) θάρσ[ε]ι . . . ὅτι μεταβέβ[η]κα τὴν κοίτην μου, "take courage, for I have changed my bed," P Ryl II. 231<sup>8</sup> (A.D. 40) τὴν πυρὸν τὸν ἐν τῷ θησαυρῷ μεταβαλοῦ δι[ὰ] τὴν βροχήν, "get the corn in the granary removed because of the inundation" (Edd.), P Fay 122<sup>2</sup> (c. A.D. 100) εὐ ποιήσεις

μεταβαλόμενος τὸ παρὰ σοὶ σί[ν]απι . . . τῷ κομίζοντι σοὶ τὸ ἐπιστόλιον, "please transfer the mustard that is with you to the bearer of this letter" (Edd.), and P Tebt II. 402<sup>5</sup> (A.D. 172) μετεβλήθ(η) ἀπὸ τοῦ πλινθουργίου, "transported from the factory"—of bricks. For the meaning "hand over," "credit," "pay," see P Oxy VIII. 1153<sup>8</sup> (i/A.D.) τὰς [δ]ραχμὰς ἑξακοσίας μεταβαλέσθαι ἡμε(ῖν), "to pay us the 600 drachmae," *ib.* XII. 1419<sup>5</sup> (A.D. 265) ἃς μετεβάλου δι(ὰ) δημοσίας τραπέζ(ης), "which you credited through the public bank" (Edd.), and *ib.* XIV. 1665<sup>22</sup> (iii/A.D.) τῆς τιμῆς ἑξαυτῆς μεταβαλλομένης ὑπ' ἐμοῦ ᾧ ἐὰν δοκιμάσῃς, "the value to be handed over by me at once to any one approved by you" (Edd.). Μεταβόλος "retailer" (as in Isai 23<sup>24</sup>) is seen in P Rev Lxlviii. 3 (B.C. 258) οἱ κάπηλοι καὶ οἱ μεταβόλοι, "the dealers and retailers," P Oxy XIV. 1675<sup>3</sup> (iii/A.D.) κ[δ]μ[ε]σαῖ διὰ τῶν . . . περὶ Ἑρακλείωνα μεταβόλων (δραχμὰς?) ἤ, "receive through the traders with Heracleon 40 drachmae (?)," and *Ostr.* 1449<sup>1</sup> (Thebes—A.D. 164–5) ἐπιτ(ηρητῆς) τέλ(ους) μεταβόλ(ων) ἀλιεῶν (ἢ ἀλιεῶν) (see *Chrest.* I. i. p. 136).

### μετάγω,

"transfer," "transport," is seen in P Oxy II. 244<sup>3</sup> (A.D. 23) βουλόμενος μεταγαγεῖν . . . πρόβατα τριακόσια εἰκοσι, with reference to the transference of sheep from one district to another, and *ib.* 259<sup>9</sup> (A.D. 23) μὴ ἔχοντός μου ἐκέουσ(αν) (ἢ ἔξ-) . . . μεταγεί (ἢ -γεῖν) ἐμαυτὸν εἰς [τ]έραν φυλακ[ή]ν, "I have no power to transfer myself to another prison": cf. also P Tor I. 11<sup>24</sup> (B.C. 116) τὸ ἔθνος μεταγαγεῖν εἰς τὰ Μεμνόνεια, P Leid M<sup>11</sup>. 3 (B.C. 114) (= I. p. 60) τῶν μεταγομένων εἰς τοὺς τάφους, of dead bodies, and the fragmentary P Ryl II. 67<sup>5</sup> (late ii/B.C.) μεταγειοχότω[ν], again apparently of removal from one place to another. For the meaning of "translate," see Sir *prol.* 8ταν μεταχθῇ εἰς ἑτέραν γλῶσσαν. Hort *ad* Jas 3<sup>3</sup> cites Plut. ii. 225 F and Epict. *Ench.* xxxiii. 3, where the verb is used of turning men to a better mind, but can find no clear authority for the sense of "leading not from one place to another but from one direction to another," which the Jas passage requires.

### μεταδίδωμι

is used in the general sense of "inform" in such passages as P Oxy VIII. 1153<sup>8</sup> (i/A.D.) μετάδος Νικάνορι ὅτι . . . , "tell Nicanor that . . .," P Giss I. 91 (fragment of a letter—ii/A.D.) τοῦ ἀδ[ελ]φοῦ μεταδ[ι]όντος ὅτι μιν ἡ[σ]κεῖ ἡμῶν συνεχῶς, P Lond 1231<sup>14</sup> (A.D. 144) (= III. p. 109) ἀξιοῦμεν δὲ τοῦ διαστολικοῦ ἀντίγραφον αὐτῷ μεταδοθῆναι, and P Oxy XIV. 1667<sup>6</sup> (iii/A.D.) μετέδωκεν ὁ [Θε]όχρηστος ὅσα ἔπραξας, "Theochrestus informed me of your doings" (Edd.). A quasi-legal meaning appears in P Par 261<sup>28</sup> (B.C. 163–2) (= *Selections*, p. 16) τῷ νύδ δὲ Ψινταίου . . . προσήλθομεν, καὶ περὶ ἐκάστων μετεδώκαμεν, "we (the Serapeum Twins) approached the son of Psintaes, and gave him detailed information," BGU I. 167 (A.D. 159–160) (= *Selections*, p. 83) πρὸς τὸ μεταδοθῆν εἰς ἐξέτασιν εἰδος, "with regard to the report handed over to us for information," the report of five presbyter-priests regarding a brother priest, and more particularly in such passages as P Ryl II. 119<sup>31</sup> (A.D. 54–67) μεταδόντες αὐτῷ καὶ τοῖς αὐτοῦ υἱοῖς Ἑρμοφίλῳ καὶ Κάστορι διαστολικὸν ὑπόμνημα κατελθεῖν

εἰς[τὸν] τὸν διαλογισμὸν, "we served a summons upon him and his sons Hermophilus and Castor to go down to the assize" (Edd.), P Oxy XII. 1472<sup>8</sup> (A.D. 136) τοῦ δεδομέν[ο]ν ὑπομνήματος ἀντίγρα(φον) σύνταξον μεταδοθῆναι ὡς ὑπόκει(ται), "give instructions that a copy of the memorandum which has been presented be served, as follows" (Edd.), *ib.* X. 1270<sup>48</sup> (A.D. 159) ἀξίῳ συντάξει γράψαι τῷ τοῦ Ὄξυρυνχίτου στρα(τηγῷ) μεταδοῦναι τούτου τὸ ἴσον [τῇ] Ἀμμων . . . , "I beg you to give orders that instructions should be sent to the strategus of the Oxyrhynchite nome to serve a copy of this application upon Ammon . . ." (Edd.), and, with ἐνώπιον, in BGU II. 578<sup>1</sup> (A.D. 189) μετάδ(ος) ἐνώπι(ον) ὡς καθήκ(ει) τοῖς προστεταγμένοις ἀκολούθως, where Deissmann (*BS* p. 213) treats μεταδιδόναι ἐνώπιον as an "official formula," and cites Wilcken to the effect that it means to *deliver personally*:—"the demand for payment shall be made to the debtor, face to face, for the greater security of the creditor." See also P Flor I. 56<sup>20</sup> (A.D. 234) cited *s.v.* ἐνώπιον, and Preisigke's elaborate note in the introduction to P Strass I. 41, where the sense of "responsibility" conveyed by the verb in legal phraseology is fully discussed. The subst. μετάδοσις occurs in P Oxy XII. 1473<sup>43</sup> (application concerning a remarriage—A.D. 201) τούτου ὄντος ἀξίῳ τὴν μετ[α]δόσιν γε[νέ]σθαι[τ] [τῇ] Ἀπολλων[α]ρίῳ ὡς καθ[ή]κει, "this being so, I request that the notification be made to Apollonarian in the proper way," *ib.* X. 1276<sup>29</sup> (A.D. 249) κυρία ἢ πράσις . . . ἦν περ . . . δημοσιώσεις . . . οὐ προσδέομενος μετ[α]δόσεως οὐδὲ ἐτέρας συνουδοκίσεως ἡμῶν, "the sale is valid, and you shall make it public without requiring a notification or any further concurrence on our part" (Edd.). For τὸ μεταδόσιμον, "the certificate," cf. P Tebt II. 316<sup>42</sup> (A.D. 99) (= *Chrest.* I. p. 174) ὁ μιν ὡς . . . ἔχειν τὸ μεταδόσιμον ("ein den abgehenden Epheben überreichtes Zeugnis," Wilcken).

### μετάθεσις.

PSI V. 546<sup>3</sup> (mid. iii/B.C.) τοῦ ἀναβαθμοῦ τὴν μετάθεσιν, "the removal of the stair"—in connexion with repairs on a house. In Aristas 160 the subst. is used of the divine and incomprehensible "interchange" of the states of sleeping and waking: ὡς θεία τίς ἐστι καὶ ἀκατάληπτος τούτων ἡ μετάθεσις.

### μεταίρω

is intrans. "change my position," "depart," in its two occurrences in the NT (Mt 13<sup>53</sup>, 19<sup>1</sup>), but for the trans. usage "remove," "transfer," as in the LXX, we may cite a Cilician rock inscr. found in the neighbourhood of a temple *OGIS* 573<sup>15</sup> (i/A.D.) τῶν δὲ ἀναθεμάτων τῶν ὄντων ἐν τε τοῖς ναοῖς καὶ τῶν ἐπιγεγραμμένων ἐν τε ταῖς στήλαις καὶ τοῖς ἀναθέμασιν μηδὲν ἐξέστω<ι> μήτε ἀπαλεῖψαι μήτε ἀχρεῶσαι μήτε μεταῶραι.

### μετακαλέω.

The mid. of this verb, which is found *quater* in Acts in the sense "summon to myself," "send for" (cf. Hobart, p. 219 f.), may be illustrated from the curious interview with an Emperor (Marcus Aurelius or Commodus) P Oxy I. 33 verso<sup>11.2</sup> (late ii/A.D.) Αὐτοκράτωρ μετεκ[α]λέσατο αὐτόν, *ib.* 17. 7 τίς ἦδη τὸν δευτέρον μου εἶδην προσκυνοῦντα . . .



μετεκαλέσατο; where the meaning apparently is, "who now has sent for me, who am facing death for the second time?", and *ib.* X. 1252 *recte*<sup>26</sup> (A.D. 288-95) ἐπὶ σήμερον ἦτις ἐστὶν τῇ μετεκαλέσω ἡμᾶς, "whereas to-day, the 18<sup>th</sup>, you summoned us" (Edd.). For the act. cf. P Tebt I. 23<sup>12</sup> (B.C. 119 or 114) διδὲ καὶ ἔτι νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθεὶς ἵνα τὰ πρὸς αὐτὸν [. . .] διορθώσῃ μετακαλέσας ἐκ τῶν προηγουμένων, where the editors render, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him, abandoning your previous state of ignorance"; and for the pass. cf. P Par 63<sup>viii.9</sup> (B.C. 165) ἵνα μετακληθῆς ἔτι πρὸς τὴν ἐμὴν αἵρεσιν.

### μετακινέω

occurs in its literal sense of "move away" (transitive) in the Mysteries inscr. from Andania *Syll* 653 (= 736)<sup>186</sup> (B.C. 92) μὴ μετακινούντες ἐπὶ καταλ[ύ]σει τῶν μυστηρίων μ[η]θέν τῶν κατὰ τὸ διάγραμμα: cf. also the inscr. on a stone found amongst the ruins of an ancient temple near Cephisia, *ib.* 888 (= 1238)<sup>3ff.</sup> (c. A.D. 160) πρὸς θεῶν καὶ ἡρώων, ὅστις εἰ ὁ ἔχων τὸν χώρον, μήποτε μετακινήσῃς τούτων τι. καὶ τὰς τούτων τῶν ἀγαλμάτων εἰκόνας καὶ τιμὰς ὅστις ἢ καθέλοι ἢ μετακινούῃ, τούτῳ μῆτε γῆν καρπὸν φέρειν μῆτε θάλασσαν πλωτὴν εἶναι, κακῶς τε ἀπολέσθαι αὐτοὺς καὶ γένος.

### μεταλαμβάνω.

For the gen. construction, as in Ac 2<sup>46</sup>, cf. P Ryl II. 77<sup>19</sup> (A.D. 192) τροφῶν μεταλαβεῖν. The acc. (cf. Ac 24<sup>25</sup>) is found in such passages as P Tebt I. 79<sup>49</sup> (c. B.C. 148) Θωτορταῖον τὸν μεταλαβόντα τὴν κωμογρ(αμματέαν), "Thotortaeus, who succeeded to the post of komogrammateus" (Edd.), P Amh II. 39<sup>6</sup> (late ii/B.C.) μεταλαβόντες τοὺς συντετελεσμέν[ο]ς πρὸς τοὺς τέβεις Ἑρμων[θ]ίτας ἀγῶνας μεγάλως ἐχάρημεν, P Oxy I. 113<sup>14</sup> (ii/A.D.) χάριν ἔχω θεοῖς πᾶσιν γινώσκων ὅτι ἔτι (omit) μετέλαβον παρατετευχότα Πλουτίωνα εἰς τὸν Ὀξυρυχέτην, "I thank all the gods to think that I came upon Plutonium in the Oxryhynchite nome" (Edd.). The verb is frequent = "obtain information," "learn," e.g. P Tebt I. 40<sup>7</sup> (B.C. 117) σαφέστερον μετελθὼς τοὺς ἐκ τῆς κώμης ὁμοθυμαδὸν ἀντέχεσθαι τῆς σκέπης, "having received certain information that the inhabitants of the village are with one accord claiming your protection" (Edd.), P Tor I. 11<sup>2</sup> (B.C. 116) ὑπὲρ ὧν μεταλαβόντος μου παρεγενήθην, εἰς τὴν Διόσπολιν, P Giss I. 27<sup>3</sup> (ii/A.D.) (= *Chrest.* I. p. 29) μετέλαβον πα[ρ]ά τινων ἀπὸ Ἰβιδῶνος σήμερον ἐλθόντῳ[ν] συνοδοιπορηκένα[ν] τιγ[ν]ι παιδαρίῳ κτλ. For the legal sense of "assign" see P Tebt II. 294<sup>18</sup> (A.D. 146) τοῖς παρ' ἐμοῦ μεταληψομένοις, "to my assigns," P Ryl II. 162<sup>12</sup> (A.D. 159) ἐνγόνοις αὐτῆς καὶ τοῖς παρ' αὐτῆς μεταληψομένοις, "to her descendants and assigns," and similarly P Oxy X. 1276<sup>13</sup> (A.D. 249).

### μετάλημις,

as read by WH in 1 Tim 4<sup>3</sup> (for the intruded μ see *s.v.* λαμβάνω) is found in the sense of "concurrence" in the marriage-contract P Oxy X. 1273<sup>39</sup> (A.D. 260) οὐ προσδεόμενος τῆς τοῦ ἐτέρου μεταλήμψεως οὐδὲ ἐτέρας εὐδοκήσεως, "without requiring the concurrence of the other side or any further consent" (Edd.); cf. *ib.* IX. 1200<sup>36</sup> (A.D. 266).

### μεταλλάσσω.

From the meaning "exchange" which this verb has in its only occurrences in the NT (Rom 1<sup>25f.</sup>), the transition is easy to "exchange by leaving," "quit," and hence the common μεταλλάσσω βίον = "I die," e.g. P Par 22<sup>14</sup> (B.C. 165) μετέλλαχεν τὸν βίον, *OGIS* 326<sup>15</sup> (ii/B.C.) μεταλλάσσω τὸν βίον ἐν Περγάμῳ προενοήθη τῆς συνόδου. The use of μεταλλάσσω alone in this sense is perhaps still more common in our sources, e.g. BGU IV. 1148<sup>8</sup> (B.C. 13) τῷ μετελλαχότι αὐτῇ(ς) ἀνδρὶ Ἰσιδώρῳ, P Oxy X. 1282<sup>18</sup> (A.D. 83) ὑπὸ τοῦ γενομένου καὶ μετελλαχότος τῆς Θνάτος ἀνδρός, "by the former husband, now deceased, of Thnas" (Edd.), P Ryl II. 108<sup>9</sup> (A.D. 110-11) ἀπὸ κληρον[ο]μίας τῆς μετελλαχούσης ἡμῶν μη(τρὸς) Εὐδαιμονίδ(ος), "from the inheritance of our deceased mother Eudaemonis," P Oxy III. 477<sup>14</sup> (A.D. 132-3) ἢ μ[ε]τέλλαχεν, "who is dead," and *Syll* 731 (= 1103)<sup>10</sup> (c. B.C. 200) δέδωκεν δὲ καὶ τοῖς μετα[λλ]άξαι τὸ ταφικὸν παραχρήμα.

### μεταμέλομαι.

A good ex. of the reflexive meaning "repent oneself," as in Mt 21<sup>30</sup> *al.*, is afforded by BGU IV. 1040<sup>20</sup> (ii/A.D.) χα[ί]ρω ὅτι μο[ι] τα[ύ]τα ἐποίησας ἐμοῦ μ[ε]ταμ[ε]λομένου π[ερὶ] μ[η]δενός. καθαρά[ν] γὰρ ἔχων τὴν ψυχὴν κτλ.: cf. *ib.* 1208<sup>1.20</sup> (B.C. 27-6). In the great calendar inscr. *Priene* 105<sup>10</sup> (= *OGIS* 458<sup>10</sup>) (c. B.C. 9), the verb has the somewhat weaker sense of "regret" (cf. 2 Cor 7<sup>8</sup> RV), the birthday of Augustus being described as the beginning of life, and the end of a man's regretting that he has been born—πέρασ καὶ ὅρος τοῦ μεταμέλεισθαι, ὅτι γεγέννηται. For the impers. act. see P Hib I. 59<sup>11</sup> (c. B.C. 245) εἰ μὴ παύσει ε[κ]κοποῶν ἐν τῇ κώμῃ[ν] μεταμελή[σ]ει σοι, "if you do not stop your malpractices in the village you will repent it" (Edd.), and for the pass. form see P Thead 51<sup>15</sup> (iv/A.D.), where a man is warned to give back an artaba of corn he has wrongly taken—εἰ δὲ μὴ μεταμελησθῆναι ἔξεις, "otherwise you will have reason to be sorry for it." The subst. μετάνοια is seen in P Fay 124<sup>23</sup> (ii/A.D.) μετάνοιαν σοι πάλειν εἰσο[ί]σει ἢ πλεονέξ[ι]ς σου, "your cupidity will again cause you regret" (Edd.), and for two exx. of the usual form μετάνοια cf. Menander *Fragm.* p. 268.

### μεταμορφόω.

P Leid W<sup>11.26</sup> (ii/iii A.D.) (= II. p. 87) σοὶ πάντα ὑποτέτακται, οὐ οὐδεὶς θεῶν δύναται ἰδεῖν τὴν ἀληθινὴν μορφήν, ὃ μεταμορφούμενος (os) εἰς πάντας, ἀόρατος, ἐφ' αἰῶν αἰῶνος, "qui transformaris in omnes (i.e. "qui omnium deorum formas assumis," p. 170), invisibilis in seculum seculi," similarly *ib.* xlii. 35 (= p. 127): cf. 2 Cor 3<sup>18</sup> and the parallel expression in Seneca *Ep.* 6. 1—"intellego, Lucili, non emendari me tantum, sed transfigurari" (cited by Clemen *Primitive Christianity*, p. 68). On the translation of Rom 12<sup>2</sup>, see Field *Notes*, p. 162.

### μετανοέω.

A few exx. of this important verb can be quoted from our sources—PSI V. 495<sup>9</sup> (B.C. 258-7) νυνὶ δὲ μετανοήκεν διὰ τὸ ἐπ[ι]τεμῆσθαι ὑπὸ κτλ., P Gurob 6<sup>8</sup> (B.C. 214) ἑάμπερ μὴ βούλησθε μετανοῆ[σ]αι—in a broken context, *OGIS* 751<sup>9</sup> (ii/B.C.) θεωρῶν οὖν ὑμᾶς μετανοηκότας τε ἐπὶ τοῖς[ν] προημαρτημένοις (cf. 2 Cor 12<sup>21</sup>), BGU III. 747<sup>1.11</sup>

(A.D. 139) οἰό[μ]ενος με[τ]ανοή[σι]ν (L. μετανοήσιν) ἡμῖν ἐπιχό[ν] (L. ἐπείχον) σοι τῷ κυρίῳ δηλώσαι, P Tebt II. 424<sup>5</sup> (late iii/A.D.) εἰ μὲν ἐπιμένεις σου τῇ ἀπονοίᾳ, συνεχέ(= αἰ)ρω σοι· εἰ δὲ μετανοεῖς, σὺ οἶδας, “if you persist in your folly, I congratulate you; if you repent, you only know” (Edd.), BGU IV. 1024<sup>iv.25</sup> (end of iv/A.D.) ὑπὸ γὰρ τοῦ ἐπι-κινέ[ν]ου αὐτῷ ἔρωτος [παρήλθεν μ]ετανοῶν. In P Lond 897<sup>22</sup> (A.D. 84) (= III. p. 207) παρακαλῶ δὲ σὲ εἶνα μὴ μελανήσης, the editor suggests that for μελανήσης we may perhaps read μετανήσης for μετανοήσης. See also *Menandrea* p. 127<sup>2</sup> where the verb is used of “change of mind.” Its meaning deepens with Christianity, and in the NT it is more than “repent,” and indicates a complete change of attitude, spiritual and moral, towards God. MGr μετανοιών, “repent.”

### μετάνοια.

The transition to the deeper sense of this word (see *supra*) appears in Aristeas 188, where God is described as by His gentleness and long suffering—μετατιθεῖς ἐκ τῆς κακίας [καί] εἰς μετάνοιαν ἄξεις, “turning men from their wickedness and leading them to amendment.” The interesting Calendar of Church Services at Oxyrhynchus, P Oxy XI. 1357<sup>4</sup> (A.D. 535–6), mentions a ἡμέρ(α) μετανοίας, and we hear of a μοναστήριον μετανοίας at Alexandria in P Flor III. 298<sup>64</sup> (vi/A.D.): cf. P Lond 996<sup>3</sup> (vii/A.D.) (= III. p. 248), and see Sophocles *Lex. s.v.* The phrase ἐν μετανοίᾳ [γ]ενομένου occurs in PSI V. 452<sup>14</sup> (iv/A.D.), and similarly in BGU III. 836<sup>5</sup> (time of Justinian). In *ZNTW* i. p. 66 ff. Wrede discusses the translation of μετάνοια in the NT (“nicht Sinnesänderung, sondern Busse”). It may be added that Lactantius (*Div. Inst.* vi. 24. 6) for the ordinary *paenitentia* of Christian Latinity prefers *resipiscencia*, as implying, like μετάνοια, a coming to one’s senses, resulting in a change of conduct.

### μεταξύ

is used prepositionally c. gen., as in Mt 18<sup>15</sup>, Rom 2<sup>15</sup>, in such passages as P Rein 44<sup>16</sup> (A.D. 104) μετὰ τὸν τῆς συμφωνίας τῆς γενομένης μεταξύ αὐτοῦ καὶ Ἰσιδώρας, P Oxy VIII. 1117<sup>3</sup> (c. A.D. 178) μεταξύ ἡμῶν καὶ ἀρχόντων, P Gen I. 48<sup>11</sup> (A.D. 346) τὴν συμ[π]εφωνηθείσα[ν] μεταξύ [ἡ]μῶν ἀλλήλων τιμήν, P Oxy VII. 1026<sup>2</sup> (v/A.D.) μεταξύ ἐλάβομεν Γερωντίου κ[αί] Ἰωάννην (L.-ης) ὥστε λαβεῖν Ἰω[ά]ννην τὰ ἱμάτια κτλ., “we have mediated between Gerontius and John to this effect: John shall take the cloaks” etc. (Ed.), PSI I. 71<sup>5</sup> (vi/A.D.) μεταξύ ἐμοῦ τε κ[αί] τῶν λειτουργῶν, and *Kaibel* 418<sup>1</sup> (ii/A.D.) τὸ μεταξύ βίου θανάτοιο τε. For the adverbial usage in relation to time, as in Jn 4<sup>21</sup>, cf. BGU IV. 1153<sup>7</sup> (B.C. 14) τοῦ μεταξύ χρόνου, *ib.* 1139<sup>3</sup> (B.C. 5) ἐν δὲ τῷ μεταξύ, P Giss I. 30<sup>2</sup> (A.D. 140–161), *al.*: see also P Oxy X. 1320 (A.D. 497) ὁμολογῶ ὀφείλειν σοι καὶ χρεωστῆν ἀπὸ λόγου τιμῆς οἴνου οὐ ἐώνημαι παρὰ σοῦ καὶ ἐβάσταξα κατὰ τὰ μεταξύ γέγονενα [γραμματεῖα (?). The form μετοξύ is found from i/A.D. onwards in such passages as P Lond 177<sup>11</sup> (A.D. 40–41) (= II. p. 168) ἐν δὲ τῷ μετοξύ, P Amh II. 64<sup>4</sup> (A.D. 107) ἄλλα μετοξύ δεδα[π]ανήσθαι, “that further expenses had been incurred meanwhile” (Edd.), P Oxy XIV. 1630<sup>12</sup> (A.D. 222?) μετοξύ ἡμῶν [καί] τιν[?]ων ἀνδρ[ῶ]ν, P Tebt II. 433

(iii/A.D.) διαλήμψεται μετοξύ ἡμῶν ὁ στρατηγός, and, in relation to space, P Oxy XII. 1475<sup>20</sup> (A.D. 267) τὸ μετοξύ πωμάριον, “the intervening orchard”: see also Thackeray *Gr.* i. p. 77 for LXX parallels, and Reinhold p. 40 for the usage in the early Christian Fathers. MGr στοῦ μεταξύ, “in the meantime”: (ἀνα-)μεταξύ of place, “between,” “among.”

### μεταπέμπομαι,

“summon,” “send for,” occurs in such passages as P Petr II. 19 (1 a)<sup>8</sup> (iii/B.C.) ἀξίσσας αὐτὸν [μ]εταπέμψασθαι με καὶ δέξομαι (“dismiss”) [ἀπὸ τῆς] φυ[λα]κῆς, P Tebt II. 289<sup>7</sup> (A.D. 23) μεταπεμψάμε(νος) πέμψωι τῷ ἡγεμόνι] ὥς ἀ[μ]ελοῦντα τῆς εἰσπρά[ξεως], “I shall summon and summon you to the Prefect for neglecting the collecting,” P Ryl II. 77<sup>41</sup> (A.D. 192) μεταπεμφθήσονται δὲ καὶ οἱ κοσμηταὶ ἕνα ἐπὶ παρούσι αὐτοῖς αὐτὰ ταῦτα εἴπητε, “but the cosmetae shall also be summoned in order that you may repeat the same statements in their presence” (Edd.), and P Oxy I. 118 *verso*<sup>7</sup> (late iii/A.D.) συμβουλευθέντες . . . διὰ τὸ ἀδελφὸν τῆς ὁδοπορίας προθμεῖον μεταπέμψασθαι (L.-ασθαι), “we have been advised to send for a ferry-boat on account of the uncertainty of the road” (Edd.).

### μεταστρέφω,

which in the NT occurs only in Ac 2<sup>20</sup>, Gal 1<sup>7</sup>, and as a *v. l.* in Jas 4<sup>9</sup>, means literally “change from one state to another”: cf. Deut 23<sup>5</sup>, Sir 11<sup>31</sup> (33). The verb occurs in P Par 574<sup>2625</sup> (iv/A.D.) μεταστρέφοντός σου τὸν λόγον ὡς ἐὰν θέλῃς.

### μετασχηματίζω.

For the meaning “refashion,” “change the outward appearance of that which itself remains the same,” we may appeal to *Preisighe* 5174<sup>10</sup> (A.D. 512), where, in connexion with the purchase of an hermitage, power is given—καθελεῖν, ἀνοικοδομεῖν, μετασχηματίζειν, ἐν οἷα βούλεται ὀψεῖ καὶ διαθέσει: similarly *ib.* 5175<sup>12</sup> (A.D. 513) and P Mon 13<sup>46</sup> (A.D. 594) πωλεῖν καὶ μεταπωλεῖν καὶ μετασχηματίζειν. The passages, though late, are important in connexion with the interpretation of Phil 3<sup>21</sup>: see also Field *Notes* p. 169 f. for the meaning of 1 Cor 4<sup>6</sup>. To the exx. of the verb from profane sources add Diod. Sic. ii. 57, where it is used in connexion with the dividing up of the root-forms of the letters of the alphabet: cf. Gardthausen *Palaeographica*, pp. 41, 263. Cf. also Iamblichus *de Myst.* 3, 28, and see further *s.v.* σχῆμα.

### μετατίθημι.

With the use of this verb in Ac 7<sup>16</sup> we may compare P Tebt II. 336<sup>12</sup> (c. A.D. 190) ἐξ ὧν μ[ε]τατίθ(ενται) εἰς δη(μοσίαν) γῆν (πυροῦ) (ἀρτάβαι) κτλ., of wheat “transferred” to domain land. See also with reference to persons P Ryl II. 220<sup>64</sup> (between A.D. 134–5 and 138), an official list of males, perhaps for military purposes, a certain number of whom had been transferred to a new heading or a new village in the 19th year of Hadrian—καὶ ἐνθάδε(ε) μετ[ε]τέ(θ)ησαν τῷ ἰθ (ἔτει) οἱ πλείονων (“those in excess”), and P Lond 322<sup>5</sup> (A.D. 214–5?) (= II. p. 159 f., *Chrest.* I. p. 421), an application for the payment of the porters’ hire,



agreed upon for the removal of persons named from the village of Bacchias to that of Socnopaei Nesus—πρὸς ἀπαίτησιν φορέτρου ἀποτάκτου τῶν μετατιθεμένων ἐνθάδε ἀπὸ κώ(μης) Βακχιδάδος). In BGU I. 4<sup>9</sup> (ii/iii A.D.) μετατεθέντος μου εἰς ἄλλα (sic) Βουκοντίων, military transference from one *ala* or company to another is indicated; and in P Oxy XII. 1417<sup>20</sup> (early iv/A.D.) ἀπὸ τῆς βουλῆς μετατεθῆναι the reference is apparently to change of purpose, though unfortunately the immediate context is wanting: cf. Aristaeas 188 μετατιθεὶς ἐκ τῆς κακίας [καί] εἰς μετάνοιαν ἄξις, and Menandrea p. 64<sup>48</sup> ὥστ' εἰ τοῦτ' ἔδυσχεράνε τις | ἄτιμιαν τ' ἐνόμισε, μεταθέσθω πάλιν, "if any one disliked it, and thought it a wicked shame, let him change his mind." The description of Dionysius of Heracleia, who deserted the Stoics for the Epicureans, as ὁ μεταθέμενος, "the Turncoat" (Diog. Laert. vii, 166) may help us with Gal 1<sup>6</sup> (cf. 2 Macc 7<sup>24</sup> μεταθέμενον ἀπὸ τῶν πατρίων): see also Field *Notes*, p. 188.

## μετατρέπω,

which "seems not to have been used in Attic" (LS), is read by WH in Jas 4<sup>9</sup>. The verb occurs *quinquies* in 4 Macc: cf. also Aq. Ezek 1<sup>9</sup>, Sm. Ezek 1<sup>9</sup>, 10<sup>11</sup>, and Aristaeas 99 where the man, who has been permitted to behold the high-priest's vestments, is described as—μετατραπέντα τῇ διανοίᾳ διὰ τὴν περὶ ἕκαστον ἁγίαν κατασκευήν, "profoundly moved in his mind at the sanctity attaching to every detail" (Thackeray).

## μετέπειτα,

"thereafter," occurs in the NT only in Heb 12<sup>17</sup>: cf. OGIS 177<sup>14</sup> (B.C. 96-5) εἰς τὸν μετέπειτα χρόνον, and for the form see Mayser *Gr.* p. 242.

## μετέχω.

With the use of μετέχω in 1 Cor 10<sup>17</sup> οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν, cf. Magn 44<sup>17</sup> (end of iii/B.C.) μετέχειν τὰς τε θυσίας καὶ τοῦ ἀγῶνος, where too the immediately following <sup>19</sup>τοὺς κοινωνησούντας τὰς τε θυσίας proves that here, as in the Corinthian passage (<sup>16</sup>τὸν ἄρτον δὲ κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν;), μετέχω and κοινωνέω must be regarded as synonymous: see Thieme p. 29 f. For a similar ex. from the papyri, cf. P Oxy XII. 1408<sup>26</sup> (c. A.D. 210-14) εἰσι] δὲ ὑποδεχομένων πολλοὶ πρόποι· οἱ μὲν γὰρ κοινων[οῦντες τῶν ἀδικη]μάτων ὑποδέχονται, οἱ δὲ οὐ μετέχοντες μὲν κα[. . .], "there are many methods of giving them (viz. robbers) shelter: some do so because they are partners in their misdeeds, others without sharing in these yet . . ." (Edd.). For the acc. after μετέχω cf. P Petr III. 32 (f)<sup>6</sup> (iii/B.C.) (= Chrest. I. p. 310) ἐπέδωκά σοι ἥδη ὑπομνήματα κατὰ Φίλωνος τοῦ μετέχοντός μοι τὴν μερίδα, and for the gen., as in 1 Cor 9<sup>13</sup> *al.*, cf. P Tebt II. 309<sup>20</sup> (A.D. 116-7) διὰ τὸ [μὴ δύνασθαι με]τασχέσθαι τῆς γεωργίας, "as I am unable to take part in the cultivation" (Edd.), and Syll 213 (= 3 409)<sup>83</sup> (c. B.C. 275-4) ὅσαι ἐπιδόσεις γεγόνασιν ἐν τῷ δήμῳ πασῶν μετέσχηκεν.

## μετεωρίζομαι.

For this verb in the literal sense of "am lifted up, suspended," cf. P Oxy VI. 904<sup>6</sup> (v/A.D.) where a certain Flavius complains that he has been maltreated in the per-

formance of his duties—καθ' ἐκάστην ἡμέραν μετεωρίζ[ε]-μενον σχοινοῖς καὶ πληγαῖς κατακοπτόμενον κατὰ τὸ σῶμα, "being daily suspended by ropes and having my body belaboured with blows." From this it is a natural transition to the sense of being elated or exalted in mind, seeking high things, as in the LXX (Ps 130<sup>1</sup>, 2 Macc 5<sup>17</sup>, 7<sup>84</sup>), and, according to some commentators, in Lk 12<sup>29</sup>, the only passage where the verb is found in the NT (cf. Vg *nolite in sublime tolli*, Luther *fahret nicht hoch her*, Tind. Cov. "neither clyme ye up on high"). But, in view of the context, the rendering "be not anxious, worried" (cf. "be not ye of doubtful mind," AV, RV) is more likely, and is supported by such a passage from the Κοινή as P Oxy XIV. 1679<sup>16</sup> (iii/A.D.) μὴ μετεωρίζου, καλῶς διάγομεν, "do not be anxious, we are well" (Edd.). The adj. μετέωρος is used technically of an "incompleted" contract, which is therefore still "in suspense" in P Oxy II. 238<sup>1</sup> (A.D. 72) μετεώρους οικονομίας: see the editors' introduction, and cf. P Fay 116<sup>12</sup> (A.D. 104), Chrest. II. i. p. 99. More general exx. of the same usage are—P Ryl II. 144<sup>10</sup> (A.D. 38) παραγενομένου μου εἰς Εὐήμερίαν . . . περὶ μετεώρων ἐλ[ογ]οποιησάμην πρὸς Ὀνῳφρίῳ κτλ., "having gone to Euhemeria on some unfinished business, I entered into conversation with Onnophris etc." (Edd.), P Oxy IX. 1219<sup>5</sup> (iii/A.D.) Θέων οὐ υἱὸς ἡμῶν παραγίνεται πρὸς σέ πορευόμενος εἰς τὴν Νεκίου ἐνεκα ἀναγκαίου αὐτοῦ μετέωρου, "Theon our son is coming to you on his way to the city of Nikias on account of a pressing incompleted negotiation" (Ed.), *ib.* XIV. 1758<sup>16</sup> (ii/A.D.) μελέτω σοι δὲ καὶ περὶ ὧν ἄλλων ἔχω παρὰ σοὶ μετέωρ[ω]ν ἐπισχεῖν, and a letter published by Vitelli in *Atene e Roma* vii. p. 124, ll. 11-13 οὐτ[ε] ἐλ[ογ]οσάμην [οὐ]τε προσεκύνησα θεοὺς φοβουμένη σου τὸ μετέωρον, an interesting ex. of the popular idea of reciprocity between gods and men (see the editor's note on P Oxy VII. 1065<sup>7</sup>). From the inscr. we may cite Syll 510 (= 3 364)<sup>48</sup> (after B.C. 297) ἐκ τῶν [τὰ μετέ]ωρα ἐγγυωμένων, "i.e. pecunias simpliciter mutuas datas sine pignore aut hypotheca" (Dittenberger): cf. OGIS 483<sup>82</sup> (ii/B.C.) εἰάν τινες . . . μετεώρους ὀχετοὺς ποιῶσιν, κωλυέωσαν αὐτοὺς οἱ ἀμφοδάρχαι, with Dittenberger's note, "in voce μετεώρους non putaverim editoris loci vim inesse, sed omne genus canalium a superiore parte apertorum intellegi, ut recte eis opponantur tecti (κρυπτοί)." See also Epict. iii. 24. 75 ὅταν θέλω, πάλιν εὐφραίνη καὶ μετέωρος πορεύῃ εἰς Ἀθήνας, "when I choose you can put on a glad face again and go off in high spirits to Athens" (Matheson), and for the Ionic μετάρσιος cf. Wackernagel *Hellenistica*, p. 12 f. The subst. μετεωρισμός occurs *quater* in Vett. Valens = *vitalis perturbatio*.

## μετοικεσία,

"transportation," "deportation." The verb μετοικέω is supplied by A. W. Mair and W. M. Ramsay in a Phrygian epitaph of about the middle of iv/A.D. in honour of C. Calpurnius Collega Macedo—θεοῦ προνοία καὶ ἱερῶν ἀγγέλων συνονία με[τοικήσαντα] εἰς [ο]ὐρανὸν ἐξ ἀνθρώπων (see CR xxxiii. p. 2).

## μετοικίζω.

With the use of this verb in Ac 7<sup>4</sup> of "transporting" or "transferring" from one country to another cf. OGIS 264<sup>7</sup>

ἐκράτησεν τῶν Περγα[μηνῶν καὶ μ]ετώκισεν αὐτοὺς πάλιν ἐπὶ τὸν κο[λωνῶν εἰς] τὴν πα[λαιὰν πόλιν, *Syll* 932 (= 880)<sup>10</sup> (A.D. 202) μετώκισαν εἰς αὐτὸ οἱ ὑποτεταγμένοι, and Aristas 4 περὶ τῶν μετοικισθέντων εἰς Αἴγυπτον ἐκ τῆς Ἰουδαίας. See also *CR* i. p. 7.

## μετοχή.

For this NT ἄπ. εἰρ. (2 Cor 6<sup>14</sup>) cf. P Lond 941<sup>8</sup> (A.D. 227) (= III. p. 119) κατὰ μετοχὴν τοῦ ἄλλου ἡμίσεος [τῶν] ἐλ[ων οἰκοπ]έδω[ν, *al.* See also Meyer *Jur. Pap.* No. 11<sup>83</sup> (c. A.D. 567) εἰ[ν]αί τέ σε μάλιστα . . . ἄμοιρον παντελῶς πά[σ]ῃς μετοχῆς καὶ σχέσεως κληρονομίας μο[υ], cf. 7<sup>8</sup>. In MGR μετοχή = "participle," "participation."

## μέτοχος.

This adj. in the sense of "sharer," "partner," as in Lk 5<sup>7</sup> (cf. Heb 3<sup>14</sup>), is common in papyri: cf. e.g. P Petr III. 37 (a)<sup>11,7</sup> (B.C. 259) διὰ Πασίτος καὶ τῶν μετόχων, BGU IV. 1123<sup>4</sup> (time of Augustus) ὁμολογοῦμεν εἶναι τοὺς τρεῖς μετόχους καὶ κοινωνοὺς καὶ κυρίους ἕκαστον κατὰ τὸ τρίτον μέρος ἀπὸ τοῦ νῦν εἰς τὸν ἀέι χρόνον τῆς προκειμένης μισθώσε[ως] . . ., P Ryl II. 189<sup>1</sup> (A.D. 128) Διονύσιος Σωκράτους καὶ οἱ μέτοχοι παραληπτὰ δημοσί[ου] ἱματισμοῦ κουστωδιῶν παρελ[ή]φμεν (ἡ. παρελ-) κτλ., "we, Dionysius son of Socrates and the associate collectors of public clothing for the guards, have received etc." (Edd.), *ib.* 192<sup>5</sup> (A.D. 142) διέγρα[ψ]ε Σωτᾶ καὶ μετόχ[οις] πράκ[τορας] ἀρ[γ]υρικ[ῶν], "paid to Sotas and associates, collectors of money-taxes," and *Theb Ostr* 41<sup>1</sup> (A.D. 64-5) Πικῶς Παμώνθ[ου] καὶ μέτοχοι Σενφαήριος χα[ί]ρειν, "Pikos son of Pamonthes and his colleagues to Senphaeris, greeting"—receipt for a salt-tax. In P Leid F<sup>1</sup> (ii/B.C.) (= I. p. 34) Ἀλέξανδρος καὶ οἱ μέτοχοι, οἱ πραγμα[τ]εῖν ὀφείμ[ε]νοι τὸ [ᾧ]νηγρικὸν (ἡ. ὠνηγρικὸν) κα[ὶ] τὸ ἐπιδέκατον ἀπὸ τοῦ . . ., the editor defines μέτοχοι as those who *societatem inierant ad certa quaedam tributa redimenda et exigenda*, or, according to Reuvenius, "co-intéressés": in P Lips I. 106<sup>11</sup> (A.D. 98) εἰδὼν ὅτι ὁ γέγονας τῆς σὺν τῷ μετόχῳ ἀσφαλίζεται σε διὰ τοῦ γράμμα[τος] (ἡ. γράμματος) τῶν γεωργῶν, the reference may be either to a second "cognitor," or to the joint-owner of a holding, whose price is under discussion. For μέτοχος c. gen., as in Heb 3<sup>14</sup>, cf. *Kaibel* 654<sup>5</sup> (iii/A.D.) πρόσθεν μὲν θνητῇ νῦν δὲ θεῶν μέτοχος. The form μετοχικός is seen in P Strass II. 116<sup>10</sup> (c. A.D. 18) μέρος καὶ ἔχειν μετοχεικῶν . . .

## μετρέω,

"measure," is naturally common, e.g. P Petr III. 89<sup>2</sup> (Ptol.) μετρήσαι τοῖς ὑπογεγραμμένοις γεωργοῖς . . . δανεῖον εἰς τὸν σπόρον τοῦ κροτῶνος, P Tebt I. 10<sup>6</sup> (B.C. 119) τὰ ἀπολείποντα ἐκ τοῦ ιδίου μετρήσει, "he shall measure out the deficiency from his private means" (Edd.), *Chrest.* I. 168<sup>17</sup> (B.C. 95) οἱ δὲ μεταληψόμενοι τὴν χρεῖαν μετρήσουσι κατ' ἔτος εἰς τὸ ἱερόν, P Tebt II. 459<sup>4</sup> (B.C. 5) δ' εἰδὼν περισσὸν γένηται μετρή[σ]ον αὐτοῖς, P Ryl II. 168<sup>11</sup> (A.D. 120) τὰ δὲ ἐκφόρια μετρήσωι ἐν τῷ Ἐφέπ[ῳ] μηνί, "I will measure the rent in the month Epeiph," P Flor II. 154<sup>4</sup> (A.D. 268) πό[σ]ας ἀρτάβας ἐμέτρησας τοῖς δεκαπρώτοις; cf. the compound καταμετρέω (LXX Numb 34<sup>7</sup> *al.*) in connexion with "horsemen," "cavalry," in

P Hal I. 15<sup>5</sup> (iii/B.C.) ἐπὶ τοὺς καταμετρημένους ἵπποις, P Lille I. 14<sup>3</sup> (B.C. 243-2) τῶν περὶ Φαρβαῖθα καταμετρημένων μισθοφόρων ἵππείων. The verb very readily passes into the meaning "pay," as in the ostrakon receipt *Theb Ostr* 116<sup>1</sup> (A.D. 61) μεμέτρηκε Ὀρος . . . εἰς θησαυροῦ (ἡ. —δν) ἱερατικοῦ Κάτο τοπαρχ[ί]ας κτλ., "Horus has paid into the granary of the Lower toparchy etc.": cf. P Oxy XII. 1443<sup>5</sup> (A.D. 227?) λόγ[ος] ἐν κεφαλ[αῖ]ς τῶν μεμετρημένων ἡμῖν, "summary account of payments to us" (Edd.), *ib.* XIV. 1689<sup>32</sup> (A.D. 266) τὸν μὲν πυρὸν ὡς εἰς δημό[σι]ον μετροῦμενον.

## μετροπήτης.

For μετροπήτης, a "measure" of wine, as in Jn 2<sup>6</sup>, cf. P Gurob 8<sup>14</sup> (B.C. 210) ἰκάζω δὲ τὰ τετρυγημένα εἰς οἴνου μετρητᾶς 6, "I estimate the grapes gathered at six metretae of wine" (Ed.), and *Syll* 306 (= 672)<sup>54</sup> (B.C. 162-0) οἴνου μετρητᾶς τεσσαράκοντα. See also P Leid D<sup>20</sup> (B.C. 162) (= I. p. 25) ἐλαίου μετρητήν, and P Lond 1169<sup>iii,6</sup> (iii/A.D.) (= III. p. 44) Ὁμηρος ἐξάγ[ων] ἐπὶ δν[ω] ᾧ ἐλαίου μετρητᾶς β—an interesting document from which we learn that two metretae of oil were an ass's load, so that the amount of excise duty could be ascertained by counting the number of the animals. The content of the μετροπήτης amounted to about 39.39 litres or 8 $\frac{3}{4}$  gallons: see also Smyly in P Petr III. p. 197. For μέτρομα cf. P Oxy IX. 1221<sup>4</sup> (iii/iv A.D.) τὰ μετρήματα τῆς πρὸς λίβρα ἐν τῷ Παρατονίῳ διὰ τῶν ἐκεῖ γεωργῶν κατὰ τὸ ἔθος μετρεῖται, "the deliveries of the western toparchy are being measured in at Paraetionium by the cultivators there according to custom" (Ed.)—with reference to the payment of corn-dues, and for μέτρησις cf. P Petr I. 22(2)<sup>3</sup> (ii/B.C.) μέτρησις ἔργων τῶν ἐν τῇ Καλλιφανοῦς μερίδι, "measurement of work done in Calliphanes' division," P Oxy XIV. 1671<sup>8</sup> (iii/A.D.) τὸν λόγον τῆς μετρήσεως, "the account of the measuring."

## μετριοπαθῶς,

"feel moderately," does not occur in the LXX, and in the NT is confined to Heb 5<sup>2</sup>, where see Windisch's note in *HZNT*. For the adj. see Aristas 256, where it is laid down that one of the elements of φιλοσοφία is—τὰ πρὸς τὸν καιρὸν πράσσειν δεόντως μετριοπαθῇ καθεστῶτα, "to do the duty of the moment as it should be done, practising moderation" (Thackeray); cf. the new adj. μετριοφιλῆς in P Ryl II. 114<sup>3</sup> (petition to the Prefect—c. A.D. 280) τὸ μετριοφιλῆς σου αἰσθημένη, "perceiving your love of equity" (Edd.).

## μετρίως.

This NT ἄπ. εἰρ. (Ac 20<sup>12</sup>, cf. 2 Macc 15<sup>38</sup>) may be cited from P Par 46<sup>5</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 86) εἰ ἔρρωσαι . . . εἴη ἂν ὡς βούλομαι, καὶ αὐτὸς δὲ μετρίως ἐπ[α]ρκῶ, P Ryl II. 150<sup>9</sup> (A.D. 40) ὕβρισεν οὐ μετρίως, P Tor I. 2<sup>4</sup> (ἡ)δικημένος οὐ μετρίως καὶ κινδυνεύων τῶν ἰδίων στερηθῆναι, and the touching letter of a slave to her master, P Giss I. 17<sup>5</sup> (time of Hadrian) (= *Chrest.* I. p. 566) ἡγωνίασα, κύριε, οὐ μετρίως, ἵνα ἀκούσω ὅτι ἐνωθεύσας, "I was distressed in no small measure, on hearing that you were sick." For the adj. see P Oxy VIII. 1117<sup>19</sup> (c. A.D. 178)



μέτρια κεκτήμεθα ἐξ ὧν καὶ μόλις ζῶμεν, and *ib.* I. 120<sup>7</sup> (iv/A.D.) μετρίων γὰρ καὶ δυστυχῶν γένεσιν αἰχρόντες οὐδὲ οὕτω αἰαντοῖς προσαίχομεν, "we fail to realize the inferiority and wretchedness to which we are born" (Edd.). Ramsay (*Luke*, p. 360) quotes from a iv/A.D. Lycaonian inscr. μετρίων χηρῶν, "virtuous widows." The subst. μετριότης is found in P Oxy VIII. 1121<sup>9</sup> (A.D. 295), where a daughter declares that she has nursed her sick mother—κατὰ τὴν ἐμαυτῆς μετριότητα, "in the goodness of my heart" (Ed.). For a different usage cp. P Beaugé 3, 11 (ed. J. Maspero : cited in PSI V. p. 9) κατὰ τὸν δυνατὸν τρόπον τῆς ἐμῆς μετριότητος, "within the possible limits of my modest means."

### μέτρον.

The varied uses of μέτρον, "a measure," may be illustrated by P Amh II. 43<sup>9</sup> (B.C. 173) repayment of a loan in wheat that is "new, pure, free from all adulteration"—μέτρῳ δικαίῳ τῷ πρὸς τὸ βασιλικὸν χαλκοῦν μετρήσει καὶ σκυτάλῃ [δ]ικαίῃ, "by just measure calculated by the royal bronze standard, and with just measurement and rule" (Edd.), P Par 32<sup>13</sup> (B.C. 162) (= Witkowski<sup>2</sup>, p. 67) ἐπιλελῆσθαι τὰ μέτρα τῶν ὀθονίων, *ib.* 24 ἀπόστειλ[έ]ν μοι τὰ μέτρα τῶν ὀθονίων, P Oxy IV. 717<sup>8</sup> (late i/B.C.) συμβάλλω αὐτὸ πρὸς τὸ χαλκοῦν μέτρον ἐν τῷ συνεδρεῖαι, P Fay 89<sup>15</sup> (A.D. 9) μέτρῳ τετάρτῳ, "the quarter measure" (cf. *ib.* 90<sup>14</sup> (A.D. 234) μέτρῳ ἑνδεκαμέτρῳ), P Ryl II. 156<sup>6</sup> (i/A.D.) ἐν οἷς καμάρᾳ ὧν μέτρα βορρᾶ ἐπὶ νότον μέχρι . . ., P Tebt II. 417<sup>18</sup> (iii/A.D.) μέτρῳ[σ]ιν τὸν ἐρεγμόν, εἶδε πόσα μέτρα [έ]χι, "measure the pulse and see how many measures there are" (Edd.): for further exx. see Preisigke *Fachwörter*, p. 125. With the 1st part of Lk 6<sup>33</sup> cf. P Oxy VII. 1069<sup>25</sup> (iii/A.D.) κ[α]λὰ μέτρα αὐτῷ βαλέτωσαν, "let them put good measure into it (a tunic)," and P Flor II. 260<sup>8</sup> (A.D. 255 or 265) καλῶς μετρήσας, and with the second part cf. P Lond 976<sup>5</sup> (A.D. 315) (= III. p. 231) μετρούντος (L.—vtes) μέτρῳ φ καὶ παρελήφμεν. For the phrases ἐν μέτρῳ (Ezek 4<sup>11</sup>, cf. Jn 3<sup>34</sup> ἐκ μέτρου) see P Tebt I. 17<sup>7</sup> (B.C. 114) στόχασαι ὥς πάντα τὰ ἐνοφειλόμενα περὶ τὴν κώμην ἐν μέτρῳ ἔσται, "endeavour to have all arrears owing from the neighbourhood in order" (Edd.). From the inscr. we may cite *Syll* 364 (= 3 797)<sup>7</sup> (A.D. 37) οὐδὲν δὲ μέτρον χαρὰς εὐρηκ[ε]ν ὁ κόσμος.

### μέτωπον.

With Rev 13<sup>16</sup>, where the allusion is to the habit of marking soldiers and slaves with a distinctive brand (see Moffatt *ad l.* in *EGT*), we may compare P Lille I. 29<sup>11</sup> 36 (iii/B.C.) ὁ δὲ παραλ[αβὼν τὸ ἀνδρά]ποδον μαστιγῶσ[άτω μὴ έ]λασσον ἑκατὸν π[ληγῶν καὶ] στίξ[ατο τὸ μέτω]πον—with reference to the punishment of a runaway slave. The word is naturally common in those personal descriptions with which the papyri have made us so familiar, e.g. BGU III. 975<sup>9</sup> (A.D. 45) (= *Selections*, p. 42) οὐλ[ή] μετόπο ἀριστερό (L. μετώπῳ ἀριστερῷ), "a scar on the left forehead," P Oxy I. 72<sup>46</sup> (A.D. 90) οὐ(λή) μετώπ(ω) μέσῳ, and P Fay 91<sup>10</sup> (A.D. 99) οὐλ[ή] μετόπωι ἐγ δεξιῶν. MGr μέτωπο.

### μέχρι, μέχρις.

Μέχρι is used prepositionally (1) of *time* c. gen.—P Tebt I. 50<sup>26</sup> (B.C. 112–1) μέχρι τοῦ νῦν, "up to the present

time," BGU IV. 1148<sup>24</sup> (B.C. 13) μέχρι τῆς) ἐνε(στῶσης) ἡμέρας), P Tebt II. 376<sup>14</sup> (A.D. 162) μέχρι τῆς ἐσομένης κοινῆς γεωργῶν διαμισθώσεως, "until the coming joint leasing out among cultivators" (Edd.), *ib.* 396<sup>11</sup> (A.D. 188) τοὺς τόκους μέχρι [τῆς] ἐνεστῶσης ἡμέρας, "the interest up to date" (Edd.), P Oxy XIV. 1647<sup>20</sup> (late ii/A.D.) ἀπὸ ἀνατολῆς ἡλίου μέχρι δύσεως, "from sunrise to sunset"; and c. τοῦ and inf.—P Rev Mél p. 295<sup>4</sup> (B.C. 131–0) (= Witkowski<sup>2</sup>, p. 96) μέχρι τοῦ τὰ πράγματ' ἀποκαταστήναι, P Tebt I. 29<sup>17</sup> (c. B.C. 110) μέχρι [τοῦ] ἀπὸ τῆς προ[κεί]μενης ἀσχαλ[ί]ας ἀπολυθῆναι, "until I am free from the labours above mentioned" (Edd.), P Oxy XIV. 1641<sup>8</sup> (A.D. 68) μέχρι τοῦ τὸν χρόνον πληρωθῆναι: (2) of *place*, as in Rom 15<sup>19</sup>—*ib.* 1674<sup>6</sup> (iii/A.D.) ἐὰν συντελεσθῇ τὸ ἔργον μέχρι τοῦ χώματος, "if the work is finished up to the embankment" (Edd.): and (3) of *degree*—P Tor I. 1<sup>vii</sup> 28 (B.C. 116) μέχρι τελευτῆς βίου (cf. Phil 2<sup>8</sup> μέχρι θανάτου, "to the length of death": Christ did not obey death (as in AV), but obeyed His Father in dying), P Oxy IX. 1203<sup>29</sup> (late i/A.D.) μέχρι κρίσεως, BGU III. 747<sup>11</sup> 11 (A.D. 139) μέχρι αὐθαδίας. For μέχρι with the force of a conjunction "till" c. conj., as in Eph 4<sup>13</sup>, cf. P Cairo Preis 48<sup>7</sup> (ii/A.D.) μέχρι τὸ πλοιαρίδιον εὐρῶμεν. On the omission of ἀν in the foregoing exx. see Moulton *Proleg.* p. 168 f. Μέχρις, which is read *ter* by WH in the NT (Mk 13<sup>30</sup>, Gal 4<sup>19</sup>, Heb 12<sup>4</sup>) appears first in the papyri in the Roman period (Mayer *Gr.* p. 244): cf. Vett. Val. p. 357<sup>19</sup> μέχρις ἐκ μηνιαίων ἢ ἐνιαυσιαίων ὑπόστασιν ἀναδέχεται ὁ χρόνος, and from the inscr., as early as the beginning of iii/B.C., *IG* XII. 5, 647 μέχρις ἀν ἥλιος δύη. On the LXX usage see Thackeray *Gr.* i. p. 136. See also s.v. ἄχρι, which is an *ablaut* variant of μέχρι. The root is an Indo-European \*me, which produces μετά and μέσος (Boisacq, p. 631).

### μή.

The general distinction between οὐ and μή is that οὐ is *objective*, dealing only with facts, while μή is *subjective*, involving will and thought. But in late Greek μή has encroached very largely upon οὐ, with the result that in the NT οὐ is almost entirely confined to the indicative, while μή monopolizes the other moods (but see I. 5). A few exx. of some of the many uses of μή will make this clear.

I. Μή negatives (1) the *conjunctive* (a) after ἐάν (ἐν)—P Oxy II. 294<sup>22</sup> (A.D. 22) (= *Selections*, p. 36), where certain men are confined to prison, ἐὰν μή τι πίσωσι τὸν ἀρχιστάτορα δο[ύν]αι εἰκ(= ἐκ)ανόν, "unless indeed they shall persuade the chief usher to give security," BGU II. 530<sup>12</sup> (i/A.D.) (= *Selections*, p. 61) ἀλὰν (L. ἐὰν) μή ἔλθης, κινδυνεύω ἐκστήναι οὐ ἔχω [κλή]ρου, "if you do not come I run the risk of losing the lot (of land) which I possess"—a father writes to his dilatory son, P Oxy I. 119<sup>8</sup> (illiterate—ii/iii A.D.) (= *Selections*, p. 103) ἀμ μή θέλῃς ἀπενέκαι μ[ε], ταῦτα γε[λ]ετε, "if you refuse to take me, that's what's up!"—a boy to his father; (b) after ἵνα—P Oxy IV. 744<sup>18</sup> (B.C. 1) (= *Selections*, p. 33) ἐρωτῶ σε οὖν ἵνα μή ἀγωνιάσῃς, "I beg you therefore not to worry," P Fay 112<sup>12</sup> (A.D. 99) ἐπέχον τῷ δακτυλιστῇ Ζωίλῳ καὶ εἶνα αὐτὸν μή δυσωπήσῃς, "give heed to the measurer (?) Zoilus; don't look askance at him" (Edd.), and P Heid 6<sup>11</sup> (iv/A.D.) (= *Selections*, p. 126) ἵνα οὖν μή

πολλά γράφω καὶ φλυαρῶ . . . παρακαλῶ . . . , "in order that I may not by much writing prove myself an idle babbler, I beseech . . .": μή ἵνα is found for ἵνα μή in P Ryl II. 230<sup>9</sup> (A.D. 40) μή [οἰ]ν ἄλλως ποιή[σ]η(s) μή ἵνα δόξωμιν σε εὐθὺς ἡλλάχθαι τὰ πρὸς ἡμᾶς, "do not neglect this, lest we think you to have become all at once estranged towards us" (Edd.); (c) in the 2nd pers. aor.—forbidding what is still future (as in Mt 3<sup>9</sup>, 10<sup>26</sup>, Mk 5<sup>7</sup>, Rom 10<sup>6</sup> al.)—P Petr II. 40 (a)<sup>12</sup> (iii/B.C.) μή οὖν ὀλιγοψυχήσητε, ἀλλ' ἀνδρίξεσθε, P Oxy IV. 744<sup>11</sup> (B.C. I) (= *Selections*, p. 33) εἰρηκας δὲ Ἀφροδισιάτι ὅτι μή με ἐπιλάβῃς· πῶς δύναμαι σε ἐπιλαθεῖν; "You told Aphrodisias, 'Do not forget me.' How can I forget you?" BGU II. 380<sup>19</sup> (iii/A.D.) (= *Selections*, p. 105) μή οὖν ἀμελήσης, τέχνον, γράψε (ἢ γράψαι) μοι περὶ τῆς σωτηρίας [σ]ου, "do not then neglect, my child, to write me regarding your health," and P Tebt II. 421<sup>8</sup> (iii/A.D.) (= *Selections*, p. 106) τὸ κυτάνιον αὐτῆς τὸ λευκὸν τὸ παρὰ σοὶ ἐνυγκρὸν ἐρχ[ό]μενος τὸ δὲ καλλᾶινον μ[ὴ] ἐνύγκης, "her tunic, the white one which you have, bring when you come, but the turquoise one do not bring": for a full discussion of this usage contrasted with the usage immediately following, (2), see Moulton *Prolegomena*, p. 122 ff.;

(2) the *present imperative*, bidding one desist from what is already begun (as in Mt 7<sup>1</sup>, Mk 5<sup>30</sup>, 1 Thess 5<sup>19</sup>, Jas 2<sup>1</sup>)—P Hib I. 56<sup>7</sup> (B.C. 249) σὺ οὖν μὴ ἐνόχλει [α]ὐτόν, "do not molest him (as you are doing)," P Amh II. 37<sup>7</sup> (B.C. 196 or 172) (as amended *Archiv* ii. p. 123) μ[ὴ] ἀθύμει, ἀλλ' ἀφες <σ> αὐτὸν χαίρειν, "do not lose heart, but suffer yourself to rejoice," and P Oxy II. 295<sup>6</sup> (illiterate—c. A.D. 35) μὴ σκλύλλε (ἢ σκύλλε) ἐσπὴν ἐπύηναι (ἢ ἐμφύηναι), "stop troubling to give information," but, as showing that the distinction must not be pressed too far, note P Oxy VI. 932<sup>10</sup> (late ii/A.D.) where a woman instructs a friend—τὰ χοιρίδια χωρὶς μου μὴ πᾶλι, "do not sell the young pigs without me," and the natural reference is to the future;

(3) the *infinitive* (a) after verbs of saying, thinking, commanding etc. (as in Mt 2<sup>19</sup>, 5<sup>34, 39</sup>, Mk 12<sup>18</sup>, al.)—P Tebt II. 284<sup>3</sup> (i/B.C.) ἐπικέκριται μοι μὴ καταβῆναι ἕως τῆς κῆ, "it has been decided for me that I should not go down till the 25th," P Oxy II. 266<sup>20</sup> (A.D. 96) ὁμολογεῖ . . . μὴ [ἐ]νκαλεῖν [μ]ηδὲ ἐνκαλέσθαι, "acknowledges that he neither makes nor will make any claim," *ib.* 237<sup>vii. 25</sup> (A.D. 186) Διδυμος ῥήτωρ ἀπεκρίνατο μὴ χωρὶς λόγου τὸν Σεμπρόνιον κεκρινῆσθαι, and P Amh II. 135<sup>5</sup> (ii/A.D.) ἐρωτῶ σε μὴ ἀμελεῖν μου, "I beg you not to forget me"; (b) after a preposition—P Petr II. 11 (1)<sup>7</sup> (iii/B.C.) (= *Selections*, p. 8) τοῦτο δὲ γίνεται διὰ τὸ μὴ ἀθοροῦν ἡμᾶς, ἀλλὰ κατὰ μικρὸν λαμβάνειν, "this happens because we do not get our money in a slump sum, but in small instalments," P Alex 4<sup>3</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 51) πρὸς τὸ μὴ γίνεσθαι τῷ βασιλεῖ τὸ χρήσιμον, and P Lond 42<sup>12</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ δὲ τῷ μὴ παραγίνεσθαι σε . . . ἀηδίζομαι, "but on account of your not having returned I am distressed"; (c) after ὥστε expressing consequence (as in Mt 8<sup>28</sup>, Mk 3<sup>20</sup>, 1 Cor 1<sup>7</sup>)—P Hib I. 66<sup>6</sup> (B.C. 228) συναλῶσω σοι ὥστε σε μὴ διὰ κενῆς εὐχαριστήσῃς ἡμῖν, "I will have a conversation with you, so that you shall not oblige me to no purpose" (Edd.);

(4) the *participle* (as generally in the New Testament)—P Eleph 13<sup>7</sup> (B.C. 223–2) (= Witkowski<sup>2</sup>, p. 43) μὴ ὀκνῶν (cf. Ac 9<sup>36</sup>) γράφειν ἡμῖν, "not delaying to write us," P

Grenf II. 38<sup>4</sup> (mid. i/B.C.) καλῶς οὖν ποιήσεις μὴ ἀμελή-σ[α]ς α[ . . . ἀγο]ράσαι . . . , P Oxy I. 381<sup>6</sup> (A.D. 49–50) (= *Selections*, p. 53) τοῦ δὲ Σύρου μὴ βουλομένου ἐνμείναι τοῖς κεκρμένοις, "as Syrus does not wish to abide by what has been decided," *ib.* II. 275<sup>43</sup> (A.D. 66) (= *Selections*, p. 58) ἔγραψα ὑπὲρ αὐτοῦ μὴ ἰδότης γράμματα, "I wrote for him seeing that he was unlettered," BGU I. 22<sup>5</sup> (A.D. 114) (= *Selections*, p. 74) Ταρμούσιος . . . τὸ παρὸν μὴ ἔχουσα κύριον, "Tarmuthis at present without a guardian," and P Grenf II. 77<sup>9</sup> (iii/iv A.D.) (= *Selections*, p. 120) θαυμάζω πάνν [δ]τι ἀλόγως ἀπίστητε μὴ ἄραντες [τὸ σ]ῶμα τοῦ ἀδελφοῦ ὑμῶν, "I wonder exceedingly that you went off so unreasonably, without taking the body of your brother": cf. P Tor I. i<sup>viii. 24</sup> (B.C. 116) εἰ δὲ καὶ τις θέλῃ τὸ μὴ ὄν (cf. 1 Cor 1<sup>28</sup>)—acc. and inf. follow, P Ryl II. 144<sup>22</sup> (A.D. 38) ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, "to bring baseless charges," and see Hort's note *ad* 1 Pet 1<sup>8</sup> for the change from οὐ (οὐκ ἰδόντες) to μὴ (μὴ ὀρώντες) in that verse;

(5) the *indicative* (a) in relative clauses as CPR I. 19<sup>7</sup> (iv/A.D.) ἐντάξας . . . ἃ μὴ συνεφώνησα, BGU I. 114<sup>1. 25</sup> (ii/A.D.) προῖ[κ]α (ἢ προῖκα) [ἣ]ν ἀπ[ο]δέδωκεν αὐτῷ μήτε δ[ύ]να[τ]αι λαβεῖν, (b) in cautious assertions (as in Lk 11<sup>38</sup>, Gal 4<sup>11</sup>, Col 2<sup>8</sup>)—P Tebt II. 333<sup>12</sup> (A.D. 216) ὑφορῶμαι οὖν μὴ ἔπαθάν τι ἀνθρώπινον "I therefore suspect that they have met with some accident" (Edd.), P Gen I. 17<sup>15</sup> (iii/A.D.) ὑφοροῦμε . . . μὴ ἄρ[α] ἐνθρόσκων [ . . . ] ἔλαθεν ὕ[δα]τ[ι], "I suspect he may have jumped into the water unnoticed": cf. Moulton *Prolegomena* p. 193, where it is pointed out that in such cases "the prohibitive force of μὴ is more or less latent, producing a strong deprecatory tone"; (c) in the volitive future—BGU I. 197<sup>14</sup> (A.D. 17–18) μὴ ἐξέσται [τοῖς μεμιο]-θμενοις προλιπεῖν τὴν μίσθωσιν ἐν[τ]ὸς τοῦ χρόν[ου], *ib.* III. 698<sup>32</sup> (ii/A.D.) μὴ αὐτοὶ ὀψονται περὶ πάντων . . . ἐν τ[ό]χῃ τὴν ἀντιφώνησιν, and *ib.* 814<sup>27</sup> (iii/A.D.) ἐρωτῶ σε οὖν, μήτηρ, μὴ ἀφήσις (ἢ ἀφήσεις) μοι οὗτος (ἢ οὗτως): see again Moulton *Prolegomena*, p. 177.

II. For μὴ, as a conjunction "that," "lest," "perchance," as in Mt 24<sup>4</sup>, Ac 13<sup>40</sup>, Gal 5<sup>15</sup>, after verbs of fearing, caution, etc., cf. P Far 45<sup>7</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 85) προσέχων, μὴ εὕρῃ τι κατὰ σοῦ ἱπεῖν (ἢ εἰπεῖν), P Lond 964<sup>9</sup> (ii/iii A.D.) (= III. p. 212) βλέπε μὴ ἐπιλάβῃ οὐδέν, "see to it that he forgets nothing."

III. Μὴ interrogative occurs 69 times in the NT, and seems to have been a feature of everyday language (see Moulton *Prolegomena*, p. 239). A good ex. is P Oxy I. 120<sup>14</sup> (iv/A.D.) μὴ ἄρα παρέλκομαι ἢ καὶ εἰργομαι ἔστ' ἂν ὁ θεὸς ἡμᾶς αἰλαιήσῃ (ἢ ἐλεήσῃ), "am I to be distracted and oppressed until Heaven takes pity on me?" (Edd.): cf. Mt 7<sup>9</sup>, Mk 2<sup>19</sup>, Rom 3<sup>3</sup>, al. With Jn 4<sup>20</sup> we may compare Epict. ii. 11. 20 μὴ τι οὖν βέβαιον ἢ ἡδονή; "can pleasure then be a steady thing?" (cited by Sharp, p. 98). On Jn 21<sup>5</sup> see Moulton *Prolegomena*, p. 170 n.<sup>1</sup>, and note that in Jas 3<sup>11</sup> Hort (*Comm. ad l.*) finds the stronger sense of impossibility, comparing Mk 4<sup>21</sup>, Lk 6<sup>39</sup>. See also *Exph* VIII. xxvi. p. 129 ff.

IV. In BGU IV. 1032<sup>10</sup> (A.D. 173) μὴ is construed with an adj., ἐκ μὴ νομ[ί]μων γάμων: cf. Rom 12<sup>11</sup>. For ἐκτὸς εἰ μὴ see *s.v.* ἐκτὸς, and cf. *C. and B.* ii. p. 391, No. 254, a sepulchral inscr. from the Eumeneian district, where a man provides that his tomb shall not be occupied by any one except his wife and himself—χωρὶς εἰ μὴ τι πάθῃ ἢ θυγάτηρ.



"Απφιον πρὸ τῆς ἡλικίας. For εἰ μή see *s.v.* εἰ, and add P Alex 4<sup>1</sup> (iii/B.C.) εἰ μή τὴν μήκωνα ("poppy") συνάξεις, οὐδεὶς σε ἀνθρώπων μὴ ὠφειλήσῃ, P Par 47<sup>3</sup> (c. B.C. 153) (= *Selections*, p. 22) ἰ μή μικρόν τι ἐντρέπομαι (cf. 2 Thess 3<sup>14</sup>), οὐκ ἂν με ἴδες τὸ π<ό>ρσωπὸν μου πό(=ώ)ποτε, "but for the fact that I am a little ashamed, you would never yet have seen my face," and P Oxy VI. 939<sup>21</sup> (iv/A.D.) (= *Selections*, p. 129) εἰ μὴ ἐπινόσως ἐσχέκει τὸ σωματίον τότε ὁ υἱὸς Ἀθανάσιος, αὐτὸν ἂν ἀπέστειλα πρὸς σε, "unless my son Athanasius had then been in a sickly state of health, I would have sent him to you." For ἐπεὶ μή see *s.v.* ἐπεὶ, and for οὐ μή see *s.v.* οὐ. Reference may be made to Basil L. Gildersleeve "Encroachments of μή on οὐ in Later Greek" in *AJP* i. (1880), p. 45 ff., and to two important papers dealing with μή in *Studies in Honor of Basil L. Gildersleeve* (Baltimore, 1902)—"Indicative Questions with μή and ἄρα μή" by J. E. Harry, p. 427 ff., and "Μή for οὐ before Lucian" by Edwin L. Green, p. 471 ff.

Ἡ MGr a final ν may be added: μὴν and μή, like νάν and νά, follow the analogy of δέν and δέ (Thumb *Handbook*, p. 25 n.<sup>2</sup>; also p. 200 where the uses of μή(ν) are conveniently summarized).

### μήγε.

For εἰ δὲ μήγε see *s.v.* γε.

### μηδαμῶς.

P Par 15<sup>64</sup> (B.C. 120) μηδαμῶς δυναμένου ἐπιδείξει καθόλου τινὰ τῶν ἐαυ[τοῦ] γονέων, P Tor I. 1<sup>viii</sup>. 28 (B.C. 116) τὰ μηδαμῶς ἀνήκοντα πρὸς τὴν ἐνεστῶσαν κρίσιν, P Oxy VI. 901<sup>11</sup> (A.D. 336) μηδαμῶς ἀδικηθεῖ[s] ὑπὸ τῶν χύρων (ζ. χολρ—), and P Strass I. 40<sup>34</sup> (A.D. 569) μ[η]δαμῶ[s] ἀποστήναι τῆς δουλικῆς α[ὐ]τοῦ προστάτ[ε]ας. On the relation of μηδαμῶς and οὐδαμῶς, see Mayser *Gr.* p. 182.

### μηδέ.

P Lond 42<sup>20f</sup>. (B.C. 168) (= I. p. 30, *Selections*, p. 10) σὲ δὲ μηδ' ἐντεθνήσκει τὸ παραγενέσθαι μηδ' ἐνβεβλοφέναι εἰς τὴν ἡμετέραν περίστασιν, "that you have neither thought of returning, nor spared a look for our helpless state"—the complaint of a wife to her husband who had shut himself up in the Serapeum, P Grenf I. 43<sup>7f</sup>. (ii/B.C.) α]ὐτοῦ δὲ μηδ' ἀποδεωκότος ἡμῖν μ[ηδ]ε ἵππον μηδὲ τὴν πορείαν αὐτῆς ἐπ[ι]δεωκότος ἐγράψαμέν σοι, ὅπως οὖν εἰδῇ[is].

### μηδεῖς.

According to Thumb (*Hellen.* p. 14) the forms μηθεῖς and οὐθεῖς appear in the whole Greek world from iv/B.C., and are in wide use at the beginning of the Christian Era, after which they gradually disappear, without leaving any trace in MGr. We are prepared, therefore, to find that the forms in θ are more frequent in the LXX than in the NT, where there are only a few examples of οὐθεῖς (principally in the Lucan writings), and only one of μηθεῖς, namely Ac 27<sup>33</sup> according to NBA. A few exx. of μηθεῖς from the papyri will suffice—P Petr II. 11(1)<sup>3</sup> (mid. iii/B.C.) (= *Selections*, p. 7) εἰ δυνατόν ἐστιν καὶ μηθέν σε τῶν ἔργων κωλύει, "if it is possible and none of your work hinders you,"

PART V.

P Lond 42<sup>24</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 11) μηθέν σου ἀπεσταλκότος, P Leid B<sup>ii</sup>. 7 (B.C. 164) (= I. p. 10) εἰς τὸ μηθέν ἡμᾶς τῶν δεόντων ἐγλιπεῖν, *ib.*<sup>21</sup> ἄλλως δὲ τῷ (for dat. cf. 2 Cor 2<sup>13</sup>) μηθέν ἔχειν πλὴν τοῦ Πτολεμαίου, P Ryl II. 69<sup>18</sup> (B.C. 34) πρὸς τὸ μηθέν τῶν ἐκφορίων διαπεσεῖν, "so that the rents suffer no loss" (Edd.), P Oxy III. 492<sup>10</sup> (A.D. 130) μηθέν ἤσσον, and similarly *ib.* 495<sup>17</sup> (A.D. 181–9). This last is pronounced by Thackeray (*Gr.* i. p. 59) "the latest date for θ." It should be noted that both in this and the preceding papyrus (and other instances could be cited) the form μηδεῖς also occurs, and further, as our citations will have shown, "that θ retained its hold more tenaciously in the neut. nom. and acc. than elsewhere" (Thackeray, *Gr.* i. p. 59). For the interchange between μηδεῖς and μηθεῖς in Ptolemaic times, see especially Mayser *Gr.* p. 180 ff. See also *s.v.* οὐδεῖς.

### μηδέποτε.

P Tebt I. 57<sup>6</sup> (B.C. 114) μηδέποτε αὐτῶν τοῦτο πεπραχότων, "when they had never made this payment," P Giss I. 59<sup>iv.1</sup> (A.D. 119–120) Βησαρίων Σιβούλιος μηδέ[ποτε] . . . λειτουργήσας.

### μηδέπω.

P Oxy III. 471<sup>6</sup> (ii/A.D.) τόκον κατέκρινεν οὐ μηδέπω χρόνου λαβόντες ἔνιοι τὸ δάνειον ἦσαν, "he condemned people to pay interest for a period at which in some cases they had not yet even received the loan" (Edd.). BGU V. 1210<sup>63</sup> (c. A.D. 150) δούλω . . . μηδέπω τριάκοντα ἐτῶν γενομένῳ, "a slave not yet thirty years old."

### μηκέτι.

For ἵνα μηκέτι, as in 2 Cor 5<sup>15</sup>, Eph 4<sup>14</sup>, cf. P Oxy III. 528<sup>23</sup> (ii/A.D.) τούτους τοὺς λόγους λέγεις ἦνα (ζ. ἵνα) μηκέτι [[φ]]πιστευθῶ μου τὴν ἐνβολήν, "you say this to prevent my being believed any longer with regard to my embarkation (?)" (Edd.). As showing that μὴ with the pres. imper. must not be pressed as necessarily meaning "cease from doing something" (cf. *Proleg.* p. 125 f.), Mr. H. D. Naylor draws our attention to the ἔτι in 1 Tim 5<sup>23</sup> μηκέτι ὑδροπότει. "If Paul thought that there could be no ambiguity in μὴ ὑδροπότει, why should he insert ἔτι at all? Surely it is obvious that μὴ ὑδ. might be a warning against an act not begun, and therefore ἔτι is essential (in Paul's Greek) to make the sense 'cease drinking water' obvious at first sight."

### μήκος,

"length," of space, size, is seen in P Ryl II. 224 (a)<sup>9</sup> (ii/A.D.) μήκο(us) πηχῶν [.] : cf. P Lond 755 *verso*<sup>4 al.</sup> (iv/A.D.) (= III. p. 222 f.). The reference is to time in P Leid W<sup>iii.3</sup> (ii/iii A.D.) (= II. p. 89) σύρισον ἐπὶ μήκος, and OGIS 666<sup>27</sup> (A.D. 54–68) διὰ τὸ μήκος τοῦ [χρό]νου.

### μηκύνω.

Aristeas 8 ἵνα δὲ μὴ περὶ τῶν προλεγομένων μηκύνοντες ἀδόλεσχόν τι ποιῶμεν, ἐπὶ τὸ συνεχὲς τῆς διηγήσεως ἐπανήξομεν, "but not to weary you with too long an introduction, I will resume the thread of the narrative" (Thackeray).

## μηλωτή.

For this NT ἄπ. εἰρ. (Heb 11<sup>37</sup>) = "sheepskin," cf. the list of imposts levied at Palmyra, *OGIS* 629<sup>32</sup> (A.D. 137) πορφύρας μηλωτή[s] ἐκά[σ]του δέρμα[τος] εἰσκομισθέν[τος] πράξει ἀσάρία ἡ. The word occurs *quinquies* in the LXX always with reference to Elijah.

## μήν.

See *s.v.* εἰ μήν. Other exx. of the particle are P Petr II. 16<sup>13</sup> (mid. iii/B.C.) (= Witkowski<sup>2</sup>, p. 12), ἡκούσ[α]μεν ἀριθμὸν ἔσεσθαι ἐκ τῶν Ἀρσινου[ω]ν, οὐ μὴ[ν] ἄλλ[α] πευσόμεθα ἀκριβέστερον, P Lond 42<sup>28</sup> (B.C. 168) (= I, p. 30, *Selections*, p. 11) οὐ μὴν ἄλλ' ἐπεὶ καὶ ἡ μήτηρ σου τυγχάνει βαρέως ἔχουσα, κα[λῶ]ς ποιήσεις κτλ., "nor is this all, but since your mother is in great trouble about it, you will do well, etc.," P Oxy III. 471<sup>126</sup> (ii/A.D.) οὐ μὴν εἰς [τὸ] τοῦ[. . .] ἀγοραίου κριτηρ[ίου βήμα?] ἑπτακαίδεκαε[τ]ῆς παῖς ἔσ[τ] περὶ σοι; "did not a boy of 17 years accompany you to the judgement-seat in the public court?" (Edd.), and *ib.* 472<sup>27</sup> (c. A.D. 130) ἀλλὰ μὴν' ὑψων πιστ[ε]ως περὶ τούτων οὔσης παρὰ τῷ δοκοῦντι πεπρακέναι, "again, if there had been security given to the supposed seller" (Edd.).

## μήν.

For μήν denoting a (lunar) month cf. P Amh II. 50<sup>20</sup> (B.C. 106) τόκους διδράχμους τῆς μνάς τὸν μῆνα ἔκαστον, "interest at the rate of two drachmae on the mina each month," P Oxy II. 294<sup>5</sup> (A.D. 22) (= *Selections*, p. 34) ἐπὶ τῷ γεγονέναι ἐν Ἀλεξανδρίᾳ [τῇ] . . . τοῦ ὑπογε[γραμμένου] μηνός, "on my arrival in Alexandria on the . . . of the undernoted month," BGU III. 975<sup>4</sup> (A.D. 45) (= *Selections*, p. 42) μηνὸς Μεχίρ πέμπτη καὶ εἰκάτη, "the twenty-fifth day of the month Mechir," and the illiterate P Oxy XII. 1489<sup>6</sup> (late iii/A.D.) τοῦ ἄλλο (l-ου) μηνὸς ἐλεύσομε (l-μαι), "I shall return in another month," cf. <sup>8</sup> εἰ δὲ, ἔρχομε τῷ ἄλλο μηνῷ (l. ἔρχομαι . . . ἄλλω). In a Ptolemaic ostrakon, Mél. Nic. p. 185 No. 12<sup>7</sup>, we find κατὰ μῆναν (for form see *Proleg.* p. 49). The expression εἰς δύο μῆνας ἡμερῶν in P Strass I. 35<sup>5</sup> (iv/v A.D.) is said to be "peculiar to the Egyptian speech" (see the introd.). The parenthetic nominative in expressions of time (cf. Mt 15<sup>32</sup>, Mk 8<sup>2</sup>, Lk 9<sup>28</sup>: Moulton *Proleg.* p. 69 f.) is well illustrated by P Petr III. 36 (a) *verso*<sup>4</sup> (Ptol.) λιμῶι παραπολλύμενος μῆνές εἰσιν δέκα, "perishing from hunger for the last ten months" (Edd.): cf. BGU III. 948<sup>8</sup> (iv/v A.D.) γινώσκιν ἐ[θ]έλω ὅτι εἰπέν σοι ὁ πραγματευτ[ῆς] ὅ[τι] ἡ μήτηρ σου ἀσθενεῖ, εἰδού, δέκα τρίς μῆνες—a curious parallel to Lk 13<sup>16</sup>. For the adj. μηνιαίος cf. P Ryl II. 206 (b)<sup>3</sup> (iii/A.D.) εἰς λόγον διαγραφῆς μηνιαίου Ἀθύρ, "on account of the monthly payments of Hathur," and for ἐπιμήνια, "monthly supplies," see P Oxy III. 531<sup>17</sup> (ii/A.D.). MGr μῆνας, pl. μῆνες, μῆνοι.

## μηνύω.

With the forensic use of this verb in Jn 11<sup>57</sup>, Ac 23<sup>30</sup>, we may compare P Par 10<sup>15</sup> (B.C. 145) where, after the description of a runaway slave, it is added—μηνύειν δὲ τὸν βουλόμενον τοῖς παρὰ τὸν στρατηγού, "if any one wishes to report him, let him do so to the attendants of the strategus," and the Prefect's proclamation for the protection of the

native population, P Lond 1171 *verso* (c)<sup>7</sup> (A.D. 42) (= III. p. 107) ἐὰν δέ τις μηνυθῇ ἢ τῶν στρατευομένων ἢ τῶν μαχαιοφόρων . . . βεβιασμένους τινὰ τῶν ἀπὸ τῆς χώρας . . . κατὰ τοῦτου τῇ ἀνωτάτω χρήσομαι τιμωρίᾳ. See also P Giss I. 61<sup>7</sup> (A.D. 119) πολλὰ [αἰ]κ[ι]σθ[ῆ]ν[τες] ὑπὸ Ψάιτος κωμογρ[αμ]ματέως Ναβούι ἀναγκάως μηνύον[τες] (l. μηνύομεν) α[ἰ]τ[ὸν] λογίαν πε[τ]ροικέναι ἐπὶ τῆς κώμης Ναβούι, P Tebt II. 297<sup>12</sup> (c. A.D. 123) ἐγράφη Ἀγαθῷ Δαίμονι σ[τ]ρ[α]τηγῷ ἵν' ἐὰν ὁ κ[ωμογρ]αμματεὺς μὴ δεόντως τῇ τάξει ἢ μεμηνυκῶς πραχθῇ . . . , "a letter was written to Agathodaemon the strategus in order that if the comogrammateus should have made an improper report upon the office he might be mulcted . . ." (Edd.), and P Oxy X. 1253<sup>22</sup> (iv/A.D.) ἵνα μηδὲν σου λαθάνῃ τὴν λαμπρότητα μηνύομεν, ἔπαρχε κύριε, "we give this information that nothing may escape your highness, my lord praefect" (Edd.)—an official report concerning certain military requisitions. For the wider sense "make known" cf. *Syll* 237 (= <sup>8</sup> 417)<sup>7</sup> (B.C. 273-2) χρήματα τῷ θεῷ ἐμάνυσαν ἃ ἦσαν ἐκ τοῦ ἱεροῦ ἀπολω[λό]τα ἀπὸ τοῦ ἀναθέματος τοῦ Φωκίων. See also P Leid Wv.<sup>6</sup> (ii/iii A.D.) (= II. p. 95) ἐφάνη Μοῖρα κατέχουσα ζυγόν, μηνύουσα (l. μηνύουσα) ἐν αὐτῇ τὸ δίκαιον, "Fate appeared holding a balance, showing that justice was to be found in her." In MGr the pres. form has changed to μηνῶ, although the aor. ἐμήνυσσα retains the old spelling.

## μήποτε

(= μή ποτε), in the sense of "lest haply," "lest perchance," as in Mt 4<sup>6</sup>, 5<sup>25</sup>, *al.*, is seen in P Tebt I. 58<sup>30</sup> (B.C. 111) βεβουλεύμεθα ἐκσπάσαι τὸ ἐπιδεδομένον ὑπόμνη(μα) μή ποτε ἐπὶ τοῦ διαλόγου χειμασθῶμεν, "we have decided to abstract the memorandum lest haply we should come to grief at the audit," and P Oxy I. 118 *verso*<sup>27</sup> (late iii/A.D.) ἐπὶ (l. ἐπὶ) οὖν βραδύνουσι μήποτε αὐτῶν χρεῖα γένοιτο εὐθέως αὐτοὺς ἐξέλασον, "since they are delaying, lest haply there might be need of them, send them off immediately." With Lk 21<sup>34</sup> cf. P Flor I. 99<sup>9</sup> (i/ii A.D.) (= *Selections*, p. 72) προορῶμεθα μήποτε ἐ[π]ηρέσῃ (cf. Lk 6<sup>28</sup>) ἡμεῖν, "we are taking precautions, lest haply he should deal despitefully with us." For the construction with the ind. cf. P Par 49<sup>31</sup> (B.C. 164-158) (= Witkowski<sup>2</sup>, p. 71) ἐγὼ γὰρ νῆ τοὺς θεοὺς ἀγωνιῶ, μή ποτε ἀρ[ρ]ωστῇ τὸ παιδάριον, καὶ οὐκ ἔχω σχολὴν ἀναβῆναι πρὸς ὑμᾶς, "for by the gods I am anxious, lest haply the child is ill, and I have no leisure to come up to you." The constructions of the word in the NT are tabulated by H. Scott in Robertson *Gr.*<sup>3</sup> p. 1415. Reference may also be made to Isidore *Epp.* ii. 270.

## μήπου.

See *s.v.* μήπω.

## μήπω,

"not yet," occurs in P Oxy VII. 1062<sup>15</sup> (ii/A.D.) εἰ δὲ τοῦτό σοι βάρος φέρεῖ καὶ μήπω ἡγόρασας, τὸ ἀργύριον δὸς Ζωίλῳ τῷ φίλῳ, "if it is troublesome and you have not yet bought them, give the money to my friend Zoilus" (Ed.), with reference to the purchase of some fleeces. In *ib.* 1068<sup>13</sup> (iii/A.D.) μήπου is for μήπω—εἰδρον τὸ σωματὶν μήπου δυνάμενον κηδευθῆναι, "they found the body not yet ready to be buried" (Ed.).



## μήπως

in the sense of "lest perchance" may be illustrated from the interesting letter of a son to his father, expressing anxiety regarding his safety, P Oxy XIV. 1680<sup>8</sup> (iii/iv A.D.) καὶ γὰρ πρὸ τούτου σοι ἐδήλωσα λυπούμενος ἐπὶ τῇ ἐν ἡμῖν σου ἀπουσίᾳ, μήπως δὲ μὴ εἶμι (l. εἶη) σοι γένοιτο καὶ μὴ εὐρωμέν σου τὸ σῶμα, "I have indeed told you before of my grief at your absence from among us, and my fear that something dreadful might happen to you and that we may not find your body" (Edd.). For a similar meaning with the ind. see P Flor II. 194<sup>14</sup> (A.D. 259) ὅρα δὲ μήπως οὐκ ἔστιν χρεία Λεοντῶν μαθῖν [π]ερὶ τούτου. In MGr independent μήπως is used in questions expressing doubt or denial, e.g. μήπως σοῦ εἶπα; "have I perhaps told you?" i.e. "I have not, of course, told you" (Thumb, *Handbook*, p. 181: see also *Proleg.* p. 248).

## μηρός,

"thigh" (Rev 19<sup>16</sup>), is common in descriptions, as e.g. of a witness to a will, P Oxy III. 490<sup>13</sup> (A.D. 124) εἰμὶ ἐτῶν ἅ οὐλλή [κατὰ] μηρὸν ἀριστερό[ν], or of a camel that has been sold, P Lond 1132 ὁ. 5 (A.D. 142) (= III. p. 142) κάμηλον θήλιαν φυρὰν κεχαραγμένην (l. πυρρὰν κεχαραγμένην) μηρῷ δεξιῷ κάππα.

## μήτηρ.

It is not necessary to illustrate at length this common noun, but one or two points may be noted. Thus for its loose use (cf. Rom 16<sup>13</sup> and see *s.v.* ἀδελφός, πατήρ, τέκνον) we may cite P Oxy X. 1296 (iii/A.D.) where the writer greets each of two women as "mother"—<sup>8</sup> ἀσπάζομαι τὴν μητέρα (for the form cf. Moulton *Proleg.* p. 49) μου Ταμείαν, and <sup>15</sup> τὴν μητέρα μου Τιμπεσοῦρ(ν): cf. *ib.* XIV. 1678 (iii/A.D.), where the same designation is applied to at least three persons. Similarly in P Giss I. 78<sup>1</sup> (ii/A.D.) Ἀλυνή Τετῆτι τῇ μητρὶ χαίρειν, the word is used as the pet-name of an old servant. Μήτηρ is used *ter* as voc. in BGU III. 814 (iii/A.D.). For the adj. μητρικός cf. P Ryl II. 153<sup>33</sup> (A.D. 138-61) ὁ μητρικός μου δούλος Μύρων, "my mother's slave Myron." In MGr it has developed the sense "motherly." The MGr noun μητέρα shows the acc. sing. treated as nom. on the analogy of such a noun as χώρα.

## μητί.

On the translation of μητί in the NT, see Moulton *Proleg.* p. 170 and Hort *ad Jas* 3<sup>11</sup>.

## μήτιγε.

With μήτιγε in 1 Cor 6<sup>3</sup> μήτιγε βιωτικά, "not to speak of mere affairs of daily life," we may compare the corresponding μὴ ὅτι γε in P Lond 42<sup>23</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10) ὡς ἔτ[ι] σοῦ παρ[όν]τος πάντων ἐπεδεόμην, μὴ ὅτι γε τοσούτου χρόνου ἐπιγεγονότος, "while you were still at home, I went short altogether, not to mention how long a time has passed since"—the complaint of a wife to her husband. See also Herod. iv. 76.

## μήτις

= μὴ τις, is found in an indirect question in BGU IV. 1141<sup>84</sup> (B.C. 13) καθ' ἡμέραν δὲ τὸν θυλαρὸν (l. θυρῶν) ἐξερωτῶ μὴ τις ἔξω ὕπνωκε, "and daily I ask the doorkeeper whether any one has slept outside."

## μήτρα,

"womb" (Lk 2<sup>23</sup>, Rom 4<sup>19</sup>), may be illustrated by a magic spell of possibly ii/A.D., found among the Hawara papyri, *Archiv* v. p. 393, No. 312<sup>10 ff.</sup> ἄγε αὐτὴν τὴν Σαραπιάδ[α] ἣν ἔτεκεν εἰδία μήτρα μαεὶ οὐτε ἐλβωσατοκ κτλ. Wünsch commenting on this (p. 397) refers to a tablet from Hadrumetum (*Audolent* 264<sup>12 ff.</sup>) with the words *Victoria quem peperit Suavulva*: "das letzte ist kaum ein eigentlicher Name, sondern ein Ersatz für den unbekannten Namen der Mutter" (*Berl. phil. Wochenschr.* 1905, 1080). See also *Archiv* i. p. 429.

## μητροπόλεως.

For the form (1 Tim 1<sup>9</sup>) see Moulton *Gr.* ii. p. 68.

## μητρόπολις.

This subst., which in the NT is confined to the late subscription of 1 Tim, may be illustrated from P Fay 28<sup>2</sup> (A.D. 150-1) (= *Selections*, p. 81), where a notice of birth is addressed to certain men as γραμματεῦσι μητροπόλεως. See also the letter of the prodigal BGU III. 846<sup>6</sup> (ii/A.D.) (= *Selections*, p. 93), γεινῶσκειν σοι θέλω ὅτι οὐχ [ἡ]λπίζον ὅτι ἀναβένις εἰς μητρόπολιν, "I wish you to know that I had no hope that you would come up to the metropolis," and the Index to *OGIS s.v.* Apart from ecclesiastical use, the expression seems to have disappeared in early Byzantine times: see *Chrest.* I. i. p. 78. For μητροπολίτης cf. the land-survey P Ryl II. 216<sup>83 al.</sup> (ii/iii A.D.), where one category is land belonging to citizens and assessed at 3 dr.—τριδραχμος μητροπολιτῶν.

## μαίново,

which differs from μολύνω as *maculo* from *inquino*, is never found in the NT in good part, but usually represents moral defilement (Tit 1<sup>16</sup>, Heb 12<sup>16</sup>): cf. the vision in the dream from the Serapeum, P Par 51<sup>27</sup> (B.C. 160) (= *Selections* p. 21, *Archiv* vi. p. 205) αὐται δὲ γυναῖκες εἰσιν. Ἐὰν μαινωσιν, οὐ [μ]ὴ γέγονται καθαροὶ πόποτε, "but these are women. If they are defiled, they shall never at all be pure." See also P Leid W<sup>iii. 4</sup> (ii/iii A.D.) ἦκε κύριε, ἀμώμητος, καὶ ἀπήμαντος, ὁ μὴδὲ ἓνα τόπον μαίνων, ὅτι τετέλεσμαί σου τὸ (δνομα), and for the verb used in a more general sense see P Par 14<sup>29</sup> (B.C. 127) ἐκπηδήσαντές μοι καὶ μιάναντες, ὑβρίσαντές με, πληγὰς ἔδωκαν, and P Flor III. 338<sup>18</sup> (iii/A.D.) οἶδα γὰρ συνειδήσι (= σεῖ) ("conscientiously") σπουδάξεις ἐμοί· ἐμάνθη γὰρ παρὰ πᾶσι. From the inscr. we may cite *OGIS* 194<sup>15</sup> (i/B.C.) τοῦ ἀέρος τῇ [ν]ημεῖα μαινομένου, where, however, the editor expresses doubts as to the restoration, *Syll* 891 (= <sup>3</sup> 1240)<sup>7</sup> (ii/A.D.) ὑβρίσει μιάνας, and *Kaibel* 713<sup>9</sup> οὐ χεῖρα φόνουσι μιάνας. The sense of legal defilement (Νῆψ), as in the LXX, may be illustrated from Aristes 166 μαινώντες αὐτοὶ παντάπασι τῷ τῆς ἀσεβείας μολυσμῷ. For ἀμύαντος, see *s.v.*

## μιάσμα,

which in the NT occurs only in 2 Pet 2<sup>50</sup>, is also found in Apoc. Petr. 9 τῷ μιάσματι τῆς μοιχείας. In the late *Kaibel* 1140 b.<sup>3</sup> (not before the time of Justinian) it is an epithet of Satan—Βελιάρ κ[ακῶ]μορ[φ]ε, . . . μ[ί]ασμα, δράκων κτλ.

## μῦγμα,

which is read in the TR of Jn 19<sup>89</sup>, is found in the magic P Lond 121<sup>867</sup> (iii/A.D.) (= I. p. 112) λαβὼν πηλὸν ἀπὸ τρόχου [κε]ραμικοῦ μῖξον μίγματος τοῦ θίου κτλ.

## μίννυμι.

*Chrest.* I. 198<sup>12</sup> (B.C. 240) ἀ(ρτάβας) ᾧ βωλοπύρου μεμινμένοι (I. -ου) κριθῇ ἀ(ρτάβας) ἱβ, BGU II. 372<sup>ii.2</sup> (A.D. 154) ἀ[νδ]ράσι πονηρ[ὸν] κ[α]λ[ῶ]ς λησ[τ]ρικὸν β[ί]ον ποιούμε[ν]οις μελγνυσθ[α]ι, P Amh II. 67<sup>9</sup> (c. A.D. 232) τὰ τελευταῖα τοῖς προτέροις μινύναι, and *OGIS* 502<sup>7</sup> (ii/A.D.) μελξας τῷ φιλανθρώπῳ τὸ δίκαιον. The verb is found only four times in the NT and six times in the LXX. Amongst the latter we may note the curious use in 4 Kingd 18<sup>23</sup> καὶ νῦν μίχθητε δὴ τῷ κυρίῳ μου βασιλεῖ Ἀσσυρίων, where the sense requires some such translation as “make an agreement or a wager with.” For the compd. συμμίννυμι τι, *convenio cum aliquo*, cf. P Par 48<sup>11</sup> (B.C. 153) ἤκαμεν εἰς τὸ Σαραπειὸν βολάμενοι συνμίξαί σοι, and for συμμίσγω cf. P Tebt I. 12<sup>18</sup> (B.C. 118) συμμίσγειν ἅμα ἡμέρῃ, “to join them at daybreak” (Edd.): see further Mayser *Gr.* pp. 23, 91. MGr σμίγω.

## μικρός.

In P Leid N<sup>ii.12</sup> (B.C. 103) (= I. p. 69) we hear of a Νεχούτης μικρός in a context which shows, according to the editor (p. 74), that the reference is to *age* rather than to *stature*: see further Deissmann *BS* p. 144 f. Other exx. are not so clear. P Gen I. 28<sup>11</sup> (A.D. 136) ἀγιοράσαι παρὰ τοῦ πατρὸς αὐτοῦ Στοτοήτις ἐπικαλουμένον Μικροῦ πυρὸν, is not encouraging to the meaning *junior*, though, after all, there is no reason why “Stotoetis junior” should not be the father of a family. In any case the frequent occurrence of the formula makes it probable that it has a constant meaning: see P Eleph 17<sup>11</sup> (B.C. 223–222) Πρενέβθιος Ἰστροφήνιος καὶ Ψεντεῖς μικρὸς ἀπολέγονται τὴν γῆν κτλ., P Tebt I. 63<sup>35</sup> (B.C. 116–115) γεω(ργὸς) Πετερμούθιος μι(κρὸς) Ἀμμένως, and P Goodsp Cairo 30<sup>vii.28</sup> (A.D. 191–2) μικρῶ Ἀφροδ(ισίῳ), <sup>viii.8</sup> Ἀφροδ(ισίῳ) καμηλ(έτη) μικ(ρῶ), Ἀφροδ. μικ. *quater*—other persons of the same name figure in this ledger, twice without description, then Ἀφρ. τέκτονι, ποιμένι Ἀφρ., and twice before a lacuna. In P Oxy XIV. 1666<sup>4</sup> (iii/A.D.) a certain Pausanias writes περὶ τοῦ μικροῦ Πανσανίου—evidently his son—stating that he desired to be transferred to a cavalry regiment. A similar application of the adj. to children is very common. We may cite, by way of example, P Lond 893<sup>7</sup> (A.D. 40) (= P Ryl II. p. 381) καλῶς π[οιή]-σεις ξανθῆς πέμψας μοι τῶν μεικρόν, “please therefore send me the child immediately” (Edd.), P Fay 113<sup>14</sup> (A.D. 100) εἰκθύας (I. ἰχθύας) (δραχμῶν) ἱβ ἐπὶ τὰ τετρακοστοῦτὰ (I. -κοστὰ) τοῦ μικροῦ, “12 drachmas’ worth of fish for the little one’s four-hundredth-day festival” (Edd.), P Lond 899<sup>6</sup> (ii/A.D.) (= III. p. 208) ἐπεμψα τῇ μικρῇ ᾧ ἱβ, “I sent twelve eggs to the little one,” P Giss I. 78<sup>7</sup> (ii/A.D.) ἡ

μικρά μου Ἑραιδ[ο]ῦς γράφουσα τῷ πατρὶ ἐμὲ οὐκ ἀσπά-ζεται κ[α]ὶ διὰ τί οὐκ οἶδα, P Oxy III. 530<sup>86</sup> (ii/A.D.) Θαισοῦν τὴν μικράν (following <sup>24</sup> ἀσπάξου τὰ παιδία . . . , which seems to include Thaisous), and *ib.* 533<sup>27</sup> (ii/iii A.D.) ἀσπασασθε τὸν μεικρόν Σερήνον καὶ Κοπρέα καὶ τοῦ[ν]ς ἡμῶν πάντας κατ’ ὄνομα (a grown-up Serenus figures earlier in the letter). Other exx. of the adj. are P Meyer 12<sup>10</sup> (A.D. 115) οὐλὴ δακτύλῳ μικρῶ χειρὸς) ἀριστερᾶς, P Giss I. 20<sup>16</sup> (ii/A.D.) μεικρόν ἐρ[γο]ν αὐτοῦ π[έ]μψον. See also for μικρόν τι, as in 2 Cor 11<sup>1,16</sup>, P Par 47<sup>3</sup> (c. B.C. 153) (= Witkowski <sup>2</sup>, p. 88) ἰ μὴ μικρόν τι ἐντρέπομαι, οὐκ ἂν με ἴδες τὸ πόρσωπὸν (I. πρόσωπὸν) μου πόποτε, and for κατὰ μικρόν P Petr II. 11 (1)<sup>7</sup> (iii/B.C.) (= *Selections*, p. 8), where Polycrates writes to his father that he does not get his money ἀθροῦν, “in a lump sum,” but κατὰ μικρόν, “in small instalments.” For the comparative see *Chrest.* II. 372<sup>v.17</sup> (ii/A.D.), where a soldier is described as—ἐ[ν] χώρῃ καὶ οὗτος ὁ μεικρότερος.

## μίλιον.

For this noun (Mt 5<sup>41</sup>), which is a new formation from the Lat. plur. *milia* (*passuum*), cf. P Strass I. 57<sup>6</sup> (ii/A.D.) μῆδε μελίον ἀπεχουσῶν ἀλλήλ[ων], “being less than a mile distant from each other”—of two villages, and *Syll* 418 (= <sup>3</sup>888)<sup>28</sup> (A.D. 238) ἀπὸ γε μελίων δύο τῆς κώμης ἡμῶν. For other nouns borrowed from Latin see Moulton *Gr.* ii. § 63.

## μιμέομαι.

P Ryl II. 77<sup>84</sup> (A.D. 192) μιμοῦ τὸν πα[τ]τέρα τὸν φιλότιμον τὸν [γ]έροντα φάτα, “imitate your father the lover of office, the brave old man” (Edd.), P Oxy X. 1295<sup>8</sup> (ii/iii A.D.) ἰδοὺ μὲν ἐγὼ οὐκ ἐμμησάμην σε τοῦ ἀπᾶν (I. ἀποσπᾶν) τὸν ἰόν μου, “see, I have not imitated you by taking away my son” (Edd.), P Flor III. 367<sup>3</sup> (iii/A.D.) ἐγὼ δὲ οὐ μεμῆθησμαι σε: cf. 2 Thess 3<sup>7,9</sup>. For μιμέομαι τι, as in Heb 13<sup>7</sup>, 3 Jn<sup>11</sup>, we may cite *Kaibel* 85<sup>3</sup> ἤσκουν μὲν τὸ δίκαιον ἐμμού[μην] τε τὸ καλόν, and Aristas 188 μιμούμενος τὸ τοῦ θεοῦ διὰ παντὸς ἐπιεικές. For μίμησις cf. P Flor III. 292<sup>7</sup> (vi/A.D.) κατὰ μ[ί]μησιν τῆς ἀρτι παρελθούσης ἐκτῆς ἰνδ(ικτιόνος), and similarly *ib.* 293<sup>9</sup> (vi/A.D.), and for μίμημα (*Wisd* 9<sup>8</sup>), cf. Musonius p. 90<sup>4</sup> καθόλου δὲ ἀνθρώπος μίμημα . . . θεοῦ μόνον τῶν ἐπιγεῖων ἐστίν.

## μιμητής.

The NT usage of this word (1 Cor 4<sup>18</sup> *al.*) is well illustrated by such a passage as Xen. *Mem.* i. 6. 3 οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν. It is noteworthy that in all its NT occurrences μιμητής is joined with γίνεσθαι, denoting moral effort (cf. Robertson-Plummer *ad* 1 Cor 11<sup>1</sup>). For adj. μιμητικός cf. Vett. Val. p. 17<sup>31</sup>.

## μυμνήσκομαι.

The act. μυμνήσκω, which is not found in the NT, is seen in P Giss I. 91<sup>6</sup> (ii/A.D.) μυμνή[σκει] ἡμῶν συνεχῶς, and for pres. mid., as in Heb 2<sup>6</sup>, 13<sup>3</sup>, cf. P Hamb I. 37<sup>4</sup> (ii/A.D.) ἀναγκαῖον γάρ ἐστι μυμνήσκεσθαι (I. μυμνήσκοσθαι) τῆς καλοκαγαθίας σου, and BGU IV. 1024<sup>v.6</sup> (iv/v A.D.) μυμνη-σκόμενος ὧν ἐπρασες. The perf. μέμνημαι in the sense of “bear in mind,” “hold in remembrance,” is common, e.g.,



P Ryl II. 81<sup>21</sup> (c. A.D. 104) τοῦ κατασπορέως . . . ὀφείλοντος . . . μεμνήσθαι μ[ο]ν τῆς γενομένης αὐτῷ ἐντολῆς παρόν[τος] σοῦ, "the inspector of sowing ought to have remembered my order given when you were present" (Edd.), P Oxy III. 525<sup>9</sup> (early ii/A.D.) μέμνη[σ]ο τοῦ νυ[κ]τ[ε]λείου "Ἰσιδος τοῦ ἐν τῷ Σαραπ[ε]ίῳ, "remember the night-festival of Isis at the Serapeum" (Edd.), P Ryl II. 235<sup>13</sup> (ii/A.D.) διδ[ό]μεν[ος] καὶ ἡμῶν κἂν πάνυ τι νᾶ ἄλλα πράττης, "therefore bear us too in mind even if you are engaged in quite other pursuits" (Edd.), and P Oxy XIV. 1664<sup>4</sup> (iii/A.D.) ὅτι οὐ μόνοι ἡμεῖς μεμνήμεθά σου ἀλλὰ καὶ αὐτοὶ ἡμῶν οἱ πατέριοι θεοί, τοῦτο δῆλον ἅπασι, "that not only we but also our ancestral gods themselves hold you in memory is clear to all" (Edd.), <sup>7</sup> μεμνημένη τῆς ἀγαθῆς σου προαιρέσεως, "remembering your goodwill" (Edd.). For a similar use of the 1 aor. ἐμνήσθην, cf. P Tebt II. 410<sup>8</sup> (A.D. 16) μν[ή]σθητι φ[ί]λ[ος] (cf. Lk 24<sup>6</sup>) ἐγὼ τῷ Τρ[ι]στόμῳ μετέφιλου[μ]οι σὺν ἐμοὶ μέναι, "remember how zealous you were at Tristomos to remain with me" (Edd.), *ib.* 420<sup>17</sup> (iii/A.D.) μνήσθητί μου (cf. Lk 23<sup>42</sup>) δὲν κάγω πεποίηκά σοι ἀπὸ ἀρχῆς μέχρι τέλους, "remember me and what I also have done for you from beginning to end" (Edd.), P Oxy VIII. 1070<sup>48</sup> (iii/A.D.) ὑμεῖς οὐδὲ ὅλως ἐγράψατε οὐδὲ ἐμνήσθητέ μου περὶ τῆς ἀσφαλείας τῆς οἰκίας ἡμῶν, "you have not written at all nor remembered me in regard to the safety of our house" (Ed.), *Preisigke* 159<sup>3</sup> μνήσθητι ὑμῶν καὶ παράδος ὑμῖν θεραπείαν—a temple inscr. to Aesculapius, and *ib.* 4018 ἱστορήσας ἐμνήσθην τῆς . . . ἀδελφῆς. The verb is also found c. dat. in the sense of "recall" to one in P Lille 8<sup>11</sup> (iii/B.C.) καλῶς σὺν ποιή[σ]εις μνησθεὶς Θεοδώρῳ, ἵνα . . . , "you will do well to recall to Theodorus that . . .", *ib.* 12<sup>1</sup> (B.C. 250–249) ἐμνήσθην σοι καὶ παρόντι περὶ τῶν ῤ (ἀρουρῶν), "I have recalled to you verbally the matter of the 100 arourae." With Lk 1<sup>64</sup> cf. Pss. Sol. x. 4 καὶ μνησθήσεται (for form see Robertson *Gr.* p. 357) Κύριος τῶν δούλων αὐτοῦ ἐν ἐλαί (cited by Plummer *ad l.*), and with Lk 23<sup>42</sup> cf. the Christian sepulchral inscr. from Antinoopolis *Preisigke* 1563<sup>9</sup> Κ(ύρι)ε μ[ν]ήσθητι [τῆς] δο[ύ]λῃ(ς) σου [ἐν τῇ] βασιλείᾳ σου.

### μισέω,

which survives in MGr μισῶ, is not so common in our sources as we might have expected, but cf. PSI III. 158<sup>37</sup> (iii/A.D.?) βαρυσμους μισουμένων ὑπὸ τῶν ἀσ[τ]είων γυναικῶν, "evil-smelling persons hated by refined women," *ib.* I. 41<sup>22</sup> (iv/A.D.) ἄπερ ἡ φύσις μισεῖ, P Oxy VI. 902<sup>17</sup> (c. A.D. 465) μισοῦσιν γὰρ οἱ νόμοι τοὺς τὰ ἄδικα διαπραττομέν[ο]ν, "for the perpetrators of injustice are hateful to the laws" (Edd.), and the Christian amulet *ib.* VIII. 1151<sup>2</sup> (v/A.D.?) φεύγε πν(εῦ)μα μεμισιμένον (l. μεμισημένον). For the subst. μίσος cf. Vett. Val. p. 242<sup>26</sup> ἡ ἐπιστήμη . . . ὑπὸ τῆς ἀληθείας στήριζομένη τὸ . . . μίσος ἀποδιώξει, and the quotation from Menander *Fragm.* p. 187 s.v. κατατίθημι. With *Menandrea* p. 182<sup>16</sup> θεῖον δὲ μισεῖ μίσος, cf. Ps 138 (139)<sup>22</sup>, where the same cogn. acc. occurs.

### μισθαποδότης.

With Heb 11<sup>6</sup> we may compare the Christian P Gen I. 14<sup>27</sup> (Byz.) (as corrected p. 36) τῷ μισ[θ]αποδότη θεῷ. For the corresponding verb cf. the sepulchral inscr. from a Coptic cemetery, *CIG* IV. 9124<sup>5</sup> μισθαπο[δο]τήσας.

### μισθιος.

Deissmann's contention (*LAE*, p. 72) that this word is not to be regarded as a specifically NT word, but as belonging to the ordinary Greek of the time, receives further confirmation from such a passage as P Amh II. 92<sup>19</sup> (A.D. 162–3) οὐχ ἔξω δὲ κ[ο]ινωνὸν οὐδὲ μισθιον γεν[έ]μενον τῆς ὠνῆς ὑποτελή. The editors translate, "I will have no partner or servant who is liable on account of the contract," but Wilcken (*Chrest.* I. p. 370) from its association with κοινωνὸν prefers to take μισθιον as = "tenant," "sub-lessee." The adj. is also found in P Flor III. 322<sup>21</sup> (A.D. 258?) μισθιοι ξδ.

### μισθός.

For the primary sense of this word "wage," "salary," cf. P Tebt II. 384<sup>20</sup> (A.D. 10) τέλους γερδίων καὶ τῶν τούτων μισθῶν, "weavers' tax and wages," P Fay 91<sup>23</sup> (A.D. 99) τὸν ἡμερήσιον μισθόν, "daily wage," P Lond 846<sup>10</sup> (A.D. 140) (= III. p. 131, *Chrest.* I. p. 382) ἀπ[ό]ρου[μ]οι δ[ύ]ν[το]ς καὶ μισθοῦ πορίζοντος τὸ ζῆν ἀπὸ τῆς γερδια[κ]ῆς—petition of a weaver, who works for a wage (μισθοῦ), and has no means (πόρος) for discharging a public liturgy, P Oxy IV. 724<sup>5</sup> (A.D. 155), where a slave is apprenticed to a shorthand-writer to be taught shorthand μισθοῦ τοῦ συμπεφωνημένου "at a salary agreed upon" of 120 silver drachmae, and P Fay 103<sup>3</sup> (iii/A.D.) μισθὸς τοῖς ἡρκάσι αὐτόν, "pay for the bearers" in connexion with funeral expenses. See also the temple inscr. at El-Kab *Preisigke* 158 Ἀνδρόμαχος Μακεδὼν ἀφίκετο πρὸς Ἀμενώθην χρυστὸν θεὸν μ[ι]σθοῦ ἐργαζόμενος καὶ ἐμαλακίσθη καὶ ὁ θεὸς αὐτῷ ἐβόηθησε αὐθημερῇ.

The dim. μισθάριον occurs in the illiterate P Tebt II. 413<sup>13</sup> (ii/iii A.D.) ταῦτά σοι συναλάγη πέμπει[ν] ἐκ τῶν μιστάρων ἀτῆς, "it was arranged with you that these should be sent from her earnings" (Edd.). A new compd. μισθοπρασία is found in P Lond 1164 (Z)<sup>6</sup> (A.D. 212) (= III. p. 164), and is understood by the editors as denoting a sale under the terms of a lease (cf. *EEF Arch. Rep.* 1907–08, p. 57): for μισθαποχή in the sense of μισθώσις see P Gen I. 70<sup>15</sup> (A.D. 381) (= *Chrest.* I. p. 448) ἡ μισθαποχή κυρία καὶ ἐπερωτηθεὶς ὠμολόγησα. For μισθοφόροι ἵππεις, "mercenary cavalry" cf. P Grenf II. 31<sup>5</sup> (B.C. 104) (see *Archiv* ii. p. 155), and for the "requisitioning"—ἐπὶ μισθοφορᾷ—of a camel to assist in transporting a porphyry pillar cf. P Lond 328<sup>19</sup> (A.D. 163) (= II. p. 75).

### μισθόω.

The act. of this verb in the sense of "let out for hire" is seen in PSI I. 30<sup>2</sup> (A.D. 82) μεμισθώκά σοι εἰς ἔτη ἔξ . . . τὰς ὑπαρχούσας μοι . . . ἀρούρας, P Amh II. 92<sup>25</sup> (application for a lease—A.D. 162–163) ἐξουσίας σοι οὐσῆς ἐτέρο[ι]ς μεταμ[ι]σθοῦν ὅποτε ἐὰν αἰρή, ἐὰν φαίνηται μισθῶσαι, "the right resting with you to make a fresh lease with other persons whenever you choose, if you consent to my proposal" (Edd.). For the mid. "have let out to one," "hire," cf. Meyer *Ostr* 59<sup>8</sup> ὦν (ἀρουρῶν) ἐμισθώσάμη(ν) τῷ α(ὐτῷ) γ(ῆ) (ἔτει), P Oxy III. 500<sup>27</sup> (A.D. 130) μεμε(=μισθώ)μεθα τὰς προκείμενας ἀρούρας, and P Fay 93<sup>8</sup> (A.D. 161) βούλομαι μισθῶσασθαι παρὰ σοῦ τὴν μυροπωλακὴν καὶ ἀροματικὴν ἐργασίαν, "I wish to lease from you your business of perfume-selling and

unguent-making," to which the vendor replies—<sup>19f</sup>. Κάστωρ Ἀντιφίλου μεμίσθωκα κατ(=θ)ὡς πρόκειται, "I, Castor, son of Antiphilus, have made the lease as is above written."

### μίσθωμα

is not so common as we might have expected, but for the meaning "rent," "hire," we may cite such a passage as *Syll* 831 (= <sup>3</sup>1200)<sup>15</sup> (iv/iii B.C.) ὑποτελεῖ δὲ μίσθωμα Νικήρατος Κτησιφώντι καθ' ἕκαστον ἐνιαυτὸν ἀργυρίου δραχμὰς πεντακ[ο]σίας ἀτέλεις: cf. *ib.* 615 (= <sup>3</sup>1024)<sup>18</sup> (c. B.C. 200) μίσθωμα ἀποδιδ[ό]τω αὐτοῦ. We have the plur. in *ib.* 634 (= <sup>3</sup>271)<sup>28</sup> (B.C. 335-4) εἰς δὲ τὰ μ[ισθώ]ματα τῆς πόμπης, i.e. "ad apparatus pompae" (Ed.). There seems to be no exact parallel to the usage in Ac 28<sup>30</sup>, see Lightfoot *Philippians*,<sup>2</sup> p. 9 n.<sup>3</sup>. For μίσθωσις, "a letting for hire," cf. BGU III. 916<sup>15</sup> (time of Vespasian) ἡ μίσθωσις ἡδ' ἡ (cf. *Proleg.* p. 178) εἰς ἐνιαυτὸν [ἐ]να, P Fay 96<sup>12</sup> (A.D. 143) (= *Chrest.* I. p. 372) οὐ ἔχει ὁ Σύρος ἐν μισθώσις ἐλαιουργίον, "for the oil-press leased by Syrus," *ib.* 20 μενούσης κυρίας τῆς μισθώσεως ἐφ' οἷς περιέχει πᾶσαι, "the lease in all its provisions remaining valid" (Edd.), and P Oxy XIV. 1673 margin (ii/A.D.) τῶν ἀμπελουργῶν τὰς μισθώσις πέμψον, [ἐ]να τῆς ξυλοτομίας ἀρῶνται, "send the leases of the vine-dressers, in order that they may begin the pruning" (Edd.).

### μισθωτός.

CPR I. 1<sup>8</sup> (A.D. 83-84) τοῦ Ἀκουσιλαίου γενομένου μισθωτοῦ τινων οὐσίων, *Syll* 587<sup>29</sup> (B.C. 329-8) μισθωτοῖς τοῖς ἐπὶ τὸν πύργον καὶ τὸν πυλῶνα πλινθοφοροῦσιν ("carrying bricks") καὶ πηλοδευστοῦσιν ("building with clay"). For μισθωτής, "lessee," "tenant," which is not found in the NT (but see 1 Macc 6<sup>29</sup>), cf. P Tebt II. 308<sup>4</sup> (A.D. 174) μισθωτὰ[ι]ς δρυμῶν, "lessees of marshes" (Edd.), P Lond 478<sup>2</sup> (ii/iii A.D.) (= II. p. 111) τοῖς λοι[ποῖς] μισθωταῖς ἱερ(οῦ) χει(ρισμοῦ) (cf. *Archiv* i. p. 140), and PSI III. 222<sup>4</sup> (iii/A.D.) μισθωτοῦ ἀγρίων θήρας ἱφών [κ]αὶ ὀρνέων (see the editor's introd.).

### Μιτυλήνη.

According to Meisterhans *Gr.* p. 29 the spelling Μιτυληναῖος is regularly found in the Attic inscr. from v-ii/B.C., and it is not till B.C. 100 that Μιτυληναῖος, due to dissimilation, takes its place. See however the iii/B.C. papyrus P Petr II. 39(a)<sup>1</sup> Μιτυλη[ναῖ]ω. So Ac 20<sup>14</sup>, except L which reads Μιτυλήνην (Moulton *Gr.* ii. p. 79).

### Μιχαήλ.

In view of Paul's reference to the θρησκεία τῶν ἀγγέλων in Col 2<sup>18</sup>, it is interesting to note the existence of the great Church of St. Michael situated close to the walls of Colossai, and continuing as a religious centre long after the name of the town had itself disappeared: see *C. and B.* i. p. 214 ff. Sir W. M. Ramsay also cites various inscr. showing that the worship of Michael was common in Asia Minor, e.g. *ib.* ii. p. 541, No. 404 where Michael is named along with Gabriel and other angels, and *ib.* p. 741, No. 678 where the words + Ἀρχάγγελε Μιχαήλ, ἐλέησον τὴν πόλιν σου κ[α]ὶ ῥύσῃ αὐτήν ἀπὸ τοῦ πονηροῦ (cf. Mt 6<sup>18</sup>, Lk 11<sup>4</sup> A) ran round the pillar of a very ancient church (now destroyed) at Afion-Kara-Hissar. Other references to Michael are P Leid

Wxxi. 16 (ii/iii A.D.) (= II. p. 153) διὸ συνίσταμαι σοὶ διὰ τοῦ μεγάλου ἀρχιστρατήγου Μιχαήλ, κύριε κτλ., and the magic P Lond 121<sup>257</sup> (iii/A.D.) (= I. p. 92) παρεμφαίνων . . . τῷ ἀρχαγγέλῳ Μιχαήλ. On the part Michael played in magic see W. Lueken *Michael: eine Darstellung und Vergleichung der jüdischen und der morgenländisch-christlichen Tradition vom Erzengel Michael*, Göttingen, 1898, and for Michael, as the angel of peace, guiding the souls of the righteous to the heavenly Jerusalem, see Charles' note on *Test. xii. patr.* Benj. vi. 1.

### μνᾶ.

For this Semitic word, used as a Greek money unit for 100 drachmae (about £4), cf. P Lond 277<sup>10</sup> (a loan—A.D. 23) (= II. p. 217) τόκου ὡς ἐκ δραχμῆ μιᾶς τῇ μνᾷ τὸν μῆνα ἕκαστον, "at the interest of a drachma per mina per month" —the usual rate of interest: so *ib.* 336<sup>18</sup> (A.D. 167) (= II. p. 221), and P Oxy XIV. 1673<sup>22</sup> (ii/A.D.) τὸ δὲ πέρασ ἤτησα τὴν μνᾶν, ὡς ἐδοξέν σοι, "eventually I asked for the mina, as you thought right." The word is used with reference to weight in *ib.* 1739<sup>1</sup> (ii/iii A.D.) σαππίριν (i. σαπφείριον, "sapphire") μνᾶν ὄλκην, *al.* For the form μναεῖον cf. *ib.* I. 9 *verso*<sup>15</sup> (iii/iv A.D.) with the editor's note, where it is pointed out that the Attic mina is divided into 16 τέταρται (*unciae*) and the Egyptian mina into 18, for μναῖον cf. *ib.* III. 496<sup>8</sup> (A.D. 127), and for μναγαῖον cf. *ib.* VI. 905<sup>6</sup> (A.D. 170) (see Mayer *Gr.* p. 167 f. for the inserted γ).

### Μνάσων.

This proper name (Ac 21<sup>16</sup>), which was common among the Greeks, appears e.g. in P Hib I. 41<sup>3</sup> (c. B.C. 261) ἀπεστ[άλκ]αμεν πρὸς σέ Μνάσωνα [τὸ]ν δοκιμαστήν μετὰ φυ[λα]κῆς, "I have sent to you Mnason the controller under guard" (Edd.). On the reading of Cod. Beza (D) in Ac 1*c.*, which elucidates the narrative, see Knowling *EGT ad l.*

### μνεῖα.

For the epistolary phrase μνεῖαν ποιᾶσθαι, which is used by Paul in 1 Thess 1<sup>2</sup>, Rom 1<sup>10</sup>, Eph 1<sup>16</sup>, Phil 4, cf. the letter of Isias to her husband, who was at the time 'in retreat' in the Serapeum at Memphis, P Lond 42<sup>6</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 9) οἱ ἐν οἴκῳ πάντες <σοῦ> διαπαντὸς μνεῖαν ποιούμενοι, and especially, in connexion with prayer, as in the Pauline passages, BGU II. 632<sup>5</sup> (ii/A.D.) μνεῖαν σου ποιούμενος παρὰ τοῖς [ἐν]θάδε θεοῖς ἐκομισάμην [ἐ]ν ἐπι[σ]τόλιον κτλ. and *Kaibel* 983<sup>2ff.</sup> (B.C. 79) —

Δημήτριος ἦκα πρὸς μεγάλην Ἰσιν θεάν,  
μνεῖαν ἐπ' ἀγαθῶι τῶν γονέων ποιούμενος  
καὶ τῶν ἀδελφῶν καὶ φίλων μου κατ' ὄνομα.

Other exx. of the phrase from the inscr. are *Syll* 929 (= <sup>3</sup>685)<sup>79</sup> ὑπ[ε]ρ χωράς μόνον ἐφαίνοντο μνεῖαν πεποιτημένοι, *Priene* 50<sup>10</sup> ὅπως οὖν καὶ ὁ δῆμος φαίνεται μνεῖαν ποιούμενος τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν, and similarly *Magn* 90<sup>16</sup>—all ii/B.C. On the form μνεῖα for the older μνηῖα see Mayer *Gr.* p. 127.

### μνήμα.

For μνήμα, "tomb," "monument," as in MGr, cf. BGU IV. 1024<sup>iv. 23</sup> (iv/v A.D.) ἐφθα[σεν] εἰς τὸ μνήμα τ[ῆς] φ[ί]λης



αὐτοῦ, and *Kaibel* 82<sup>1</sup> (iv/B.C.) εἰκὼν μνήμα χρόνου (ἔστ[ε]) (i.e. "fragile est").

## μνημεῖον

is by no means so common in the papyri as we might have expected, but see P Flor I. 9<sup>10</sup> (A.D. 225) φθάσαντός μου πρὸς τοῖς μναιμίοις (i. μνημείοις) τῆς αὐτῆς κώμης. Vitelli *ad l.* cites also P Casati 19, 5 p. 139. An interesting ex. may be cited from *Syll* 399 (= 858)<sup>1</sup> (after A.D. 161), a stone originally found in Rome, and afterwards transferred to Britain, but now destroyed—"Ἡρώδης μνημεῖον καὶ τοῦτο εἶναι τῆς αὐτοῦ συμφορᾶς καὶ τῆς ἀρετῆς τῆς γυναικός· ἔστιν δὲ οὐ τάφος· τὸ γὰρ σῶμα ἐν τῇ Ἑλλάδι καὶ νῦν παρὰ τῷ ἀνδρὶ ἔστιν· cf. also *Cagnat* IV. 660<sup>7</sup> μ[η]τενὶ ἐξέσται μή[τε πωλήσῃ] μήτε ἀγοράσαι μή[ε] τὸ μνημεῖον . . . πρὸν[οηθῆναι] ἑαυτοῦ.

## μνήμη.

For μνήμη ποιεῖσθαι in its ordinary sense of "make mention" (as perhaps also in 2 Pet 1<sup>15</sup>: see Mayor *ad l.*), we may cite the letter attributed to the dying Hadrian, P Fay 19<sup>10</sup>, in which the Emperor announces his intention of making a simple and accurate statement of certain facts—αὐτῶν τῶν πραγμάτων ἀπλήν [. . . . ἀκριβ]εστάτην μνήμην ποιούμενος. Exx. of the subst. = "memory," "remembrance," are *Chrest.* I. 26<sup>30</sup> (A.D. 156) ἐπιστολὴ τοῦ κρατίστῃς μνήμης Μαιμερτείνου, P Ryl II. 233<sup>12</sup> (ii/A.D.) ἔχων ὑπογύως ἐν μνήμῃ τὰς τιμὰς ὧν ἀγοράζει ξαρτισμῶν, "having fresh in his mind the prices of the fittings which he buys" (Edd.), P Oxy II. 237<sup>vi.30</sup> (A.D. 186) σὺ δὲ κύριος τῇ θεογνώστῃ σου μνήμῃ καὶ τῇ ἀπλανήτῃ προαιρέσει ἀνεγκῶν τῇ[ν] γραφείσ[αν] σοι ὑπὸ τοῦ στρατηγοῦ ἐπιστολήν, "your lordship exercising your divine memory and unerring judgement took into consideration the letter written to you by the strategus" (Edd.), *ib.* IX. 1219<sup>10</sup> (iii/A.D.) διὰ τὴν μνήμην τ[ο]ῦ πατρὸς αὐτοῦ, *ib.* X. 1320 (A.D. 497) Ἐπιφανίῳ [νῖφ τοῦ τῆς] μακαρίας μνήμης Ἰωσήφ, and *Syll* 740 (= 8112)<sup>6</sup> (before A.D. 212) ὁ μνήμης ἀρίστῃς Ἰούλιος Ἀριστεύς. For the adj. μνημονικός cf. BGU IV. 1132<sup>7</sup> (B.C. 13) κατὰ μνημονικὴν συγγραφὴν, and for μνήμων in the phrase ἀγορανόμωι . . . μνήμονι cf. P Ryl II. 118<sup>13</sup> (B.C. 16–15) with the editors' note.

## μνημονεύω.

For μνημονεύω, "remember," c. gen., as in 1 Thess 1<sup>3</sup> (see Milligan *ad l.*), cf. PSI VI. 651<sup>2</sup> (iii/B.C.) καλῶς ἂν ποιοῖς (cf. Mayser *Gr.* p. 326) μνημονεύων ἡμῶν. We should have expected the same construction in the Christian letter P Heid 61<sup>6</sup> (iv/A.D.) (= *Selections*, p. 126), but the writer substitutes μοι for μου—παρακαλῶ [ο]ῦν, δέσποτα, ἵνα μνημον[ε]ύῃς μοι εἰς τὰς ἀγίας σου εὐχάς. *Syll* 139 (= 8284)<sup>8</sup> (iv/B.C.) μνημονεύων (ὁ δῆμος) ἀεὶ τῶν εὐεργετῶν καὶ ζώντων καὶ τετελευτηκότων may recall Heb 13<sup>7</sup>. The verb is followed by the acc., as in 1 Thess 2<sup>9</sup> *al.*, in BGU IV. 1024<sup>v.20</sup> (iv/A.D.) ἀλλὰ τόκον οὐκ ἔν[ι] οὐδ[ὲ] τὴν σύνπλησιν ἐκείνων μνημονεύειν: cf. P Strass I. 41<sup>40</sup> (A.D. 250), where, in a dispute regarding an inheritance, one of the parties exclaims—οὐ μνη[μ]ονεύω δέ, τί ἐν τῇ μεσευτιᾷ ἐγένετο, "I do not remember what took place in the negotiation," and receives the rejoinder—οὐ μέμνησαι οὖν; "do you not then remember?"

The subst. μνημονεῖον, "record-office," is found in P Oxy X. 1282<sup>22</sup> (A.D. 83) *al.*: cf. *Archiv* i. p. 190f., where it is shown that μνημονεῖον and γραφεῖον are practically identical.

## μνημόσυνον.

*Kaibel* 367<sup>1f.</sup> (iii/A.D.)—

Ἀέιον τόδε σῆμα πατὴρ εἵδρυσε θυγατρί,  
ἀθανάτην μνήμην, μνημόσυνον δάκρυον.

## μνηστεύω.

For this verb = "promise in marriage," "betroth," cf. P Flor I. 36<sup>4</sup> (iv/A.D.) μνηστευσαμένου μου τολύν τῷ ἡμετέρῳ υἱῷ Ζωίτῳ τὴν τῆς θείας μου [. . . . .] τος θ[υ]γατέρα Ταε . . . τουν [ἄ]μα ἐκ νηπίας ἡλικίας πρὸς γάμου κοινωνίαν.

## μογιλάλος.

The earliest citation we can give for this NT ἄπ. εἶρ. (Mk 7<sup>22</sup>), except perhaps LXX Isai 35<sup>6</sup>, is from a ii/A.D. copy of a probably Ptolemaic astrological calendar, P Oxy II. 465<sup>228</sup> οἷτος ὁ θεὸς ποιεῖ γῆρας πολὺ . . . οἷτος μὴ ἔχοντα ὀφθαλμούς, οἷτος ὅμοια κτήν, οἷτος μογιλάλα, οἷτος κωφά, οἷτος νωδά, "this deity causes long old age, and persons with no eyes and like a beast and dumb and deaf and toothless" (Edd.): cf. Vett. Val. p. 73<sup>12</sup> γίνονται δὲ καὶ μογιλάλοι ἢ καὶ ταῖς ἀκοαῖς παραποδιζόμενοι. With the variant μογγιλάλος in Mk *l.c.* (WLNΔ 28 33 *al.*) cf. the word μογγός in P Lond 653<sup>16</sup> (early iv/A.D.) (= III. p. 241) οὐκ εἰμὶ μογγός, "I am not hoarse," and see Moulton, *Gr.* ii. p. 106.

## μόγισ.

Mayser (*Gr.* p. 17) cites only one ex. of μόγισ for μόλις (see *s.v.*) from Ptolemaic times, P Magd 11<sup>6</sup> (B.C. 221) (= *Chrest.* I. p. 520) μόγισ ἔλκοντες τὸ πλοῖον ἡγάγομεν ἐπὶ τὸν ὄρμον τοῦ Ἀρσινότου, "hauling the vessel with difficulty we brought it to the harbour of Arsinoë." For later exx. see P Oxy II. 298<sup>19</sup> (i/A.D.) μόγισ (δραχμὰς) ἤ ἀπαιτήσας, P Lips I. 105<sup>10</sup> (i/ii A.D.) μόγισ τὸν τῆς βεβρεγμένης ἀπήρτισα, P Strass I. 41<sup>51</sup> (A.D. 250) μό[γι]ς ἤ[χ]θησαν, and PSI I. 49<sup>8</sup> (vi/A.D.) μόγισ μετὰ πολλῶν, καμάτων. The adj. μογερός is well illustrated by *Kaibel* 151<sup>9 f.</sup>—

τοῖός τοι θνητῶν μογερός βλος, ὧν ἀτέλεστοι  
ἐλπιδες, αἱ[ς] μοιρῶν νῆματ' ἐπικρέματα.

## μόδιος.

a dry measure containing 16 *sextarii*, i.e. about a peck: cf. P Thead 32<sup>26</sup> (A.D. 307) κρήνης μόδιους τεσε(=τεσσ)-εράκοντα ἐννέα μοδι(ους) μῆ, P Gen I. 62<sup>17</sup> (iv/A.D.) νίτρου μόδιους δεκάπεντε, and *OGIS* 533<sup>80</sup> (i/B.C.) σειτομετρίαν ἔδωκεν ἀνὰ πέντε μόδιους.

## μοιχαλῖς.

To the examples of this late word, = "a married woman who commits adultery" (Rom 7<sup>8</sup>), given by Lob. *Phryg.* p. 452, we may add *Test. xii. patr.* Levi xiv. 6, where the high priests are charged with having intercourse both with unmarried and with married women—πόρναις καὶ μοιχαλίσιν συναφθήσεσθε.

In the figurative use of the word in Jas 4<sup>4</sup> Schmiedel (Winer-Schmiedel *Gr.* p. 254) refers μοιχαλίδες both to men and to women (cf. *v.l.* μοιχοὶ καὶ μοιχαλίδες N<sup>o</sup>KLP), but the fem. μοιχαλὶς "is alone appropriate in this sense, since God is always thought of as the husband" (Ropes *ICC ad l.*). For the form μοιχαλὶς for μοιχάς (Vett. Val. p. 104<sup>11</sup>) Wackernagel (*Hellenistica*, p. 7) compares δορκαλὶς for δορκάς, and μαιναλὶς for μαινάς. See also Kennedy *Sources*, p. 116.

## μοιχάομαι.

After the example of the LXX translators of Jeremiah and Ezekiel, this verb, "commit adultery with," is used in the NT with either sex as subject—Mk 10<sup>11</sup> of the man, *ib.*<sup>12</sup> of the woman. According to Wackernagel *Hellenistica* p. 7 ff. the verb would seem to belong to a "more vulgar" layer of Hellenistic Greek than μοιχαλὶς. For a verb μοιχαίνω (not in LS) see Vett. Val. p. 118<sup>5</sup> πολυκοιτούσι δὲ καὶ μοιχαίνουσι καὶ καταφημίζονται.

## μοιχεία.

For the plur. of this subst., as in Mt 15<sup>19</sup>, Mk 7<sup>21</sup>, cf. the astrological P Tebt II. 276<sup>16</sup> (ii/iii A.D.) ἡ δὲ Ἀφροδίτη παρατυγχάνουσα τῷ τοῦ [Ἀρεως πορ]νίας <καλ> μοιχείας κατέστ[η]σιν, "Venus in conjunction with Mars causes fornications and adulteries" (Edd.). On the OT usage of μοιχεία see *s.v.* πορνεία. Wackernagel (*Hellenistica*, p. 9) conjectures a possible Doric form \*μοιχᾶ, "adultery."

## μοιχεύω,

"commit adultery" on the part of the man, occurs in the astrological PSI III. 158<sup>45</sup> (iii/A.D.?) οἱ δὲ καὶ τὰς ἰδ[ί]ας γυναῖκας μοιχεύουσιν: cf. Mt 5<sup>28</sup>. For a discussion of the verb and its cognates in later classical and in Jewish Greek cf. R. H. Charles, *The Teaching of the New Testament on Divorce* (London, 1921) p. 91 ff., and see *s.v.* πορνεύω, also Wackernagel, *Hellenistica*, p. 9.

## μοιχός,

ordinarily "adulterer," is apparently used of sodomy in the illiterate P Oxy VIII. 1160<sup>24</sup> ff. (iii/iv A.D.) ἔγραψές μοι δὲ ὅτι κάθη ἐν Ἀλεξανδρίαν (L-Ια) μετὰ τοῦ μυχο[ῦ] (L. μοιχο[ῦ]) σου· γράψον μοι δὲ τίς ἐστὶν ὁ μυχός (L. μοιχός) μου, "you wrote to me, 'You are staying at Alexandria with your paramour.' Write and tell me, who is my paramour" (Ed.).

## μόλις.

P Tebt I. 19<sup>10</sup> (B.C. 114) μόλις ἕως τῆς κε χωρισθήσονται, "they will hardly depart until the 25th" (Edd.), P Ryl II. 113<sup>27</sup> (A.D. 133) μόλις πάντα τὰ ἑμαυτοῦ πωλήσας ἰδυνήθην πληρῶσαι, "I was with difficulty able to complete this by selling all my property" (Edd.), P Oxy VIII. 1117<sup>19</sup> (c. A.D. 178) μέτρια κεκτήμεθα ἐξ ὧν καὶ μόλις ζῶμεν, and *Kaibel* 531<sup>1</sup> μόλις ποτὲ ἡδύον δεσπότη[ν] εὐνοῦστατον.

In MGr μόλις may have a temporal sense, "just now," "as soon as." The word is perhaps related to μάλος, Lat. *moles*, just as μόγις comes from μόγος (Boisacq, p. 643).

## μολύνω.

The metaphorical use of this word in the NT (1 Cor 8<sup>7</sup>, Rev 3<sup>4</sup>, 14<sup>4</sup>) is well illustrated by the uncanonical fragment P Oxy V. 840<sup>16</sup> ἀλλὰ μεμολυ[μμένος] ἐπάτησας τοῦτο τὸ ἱερὸν τ[ό]πον θυ[ν]τα καθαρὸν, "but polluted as thou art thou hast walked in this temple, which is a pure place." Cf. also Epict. ii. 8. 13 ἐν σαντῷ φέρεις αὐτὸν (*scil.* θεὸν) καὶ μολύνων οὐκ αἰσθάνη ἀκαθάρτοις μὲν διανοήμασι ῥυπαραῖς δὲ πράξεσι.

## μολυσμός.

For this NT ἄπ. εἰρ. (2 Cor 7<sup>1</sup>) cf. Aristaeas 166 ἀκαθαρσίαν τε οὐ τὴν τυχοῦσαν ἐπετέλεσαν, μιανθέντες αὐτοὶ παντάπασι τῷ τῆς ἀσεβείας μολυσμῷ, "they are guilty of gross uncleanness and are themselves utterly tainted with the pollution of their impiety" (Thackeray), and Vett. Val. p. 242<sup>16</sup> τὸν τρόπον μου ἐκκαθάραι πάσης κακίας καὶ παντὸς μολυσμοῦ καὶ τὴν ψυχὴν ἀθάνατον προλεῖψαι.

## μονή.

Some exx. of this important Johannine word (Jn 14<sup>2,23</sup>) may be given. In P Hib I. 93<sup>2</sup> (c. B.C. 250) ἐγγύωι μονῆς, *ib.* 111<sup>31</sup> (c. B.C. 250) (= *Chrest.* II. p. 47) μονῆς Καλλι-δρόμων, P Grenf II. 79<sup>1,7</sup> (late iii/A.D.) μω(=ο)νῆς [καὶ ἐμ]φανίας, it is used technically in sureties for the "appearance" of certain persons (cf. *Archiv* i. p. 409 f.); see also P Oxy VIII. 1121<sup>25</sup> (A.D. 295) ἀξιοῦσα δὲ τούτους ἐπαναγκασθῆναι ἱκ[ανὰ] ἐνγραφᾷ παρασχεῖν μονῆς καὶ ἐμφανείας, "requesting that they may be compelled to provide written security that they will stay and appear" (Ed.), P Flor I. 34<sup>9</sup> (A.D. 342) ὁμολογῶ . . . ἐγγυή(=ἀ)-σθαι μονῆς καὶ ἐμφανείας Αὐρ[ήλιον]. The meaning is doubtful in P Goodsp Cairo 15<sup>19</sup> (A.D. 362), addressed to the *riparii* of the Hermopolite nome, where the complainant Aurelia states with regard to violence to which she had been subjected—ἐφανέρωσα τῇ μονῇ καὶ τῷ βοηθῷ [το]ῦ πραιποσίτου. The editor translates, "I have made known both to the establishment of the *praepositus* and to his assistant," dismissing as impossible here the later sense of "monastery" which μονή has for example in P Lond 392<sup>2</sup> (vi/vii A.D.) (= II. p. 333) Ἀλεξά(s) καὶ Δανιήλ οἰκονόμου (L-όμοι) τῆς μω(=ο)νῆς τοῦ Λευκωτίου, "Alexas and Daniel stewards of the monastery of Leucotius." A similar sense is found by Wilcken in a Munich papyrus, *Chrest.* I. 434<sup>4</sup> (A.D. 390) ἀπὸ τῆς αὐτῆς Μονῆς Χερ[αίου], where he regards Μονῆς as denoting the "mansio, Station" of Chaireas. In BGU III. 742<sup>ii</sup> A. 2 (time of Hadrian) εἰ ταῖς ἀληθ[ι]ναῖς ἀντὶ φερνῆς ἡ παραχώρησις ἐγένετο καὶ εἰ ἡ μ[ο]νῇ προτέρα ἐγένετο τῆς σιτολ(ογίας) κτλ., μονή is apparently the term of residence which was ended by the παραχώρησις. For the adj. μόνιμος, "stable," "enduring," cf. P Amh II. 48<sup>9</sup> (B.C. 106) παρεχέτω τὸν οἶνον μόνιμον ἕως Ἀθύρ ᾱ, "let him supply wine that will keep until Athur 30," and *Kaibel* 579<sup>4</sup> (ii/A.D.) ὦ μερόπων ἐλπιδες οὐ μόνιμοι.

## μονογενής

is literally "one of a kind," "only," "unique" (*unicus*), not "only-begotten," which would be μονογένητος (*uni-*



*genitus*), and is common in the LXX in this sense (e.g. Judg 11<sup>34</sup>, Ps 21 (22)<sup>21</sup>, 24 (25)<sup>18</sup>, Tob 3<sup>15</sup>). It is similarly used in the NT of "only" sons and daughters (Lk 7<sup>12</sup>, 8<sup>42</sup>, 9<sup>38</sup>), and is so applied in a special sense to Christ in Jn 1<sup>14,18</sup>, 3<sup>16,18</sup>, 1 Jn 4<sup>9</sup>, where the emphasis is on the thought that, as the "only" Son of God, He has no equal and is able fully to reveal the Father. We cannot enter here into the doctrinal aspects of the word, or into a discussion on the sources, Orphic or Gnostic, from which John is sometimes supposed to have drawn his use of it, but reference may be made to the art. by Kattenbusch "Only Begotten" in Hastings' *DCG* ii. p. 281 f. where the relative literature is given. A few exx. of the title from non-Biblical sources will, however, be of interest. In an imprecatory tablet from Carthage of iii/A.D., Wunsch *AF* p. 18<sup>37</sup>, we find—ὁρκίζω σε τὸν θεὸν . . . τὸν μονογενὴ τὸν ἐξ αὐτοῦ ἀναφανέντα, where the editor cites the great magical Paris papyrus, 1886 εἰσάκουσόν μου ὁ εἰς μονογενής. With this may be compared P Leid V<sup>v</sup>. 34 (iii/iv A.D.) (= II. p. 21) εὐχαριστῶ σοι κύριε ὁ [τι] μοι [ἔλυσεν] τὸ ἄγιον πνεῦμα, τὸ μονογενές, τὸ ζῶν. See also Vett. Val. p. 11<sup>32</sup>. An inscr. in memory of a certain Plutarchus, *Kaibel* 146<sup>4</sup> (iii/iv A.D.) describes him as μονογενής περ ἐὼν καὶ πατέρεσσι φίλος. And the word is apparently used as a proper name in *C. and B.* i. p. 115, No. 17 (Hierapolis) Φλαβιανὸς ὁ καὶ Μονογονις εὐχαριστῶ τῇ θεῷ, where Ramsay thinks that we should probably read Μονογένης or Μηνογένης. For the true reading in Jn 1<sup>18</sup> it is hardly necessary to refer to Hort's classical discussion in *Two Dissertations*, p. 1 ff.

## μόνος.

BGU I. 180<sup>23</sup> (A.D. 172) (= *Chrest.* I. p. 472) δ[ν]θρ[ω]πος πρ[ε]σβύ[τη]ς καὶ μόνος τυγχ[άν]ων, *ib.* II. 385<sup>4</sup> (ii/iii A.D.) γεινώσκειν σε θεῶν, ὅτι μόνῃ ἐμὶ ἐγώ—a touching letter of a daughter to her father, P Meyer 20<sup>44</sup> (1st half iii/A.D.) μίαν σου ἐ[π]ι[σ]τολὴν ἐκομισάμην μόνῃν, P Oxy X. 1298<sup>6</sup> (iv/A.D.) ἐγὼ μόνος (i. μόνον?) πᾶν ἐμαυτὸν τηρῶν ὑπὲρ τὸν ἀσφαλὴν, "I have been keeping myself quite alone beyond the point of safety" (Edd.), and *ib.* 9 σὲ γὰρ μόνον ἔχω μάρτυρα, "for I have only you to witness" (Edd.). For neut. μόνον as an adv. cf. P Eleph 13<sup>4</sup> (B.C. 223-2) ὁ δὲ ἐπήνει μόνον, ἐπέταξεν δ' οὐθέν: cf. the letter of a father to his son, P Oxy III. 531<sup>11</sup> (ii/A.D.) τοῖς βιβλίοις σου αὐτὸ μόνον πρόσεχ[ε] φιλολογῶν καὶ ἀπ' αὐτῶν ὀνησιν ἔξεις, "give your undivided attention to your books, devoting yourself to learning, and then they will bring you profit" (Edd.). For the common phrase οὐ μόνον, ἀλλὰ καὶ cf. P Ryl II. 116<sup>14</sup> (A.D. 194) οὐ μόνον ἐξέβρισαν ἀλλὰ καὶ τὴν ἐσθῆτά μου περιέσχισαν, "not only abused me but tore my garments," *ib.* 243<sup>4</sup> (ii/A.D.) οἶδαμεν ὅτι ἀηδὼς ἔχεις διὰ τὴν λιψυδρίαν, τοῦτο οὐ μόνον ἡμῖν γενάμενον ἀλλὰ καὶ πολλοῖς, "we know that you are distressed about the deficiency of water; this has happened not to us only but to many" (Edd.). For κατὰ μόνas, as in Mk 4<sup>10</sup> *al.*, cf. Menander *Fragm.* p. 46 καὶ νῦν ὑπὲρ τούτων συνάγουσι κατὰ μόνas, "they are having a private party," and *Menandrea* p. 38<sup>518</sup>. The phrase is written as one word in BGU III. 813<sup>15</sup> (ii/A.D.), as read in *Archiv* ii. p. 97. MGr μόνος, "alone": μονός, "simple," "single."

PART V.

## μονόφθαλμος

is an Ionic compound (Herod. iii. 116 *al.*) condemned by the Atticists (Lob. *Phryn.* p. 136), but revived in the later vernacular (cf. Mt 18<sup>9</sup>, Mk 9<sup>47</sup>). According to Ammonius it is to be distinguished from ἐτερόφθαλμος: ἐτερόφθαλμος μὲν γὰρ ὁ κατὰ περίπτωσιν πηρωθεὶς τὸν ἕτερον τῶν ὀφθαλμῶν, μονόφθαλμος δὲ ὁ ἕνα μόνον ὀφθαλμὸν ἔχων ὡς ὁ Κύκλωψ (cited by Rutherford *NP*, p. 209 f.).

## μονόω.

This common classical verb may be illustrated from Musonius p. 73<sup>1</sup> εἰ δ' ὁμολογήσεις τὴν ἀνθρωπείαν φύσιν μελίσση μάλιστα προσεικέναι, ἢ μὴ δύναται μόνῃ ζῆν, ἀπόλλυται γὰρ μονωθείσα κτλ. For a possible instance of the subst. μόνωσις see *Chrest.* II. 55<sup>6</sup> (A.D. 368) with the editor's note.

## μορφή.

With Tob 1<sup>18</sup>, where the Most High is said to have given Tobit χάριν καὶ μορφήν, "grace and favour (beauty, RV marg.)" in the sight of Enemessar, cf. the forms of salutation P Leid D<sup>1,11</sup> (B.C. 162) (= I. p. 25) περὶ μὲν οὖν τούτων δοῖ (i. δοίη or δοῖέν) σοι ὁ Σάραπις καὶ ἡ Ἴσις ἐπαφροδισί[α]ν, χάριν, μορφήν πρὸς τὸν βασιλέα, and *ib.* K<sup>10</sup> (c. B.C. 99) (= I. p. 52) πα[ρακα]λῶ δὲ [καί] αὐτὸς τοὺς θεοὺς, ὅπως δώσιν αὐτοῖς χ[ά]ριν καὶ μο[ρ]φή[ν] πρὸς τὸν βασιλέα: see also *Syll* 802 (= <sup>3</sup> 1168)<sup>119</sup> (c. B.C. 320) νεανίσκον εὐπρεπῇ τὰμ μορφάν, Vett. Val. p. 1<sup>6</sup> ὁ . . . ἥλιος . . . σημαίνει . . . ἐπὶ γενέσεως βασιλείαν . . . φρόνησιν, μορφήν, κίνησιν, ὕψος τύχης κτλ., where the editor understands by μορφήν, "pulchritudinem." Kennedy (*ad* Phil 2<sup>6</sup> in *EGT*) has shown from the LXX usage that "the word had come, in later Greek, to receive a vague, general meaning, far removed from the accurate, metaphysical content which belonged to it in writers like Plato and Aristotle." Hence the meaning must not be over-pressed in the NT occurrences, though μορφή "always signifies a form which truly and fully expresses the being which underlies it." This is seen in such passages from the papyri as P Leid W<sup>vii</sup>. 9 (ii/iii A.D.) (= II. p. 103) σὲ μόνον ἐπικαλοῦμαι, τὸν μόνον ἐν κόσμῳ διατάξαντα θεοὺς καὶ ἀνθρώπους, τὸν ἑαυτὸν ἀλλάξαντα σεαυτὸν μορφαῖς ἀγλαῖς καὶ ἐκ μὴ ὄντων εἶναι ποιήσαντα, *ib.* xiii. 88 (= II. p. 127) ἐπικαλοῦμαι σε, κύριε, ἵνα μοι φάνῃ ἡ ἀληθ(=θ)ινὴ σου μορφή, and the magic P Lond 121<sup>563</sup> (iii/A.D.) (= I. p. 102) ἡκέ μοι, τὸ πνεῦμα τὸ ἀεροπετές, . . . καὶ ἐμβηθὶ αὐτοῦ εἰς τὴν ψυχὴν, ἵνα τυπώσῃται τὴν ἀθάνατον μορφήν ἐν φωτὶ κραταιῷ καὶ ἀφάρτῳ. The word is found *ter* in the rescript of Antiochus I., *OGIS* 383 (mid. i/B.C.)—<sup>27</sup> μορφῆς μὲν (ε)ικόνας παντοίας τέχνῃ . . . κοσμήσας, <sup>41</sup> σώμα μορφῆς ἐμῆς, <sup>80</sup> χαρακτήρα μορφῆς ἐμῆς. In *Syll* 888 (= <sup>3</sup> 1238)<sup>118</sup> (c. A.D. 160) μορφή is combined with the more outward σχῆμα—συγχέαι τῆς μορφῆς καὶ τοῦ σχήματος, and in *Kaibel* 1118 it is used with reference to a corpse—

Μικρὰ μὲν ἡ λίθος ἐστίν, ἔχει δ' ἡδεῖαν ὀπωπήν  
ἔνδον τ[ῶ]ν μορφῶν, ὡς ἰδὲν ἐν ταλάροισ.

In Epict. iv. 5. 19 μορφή is practically equivalent to ἡ ἐκτὸς περιγραφὴ or σχῆμα: cf. Mk 16<sup>12</sup> where Light-foot (Philippians<sup>3</sup>, p. 129) admits that μορφή "has no

peculiar force," but suggests that σχῆμα "would perhaps be avoided instinctively, as it might imply an illusion or an imposture." MGr μορφή, μορφιά, ἐμορφιά, ὁμορφιά. Boisacq (p. 645) notes a possible connexion with Lat. *forma* (by dissimilation from \*morg<sup>u</sup>mā or \*mrg<sup>u</sup>mā), but gives also another hypothesis *s.v.* μάρπτω (p. 612).

## μορφόω.

The only occurrence of this verb in the Greek Bible is in Gal 4<sup>19</sup> (but cf. Aq. Isai 44<sup>13</sup>), where Burton (*ICC ad L.*) thinks that "the words not unnaturally suggest a reversal of the preceding figure [cf. 1 Thess 2<sup>7</sup>], those who were just spoken of as babes in the womb, now being pictured as pregnant mothers, awaiting the full development of the Christ begotten in them." He compares the use of πλάσσω in Jer 1<sup>9</sup> πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, Rom 9<sup>20</sup>, 1 Tim 2<sup>13</sup>.

## μόρφωσις.

Pallis *ad* Rom 2<sup>20</sup> regards μόρφωσιν as probably a Stoical term = παιδευσιν, "education," and compares μορφωμένος in MGr applied to a well-educated person. With 2 Tim 3<sup>5</sup> cf. Philo *De Plantat.* 70 (ed. Wendland) ἐπεὶ καὶ νῦν εἰσὶ τινες τῶν ἐπιμορφαζόντων εὐσέβειαν, οἱ τὸ πρόχειρον τοῦ λόγου παρασκευαζομένοις φάσκοντες οὐθ' ὅσιον οὐτ' ἀσφαλὲς εἶναι λέγειν ἀνθρώπου θεὸν κληρον. The subst. μόρφωμα is found *quinquies* in Aquila's version of the OT: see HR *s.v.*

## μοσχοποιέω.

This compound verb, which in Ac 7<sup>41</sup> takes the place of ἐποίησε μόσχον in Ex 32<sup>4</sup>, is claimed by Blass (*ad* Ac *L.c.*) as an example of the faculty which the Greek language never lost of forming new words. No other instance of it occurs in the LXX or in profane writers, but it follows the model of the Platonic εἰδωλοποιέω (*Rep.* 605 C); cf. εἰδοποιέω (Plut. *Alex.* 1), ἀγαλματοποιέω, εἰκονοποιέω.

## μόσχος.

The invariable Biblical use of μόσχος in the sense of "calf" is seen in such passages as P Ryl II. 229<sup>20</sup> (letter regarding farm stock—A.D. 38) ἐπιμελοῦ δὲ καὶ τοῦ μόσχου, "do you also take care of the calf," P Fay 121<sup>13</sup> (c. A.D. 100) καὶ τὸ δ[έρ]μα τοῦ μόσχου οὐ ἐθύ[σ]αμεν αὐτησον πα[ρὰ τοῦ] κυρτοῦ βυσσέως, "ask the hunch-backed tanner for the hide of the calf that we sacrificed" (Edd.), and P Oxy IX. 1211<sup>4</sup> (list of objects for a sacrifice "to the most sacred Nile"—ii/A.D.) μόσχος α. In BGU V. 1<sup>183</sup> (c. A.D. 150) it is laid down—ἀσφρα[γ]ιστους μόσχους οὐκ ἐξὸν θύειν, and consequently in P Lond 472<sup>4</sup> (A.D. 188) (= II. p. 22) we have a certificate of payment of a tax in respect of a calf to be sacrificed—διέγραψε ἑξὺς μόσχου θυομένου, and in P Grenf II. 64<sup>3</sup> (ii/iii A.D.) a certificate issued by "a sealer of sacred calves" that he had examined a sacrificial calf and found it without blemish—ἱερομοσχοσφραγιστὴς (l. ἱερο-) ἐπεθεώρησα μ[ὲ]σχ[ον] θυόμενον (cf. BGU I. 250 = *Chrest.* I. 87—after A.D. 130). The dim. μοσχάριον occurs in PSI VI. 600 (iii/B.C.), which also shows μοσχοτρόφος (cf. P Gurob 22<sup>44</sup>—iii/B.C.). For μοσχομάγειρος, "a calf-butcher," see P Oxy XIV. 1764<sup>9</sup> (iii/A.D.), where the editors

in their note compare BGU I. 3<sup>11</sup> (A.D. 605) χοιρομαγείρῳ, and ἱσικιομάγειρος in a Rainer papyrus *ap.* Wessely *Wien. Stud.* 1902. 129 (A.D. 596).

## μουσικός.

In an action before the Emperor Claudius in which Isidorus, the Gymnasiarch of Alexandria, raises a complaint against King Agrippa, the Emperor taunts Isidorus with the fact that he is the son of a female musician—ἀσφαλῶς [ἐ]κ μουσικῆς εἰ, Ἰσίδωρε, and receives the answer—ἐγὼ μὲν οὐκ εἰμι δοῦλος οὐδὲ μουσικῆς [ν]ί[δ]ος, ἀλλὰ διασῆμου πόλεως [Ἰ]λ[ε]ξαν[δ]ρ[ε]ί[ας] γυμνασίου (Chrest. I. 14<sup>iii</sup>. 8ff.). From P Flor I. 74<sup>6</sup> (A.D. 181) συμφωνίας πάσης μουσικῶν τε καὶ ἄλλων, P Oxy X. 1275<sup>9</sup> (iii/A.D.) συμφωνίας αὐλητῶν καὶ μουσικῶν (cf. Rev 18<sup>22</sup>), T. Grassi (in *SAM* iii. p. 130) concludes that μουσικοί was not a merely general term, but denoted a special class of performers. Cf. however P Oxy III. 519<sup>5</sup> (account of public games—ii/A.D.) ὑπὲρ μου[σ]ικῆς (δραχμαί) . . .

## μόχθος.

For this expressive subst. = "labour," "hardship" (1 Th 2<sup>9</sup> *al.*) cf. the mantic P Ryl I. 28<sup>17</sup> (iv/A.D.) κνήμη εὐόνυμος ἔαν ἄλληται σημαίνει γυναῖκι ψόγον ἐκ μοιχείας δούλοις δὲ ἀπειλαὶ καὶ μόχθοι (l. ἀπειλὰς καὶ μόχθους), "if the left leg quiver, it signifies for a woman censure in consequence of adultery, and for slaves, threats and labour" (Edd.), and *Kaibel* 851<sup>1</sup> (iii/A.D.) ἐσθ[ι]λοῖς οὐ κενὰ μόχθων [χ]άρις. The verb is found in the oracular *ib.* 1039<sup>12</sup> μοχθεῖν ἀνάγκη μετα[β]ολή δ' ἔσται καλή, and the adj. in P Tebt I. 24<sup>57</sup> (B.C. 117) μ[ο]χθηρὰν ἀγωγὴν, "nefarious conduct" (Edd.), and the epigrammatic PSI I. 17 *recto* vi. 4 (iii/A.D. ?) ἐνθεν ἐς ἀθανάτους καὶ ἀείζω[ο]ν βίον ἦλθεν | τοῦτο τὸ μοχθηρὸν σῶμ' ἀποδυσάμενος.

## μνέω.

For the original technical use of this verb, "initiate" into the mysteries, which may underlie the Pauline usage in Phil 4<sup>12</sup> (cf. 3 Macc 2<sup>80</sup>), it must be enough to refer to such passages from the inscr. as *OGIS* 530<sup>15</sup> θεοπρόποι . . . οὔτινες μνηθέντες ἐνεβάτευσαν, *ib.* 764<sup>12</sup> (ii/B.C.) ταῖς πα[ρα]γεγεννημέναις θεωρίαις εἰς τὰ Νικηφόρεια καὶ μνηθείσας, with the editor's note, "quae legationes ad Nicephoria venerunt et per eam occasionem mysteriis Cabirorum initiate sunt." The subst. μύησις occurs *bis* in the latter document—<sup>7</sup> ἡ[μ]ῖν ἐπιβάλλον ἦν ἡμέραι τὴν τῶν ἐφέβων μύησιν ἐπιτελεῖσθαι, <sup>9</sup> τό τε τῆς μύησεως ἔνεκεν ἄθροισθὲν πλήθος ἐδείπνισεν ἐν τῷ . . . In later eccles. Greek ὁ μνούμενος denotes one who is about to be baptized, a candidate for baptism: cf. Anrich *Das antike Mysterienwesen* (Göttingen, 1894), p. 158, Inge *Christian Mysticism*, pp. 4, 349, and for a similar use of μύησις see *SAM* i. p. 15.

## μῦθος.

This subst., which in the NT is confined to the Pastorals and 2 Pet 1<sup>16</sup> in the sense of "fable," "fanciful story," is similarly used in *Kaibel* 277<sup>1f.</sup>—

Ἀψευδεῖς μούνη καὶ πρώτη [τοὺς πρὶν αἰδοῦς δειξα], καὶ οὐκέτι μοι μῦθον [εἰρεῖ] ἀρετήν.



Cf. Epict. iii. 24. 18 σὺ δ' Ὅμηρῳ πάντα προσέχεις καὶ τοῖς μύθοις αὐτοῦ. For the more primary sense of "word," "story" cf. *Syll* 492 (= <sup>3</sup>382)<sup>7</sup> (B.C. 290–280) τοὺς μύθους[ς] τοὺς ἐπιχωρίους γέγραπεν, *Kaibel* 185<sup>8</sup> (i/B.C.—i/A.D.) καὶ γινώθι μύθους, οἷς σοφῶς ἐτέρπετο, and 878<sup>12</sup>. ἀλκὴ καὶ μύθοισι καὶ ἐν βουλαῖσι κρατίστους | ἄνδρας ἀγακλειτοὺς γείνατο Κεκροπίη. A good ex. of the adv. μυθωδῶς is afforded by Aristaeas 168 οὐδὲν εἰκὴ κατατέτακται διὰ τῆς γραφῆς οὐδὲ μυθωδῶς, "nothing has been set down in the Scripture heedlessly or in a mythical sense" (Thackeray).

### μυκάομαι.

This NT ἀπ. εἰρ. (Rev 10<sup>3</sup>) is used of the "roar" of the sea in *Kaibel* 1028<sup>62</sup>—

παντᾷ δὲ μελανθέι ῥοῖζωι  
σπερχόμενος βαρὺ πόντος ἐνὶ σπήλυξί βαθείαις  
μυκάτ' ἐξ ἀδύτων.

Cf. P Leid W<sup>xvi</sup>. 30 (ii/iii A.D.) (= II. p. 155) ἔσω προσβαλόμενος μύκησαι ὀλολυγμός (L. -όν), also <sup>33</sup> μύκησαι ὄσον δύνασαι.

### μυκτηρίζω.

This verb, which is rare outside the LXX (cf. 3 Kingd 18<sup>27</sup>, 4 Kingd 19<sup>21</sup>), and means properly "turn up the nose" as a sign of contempt, "ridicule" (see *Or. Sib.* i. 171 cited *s.v.* μαίνομαι), is found in the NT only in Gal 6<sup>7</sup> θεὸς οὐ μυκτηρίζεται, where perhaps we may translate "God is not deceived," or "outwitted" by an easy metonymy, he who is outwitted being thereby made ridiculous (Burton *ICC ad l.*): cf. the remark of Pollux (Kock III. p. 257, Fr. 1039) to the effect that Menander used μυκτηρισμός for ἐξαπάτη. Cf. Menander *Fragm.* p. 172, and Durham *Voc.* p. 80.

For μυκτήρ in its literal sense of "nose," "nostril," cf. the medical recipe P Oxy VIII. 1088<sup>21</sup> (early i/A.D.) αἷμα ἀπὸ μυκτήρων στήσαι, "to stop nose-bleeding," also <sup>26</sup>, <sup>32</sup>, <sup>35</sup>.

### μυλικός.

For the form cf. ὀνικός, and μυλονικός cited *s.v.* μύλος.

### μύλινος.

*Syll* 583 (= <sup>3</sup>996)<sup>16</sup> (c. i/A.D.?) ἀγαλμα μαρμάρινον Ἀρτέμιδος ἐπὶ παραστάδι μύλινῃ. The editor compares *CIG* II. 3371<sup>4</sup> σὺν τῇ κειμένῃ σορῶ ἔσω μύλινῃ, [ἐ]ν ᾧ ἔνεστί μου ἡ γυνή, and quotes Boeckh to the effect that the reference is to the kind of stone of which millstones were made.

### μύλος.

"a mill," as in Mt 24<sup>41</sup>, Rev 18<sup>22</sup>, occurs in P Oxy II. 278<sup>17</sup> (a lease—A.D. 17), where it is laid down—μετὰ τὸν χρόνον ἀπ[οκ]αταστήσεται ὁ μάνης τὸν μύλον ὑγίη καὶ ἀσινῇ, οἷον καὶ παρεῖληπεν, "at the end of the time the servant shall restore the mill safe and uninjured in the condition in which he received it" (Edd.). With the μύλος ὀνικός (Mk 9<sup>42</sup>), cf. P Ryl II. 167<sup>10</sup> (A.D. 39) μυλαῖον ἐνεργὸν ἐν ᾧ μύλοι Θηβαῖοι τρεῖς σὺν κόπαις καὶ τραπέζαις, "a mill in full working order, containing 3 Theban millstones, with handles and nether-stones" (Edd.), and similarly BGU IV. 1067<sup>6</sup> (A.D. 101–2). See also the new compound

μυλονικός in P Lond 335<sup>7</sup> (A.D. 166–7 or 198–9) (= II. p. 191). Μυλοκόπος, "mill-stone-worker," is found in P Tebt II. 278<sup>12</sup> (early i/A.D.).

### Μύρα, Μύρα.

Μύρα (neut. plur.) is read in Ac 27<sup>5</sup> B, but the cursive 81 reads Μύραν, a form which Ramsay (*Paul*, p. 129) supports from the modern name with acc. Μύραν and gen. Μύρων. The single liquid, as in Ac 21<sup>1</sup> D, is also attested in *CIG* III. 4288<sup>3</sup> διὰ τῶν ἐν Μύροις ἀρχαίων: cf. Winer-Schmiedel *Gr.* p. 58, Moulton *Gr.* ii. p. 101.

### μυριάς.

For μυριάς = 10,000, as in Ac 19<sup>19</sup>, it is sufficient to cite P Tebt II. 308<sup>8</sup> (A.D. 174) (= *Chrest.* I. p. 376) τιμὴν βίβλου μυριάδων δύο, "the price of 20,000 papyrus stalks" (Edd.), P Amh II. 107<sup>10</sup> (A.D. 185) κριθῆς ἀρταβῶν μυριάδων δύο, "20,000 artabae of barley," and P Oxy VIII. 1115<sup>14</sup> (A.D. 284) μυριάδας τρεῖς καὶ ὀκτακισχίλ[ους], "38,000." The sense of unlimited numbers, like our "myriads," as in Rev 5<sup>11</sup> *al.*, is seen in the Christian amulet P Iand 6<sup>10</sup> (v/vi A.D.) ᾧ (sc. θεῷ) παραραστηκουσιν (L. παραστήκουσιν) μύριαι μαιριάτες (L. μυριάδες) ἀγγέλω[ν]: for other exx. see the editor's note *ad l.*, and cf. Moulton *Egyptian Rubbish-heaps*, p. 31 f.

### μυρίζω.

This verb (Mk 14<sup>8</sup>) for "anoint" is restored in the magic P Lond 121<sup>100</sup> (iii/A.D.) (= I. p. 90) after a much mutilated line—δὸς εἰς τὴν ὀψιν μυρ[ί]ζεσθαι. In MGr μυρίζω means "smell."

### μυρίοι.

which in the NT (Mt 18<sup>24</sup> *al.*) denotes a very large, an unlimited number, is used literally = 10,000 before a collective subst. in P Petr III. 41 *verso*<sup>4</sup> (iii/B.C.) κατὰ μυρίαν δεσμὴν, "for 10,000 bundles"; cf. *ib.* 7, 9.

### μύρον.

For this Semitic loan word (cf. Lewy *Fremdwörter*, pp. 42, 44) we may cite a private account of c. A.D. 1, P Oxy IV. 736<sup>13</sup> μύρον εἰς ἀποστολὴν ταφῆς θυγατρὸς Φνᾶς (τετρώβολον), "perfume for the dispatch of the mummy of the daughter of Phna 4 ob." (Edd.), and the medical prescription *ib.* II. 234<sup>11.9</sup> (ii/iii A.D.) χαλβάνην σουσίνῳ μύρῳ διεῖς πρόσμειξον μέλι καὶ ῥόδιον, "dilute some gum with balsam of lilies, and add honey and rose-extract" (Edd.). In P Giss I. 93<sup>14</sup> μύρον αὐλητήν, the editor suggests that μύρον ought perhaps to be written as a proper name—Μύρον: cf. the name Ἀβρότονον (properly = "southernwood") in Menander's plays. In P Ryl II. 420 (ii/A.D.) we hear of an ἀρτοκόπος, a μυροπώλης, and an ἡπητής ("cobbler"): for the adj. see P Fay 93<sup>6</sup> (A.D. 161) βούλομαι μισθώσασθαι παρὰ σοῦ τὴν μυροπωλακὴν καὶ ἀροματικὴν ἐργασίαν, "I wish to lease from you your business of perfume-selling and unguent-making" (Edd.). We may add that in *Kaibel* 726<sup>2</sup> (iii/iv A.D.) there is reference to—Χ(ριστο)ῦ μύρον ἀφθιτον. Boisacq (p. 886) refers to σμύρις, connecting with English *smear*.

μυστήριον.

There are many aspects of this important word which lie outside our immediate purpose, but its use as a technical term in pagan religion to denote a "secret" or "secret doctrine" known only to the initiated, which they are not at liberty to disclose, may be briefly illustrated. Thus from the inscr. we have *OGIS* 331<sup>84</sup> (Pergamon—mid. ii/B.C.) *διεταξάμεθα δὲ ἀκολουθῶντες τοῖς καὶ περὶ θυσιῶν καὶ πομπῶν καὶ μυστηρίων τῶν ἐπιτελουμένων πρὸ πόλεως αὐτῶν ἐν τοῖς καθήκουσι καιροῖς καὶ τόποις*, *ib.* 528<sup>13</sup> τοῦ μεγάλου καὶ κοινοῦ τῆς Βεθυλίας ναοῦ τῶν μυστηρίων ἱεροφάντην, *ib.* 540<sup>21</sup> (end i/A.D.) Ἀτταβοκαοὶ οἱ τῶν θεῶν [Ματρὶς Magnae] μυστηρίων μύσται ἐτελέμην τὸν [ἐαυτῶν φίλον καὶ εὐεργέτην, and *ib.* 721<sup>2</sup> (iv/A.D.) ὁ δαδούχος τῶν ἀγιοτάτων Ἐλευσίνι μυστηρίων Νικαγόρας. In the sepulchral epigram *Kaibel* 588<sup>4</sup> a priest is described as—ἐκτελέσας μυστήρια πάντοτε σεμνῶς, cf. *ib.* 7 τὰ βίου συνεχῶς μυστήρια σεμνά, where the adv. συνεχῶς is used for an adj. From the papyri we may cite P Leid W<sup>iii</sup>. 42 (ii/iii A.D.) ἄρξαι λέγειν τὴν στήλην καὶ τὸ μυστήριον τοῦ θεοῦ: cf. *ib.* 12 ἄτερ γὰρ τούτων ὁ (θ)εὸς οὐκ ἐπακούσεται, ἄλλως (ἀ)μυστηρίαστον οὐ παραδέξει(= ε)ται, "nam sine his deus non exaudiet, alioqui (non) initiatum non admittet" (Ed.). The word seems to refer to a material object in P Leid V<sup>x</sup>. 19 (iii/iv A.D.) δότε οὖν πνεῦμα τῷ ὑπ' ἐμοῦ κατασκευασμένῳ μυστηρίῳ. In an interesting love-charm from a Berlin papyrus (P Berol 9909), now edited in *Aegyptus* iv. (1923), pp. 305–8, the unusual formula <sup>80</sup>κεῖται παρὰ σοὶ τὸ θεῖον μυστήριον occurs, apparently with reference to the fact that some of the hair of the beloved was attached to the papyrus, which had been inserted in the mouth of the mummy (whose νεκυδαῖμον was invoked to aid the lover). In an incantation to the Great Deity in P Lond 46<sup>110</sup> (iv/A.D.) (=I. p. 68) the words occur—ἐγὼ εἰμι Μουσῆς (I. Μωϋσῆς) ὁ προφήτης σου ὃ παρέδωκας τὰ μυστήριά σου τὰ συντελούμενα Ἰσραὴλ. See also the magical P Par 574<sup>2477</sup> (iv/A.D.) διέβαλεν γὰρ σου τὰ ἱερὰ μυστήρια ἀνθρώποις εἰς γνῶσιν. Another ex. of the word, which we owe to the courtesy of Dr. Victor Martin, is afforded by an unedited Genevan papyrus, unfortunately mutilated at the most interesting point, where the writer assures his readers that if, in priority to extraneous pleasures (ὑπερόρια ἡδέα), they auspiciously perform the mysteries, things will afterwards turn out well for them—εἰ γὰρ ἐπ' ἀγαθοῖς πρότερον τῶν [ο]ύσων τὰ μυστήρια τελέ[σουσι] ὅ[σ]τερ[ο]ν αὐτοῖς συμβαίνει . . . : a sort of pagan equivalent of Mt 6<sup>38</sup>.

The Biblical usage of the word follows different lines and is traced with great fulness by J. A. Robinson *Ephesians*, p. 234 ff., where in particular it is shown that in its NT sense a mystery is "not a thing which must be kept secret. On the contrary it is a secret which God wills to make known and has charged His Apostles to declare to those who have ears to hear it" (p. 240). So far then as this word is concerned we are not prepared to find any "intimate" connexion between Paulinism and the mystery-religions: cf. H. A. A. Kennedy *St. Paul and the Mystery-Religions* (London, 1913), C. Clemen *Der Einfluss der Mysterienreligionen auf das älteste Christentum* (Giessen, 1913), and for a different view W. Bousset *Kyrios Christos*, Göttingen, 1913, p. 125 ff., R. Reitzenstein

*Die hellenistischen Mysterienreligionen*, Leipzig, 1910. Important discussions on the word will be found in E. Hatch *Essays on Biblical Greek*, Oxford, 1889, p. 57 ff., H. von Soden *ZNTW* xii. (1911), p. 188 ff., and T. B. Foster *AJT* xix. (1915), p. 402 ff.: cf. also S. Cheetham's Hulsean Lectures on *The Mysteries Pagan and Christian*, London, 1897. For the μυστήριον κοσμικὸν ἐκκλησίας of Didache xi. 11, explained by Harnack on lines of Eph 5<sup>32</sup>, cf. MGr μυστήριον = "sacrament," used of marriage: see G. F. Abbott in *The Nineteenth Century*, 1908, p. 653 ff., who shows that the modern wedding week in Macedonia fits most closely the Eleusinian Mysteries.

μωπάζω.

For a full discussion of this difficult word in 2 Pet 1<sup>9</sup> see Mayor *Comm. ad l.*, where it is shown that the meaning is screw up the eyes in order to see, as a short-sighted man does, and consequently that μωπάζω limits, rather than intensifies, the preceding τυφλός. Apart from the Petrine passage the only known instance of the verb in Greek literature is Ps. Dionys. *Eccl. Hier.* ii. 3, p. 219 (cited by Suicer), where after speaking of the Light which lighteth every man, he proceeds "if a man of his own free will closes his eyes to the light, still the light is there shining upon the soul μωπαζούση καὶ ἀποστρεφόμενη (blinking and turning away)."

μώλων,

found in the NT only in 1 Pet 2<sup>24</sup>, is defined by Bengel (*ad l.*) as "*vibex*, frequens in corpore servili": cf. Sir 28<sup>17</sup>.

μῶμος.

In 2 Pet 2<sup>13</sup> this word is used in the "Biblical" sense of "blemish" (cf. Lev 21<sup>21</sup>). For the meaning "blame" "reproach," as in classical Greek (cf. also Sir 11<sup>31</sup>, 18<sup>15</sup>) see *Kaibel* 948<sup>71</sup> (Rom.)—

οὐνεκ' ἐ[γὼ] πι[νυ]ντ[ᾶ]τα καὶ ἀγλαὸν ἤθεσι κόσμον

δῶ[κ]α καὶ ἐ[γ]μῶμου πάντοθεν εἰρυσάμην,

where ἐ[γ]μῶμου = ἐκ μῶμου (see Index). See *s.v.* ἄμωμος. Boisacq (pp. 57, 637 n.<sup>2</sup>, 655) connects μῶμος with the Homeric ἄμυμων and with μιᾶνω.

μωρολογία,

"foolish talking" (Eph 5<sup>4</sup>): cf. Plut. *Mor.* 504 B οὕτως οὐ ψέγεται τὸ πίνειν, εἰ προσέη τῷ πίνειν τὸ σιωπᾶν· ἀλλ' ἡ μωρολογία μέθην ποιεῖ τὴν οἴνωσιν.

μωρός.

In the nursery acrostic P Tebt II. 278<sup>35</sup> (early i/A.D.) it is said of a lost garment—λέων ὁ ἄρας, μωρός <ὁ> ἀπολέσας, "a lion he was who took it, a fool who lost it": cf. BGU I. 45<sup>12</sup> (A.D. 203) ἐπῆλθεν αὐτῷ, ἐπαγαγὼν σὺν αὐτῷ τὸν ἐαυτοῦ υἱὸν καὶ μωρ[ό]ν τινα. *ib.* IV. 1046<sup>ii.22</sup> (ii/A.D.) Μάρων ἐπικαλ[ο]ύμενος μωρός shows the word used as a nickname, cf. the cognomen Brutus (Liv. i. 56. 8): so the diploma of club membership with reference to the boxer Herminus—P Lond 1178<sup>41</sup> (A.D. 194) (= III. p. 217) γινώσκετε[ι] δ[ὲ]γα [ἡμῶν] συνοδείην Ἑρμείνον, τὸν καὶ Μωρόν, "know that we are adopting as member Herminus, also called Morus." The word is a Greek word, and it is



quite unnecessary to identify it in Mt 5<sup>22</sup> with Heb. מוֹרֶה Numb 20<sup>10</sup> (cf. RV marg.). It is found in the Midrashim, and may well have passed into use amongst the Aramaic-speaking population in the time of Christ: see further Field *Notes*, p. 3 ff., Moulton *Gr.* ii. p. 152 f., and Allen *ICC ad Mt Lc.* MGr μωρέ, "well now!"

Μωϋσῆς.

For this the older form of the proper name, as in the LXX, see Thackeray *Gr.* i. p. 163. The spelling Μουσῆς, Μουσῆ, is found in P Oxy VIII. 1116<sup>21</sup> (A.D. 363), P Grenf II. 102<sup>1</sup> (vii<sup>1</sup> A.D.), *al.* See further Preisigke *Namenbuch*, s.vv.

# N

## Ναζαρέτ—ναύκληρος

### Ναζαρέτ.

On the form of this proper noun see Burkitt *Syriac Forms*, pp. 16, 28 f., and cf. *JTS* xiv. p. 475 f., Moulton *Gr.* ii. p. 107 f.

### Ναζωραῖος.

To Allen's discussion of this word in *ICC ad Mt* 2<sup>23</sup>, add *ZNTW* xxi. (1922), p. 122 ff.

### ναί.

For this strong particle, responsive and confirmatory of a preceding statement, as in *Mt* 15<sup>27</sup> *al.*, cf. a report of the proceedings of the Senate P Oxy XII. 1413<sup>7</sup> (A.D. 270–5) γ[ρ]αμματεὺς πολειτικῶν εἰπ(εν)· ναί. See also *Ev. Petr.* 9 with Swete's note. The word survives in MGr, but is sometimes changed to *ναίσκε*, and sometimes strengthened with *μάλιστα* (Thumb *Handbook*, p. 199).

### Ναιμάν.

On the different forms of this Semitic name found in the MSS of *Lk* 4<sup>27</sup>, see Blass *Gr.* p. 17 n<sup>2</sup>, Moulton *Gr.* ii. p. 84.

### ναός,

which in both LXX and NT is applied to the temple at Jerusalem, occurs in the inscr. on the front of the temple of Athene Polias at Priene—*Priene* 156

βασιλεὺς Ἀλέξανδρος  
ἀνέθηκε τὸν ναὸν  
Ἀθηναίῃ Πιολιάδι.

See Fouillat *Recherches*, p. 61, and cf. *Syll* 214<sup>44</sup> (c. B.C. 267) παρὰ τὸν νεὸς τῆς Ἀθηνᾶς τῆς Πιολιάδος with reference to a temple in honour of the same goddess at Athens. In *ib.* 730 (= <sup>3</sup> 1102)<sup>29</sup> (B.C. 175–4) the word is apparently to be distinguished from the wider and more general *ἱερόν*, “the temple precincts”—δοῦναι δὲ αὐτῶι καὶ (εἰ)κόνας ἀνάθεσιν ἐν τῶι ναῶι. ἀναγράψαι δὲ τόδε τὸ ψήφισμα εἰς στήλην λιθίνην καὶ στήσαι ἐν τεῖ αὐλεῖ τοῦ ἱεροῦ, and for a still clearer ex. of *ναός* as the special “shrine” or dwelling-place of the god, cf. P Par 35<sup>22</sup> (B.C. 163) (= Wilcken *UPZ* i. p. 130) οὐ μὴν [ἀ]λλὰ καὶ εἰς τὸ ἄδυτον τῆς θεᾶς εἰσελθὼν ἐσκύλη[σε]ν τὸν ναὸν ὥστε κινδυνεῦσαι καὶ συντρίψαι αὐτόν, where Wilcken notes, “Der ναός in Allerheiligsten ist der Schrein, in dem das Bild der Göttin steht.” See also the interesting regulation from the *Gnomon des Idios Logos*, BGU V. 1210<sup>191</sup> (c. A.D. 150) ἐν παντὶ ἱερῶ, ὅπου ναός ἐστιν, δέον προφήτην εἶναι καὶ λαμβάνει τῶν προσόδων τὸ π[έν]τημιλλον: see also *ib.* 211 τοῖς θάπτουσι τὰ ἱερὰ [ῥ]ή[μα] οὐκ [ἔ]στιν προφητεύειν οὐδὲ ναὸν κωμάζειν οὐ[δ]ὲ

τρέφειν ἱερὰ [ῥ]ή[μα]α, and Epict. i. 22. 16 τὶ οὖν ναοὺς ποιοῦμεν, τὶ οὖν ἀγάλματα . . . ; In BGU II. 489<sup>5</sup> (ii/A.D.) ναοῦ Καίσαρος θεοῦ υἱοῦ the context is unfortunately broken. With Ac 19<sup>24</sup> we may compare *ib.* I. 162<sup>12</sup> (ii/A.D.) βωμίσκιον ἀργυροῦν. For the compound σύνναος cf. e.g. the temple oath, *Chrest.* I. 110 A<sup>4</sup> (B.C. 110) νῆ τοῦτον τὸν Ἑρακλῆ καὶ τοὺς συννάους θεοὺς.

### νάρδος,

“spikenard,” is found in such passages as PSI VI. 628<sup>7</sup> (iii/B.C.) νάρδου ξηρᾶς μν(αῖ) β, P Oxy VIII. 1088<sup>49</sup> (early i/A.D.) νάρδον (ὀβολός), P Leid W<sup>1</sup>. 17 (ii/iii A.D.) νάρδος Ἰνδικος, and *ib.* ix. 10 where νάρδος is included in a list of ἐπιθύματα: cf. Mk 14<sup>3</sup>, Jn 12<sup>3</sup>. See also the adj. in Menander *Fragm.* p. 78, No. 274 νάρδιον (μύρον). The word is Semitic, cf. Lewy *Fremdwörter*, p. 40, and is found in Theophr. *HP* ix. 7. 2 ff.

### Νάρκισσος.

Thieme (p. 40) quotes instances of this proper name from Magnesia (*Magn* 122 d<sup>14</sup>—not later than iv/A.D.) and Hierapolis (*Hierap.* 80), proving that its occurrence outside Rome was well established, and consequently that the common identification of τοὺς ἐκ τῶν Ναρκίσσου (Rom 16<sup>11</sup>) with the household of the well-known freedman of that name is by no means certain. Rouffiac (p. 90) cites also an ex. from Thasos *IG* XII. 8, 548, 2: cf. Zahn *Introd.* i. p. 419. The word, as a plant-name, is probably derived from a Mediterranean tongue: for the termination -σος cf. κυπάρισσος. As the plant is sedative, the influence of νάρκη upon the stem may be traced (Boisacq, p. 657).

### ναναγέω.

With the metaphorical use of this verb, “make shipwreck of,” “come to ruin,” in 1 Tim 1<sup>19</sup>, we may compare the frequent occurrence of the same figure in popular Greek philosophy, e.g. Ps. Kebes 24, 2 ὡς κακῶς διατρίβουσιν καὶ ἀθλίως ζῶσι καὶ ὡς ναυαγοῦσιν ἐν τῷ βίῳ, “how wretchedly they live and how miserably they drag out their existence—derelicts, as it were, on life’s ocean” (Clark). Other exx. in Dibelius *HZNT ad* 1 Tim 1. c. The literal sense, as in 2 Cor 11<sup>25</sup>, is well illustrated in P Oxy IV. 839 (early i/A.D.), where, after describing an accident to a boat, the writer continues—<sup>6ff.</sup> ὡς ἐναυάγησεν κατὰ Πτολεμαῖδα καὶ ἡλθέ μοι γυμνὸς κекινδυνευκῶς, εὐθέως ἡγόρασα αὐτῶι στολήν.

### ναύκληρος.

This word should be translated “captain” rather than “owner” (AV, RV) in its only occurrence in the NT, Ac



27<sup>11</sup>, for the vessel belonged to the Alexandrian fleet in the Imperial service: see Ramsay *Paul*, p. 324. In this connexion it is interesting to note that, judging from two ναύκληρος-receipts P Lille I. 22, 23 (both B.C. 221), the Ptolemies were themselves ship-owners and hired out their vessels for corn-transport. The ναύκληρος in both the above cases is described also as μισθωτής or "lessee," though in themselves the two functions were distinct: "die Pacht eines Schiffes für unbestimmte Zwecke schafft einen μισθωτής, die Übernahme eines Staatstransportes einen ναύκληρος" (Rostowzew, *Archiv* v. p. 298). That private persons could also be ship-owners is shown by another receipt P Lille I. 21 (B.C. 221), where a certain Heracleides acts as ναύκληρος for a transport belonging to Heraclitus—<sup>6</sup> 'Ηρακλείδης ναύκληρος τῆς 'Ηρακλείτου προσαγογείτος (i. προσαγωγίδος): see further Wilcken, *Archiv* v. p. 226. Other exx. of the term are P Hib I. 39<sup>5</sup> (B.C. 265) where, as in *Ac* *l.c.*, Horus is described as ναύκληρος καὶ κυβερνητής of a State barge (εἰς κοντῶ[τὸ]ν βασιλικόν) conveying corn, and as ναύκληρος is instructed to write a receipt and seal a sample of his freight—σύμβολον [δ]ὲ ὑμῖν γραψάσθω . . . [καὶ] δείγμα σφραγισάσ[θ]ω, *ib.* 98<sup>2</sup> (B.C. 251) ὁμολογεῖ [Διονύσιος] ν[αύ]κληρος ἐμ[β]εβ[λ]ήσθαι . . . κριθῶν (ἀρτάβας) Δω, "Dionysius, captain, acknowledges that he has embarked 4800 artabae of barley" (Edd.), P Oxy I. 63<sup>4</sup> (ii/iii A.D.) τοῦ ἀναδιδόντος σοι τὸ ἐπιστόλιόν μου ναυκλήρου Πανεμώτου, "the bearer of this letter is the captain Panemouðs" (Edd.), and the Delian inscr. *OGIS* 344<sup>4</sup> (i/B.C.) οἱ καταπλέοντες εἰς Βιθυνίαν ἔμποροι καὶ ναύκληροι, where the ἔμποροι, "private-owners," are distinguished from the ναύκληροι, "captains" or "sailing-masters." For the difference between ναύκληρος and πιστικός see the note on P Lond IV. 1341<sup>12</sup> (A.D. 709). Ναυκλήριον, "vessel," is found in P Oxy I. 877<sup>20</sup> (A.D. 342).

## ναῦς

is freely found in Aelian, Josephus, and other writers of the literary Κοινή, and, though not common, it occurs also in the vernacular, e.g. in one of the Zeno letters, PSI V. 533<sup>13</sup> (iii/B.C.) εἰς τὴν ναῦν, and in a business document P Lond 1164(4)<sup>7</sup> (A.D. 212) (= III. p. 164) διὰ γεῶς σὺν ἱστῶ. Cf. from the inscr. *Cagnat* IV. 33<sup>d.11</sup> (B.C. 47) μήτε αὐτοῖς ὅπλοισι χρῆμα[σι ν]αυσι βοηθεῖται, *Syll* 348(= 3763)<sup>7</sup> (B.C. 46) ἐν νηϊ, *ib.* 499 (= 3716) (end of ii/B.C.) ἐν ταῖς ἱεραῖς ναυσίν. The nom. plur. νῆες is seen on the Rosetta stone, *OGIS* 90<sup>20</sup> (B.C. 196): for a later use of ναῦς in this same case, cf. Mayser *Gr.* p. 269 n.<sup>3</sup>, and see Lob. *Phryn.* p. 170 αἱ νῆες ἐρεῖς, οὐχ αἱ ναῦς, σόλοιικον γάρ. Ναῦς is cited twenty times in HR from the LXX, but its solitary occurrence in the NT is in *Ac* 27<sup>11</sup>, where Blass *ad l.* (cf. *Philology*, p. 186) thinks the word is taken from an Homeric phrase. That Luke should use Homer is natural: cf. also the Epic words and forms appearing in late Hellenistic and vulgar epitaphs, especially the metrical ones. For ναῦλον πλοίου the "fare on a boat," see Wilcken *Ostr.* i. p. 386 f. and cf. P Goodsp Cairo 30<sup>11.13</sup> (A.D. 191-2) with the editor's note.

## ναύτης.

To the rare occurrences of this subst. in Greek prose (*ter* in NT) we can now add such exx. as PSI V. 502<sup>24</sup> (B.C.

257-6) πρὸς τῇ τῶν ναυτῶν ἀποστολῇ, P Petr II. 15 (1)<sup>7</sup> (B.C. 241-239) τῶν ναυτῶν [ἀπο]πέπτων οὐκέτι ῥα[ῖ]διον ἀνακ[τῆ]σασθαι, "if the sailors are scattered, it will no longer be easy to collect them again," P Giss I. 40<sup>11.18</sup> (A.D. 215) (= *Christ.* I. p. 38) χοιρέμ[ο]ροι καὶ ναῦται ποτὰ[μ]ιοι, P Oxy I. 86<sup>9</sup> (A.D. 338) ναύτην ἕνα, P Gen I. 14<sup>8</sup> (Byz.) τὰ ναῦλα τοῦ μικροῦ πλοιαρίου λαβεῖν παρὰ τοῦ ναύτου, and *OGIS* 674<sup>14</sup> (taxes—A.D. 90) ναύτου δραχμὰς πέντε.

The form ναύστης is found on the mummy-label *Preisigke* 1207 ἐκβολὴν ποιῆσαι ναύστην ἐς κόμη. For the adj. ναυτικός cf. P Eleph 1<sup>13</sup> (B.C. 311-10) (= *Selections*, p. 4) τῶν 'Ηρακλείδου πάντων καὶ ἐγγαλῶν καὶ ναυτικῶν, "all Heraclides' possessions both on land and sea," P Oxy VI. 929<sup>8</sup> (ii/iii A.D.) καλῶς ποιήσεις ἀπαιτήσας Τιθόιν τὸν ναυτικὸν δῦμα καροῖνου χιτῶνος, "please demand from Tithoïs the sailor a garment consisting of a brown tunic" (Edd.); and for ναυτεία, "naval affairs," cf. P Rev L<sup>xxxv.6</sup> (B.C. 258), and *OGIS* 90<sup>17</sup> (Rosetta stone—B.C. 196) προσέταξεν δὲ καὶ τὴν σύλληψιν τῶν εἰς τὴν ναυτεῖαν μὴ ποιεῖσθαι, with Dittenberger's note. Ναύτης survives in MGr.

## νεανίας

is restored in P Oxy III. 471<sup>114</sup> (ii/A.D.) with reference to a boy of seventeen who had not been sent—ἐπὶ τὰ διδασκαλεῖα κα[τὰ] τ[ὰς] προσηκούσας τοῖς νεαν[ί]α[ι]ς τριβ[ί]ας, "to the schools and the exercises proper for the young" (Edd.): cf. *Syll* 425 (= 546 B)<sup>25</sup> (B.C. 216-14) εἰς τὸ ἔλαιον τοῖς νεανίοις (i. -αις) στατήρας δέκα. For νεανεύομαι of acting with youthful recklessness see P Grenf II. 78<sup>9</sup> (A.D. 307). The word is derived from a hypothetical abstract noun \*νεῤῃ, "youth" (Boisacq, p. 659).

## νεανίσκος.

In P Amh II. 39<sup>2</sup> (late ii/B.C.) the members of a chosen band of youths are described as—οἱ [ἐκ] τοῦ σημείου νεανίσκοι. Cf. also for the word P Par 60 *bz*<sup>10</sup> (c. B.C. 200) ὥστ[ε] φυλάττειν καὶ καταστή[σαι] τοὺς νεανίσκους, P Oxy III. 533<sup>13</sup> (ii/iii A.D.) where directions are given not to lease a house—νεανίσκοις ἵ[να] μὴ ἔχωμεν στομάχου[ς] μηδὲ φθόνον, "to youths that we may not be caused vexation and annoyance" (Edd.), and from the inscr. *Syll* 802 (= 31168)<sup>118</sup> (c. B.C. 320) νεανίσκον εὐπρεπῆ τὰμ μορφάν, *OGIS* 443<sup>9</sup> (i/B.C.) τὴν τε τῶν ὑποτεταγμένων ἑαυτῶν νεανίσκων ἐνδημίαν εὐτ[ακτ]ον π[α]ρέχεται καὶ ἀμειν[ι]τον. The dim. νεανισκάριον occurs in Epict. ii. 16. 29.

## Νεάπολις.

See *s.v.* νέος *ad finem*.

## Νεεμάν.

See *s.v.* Ναμάν.

## νεκρός.

Among the numerous passages that might be quoted showing how universally in the ancient world a dead body was regarded as unclean, we may mention P Tor I. 1<sup>11.22</sup> (B.C. 116), where it is said of Hera and Demeter—αἷς ἀθέμιτὰ ἔστιν νεκρὰ σώματα, "quae abhorrent a cadaveribus" (Ed.). Other exx. of the word in this general sense are P Fay 103<sup>1</sup>

## νεκρώ

(iii/A.D.) [λόγος] ἀναλώματος τοῦ νεκροῦ, "account of expenses for the corpse," P Oxy I. 51<sup>8</sup> (A.D. 173) the report of a public physician who had been appointed—ἐφιδεῖν σῶμα νεκρὸν ἀπηρητημένον Ἱέρακος, "to inspect the body of a man who had been found hanged, named Hierax" (Edd.) (cf. *ib.* III. 475<sup>6</sup>—A.D. 182), P Grenf II. 77<sup>13</sup> (iii/iv A.D.) (= *Selections*, p. 120), where two men are charged with leaving their brother's body, while carrying off his effects—καὶ ἐκ τούτου ξιμαθον ὅτι οὐ χάριν τοῦ νεκροῦ ἀνήλθατε ἀλλὰ χάριν τῶν σκευῶν αὐτοῦ, "and from this I learned that it was not on account of the dead man you came here, but on account of his goods," and from the inscr. *Syll* 438<sup>145</sup> (c. B.C. 400) τὸν δὲ νεκρὸν κεκαλυμμένον φερέτω σιγαῖ. In *JHS* xix. p. 92, a sepulchral inscr. of ii/A.D., we have χαίρε μοι μήτηρ γλυκυτάτη καὶ φροντίζετε ἡμῶν ὅσα ἐν νεκροῖς—the correlative of the NT ἐκ νεκρῶν. [Note the alternation of sing. and plur. where the reference is identical (cf. Milligan *Thess.* p. 131 f.).] With the use of νεκρός in Lk 15<sup>24,32</sup>, Rev 1<sup>18</sup>, 2<sup>8</sup>, 3<sup>1</sup>, cf. BGU IV. 1024<sup>vii.26</sup> (iv/v A.D.) ἐλέσσα τὴν δυσδ[αίμον]α, ὅτι ζωσα [π]ροσφέρετο τοῖς βου[λομένοις] ὡς νεκρά. In *C. and B.* ii. 343<sup>1f.</sup> (= p. 477) a certain Menogenes Eustathes expresses his views on life in the spirit of Epicurean philosophy—

τὸ ζῆν ὁ ζήσας καὶ θανὼν ζῇ τοῖς φίλοις·  
ὁ κτώμενος δὲ πολλὰ μὴ τρυφῶν σὺν τοῖς φίλοις,  
οὗτος τέθνηκε περὶ πταῶν καὶ ζῇ νεκροῦ βίον?

"The Christian spirit which objected to free enjoyment of life for self and friends is stigmatized as 'death in life'" (Ed.). Cf. also Soph. *Philoct.* 1018 ἄφιλον ἔρημον ἄπολιν ἐν ζωσιν νεκρὸν. Νεκρός is virtually = θνητός in Epict. i. 3. 3, ii. 19. 27 (cited by Sharp, p. 54).

For a subst. νεκρία (not in LS), cf. P Par 22<sup>16</sup> (B.C. 165) τῶν δὲ ἀδελφῶν αὐτοῦ . . . παρακομισάντων αὐτὸν εἰς τὰς κατὰ Μέμφιν νεκρίας, μεχρὶ τοῦ νῦν οὐ τετόλμηκεν αὐτὸν ἢ Νέφορις θάψαι, P Tor I. 1<sup>1.20</sup> (B.C. 116) see note on p. 85, and *Preisigke* 5216<sup>6</sup> (i/B.C.), and for νεκροτάφος, "grave-digger," cf. P Grenf II. 73<sup>7</sup> (late iii/A.D.) (= *Selections*, p. 118), *ib.* 77<sup>3</sup> (iii/iv A.D.) (= *Selections*, p. 120), and see P Ryl II. 65<sup>2</sup> note, and Otto *Priester* i. p. 108 f.

## νεκρώω.

To Rom 4<sup>19</sup> κατενόησεν τὸ ἑαυτοῦ σῶμα [ἦδη] νενεκρωμένον, Deissmann (*LAE*, p. 94) finds a striking parallel in *IG* III. 2, No. 1355 ἀνθρωπε . . . μή μου παρέλθῃς σῶμα τὸ νεν[ε]κρωμένον, "O man, pass not by my body, now a corpse."

## νέκρωσις.

The use of this word in 2 Cor 4<sup>10</sup> may be illustrated from Photius *Bibliotheca*, p. 513<sup>36</sup>, cited by Deissmann (*LAE*, p. 96 n.<sup>1</sup>) from the *Thesaurus Graecae Linguae*—οἱ γὰρ κόκκοι μετὰ τὴν ἐκ σήψεως νέκρωσιν καὶ φθορὰν ἀναζῶσι, "for the seeds come to life again after death and destruction by decay." See also Vett. Val. p. 53<sup>8</sup> τὰ ἐκτρώματα γίνονται καὶ δυστοκίαι καὶ νεκρώσεις. In Mk 3<sup>5</sup> D νέκρωσις is substituted for πῶρωσις.

## νεομηνία.

For this uncontracted form (Ionic), which is preferred by WH in Col 2<sup>16</sup>, we have no evidence earlier than ii/A.D., e.g.

P Tebt II. 318<sup>12</sup> (A.D. 166) μηνὶ Πάχων νεομηνία, "on the first of the month Pachon." P Goodsp Cairo 30<sup>xl.9</sup> (A.D. 191–2) ἐπὶ τῆς νεομ(ηνίας), P Leid Wix. 45 (ii/iii A.D.) ταῖς τῶν ἐσθῶν αὐθεντικαῖς νεομηνίαις, BGU IV. 1021<sup>10</sup> (iii/A.D.) ἀπὸ τῆς οὐσῆς νεομηνίας τοῦ ὄντος μηνὸς Ἐπελφ: cf. Lob. *Phryn.* p. 148 "Νεομηνία non contractis primoribus syllabis perrarum est etiam in vulgari Graecitate." It is doubtful, therefore, whether it should be read in the NT passage, especially in view of the occurrence of νεομηνία in most books of the LXX (Thackeray *Gr.* i. p. 98), and regularly in the Ptolemaic papyri and the inscr., e.g. P Petr II 4(2)<sup>6</sup> (B.C. 255–4) ἔως τῆς νεομηνίας, BGU IV. 1052<sup>20</sup> (B.C. 13) ἐν μηνὶ ἰ ἀπὸ νεομηνίας, *Syll* 139 (= 284)<sup>16</sup> (c. B.C. 322) στεφανωθήσεται (ὁ ἀνδριῶς) ἀεὶ ταῖς νεομηνίαις καὶ ταῖς ἄλλαις ἑορταῖς, *Preisigke* 1057 Πέταλος . . . παρεγενέθη πρὸς τὸν Σάραπιν νεομηνία. Souter draws our attention to the occurrence of *numenia* in good Lat. MSS.

## νέος.

For the relation of νέος to καινός in the papyri see *s.v.* καινός. The two words are found together, according to the editor's restoration, in P Flor III. 369<sup>2</sup> (A.D. 139–149) ἐκ [κ(αι)]νῆς καὶ νέας περι[σ]τάσεως. The adj. is applied to the "new" year in P Strass II. 91<sup>18</sup> (B.C. 87?) τοῦ νέου ἔτους, and in the letter of an anxious wife to her husband, P Giss I. 19<sup>11</sup> (ii/A.D.) τῇ α̅ [ἡμέρᾳ] τοῦ νέου ἔτους νῆ τὴν σὴν [σωτη]ρίαν ἄ[γ]ευστος ἐκοιμώμην, "on the first day of the new year I swear by your safety I went to bed without tasting food," although, as the editor points out, that day was generally regarded as a *laeta dies* (Ovid *Fasti* i. 87). For νέος in relation to crops cf. P Oxy III. 500<sup>19</sup> (A.D. 130) ἐγ νέων [γε]νημάτων, and *ib.* VII. 1024<sup>35</sup> (A.D. 129) ἐκ νέων ἀποδώσει τὰς ἴσας, "he shall repay an equivalent amount out of the new crop" (Ed.). An inscr. from Akoris (Teneh) marks the state of the water of the river Nile as—τὸ ἐπ[άγαθ]ον γόνιμ[ον] νέον ὕδωρ (*Preisigke* 991<sup>6</sup>—A.D. 290). On the use of νέος to denote a full-grown man of military age, see Ramsay *Teaching*, p. 41, and on the Νέοι as a social club of men over twenty (as contrasted with the Ἐφηβοὶ on the one hand and the Γερονσία on the other), see the same writer in *C. and B.* i. p. 110 f.: cf. also *OGIS* 339<sup>31</sup> (c. B.C. 120) γυμνασάρχος τε αἰρεθεὶς τῆς τε εὐταξίας τῶν ἐφήβων καὶ τῶν νέων προενοήθη, and *Syll* 524 (= 959)<sup>5</sup> (ii/B.C.) οἶδε ἐνίκων τῶν τε παίδων καὶ τῶν ἐφήβων καὶ τῶν νέων τοὺς τιθεμένους ἀγῶνας—the νέων being described elsewhere in this document as ἀνδρῶν. The reading Νέαν Πόλιν (for Νεάπολιν), which is adopted by the critical editors in Ac 16<sup>11</sup>, is supported by inscr. from B.C. 410 onwards: see Meisterhans *Gr.* p. 137, Winer-Schmiedel *Gr.* p. 37.

## νεοσσός.

See *s.v.* νοσσός.

## νεότης.

The phrase ἐκ νεότητος, "from youth upwards," as in Mk 10<sup>20</sup> *al.*, is found as early as Homer (*Il.* xiv. 86): cf. P Tebt II. 276<sup>38</sup> (astrological—ii/iii A.D.) ἀπὸ νεότητ[ος], PSI VI. 685<sup>7</sup> (iv/A.D.) ἐν τῷ τῆς νεότητ[ος] μου χρόνῳ, and *Kaibel* 322<sup>3</sup> τήνδ' ἄρ' ἐμὴν νεότητα πατὴρ Παιδέρως ἐνεργαῖον ("imaginem iuvenilem"). See also Didache iv. 9



ἀπὸ νεότητος διδάξεις τὸν φόβον τοῦ θεοῦ. As showing that νεότης (1 Tim 4<sup>12</sup>) may cover mature age, see Ramsay cited *s.v.* νέος, and cf. Iren. *c. Haer.* ii. 22 "triginta annorum aetas prima indolis est iuvenis et extenditur usque ad quadragesimum annum." MGR νιότη, "youth."

### νεόφυτος.

This word, which in its metaphorical sense of "newly-converted" is confined to Christian literature (cf. 1 Tim 3<sup>6</sup>), is of frequent occurrence in the papyri in the original meaning of "newly-planted" (cf. Ps 127<sup>3</sup>, e.g. P Ryl II. 138<sup>9</sup> (A.D. 34) εἰς τὰ νεώ(=ὀ)φύτα τῶν ἐλαιῶνων, "into the young plantations in the olive-yards" (Edd.), BGU II. 563<sup>1.9a</sup> (ii/A.D.) ἀπὸ νεοφύτ[ων, P Tebt II. 311<sup>18</sup> (A.D. 134) ἐν τῷ λεγῶ(=ο)μένῳ Νεω(=ο)φύτῳ γύῳ, "in the so-called Newly-planted field" (Edd.), and P Oxy VI. 909<sup>16</sup> (A.D. 225) χώματος ἀμπελ[ε]κού κτήματος νεοφύτου, "the embankment of the newly-planted vineyard." See also Deissmann *BS* p. 220f.

### νεύω.

As showing how readily this verb, which means literally "nod," "make a sign" (Jn 13<sup>21</sup>, Ac 24<sup>10</sup>), may come to imply words (cf. Field *Notes*, p. 100), see the letter of a brother to his sister, BGU IV. 1078<sup>9</sup> (A.D. 39) ἤθελον δὲ ἡ περὶ τῶν ἔργων σεσημάνκαις μοι νεύων ἃ γέγονε ἡ οὐ. For the derived sense "look towards," of countries or places (Lat. *vergere, spectare*), cf. P Lond 978<sup>7</sup> (A.D. 331) (= III. p. 233) ἀνδρέων[α] νεύοντα εἰς νότον, "(a dining-hall) looking to the south," PSI VI. 709<sup>13</sup> (A.D. 566) οἰκίαν νεύουσιν ἐπ' ἀπηλιώτην, "a house looking towards the east," P Oxy VII. 1038<sup>20</sup> (A.D. 568) ἀπὸ οἰκίας νεούσης ἐπὶ νότον, and Preisigke 4127<sup>10</sup> (hymn to Helios) νεύω[ν γὰρ κατ']ἐδειξάς μοι σεαντόν.

### νεφέλη

is used metaphorically in *Kaibel* 375<sup>2</sup> ἔθανον λοιμοῦ [νε]-φ[έλη] καταλη[φ]θείς. The editor regards λοιμοῦ νεφέλη as "vox vulgaris . . . apud Asianos." For νεφέλαι as the vehicle on which the quick and the dead are wafted to meet the returning Lord, see Milligan on 1 Thess 4<sup>17</sup>, and add that the later Jews called the Messiah the Son of the Cloud (Hort *Aproc.* p. 12). With the constr. in 1 Cor 10<sup>1</sup> cf. P Lond 46<sup>266</sup> (iv/A.D.) (= I. p. 73) ὑπὸ τὴν τοῦ ἀέρος νεφέλην.

### νέφος.

We are unable to illustrate from our sources the metaphorical use of this NT ἄπ. εἰρ. in Heb 12<sup>1</sup>, but cf. *Kaibel* 1068<sup>2</sup> πᾶν γὰρ ἀκοσμή[η]ς λένεται νέφος, and the phrase in the Hymn of Isis *ib.* 1028<sup>68</sup> (end of (iii)/A.D.) πολέμω (=ου) κρυερὸν νέφος, which recalls *Jl.* xvii. 243.

### νεφρός.

In the astrological P Ryl II. 63<sup>7</sup> (iii/A.D.) we find the "kidneys" assigned to Saturn—Κρόνου νεφροί. For the diminutive cf. P Oxy I. 108<sup>1.9</sup> (A.D. 183 or 215) γλώσσα μίλα, νεφρία β, "1 tongue, 2 kidneys"—a cook's monthly meat bill.

PART V.

### νεωκόρος.

In a papyrus of B.C. 217 edited by Th. Reinach in *Mél. Nicole*, p. 451 ff. (= P Magd 35) we hear of a certain Nicomachus who was νακόρος (Doric form of νεωκόρος) of a Jewish synagogue in an Egyptian village. According to the editor this term, the Greek equivalent of the Hebrew *hazzān* (generally called ὑπηρέτης), was borrowed from the usage of pagan religion, and is still the current title in Greece or the "sacristan" of an orthodox church, as well as of a Jewish synagogue: see also Lumbroso in *Archiv* iv. p. 317, and cf. Herodas iv. 41, where the νεωκόρος (Lat. *aedituus*) is sent for to open the temple of Asklepios in Cos. Another early ex. of the word denoting a humble temple-functionary is *Priene* 231 (iv/B.C.) Μεγάβυ[ος] Μεγαβύου νεωκόρος τῆς Ἀρτέμιδος τῆς ἐν Ἐφέσῳ, which is interesting as pointing forward to the proud application of the term to Ephesus itself as the "warden" of the temple of Artemis, as in Ac 19<sup>35</sup>, see e.g. *OGIS* 481<sup>1</sup> (A.D. 102-6) Ἀρτέμιδι Ἐφεσίᾳ . . . καὶ τοῖς νεωκόροις Ἐφεσίων δήμῳ, with Dittenberger's note. The earliest trace of Ephesus as νεωκόρος is said to be on a coin of A.D. 65: see Rouffiac, p. 65 n.<sup>4</sup>. Later the city came to be known as δῖς, τρις νεωκόρος: see Ramsay, art. "Ephesus," in Hastings' *DB* i. p. 722. Instances of the term applied to individuals are P Oxy I. 100<sup>2</sup> (A.D. 133) Μᾶρκος Ἀντώνιος Δείος . . . νεωκόρος τοῦ μεγάλου Σαράπιδος, BGU I. 73<sup>1</sup> (A.D. 135) Κλαύδιος Φιλόξενος νεωκόρος τοῦ μεγάλου Σαράπι[δ]ος, P Tebt II. 286<sup>13</sup> (A.D. 121-138), 317<sup>1</sup> (A.D. 174-5), *al.*: cf. also *Syll* 607 (= <sup>3</sup> 898)<sup>28</sup> (iii/A.D.) ἐβ(όησεν) ὁ δ(ήμος) πολλοῖς ἔτεσι [τοῖς] νεωκόρους. On the form of the word see Thumb *Hellen.* p. 78, and cf. Otto *Priester* i. p. 113, Crönert *Mem. Herc.* p. 165. The subst. νεωκορία is found in BGU I. 14<sup>ii.11</sup> (A.D. 255), Vett. Val. p. 4<sup>25</sup>, and ναοφύλαξ in BGU II. 362<sup>ii.10</sup> (A.D. 215) (=p. 4). Boisacq (p. 495) reverts to the traditional derivation from κορέω, "sweep," comparing the Ion. ζακόρος and the Hom. σηκοκόρος.

### νεωτερικός.

For this adj., which in the NT is confined to 2 Tim 2<sup>22</sup>, cf. P Oxy XII. 1449<sup>56</sup> (Return of Temple Property—A.D. 213-7) κάτοπτρον νεωτερικ(όν) χαλκοῦν δ(ιπ(τυχον) α, "1 bronze folding mirror in new style" (Edd.).

### νεώτερος

in the literal sense of "younger" is seen in P Par 38<sup>22</sup> (B.C. 162) παραδείξειαι Ἀπολλωνίῳ τῷ νεωτέρῳ μου ἀδελφῷ, *Syll* 790 (= <sup>3</sup> 1157)<sup>25</sup> (c. B.C. 100?) ἄνδρας τρεῖς (μῆ) νεωτέρους ἐτῶν τριάκοντα, and P Oxy II. 245<sup>18</sup> (A.D. 26) Σπράττωνος νεωτέρου, "of Strato the younger." The word is contrasted with πρεσβύτερος in P Strass II. 85<sup>18</sup> (B.C. 113) Πανοβχούνη μὲν τῷ ἑαυτοῦ πρεσβυτέρῳ υἱῷ μερίδα α, Πιτήτι τῷ νεωτέρῳ αὐτοῦ υἱῷ μερίδα μίαν, and in P Par 66<sup>24</sup> (Ptol./Rom. period) πρεσβύτεροι καὶ ἀδύνατοι καὶ νεώτεροι: cf. P Tebt II. 317<sup>8.13</sup> (A.D. 174-5), where we read —Ἡρακλῆος νεωτέρου καὶ Ἡράκλην (Ζ.-ηον) πρεσβύτερον, "Heracleus the younger" and "Heracleus the elder." In a iii/B.C. inscr. from Ptolemais published in *Archiv* i. p. 202, No. 4<sup>15</sup> a distinction is drawn between οἱ νεώτεροι καὶ οἱ ἄλλοι πολῖται. It is not very clear whom we are to under-

stand by the former class, but Jouguet (*Vie municipale*, p. 26, cf. Plaumann *Ptolemais*, p. 25) prefers to think of those young in age, rather than of citizens recently introduced into the city, but not yet officially enrolled in the demes. In P Grenf II. 38<sup>12</sup> (B.C. 81) (= Witkowski<sup>2</sup>, p. 122) amongst other articles mention is made of—*μάρσ[ι]πον μεγάλου ἄ, καὶ τῶν νεωτέρων δύο*, “one bag of the large sort, and two of the newer shape,” and in P Oxy II. 298<sup>29</sup> (i/A.D.) the writer, after complaining of the upsetting practices of a certain Hermodorus (*πάλη γὰρ πάντα ταρασσει*), adds—*ἐὰν εὕρης παρὰ σοι νεώτερον ἐντ[έ]λ[ε]σιν ἐν τοῖς γράμμασ[ι] ἔνεγκον*, “if you find where you are a young man to replace him, tell me when you write” (Edd.).

## νή.

For this particle, as in 1 Cor 15<sup>31</sup>, cf. P Par 49<sup>30</sup> (B.C. 164–158) (= Witkowski<sup>2</sup>, p. 71) *ἐγὼ γὰρ νή τοὺς θεοὺς ἀγωνιῶ, μή ποτε ἀρ[ρ]ωστῇ τὸ παιδάριον*, *Chrest.* I. 110 A<sup>4</sup> (a temple oath—B.C. 110) *νή τοῦτον τὸν Ἑρακλῆ καὶ τοὺς συννάους θεοὺς*, P Lond 897<sup>11</sup> (A.D. 84) (= III. p. 207) *κέκρικα γὰρ νή τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν*, P Giss I. 10<sup>11</sup> (ii/A.D.) *τῇ ἡμέρᾳ τοῦ νεοῦ ἔτους νή τὴν σὴν [σωτη]ρίαν ἀ[γ]ευστος ἐκοιμώμην*, and P Oxy VI. 939<sup>20</sup> (iv/A.D.) (= *Selections*, p. 129) *νή γὰρ τὴν σὴν σωτηρίαν, κύριέ μου, ἧς μάλιστά μοι μέλει*—a Christian letter from a servant to his master. *Nḥ* is used incorrectly with negatives in P Oxy I. 33<sup>17.13</sup> (interview with an Emperor—late ii/A.D.) *νή τὴν σὴν τύχην οὔτε μαίνομαι οὔτε ἀπονενόημαι*, “I swear by your prosperity, I am neither mad nor beside myself” (Edd.) (cf. Ac 26<sup>25</sup>), and BGU III. 884<sup>1.3</sup> (ii/iii A.D.) *νή γὰρ τοὺς θεοὺς [οὐ]κ ἔχω* (*ἰ. ἔχω*) *λο[ι]πὸν τί σοι γράψω* (*ἰ. γράψω*), cf. <sup>11</sup>.

## νήθω.

This late form of νέω, “I spin,” occurs *dis* in the NT (Mt 6<sup>28</sup>, Lk 12<sup>27</sup>): cf. *Kaibel* 501<sup>5</sup> (iv/A.D.) *οὕτω μοῖρα βραχὺν νῆσε βίον μερόπων* (“mortals”). A verbal *ἀνηστος*, not in LS, is found in P Oxy X. 1288<sup>84</sup> (iv/A.D.) *σιπηλίου ἀνήστο(ν)*, of “unspun tow”: see the editor's note.

## νηπιάζω,

“am as a babe,” which in Bibl. Greek is confined to 1 Cor 14<sup>20</sup>, is cited elsewhere only from Hippocrates *Ep.* 1281. 52: cf. the Homeric *νηπιαχεύω*.

## νήπιος.

For this adj. in its ordinary sense of “young,” cf. P Tebt II. 326<sup>6</sup> (c. A.D. 266) where a woman notifies the Prefect that her husband had died intestate—*τὴν ἐξ ἀμφοῖν γενομένην θυγατέρα κομιδῇ νηπίαν καταλιπὼν ἣ ὄνομά ἐστι Παυλίνα*, “leaving our daughter, called Paulina, quite young” (Edd.), P Ryl II. 114<sup>31</sup> (c. A.D. 280) a woman's petition for assistance to enable her to recover her property and—*μετὰ νηπίων τέκνων ἐν τῇ ἰδίᾳ συν[μένειν]*, “to live with my young children in my own home” (Edd.), and P Flor I. 36<sup>5</sup> (iv/A.D.) *ἄμα ἐκ νηπίας ἡλικίας*. An earlier ex. of the word is P Leid B<sup>1.22</sup> (B.C. 164) (= I. p. 9) *χρεῖας ἔτι νηπίας οὖσας*, unfortunately after a lacuna. See also

*Kaibel* 314<sup>1ff.</sup> (iii/A.D.), a sepulchral epitaph to a child, who had lived only four years, five months, and twenty days—

*Νῆπιός εἰμι τυχὼν τύμβου τοῦδ', ὃ παροδεῖτα·  
ὅσσ' ἔπαθον δ' ἐν βαίῳ τέρματί μου βιοτῆς,  
ἐγκύρσας λαϊνέᾳ στήλλῃ τάχα καὶ σὺ δακρύσεις.*

## Νηρεύς.

To show how little this proper name is confined to Rome (Rom 16<sup>15</sup>) Rouffiac (p. 91) cites exx. of its use not only from Rome (*CIL* VI. 4344), but also from Ancyra in Galatia (*CIL* III. 256), and from Athens (*IG* III. 1053<sup>11</sup>, 1160<sup>62</sup>, 1177<sup>49</sup>).

## νήσος.

For this fem. subst. in -ος, it is sufficient to cite P Petr II. 28 vii.<sup>9</sup> (iii/B.C.) *ιεῤῥᾱς νήσου*, BGU IV. 1031<sup>12</sup> (ii/A.D.) *δρα μὴ ἀμελήσης τὸν ὀλοητόν* (“threshing”) *τῆς νήσου*. The word was used (in contrast to *ἡπειρος*, “high land”) of land flooded by the Nile, and was so designated on account of the canals by which it was intersected (see Preisigke *Fachwörter* s.v.). In P Oxy VIII. 1101<sup>24</sup> (A.D. 367–70) a Prefect gives orders that in certain circumstances a man should be deported to an island—*τοῦτον νήσον οἰκῆσαι κελεύω*. For the form *νήσσον* which is read in Ac 13<sup>6</sup> D, see Crönert *Mem. Herc.* p. 93, and for *νησιώτης* used as an adj., see P Grenf II. 15<sup>ii.2</sup> (B.C. 139) *γῆς νησιωτίδος*. MGr *νησί*, “island.”

## νηστεύω.

An interesting ex. of this verb is afforded by the new Logion P Oxy I. 1<sup>5ff.</sup> λέγει Ἰησοῦς, ἐὰν μὴ νηστεύσητε τὸν κόσμον, οὐ μὴ εἴρητε τὴν βασιλείαν τοῦ θεοῦ. For the gen. constr. cf. Empedocles (ed. Sturz) 454 *νηστεύσαι κακότητος*.

## νήστις.

For the rare form *νήστης* see the medical receipt P Oxy VIII. 1088<sup>44</sup> (early i/A.D.) *ταῦτα νήστη διδου πείν*, “give them to the patient to drink fasting” (Ed.): cf. *Syll* 805 (= <sup>3</sup> 1171)<sup>9</sup> (Rom.) *ἔδωκεν εὖζωμον νήστη τρώγειν*, “he gave rocket to the fasting man to eat.” MGr *νηστικός*, “sober,” “hungry.”

## νηφάλιος.

In *Syll* 631 (= <sup>3</sup> 1040)<sup>26</sup> (beginning of iv/B.C.) *νηφάλ[ι]οι τρεῖς βωμοί* may refer either to altars at which only wineless offerings were made, or perhaps to cakes made in the form of an altar, free from all infusion of wine: see Dittenberger's note, and cf. *Roberts-Gardner* ii. p. 380. The acc. fem. plur. *νηφάλιους* in 1 Tim 3<sup>11</sup> is found in Plutarch. For the late *νηφάλεος* see Moulton *Gr.* ii. p. 76.

## νήφω

is found along with *ἀγνέω* to mark the proper state or intending worshippers in *Syll* 790 (= <sup>3</sup> 1157)<sup>41</sup> (c. B.C. 100) *ἀγνεύοντες καὶ νήφοντες*: cf. *ib.* 564<sup>1</sup> (ii/B.C.) *ἀπ' οἴνου μὴ προσιέναι*. For the metaphorical application, as in 1 Thess 5<sup>6,8</sup> *al.*, see Aristaeas 209 where *νήφειν τὸ πλεῖον μέρος τοῦ βίου*, “to be sober for the greater part of one's life,” is laid down as one of the qualities of a ruler, and the exx. in Hort's



note *ad* 1 Pet 1<sup>13</sup>. See also BGU III. 1011<sup>iii.9</sup> (ii/B.C.) γήφ[ει]ν ἀναγκ[α]ίσθ[ω], and P Oxy VII. 1062<sup>13</sup> (ii/A.D.) αὐ[τ]ῇν δέ σοι τὴν ἐπιστολὴν πέμψω διὰ Σύρου ἵνα αὐτὴν ἀναγνοῖς νήφων καὶ σαυτοῦ καταγνοῖς, "I will send you the very letter by Syrus in order that you may read it in a sober mood and be self-condemned" (Ed.). For the compound ἐννήφω, see M. Anton. i. 16. 9.

### Νίγερ.

This Latin surname, as in Ac 13<sup>1</sup>, is found in an ostrakon tax-receipt of A.D. 174–5, published in *Archiv* vi. p. 213, where one of the πράκτορες ἀργυρικῶν is Αἰβύτιος Νίγερ. It stands alone in a sepulchral inscr. of Roman times, Preisigke 46 Νίγερ μαχαροφόρος, εὐψύχι. On the possibility that Νίγερ (Ac 13<sup>1</sup>) was a nickname first given to Συμεὼν at Antioch (cf. Ac 11<sup>26</sup>), see Kinsey in *Expt* T xxxv. p. 86 f.

### Νικάνωρ.

This proper name (Ac 6<sup>5</sup>) is common in the inscr., e.g. IG XIV. 2393<sup>375</sup>, 2405<sup>28</sup> *al.*, and in such wall-scratchings as Preisigke 1079 Νικάνωρ ἦκω μεθ' Ἡρακλέας [Δ]ρυγχίτιδος μεθύων (or μεθ' ὧν?), 3736 (i/A.D.) Νικάνωρ Ἀπολλωνίους ἦκω. See also P Frankf 5 *recto*<sup>20</sup> (B.C. 242–1) and cf. Crönert *Mem. Herc.* p. 170, n.<sup>4</sup>.

### νικάω

is found in a legal sense of *winning one's case*, as in Rom 3<sup>4</sup>, in P Hal I. 1<sup>68</sup> (mid. iii/B.C.) ἐὰν δέ τιν (l. tis) . . . γρ[α]ψ[ι]μένος δίκην ψευδομαρ[τ]υρίου νικήσῃ κτλ., and in relation to games in PSI IV. 364 (B.C. 251–0) γίνωσκε Διονύσιον τὸν ἀδελφὸν νενικηκότα τὸν ἐν Ἱερᾷ νήσῳ ἀγῶνα τῶν Πτολεμαίων, and P Oxy XIV. 1759<sup>4</sup> (letter to an athlete—ii/A.D.) πρὸ [τ]ῶν ὄλων εὐχομαί σε ὑγαίνειν [κ]αὶ νικᾶν πάντοτε. It is very common as an epithet of the Emperors, e.g. P Amh II. 140<sup>11</sup> (A.D. 349) τῶν πάντα νικῶν[των] δεσποτῶν ἡμῶν Ἀγούστων, "of our all-victorious masters the Augusti" (Edd.). A good parallel to Rom 12<sup>21</sup> is afforded by *Test. xii. patr.* Benj. iv. 3 οὗτος τὸ ἀγαθὸν ποιῶν νικᾷ τὸ κακόν.

### νίκη.

An interesting ex. of this word, which in the NT is confined to 1 Jn 5<sup>4</sup>, occurs in the letter of the Emperor Claudius incorporated in the diploma of membership of The Worshipful Gymnastic Society of Nomads, in which he thanks the club for the golden crown sent to him on the occasion of his victorious campaign in Britain in A.D. 43—ἐπὶ τῇ κατὰ Βρετάνων νίκη (P Lond 1178<sup>12</sup> (A.D. 194)) (= III. p. 216, *Selections*, p. 99). See also P Giss I. 27<sup>8</sup> (ii/A.D.) ἐρχομένῳ εὐαγγελίζονται τὰ τῆς νείκης αὐτοῦ καὶ προκοπῆς with reference to the arrival of a slave announcing a victory over the Jews, and the Gnostic charm for victory in the race-course, P Oxy XII. 1478<sup>3</sup> (iii/iv A.D.) δὲς νείκην ὀλοκληρίαν σαδίου (l. σταδίου), "grant victory and safety in the race-course": the charm begins—νικητικὸν Σαραπάμμωνι υἱῷ Ἀπολλωνεῖον, "charm for victory for Sarapammon son of Apollonius," cf. P Lond 121<sup>800</sup> (iii/A.D.) (= I. p. 97) νικητικὸν δρομέως. P Strass I. 42<sup>17</sup> (A.D. 310) δμνυμι θεοὺς ἅπαντας καὶ τύχην καὶ νίκην τῶν δεσποτῶν

ἡμῶν τῶν ἀνικήτων βασιλέων μηδένα ἀποκεκρυφέναι shows a common formula. Other exx. of the word are P Leid B<sup>iii.18</sup> (B.C. 164) (= I. p. 11) δς διδοίη σοι μετὰ τῆς Ἰσίου νίκην, *OGIS* 90<sup>3</sup> (Rosetta stone—B.C. 196) ὦι ὁ Ἥλιος ἔδωκεν τὴν νίκην, and *ib.* 678<sup>1</sup> (A.D. 117–38) ὑπὲρ σωτηρίας καὶ αἰωνίου νίκης Αὐτοκράτορος Καίσαρος Τραϊανοῦ Ἀδριανοῦ Σεβαστοῦ. In BGU IV. 1084<sup>28</sup> (A.D. 222–35) it is the name of a goddess—ἀγνιᾶς Ἀρσινόης Νείκης. For the compound νικηφόρος see P Tebt I. 43<sup>28</sup> (B.C. 118) θεοὶ μέγιστοι νικηφόροι, "most great and victorious gods," and the description of Ptolemy IV. (B.C. 221–05), *OGIS* 89<sup>3</sup> θε[οῦ] μεγάλου Φιλοπάτορος Σωτήρος καὶ Νικηφόρου.

### Νικόδημος.

For this proper name, which is common both to Greeks and Jews, cf. P Hib I. 110 *verso*<sup>60, 76, 105</sup> (c. B.C. 255), BGU IV. 1132<sup>2,5</sup> (B.C. 13) Νικοδείμον, P Flor I. 6<sup>20</sup> (A.D. 201) Νικόδημον βουλευτήν, and the Indexes to *Syll* and Preisigke's *Sammelbuch*.

### Νικολαΐτης.

See *s.v.* Νικόλαος.

### Νικόλαος.

For this proper name, as in Ac 6<sup>5</sup>, cf. IG XIV. 682, 1252, and the many exx. in Preisigke's *Sammelbuch*, see Index. On νικο-λαός in popular etymology a rough Greek equivalent for נִכּוֹלָאִים, leading to the identification of the Nicolaitans with the Balaamites, see Moffatt on Rev 2<sup>6</sup> in *EGT*. Harnack rejects any allegorical interpretation of the name (*The Journal of Religion* iii. (1923), p. 413 ff.).

### νίκος.

This form, as in Mt 12<sup>20</sup>, 1 Cor 15<sup>54 f.</sup>, 57, 1 Esdr 3<sup>9</sup>, occurs in BGU III. 1002<sup>14</sup> (B.C. 55) σοὶ δέ εἰσιν πᾶσαι αἱ κατ' αὐτῶν κείμεναι συγγραφαὶ καὶ ὄναλ καὶ δίκαια καὶ βέβαια καὶ νίκος, apparently with reference to victory in a law-suit. According to Wackernagel (*Hellenistica*, p. 26 f.) the word is originally related to the poetic νείκος, "strife," but passed into Ionic with the meaning of "victory," through the influence of νίκη: see also Fraenkel *Glotta* iv. (1913) p. 39 ff. Some Lat. MSS. actually translate νίκος in 1 Cor 15<sup>u.c.</sup> by *contentio*.

### νίπτω.

See Ev. Petr. 1 τῶν δὲ Ἰουδαίων οὐδεὶς ἐνίψατο τὰς χεῖρας: "the callousness of the Jewish leaders is sharply contrasted with the scruples of the Gentile Procurator" (Swete *ad l.*). MGr νίβω (νίβω).

### νοέω.

The phrase νοῶν καὶ φρονῶν is common in wills of both the Ptolemaic and the Roman periods, e.g. P Petr I. 16(1)<sup>12</sup> (B.C. 237) τάδε διέθετο νοῶν καὶ φρονῶν Μένιππος, P Oxy I. 104<sup>4</sup> (A.D. 96), *ib.* III. 491<sup>2</sup> (A.D. 126), the testator thus certifying himself as "being sane and in his right mind": contrast the imprecation, Wunsch *AF* p. 20<sup>59</sup> (iii/A.D.), βασιάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν ἵνα μὴ νοώσιν τί π[ο]ιώσιν. With 2 Tim 2<sup>7</sup> we may compare the sepulchral inscr. *Kaibel* 278<sup>3</sup> καὶ σὺ | ἐρχόμε[ν]ο[ς]

π[α]ρ' ὁδῷ τὸν φίλον ὄντα νόει, "et tu quoque qui praeteris nosce amicum tibi esse." For the meaning "perceive," "understand," cf. further BGU I. 114<sup>1.9</sup> (A.D. 117) νοοῦμεν ὅτι αἱ παρακαταθήκαι προΐκές εἰσιν, and for the meaning "purpose," cf. P Par 63<sup>x1.61</sup> (B.C. 165) τοὺς καθ' ὄντινούν τρόπον νοοῦντάς τί σοι ἄντιον, *Preisigke* 5235<sup>7</sup> (A.D. 12) π[λ]εῖους μοι πληγάς ἐνέτεινε[ν] ἐξ[έ]λα[σιν] μοι νοησάμε[νο]ς. See also P Rein 16<sup>34</sup> (B.C. 109) a legal execution against two men—παρ' οὗ ἂν αὐτῶν νοήται καὶ ἐκ τῶν ὑπαρχόντων αὐτοῖς [πάντων], "tant sur leurs personnes que sur la totalité de leurs biens" (Ed.).

In Rom 1<sup>20</sup> Field (*Notes*, p. 151) understands νοούμενα as "conceived"—apprehended by the mind." MGR νοιώθω, "perceive," "notice," "feel."

### νόημα.

Νοήματα, which is found *sexies* in the NT, is best rendered on each occasion by "thoughts." According to Heinrici *ad* 2 Cor 4<sup>4</sup> (in Meyer<sup>8</sup>) the plur. in the sense of "mind," "reason," which many commentators prefer, can be supported only by Pind. *Ol.* 7. 72. The sing. is seen in *Kaibel* 632 Τραιανοῦ τάφος οὗτος, ὃς εὐσεβεῖς εἶχε νόημ[α].

### νόθος.

This NT ἄπ. εἰρ. (Heb 12<sup>8</sup>) is found in such passages as P Hib I. 32<sup>15</sup> (return of sheep—B.C. 246) ψιλὰ νόθα ι, "10 are shorn and half-bred," P Petr III. 59 (δ)<sup>6</sup> (tax-return—iii/ii B.C.) νόθοι ιδ, and P Tebt II. 302<sup>24</sup> (A.D. 71–2) τινῶν ἐκ τοῦ ἱεροῦ νόθων, "certain bastards from the temple," in contrast to the legitimate (νόμιμοι) priests: cf. *Syll* 734 (= 3 1106)<sup>144</sup> (Cos—c. B.C. 300) ἂν δέ τις νόθος ὦν κρ[ι]θεῖς γνωσθῇ μετέχειν τῶν ἱερῶν, μὴ ἐξέστω αὐτῷ μετέχειν τῶν [ἱε]ρωσυνῶν, and see also the sepulchral inscr. *Kaibel* 120<sup>5f</sup>.

ἐξήκοντ' ἔτεσιν μετ' ἡμῖς ἐβίωσα γυναῖκός,  
ἐξ ἧς ἔσχα τέκνα γνήσια κούχλιν νόθα.

The word is of doubtful origin.

### νομή.

In P Hib I. 52<sup>7</sup> (c. B.C. 245) we read οἱ certain persons who had used up the pastures—ἀποκέχρηται ταῖς νομαῖς, in circumstances which are far from clear: cf. P Oxy II. 244<sup>6</sup> (A.D. 23) the transference of sheep νομῶν χάριν, "for the sake of pasturage," *ib.* X. 1279<sup>18</sup> (A.D. 139) a lease of State and on this condition—ἔχειν με τὰς νομάς καὶ ἐπινομάς φόρου τῶν οἰῶν (λ. νομών) κατ' ἔτος σὺν παντὶ δραχμῶν τεσσάρων, "that I shall have the pastures and secondary pastures at the annual rent for the pastures of four drachmae in all" (Edd.), P Tebt II. 317<sup>28</sup> (A.D. 174–5) π[ε]ρὶ μισθώσεως νομῶν, "concerning a lease of pastures," and P Ryl II. 100<sup>9</sup> (A.D. 238) πρὸς τὴν τῶν προβάτων [βρώσιν] καὶ κοίτην καὶ νομήν, "for the maintenance, folding, and pasturing of sheep." On a tax εἰς τὰς νομάς, see Wilcken *Ostr.* i. p. 265 f. For the legal phrase νομή ἄδικος, "unjust possession," see P Tebt II. 286<sup>7</sup> (A.D. 121–38) with the editor's note, and cf. *ib.* 335<sup>12</sup> (mid. iii/A.D.), and for μακρὰς νομῆς παραγραφή, "longae possessionis praescriptio," see *Chrest.* II. 374 (iii/A.D.). Νομέυς, "shepherd," appears in P Oxy II. 245<sup>17</sup> (A.D. 26), and the verb in *ib.* 10<sup>10</sup> ἀνεμήσεται σὺν τος (λ. τοῖς) ἐπακολουθοῦσι ἄνασι περὶ Πέλα, "which (sheep) will pasture, together with the lambs that may be

produced, in the neighbourhood of Pela." The wider sense of "belong to," "hold sway in," is seen in *OGIS* 50<sup>8</sup> (mid. iii/B.C.) τοῖς τὴν σύνοδον νέμουνσιν, with reference to the members of an association or club, see Dittenberger's note and cf. Plaumann *Ptolemais*, p. 62.

### νομίζω.

For this verb in the pass. with reference to received custom or usage cf. P Hib I. 77<sup>8</sup> (B.C. 249) ἵνα συντελήται τὰ νομιζόμενα [τοῖς θεοῖς], "in order that the customary payments may be made to the gods" (Edd.), P Ryl II. 153<sup>e</sup> (A.D. 138–61) τὰ νενομισμένα (λ. νενομ-) τοῖς κατοικομένοις, "the accustomed rites for the departed" (Edd.), P Oxy VII. 1070<sup>11</sup> (iii/A.D.) τῶν χρηστῶν ἐλπιδῶν τῶν ἐν ἀνθρώποισι νενομισμένων (λ. νενομ-), "the good hopes that are held by mankind" (Ed.), *Syll* 737 (= 3 1109)<sup>24</sup> (before A.D. 178) μηδενὶ ἐξέστω ἰόβακχον εἶναι, ἐὰν μὴ πρῶτον ἀπογράψῃται παρὰ τῷ ἱερεῖ τὴν νενομισμένην ἀπογραφὴν, and *OGIS* 210<sup>10</sup> (A.D. 247–8) (= *Chrest.* I. p. 102) πρὸς τὸ δύνασθαι τὰ περὶ τὰ ἱερὰ θρησκία κατὰ τὰ νενομισμένα γείνεσθαι. The act. "suppose," "think," is frequent, e.g. P Par 46<sup>19</sup> (B.C. 153) νομίζω γὰρ μάλιστα τῶν ἄλλων παρακολουθήσαντά σε τῇ ἀληθείᾳ, "for I think that you more than the others are a follower of truth," P Tebt I. 50<sup>11</sup> (B.C. 112–1) νομίσας καιρὸν εὐφύῃ ἔχειν, "thinking that he had a favourable opportunity" (Edd.), P Fay 109<sup>4</sup> (early i/A.D.) νομίσας ὅτι κυχρᾶς μοι αὐτοῖς, "consider that you are lending them (3 staters) to me" (Edd.), P Lips I. 105<sup>2</sup> (i/ii A.D.) ἔχθες κατέσχον τὸν φύλακα νομίζων σοι δύνασθαι πέμψαι δὲ ἐπεζήτησας λόγον, BGU II. 450<sup>25</sup> (ii/iii A.D.) ὡς νομ[ι]ζῶ, οἶδεν ἡ γυνή σου ποῦ ἔστιν Θάυς, and P Lond IV. 1359<sup>10</sup> (A.D. 710) ὑπὲρ δ νομίζεις, "beyond what you expect" (Ed.). The verb survives unchanged in MGR.

### νομικός.

Without entering into the discussion as to whether this term when applied to Zenas in Tit 3<sup>13</sup> implies in his case a knowledge of Roman or Hebrew law, it may be noted that exx. of the former sense can be readily produced from the papyri and inscr.: see e.g. BGU I. 326<sup>ii.22</sup> (ii/A.D.) where a certain Gaius Lucius Geminianus, νομικός Ῥωμαϊκός, certifies that he has examined the copy of a will, and finds that it corresponds with the original: cf. Mommsen's commentary *ad* l. in the *Berliner Sitzungsberichte*, 1894, p. 4, n. 1, where a number of instances of νομικός, "lawyer," are cited from Greek inscr. of the Imperial age. See also *Magn* 191<sup>4</sup> (time of Antonines) a decree honouring Ζώβιον Διοσκούριδου νομικὸν ζήσαντα κοσμίως, and *PAS* ii. p. 137 (Imperial period) Δ. Μαλίω Μαξίμω νομικῷ. In P Oxy II. 237<sup>viii.2</sup> (A.D. 186) we have the copy of an answer by a νομικός—ἀντιγραφὸν προσφωγ[ήσεως] νομικοῦ—to a technical question addressed to him by the presiding magistrate, which prepares us for the frequent appointment of νομικοὶ as "assessors," where "the judge was a soldier and therefore not a legal expert"; see GH *ad* l. and cf. CPR I. 18<sup>24</sup> (A.D. 124) (= *Chrest.* II. p. 93) Βλαῖστος Μαρτιανὸς ἑπαρχος . . . συναλήσας Ἀρτέ[μι]δ[ω]ρ[ω] τ[ὴν] νομ[ι]κῶν [π]ε[ρὶ] τοῦ πράγματος, ὑ[π]η[γ]όρευσε ἀπό[φ]ασιν ἢ καὶ ἀν[ε]γ[ε]γνώσθη, P Cattaui<sup>iii.18</sup> (ii/A.D.) (= *Archiv* iii. p. 59, *Chrest.* II. p.



421) Δοῦπ[ος] λαλήσας μετὰ τῶν νομικῶν εἶπεν κτλ. The term is also applied to a private notary, as in BGU I. 361<sup>iii. 2</sup> (A.D. 184) ὁ νομικὸς ὁ τὴν οἰκονομίαν γράψας: and for the corresponding νομογράφος cf. P Fay 281<sup>5</sup> (A.D. 150–1) (= *Selections*, p. 82) ἔγραψ[ε]ν ὑπὲρ αὐτῶν Ἀμμώνιος νομογράφος. On the late variant νομικάριος for νομικός see P Oxy XII. 1416<sup>21</sup> (c. A.D. 299) with the editors' note.

### νομίμως.

Epict. iii. 10. 8' ὁ θεὸς σοι λέγει ὅς μοι ἀπόδειξιν, εἰ νομίμως ἠθλησας' offers a good parallel to 2 Tim 2<sup>5</sup> (see Sharp, p. 2). For the corresponding adj. cf. P Tebt II. 302<sup>26</sup> (A.D. 71–2) ἡμῖν τοῖς νομίμοις ἱερεῦσι ἐτήρησεν [τὰς ἀρούρας, "he reserved the land for us, the legitimate priests" (Edd.), P Fay 124<sup>18</sup> (ii/A.D.)] ἀνευ νομίμων, "illegally," BGU IV. 1032<sup>10</sup> (A.D. 173) ἐκ μὴ νομ[ι]κῶν γάμων, P Oxy IX. 1201<sup>18</sup> (A.D. 258) τοῦ μέρους τοῦ διατάγματος τοῦ τοῖς νομίμοις κληρονόμοις τ[ῇ]ν διακατοχὴν διδόντος, "that portion of the edict which grants succession to the lawful heirs," (Ed.), BGU IV. 1074<sup>3</sup> (A.D. 275) νόμιμα καὶ φιλάνθ[ρ]ωπα, *OGIS* 56<sup>66</sup> (B.C. 237) συντελεῖν τὰ νόμιμα τῇ θεῷ, and the Christian sepulchral inscr. *Kaibel* 727<sup>6</sup> νομίμοις δὲ θεοῦ παρεγένετο πᾶσιν.

### νόμισμα

in its primary sense of *institutum*, anything sanctioned by usage, is in classical Greek almost confined to poetry (cf. Jebb *Antigone* 296). We can however supply an example in the Κουνή from the petition of Dionysia, P Oxy II. 237<sup>viii. 22</sup> (A.D. 186), where reference is made to the fact τὰς Αἰγυπτιακάς γυναῖκας κατὰ ἐγχώριον νόμιμα (i. νόμισμα) κατέχιν τὰ ὑπάρχοντα τῶν ἀνδρῶν διὰ τῶν γαμικῶν συγγραφῶν, "that Egyptian wives have by native Egyptian law a claim upon their husbands' property through their marriage contracts" (Edd.). It should be noted, however, that the reading is somewhat uncertain. With the more special sense of "coin" in Mt 22<sup>19</sup> (cf. 1 Macc 15<sup>6</sup>) we may compare P Tebt II. 485 (ii/B.C.) δς δ' ἂν παρὰ ταῦτα ποιῇ τό τε ἀργυρικὸν νόμισμα καὶ τὸν ἀποτ[ε], P Grenf II. 77<sup>8</sup> (iii/iv A.D.) (= *Selections*, p. 120) ἐν δραχμαῖς τριακοσίαις τεσσαράκοντα παλαιοῦ νομίσματος: see also the introd. to P Thead 33. For the form νομίγμα see BGU I. 69<sup>6</sup> (A.D. 120) ἀργυρίον σεβαστοῦ νομίσματος: cf. Deissmann *BS p.* 185.

### νομοδιδάσκαλος,

"a teacher of the law," is found *ter* in the NT, but does not seem to occur elsewhere except in eccles. writers: cf., however, νομοδιδάκτης in Plut. *Cato Major* xx. 4.

### νομοθεσία.

This classical word (found also in Philo), which in the NT is confined to Rom 9<sup>4</sup>, "the giving of the law," occurs in a royal petition of about A.D. 375, P Lips I. 35<sup>7</sup> τῆς θέλας ὑμῶν καὶ φιλανθρώπου νο[μ]οθ[ε]σίας. Cf. *Syll* 790 (= <sup>3</sup>1157)<sup>93</sup> (c. B.C. 100) διαπαραδίδος[θ]ω [δὲ τὸ ψήφισμα τότε καὶ τοῖς] αἰρεθισμένοις μετὰ ταῦτα στρατηγοῖς [καὶ νομοφύ]λαξιν νομοθεσίας τάξιν ἔχον, *OGIS* 326<sup>26</sup> (time of Attalus II. Philadelphus, B.C. 159–138) καθὼς αὐτὸς ἐν τῇ νομοθεσίᾳ περὶ ἐκάστων δια[τέ]ταχεν.

### νομοθετέω.

An interesting ex. of this verb is found in a letter of remonstrance from the Senate of Antinoöpolis to the epistrategus Antonius Alexander, in which they vindicated the privilege bestowed on them by Hadrian to be exempt from public burdens outside their own city, P Oxy VIII. 1119<sup>16</sup> (A.D. 254) θεὸς Ἀδριανὸς . . . ἐνομοθέτησεν σαφῶς παρὰ νόμοις μὲν ἡμεῖν ἀρχειν καὶ λειτουργεῖν, πασῶν δὲ ἀπηλλάχθη τῶν παρ' ἄλλοις ἀρχῶν τε καὶ λειτουργιῶν, "the deified Hadrian clearly established the law that we should bear office and burdens nowhere but at home, and we were relieved of all offices and burdens elsewhere" (Ed.). For the pass., which alone occurs in the NT, see *OGIS* 329<sup>13</sup> (mid. ii/B.C.) τὰ καλῶς καὶ δικαίως νενομοθετημένα ἡμῖν ὑπὸ τῶν βασιλέων, *ib.* 493<sup>56</sup> (ii/A.D.) ταῦτα μὲν ἡμεῖν ὁρθῶς καὶ καλῶς . . . νενομοθετήσθω.

### νόμος.

For the use of νόμος c. gen. obj. to denote a particular ordinance as in Rom 7<sup>2</sup> ἀπὸ τοῦ νόμου τοῦ ἀνδρός ("from that section of the statute-book which is headed 'The Husband,' the section which lays down his rights and duties" SH), cf. *Syll* 828 (= <sup>3</sup>1198)<sup>14</sup> (iii/A.D.) κατὰ τὸν νόμον τῶν ἐ[ρα]νισ[τ]ῶν. See also P Rev Lxxv. 15 (B.C. 259–8) *al.* where the various cross-references from one section to another are marked by the phrase κατὰ τὸν νόμον (cf. the editors' note, p. 91). Thieme (p. 30) illustrates the quasi-personification of ὁ νόμος in Jn 7<sup>61</sup>, Rom 3<sup>19</sup>, by *Magn* 92 *a.* 11 (ii/B.C. *ad init.*) πάντων συντελεσθέντων, ὧν ὁ νόμος συντάσσει, cf. b. 16 πάντων συντελεσθέντων ὧν ὁ νόμος ἀγορεύει. The phrase ἐν νόμῳ γέγραπται is found in legal phraseology from iii/B.C. onwards, e.g. *Magn* 52<sup>35</sup> δ]σα καὶ τοῖς τὰ Πύθια ἐπαγγελλόν[τ]εσσι[ν] ἐν νόμῳ γέγραπται. For the expression νόμος βασιλικός in Jas 2<sup>8</sup> see *s.v.* βασιλικός *ad fin.* The inscr. is reproduced in *OGIS* 483. In a remarkable epitaph from Apameia, *C. and B.* ii. p. 538 No. 399 *bis*, provision is made that the grave shall not be disturbed in the following terms—ἰς δ' ἕτερος οὐ τεθῇ, εἰ δέ τις ἐπιτηδεύσει, τὸν νόμον οἶδεν [τ]ῶν Εἰουδέων. According to Ramsay, the reference must be not to the law of Moses, but to some agreement made with the city by the resident Jews for the better protection of their graves. For a detailed study of νόμος used qualitatively in the Pauline Epistles we may refer to Slaten *Qualitative Nouns*, p. 35 ff. Norden (*Agnostos Theos*, p. 11 n.<sup>2</sup>) points out how readily Paul's teaching in Rom 2<sup>14</sup> ff. δταν γὰρ ἔβνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι κτλ. would be understood in view of the ἀγραφος νόμος of the Greeks (cf. R. Hirzel *Abh. d. Sächs. Ges. d. Wiss., phil.-hist. Kl.* xx. 1900). See also Ferguson *Legal Terms*, p. 64.

### νομός.

Although νομός as a *terminus technicus* for a political "department" or "district" of the country does not occur in the NT, we may cite here, owing to the interesting analogy which it presents to Lk 21<sup>4</sup>, the rescript of the Prefect Gaius Vibius Maximus commanding all who happened to be out of their own homes to return home in view of the approaching census—τῆς κατ' οἰκίαν ἀπογραφῆς συ[ν]εστῶ[σης] (or ἐ[ν]εστῶ[σης], see *LAE* p. 268 n.<sup>5</sup>) ἀναγκαῖόν [ἐστιν

πάσιν τοῖς καθ' ἡ[ντινα] δῆποτε αἰτ[ίαν] ἐκστᾶσι τῶν ἐαυτῶν νομῶν προσ[αγγέλλε]σθαι ἐπα[νελ]θεῖν εἰς τὰ ἐαυ[τῶν] ἐφ' ἑστίαν (P Lond 904<sup>21ff.</sup> (A.D. 104) (= III. p. 125, *Selections*, p. 73)). For the word in the LXX see Deissmann *BS* p. 145, and cf. Wackernagel *Hellenistica*, p. 10.

### νοσέω

in its literal sense "am sick" occurs in such passages as P Oxy I. 76<sup>20</sup> (A.D. 179) νοσῆσας ἐπισφαλῶς ἔχει, "has fallen ill and is in a precarious condition" (Edd.), PSI IV. 299<sup>14</sup> (iii/A.D.) ἐνόσησαν δὲ πάντες οἱ κατὰ τὴν οἰκίαν, P Oxy VIII. 1161<sup>8</sup> (Christian—iv/A.D.) ταῦτα δέ σοι ἔγραψα νοσοῦσα, δ[ι]νῶς ἔχουσα, "I write this to you in sickness, being very ill" (Ed.), *ib.* X. 1299<sup>5</sup> (iv/A.D.) ἀπὸ τοῦ νέου (= νέου) ἔτους πολλὰ ἐνοσοῦμεν. Cf. also the iii/B.C. Coan decree conferring a gold crown on a physician for his services during an epidemic, *Cos* 5<sup>6</sup> (= *Syll* 490 (= 943)) παρῆχων αὐτοσσαν[τὸν] π[ρ]ό[θυμ]ον εἰς τὰν σωτηρίαν τῶν νοσεύν[των].

### νόσος.

PSI IV. 299<sup>3</sup> (ii/A.D.) κατεσχέθην νόσῳ (cf. [Jn] 5<sup>4</sup>), P Oxy XII. 1414<sup>26</sup> (A.D. 270–5) ἔ[στιν] ἐν νόσῳ εἰμι καὶ τῆς πλενράς [ῥέ]γχομαι, "I have (long) been ill and have a cough from my lung" (Edd.), *ib.* VIII. 1121<sup>9</sup> (A.D. 295) νόσῳ κατα[β]λ[η]θεῖσα, "stricken with illness" (Ed.), *ib.* VI. 939<sup>23</sup> (iv/A.D.) (= *Selections*, p. 130) ἡνίκα ἐβαρεῖτο τῇ νόσῳ, "when she was oppressed by sickness," *ib.* VIII. 1151<sup>26</sup> (Christian amulet—v/A.D.?) ὁ ἰασάμενος πᾶσαν νόσον καὶ πᾶσαν μαλακίαν (cf. Mt 4<sup>23</sup>), and similarly BGU III. 954<sup>11</sup> (vi/A.D.) (= *Selections*, p. 133). For ἱερὰ νόσος, "epilepsy," cf. P Oxy II. 263<sup>10</sup> (A.D. 77) the sale of a slave ἀσυκοφάντητον πλὴν ἱερᾶς νόσου καὶ ἐπαφῆς, "without blemish apart from epilepsy and leprosy," *et saepe*. Cf. also the sepulchral inscr. *Preisigke* 5883<sup>7</sup> θνήσκω δ' οὐ νοσοῖσι δαμείς, εὐδων δ' ἐν κοίτῃ | τοῦτον ἔχω μισθὸν δύσθιον (= λοίσθιον "last") εὐσεβίης, and *Kaibel* 314<sup>21f.</sup> cited *s.v.* κορέννυμι. For the adj. νοσε(η)ρός see Crönert *Mem. Herc.* p. 295 n.<sup>2</sup>. The form νοσηλός is found in the Christian P Oxy VI. 939<sup>26</sup> (iv/A.D.) (= *Selections*, p. 130) νοσηλότερον δὲ ὅμως τὸ σωματίον ἔχει, "she is still in a somewhat sickly state of body," and ἀνόσητος in P Iand 13<sup>11</sup> (iv/A.D.) εἰ ἀνόσει[τ]ος εἰ γράψον. The verb νοσηλεύω is found *bis* in the so-called letter of Trajan, P Fay 19<sup>5, 20</sup>. Νοσοκομεῖον, "hospital," occurs in the late P Amh II. 154<sup>2, 8</sup> (vi/vii A.D.), and appears in MGr νοσοκομεῖο: but νόσος has dropped out of the vernacular, ἀρρώστια taking its place (Thumb, *Handbook* p. 46).

### νοσιιά.

On the form of this collective word = "brood" (Lk 13<sup>34</sup>) see Dieterich *Untersuchungen*, p. 47. A new ex. of the earlier form may be cited from *Menandrea* p. 81<sup>278</sup> νεοττιαν | χελιδόνων. The Ionic form νοσιή is found in Herodas vii. 72, and hypocoristic proper names Νοσσίς, Νόσσος, Νοσσώ, are quoted by Boisacq, p. 664. See also Hatzidakis *Einl.* p. 268.

### νοσός.

According to Moulton *Gr.* ii. p. 92 this Hellenistic form (for νεοσσός), which is found on the word's only occurrence

in the NT (Lk 2<sup>24</sup>), arose from the slurring of ε into a γ sound, just as βορέας much earlier produced (βοργᾶς) βορρᾶς. Νεοσσός is seen in *Kaibel* 1033<sup>20</sup> (iii/B.C.) θ[ι]ούροις πτερύγεσσι νεοσσόν, and Herodas vii. 48, and νεοσσοπῶλις, "seller of young birds" in *ib.* vi. 99. For the LXX usage cf. Thackeray *Gr.* i. p. 98. Νεοσσός < \*νεφο-κῆς, "a new occupant of a nest," from κείμαι (Boisacq, p. 664).

### νοσφίζω.

The absolute use of this verb "purloin," "peculate," in Tit 2<sup>10</sup> is illustrated by P Petr III. 56(δ)<sup>10, 12</sup> (later than B.C. 259) where an official swears—οὐτε αὐτὸς νοσφισοῦμαι, "I will neither peculate myself," adding that if he finds any one νοσφίζόμενον, "peculating," he will report him; cf. *ib.* (c)<sup>2</sup> where νοσφίσασθαι occurs in a similar context. See also P Ryl II. 116<sup>10</sup> (A.D. 194) θλειβομένη τῇ συνειδήσει περὶ ὧν ἐνοσφίσαστο ἐν τε ἐνδομηνείᾳ καὶ ἀποθέτοις, "oppressed by the consciousness of what she had appropriated both of the furniture and stored articles," and *Syll* 578 (= 993)<sup>21</sup> (iii/B.C.) εἰ μὲν μηθὲν νοσφίξεσθαι. For the constr. with ἀπό, as in Ac 5<sup>2f.</sup>, cf. PSI IV. 442<sup>4</sup> (iii/B.C.) ἐφάνη ἐπ' ἀληθείας ὅτι νενόσφισται ἀπὸ τῶν ἀμφιτάπων ("rugs": cf. LXX Prov 7<sup>16</sup>), and *Kaibel* 287<sup>5</sup> (ii/A.D.) ἀλλά με μοῖρ' ἀφ' [ὁ]μαίμου ἐννόσφισεν. Νοσφισμός is found in Vett. Val. pp. 40<sup>29</sup>, 84<sup>21</sup>, and νοσφιστής in *ib.* 48<sup>26</sup>.

### νότος.

For νότος, "the southern quarter," "the south," it is sufficient to cite P Oxy II. 255<sup>7</sup> (census return—A.D. 48) (= *Selections*, p. 46) ἐν τῇ ὑπαρχοῦσῃ μοι οἰκίᾳ λαύρ[ας] νότου, "in the house which belongs to me in the South Lane," P Tebt II. 342<sup>8</sup> (late ii/A.D.) νότου (see *Proleg.* p. 73) νοτινῆς ῥύμης, "on the south of the southern road." Other exx. of the adj. are P Ryl II. 157<sup>5</sup> (A.D. 135) τὴν νοτινὴν [μερίδα, "the southern portion," and P Oxy IV. 729<sup>9</sup> (A.D. 137) τοῦ νοτίνου χώματος, "the southern embankment"; for the form νότιος cf. *Syll* 538 (= 970)<sup>3</sup> (B.C. 289–8) παρὰ τὸ νότιον τεῖχος τὸ τοῦ ἱεροῦ, and see Crönert *Mem. Herc.* p. 186.

### νουθεσία.

This comparatively rare and mostly late word (Lob. *Phrygn.* p. 512) is found in BGU II. 613<sup>21</sup> (time of Anton. Pius?) and P Amh II. 84<sup>21</sup> (ii/iii A.D.), both times unfortunately in broken contexts. On the form νουθετεία see Crönert *Mem. Herc.* p. 288.

### νουθετέω.

For this verb in its derived sense of "admonish," as in all its NT occurrences, cf. the late P Grenf II. 93<sup>3</sup> (vi/vii A.D.) παρακαλῶ τὴν ὑμετέραν πατρικὴν θεοφιλίαν νουθετῆσαι αὐτὸν . . .,—"a request to a bishop to put pressure on a presbyter to make him act justly to a letter-carrier.

### νουμηνία.

See νεομηνία.

### νουνεχῶς.

On the formation of this NT ἀπ. εἰρ. (Mk 12<sup>34</sup>), which is found from Aristotle downwards, as equivalent to νουν-



εχόντως (Lob. *Phryn.* p. 599), see Giles *Manual of Comparative Philology*<sup>2</sup>, p. 240, where reference is made to the adj. *νουνεχής* and the subst. *νουνέχεια* in the later Greek.

### νοῦς.

In P Par 63<sup>1</sup>.27 (B.C. 164) (= P Petrie III. p. 20) a complaint is made that certain people left in their homes are harassed—*τῶν πρὸς ταῖς πραγματείαις οὐ κατὰ τὸ βέλτιστον ἐγδεχομένων τὸν τοῦ περὶ τῆς γεωργίας προστάγματος νοῦν*, “because the officials do not put the best interpretation on the meaning of the decree concerning agriculture” (Mahaffy). For the wider meaning “thought,” “mind,” cf. P Tebt II. 334 (A.D. 200–1), a curious petition in which a woman complains that she has been robbed and deserted by her husband, and adds—*ἐξ οὗ καὶ παι(λ. ἐπαι)δο[ποιήσάμην πα]ιδία δύο, μ[ὴ] ξηρῶσα κατὰ νοῦν ἄλλον*, “I have also had two children by him and have no thought of another man (?)” (Edd.). Cf. also P Oxy XIV. 1665<sup>27</sup> (iii/A.D.) *ἐρωσθαί σε εὐχομαι κατὰ νοῦ (λ. νοῦν) διάγοντα*, “I pray for your health and success” (Edd.). The dat. *νόῳ* is found in BGU II. 385<sup>5</sup> (ii/iii A.D.) *ἐν νόῳ ξηρῶς ὅτι ἡ θυγά[τ]ηρ μου ἰς Ἀλεξάνδρειαν ἔσσι (λ. εἰσι?)* and the acc. *νόον* in *Preisigke* 287<sup>5</sup> δ]ταν ἦλθεν ὑπὸ νόον τινός. On the declension of the word see Moulton *Gr.* ii. pp. 127, 142, Winer-Schmiedel *Gr.* p. 84, and cf. Thumb *Handbook*, § 63 n.<sup>2</sup> for the forms in MGr, which also (*ib.* p. 343) shows such phrases as *ἐρχεται σὺν νοῦ μου*, “it occurs to me,” and *χάνω τὸ νοῦ μου*, “lose my reason.” For *νοῦς* denoting the being of God cf. Epict. ii. 8. 2 *τίς οὖν οὐσία θεοῦ; . . . νοῦς, ἐπιστήμη, λόγος ὁρθός*.

### Νύμφα.

In *Proleg.* p. 48 Moulton suggests that *Νύμφαν*, which apparently should be read as a woman's name in Col 4<sup>15</sup>, is not due to a Doric *Νύμφαν*, but by a “reverse analogy process” the gen. *Νύμφης* produced the short nom. *Νύμφά*, like *δόξα, δόξης*. He compares *Εἰρήνα* in a Christian inscr. *C. and B.* ii. p. 497 n.<sup>5</sup>.

### νύμφη.

Thumb (*Hellen.* p. 123) cites the MGr *νύ(φ)φη*, “bride,” “daughter-in-law,” to support the Greek character of the meaning “daughter-in-law” (Mt 10<sup>35</sup>, Tob 11<sup>16</sup> f. B, *al.*), as against Grimm's reference to Heb. נִשְׁתָּה. The word is used of a little girl five years old in *Kaibel* 570<sup>2</sup> (ii/A.D.). *Νύμφη* is cognate with Lat. *nubo*, *νύος*, and *νεῦρον* (Boisacq, p. 673 f.).

### νυμφίος.

For *νυμφίος*, “bridegroom,” see the late CPR I. 30<sup>27</sup> (vi/A.D.), and from the inscr. *Syll* 615 (= 1024)<sup>33</sup> f. (c. B.C. 200) *ὧν οἱ νυμφίοι θύ[ου]σιν τῶν ἀρ[ν]ῶν τῷ ἱερεὶ καὶ τῷ νυμφίῳ γλώσσα ἑκατέρῳ*, and the sepulchral inscr. *Preisigke* 10 *Ἰοάνη Ἰοάνου νύμφι ἄωρε πασίφιλε καὶ ἄλυπε χρηστὲ χαίρε, ὡς (ἐτῶν) λ.*

### νυμφών.

For *νυμφών*, “bridechamber,” rare in profane Greek and in the NT found only *quater* (cf. Tob 6<sup>14</sup>.17), see P Lond 964<sup>19</sup> (ii/iii A.D.) (= III. p. 212) *ἰς τὸν νυμφῶνα*—a letter referring to preparations for a wedding-feast.

### νῦν.

The classical phrase *τὰ νῦν* = “now,” which in the NT is confined to Acts, is found in P Oxy IV. 743<sup>30</sup> (B.C. 2) where the writer states with reference to a certain Damas—*καὶ τὰ νῦν ἐπιειπέμομφα αὐτὸν πάντα συνλέγει*, “and now I have dispatched him to collect them all (*i.e.* rents)” (Edd.): cf. BGU IV. 1114<sup>17</sup> (B.C. 4) *τανῦν συγχωρεῖ ὁ Ἱμερος κεκομισθαι κτλ.*, P Oxy IV. 811 (c. A.D. 1) *καὶ τὰ νῦν εἰ σοι φαί[νε]ται γράψον αὐτῷ*. In PSI VI. 609<sup>10</sup> (iii/B.C.) *τό τε παρελ[θ]ον (λ. παρελθόν?) ἐχφόριον καὶ τὸ νῦν ἐτοιμάσας, τὸ νῦν* is probably equivalent to *τὸ τούτου τοῦ ἔτους ἐχφόριον*: see the editor's note. The formula *ἀπὸ τοῦ νῦν*, “henceforth,” as in Lk 1<sup>48</sup> *al.*, 2 Cor 5<sup>16</sup>, is common, e.g. P Oxy III. 479<sup>8</sup> (A.D. 157) *βούλομαι ἀναγραφῆναι ἀπὸ τοῦ νῦν ἐπὶ τοῦ ὑπάρχοντός μοι μέρους οἰκίας . . . Ὀρον*, “I wish that Horus should henceforth be registered at the house of which I own part” (Edd.); other exx. in Deissmann *BS* p. 253. For *μέχρι τοῦ νῦν* cf. BGU II. 667<sup>8</sup> (A.D. 221–2) *κατὰ [τῇ]ν ἐξ ἀρχῆς καὶ μέχρι τοῦ νῦν συνθήσαν*. See also the emphatic *νῦν ἐπὶ τοῦ παρόντος*, “now at the present,” in P Oxy III. 482<sup>3</sup> (A.D. 109).

### νυνί.

The evidence of the papyri, so far as we have remarked it, confirms the equivalence of *νυνί* to *νῦν* in the NT (as Grimm notes): cf. e.g. P Petr III. 42 H(8) f. 4 (iii/B.C.) *νυνί [δὲ ἐν φόβῳ] ἐῖμι οὐ μετρίῳ*, P Oxy III. 490<sup>5</sup> (A.D. 124) *Διονυσίῳ . . . νυνεὶ ἀφῆλκί*, “Dionysius now a minor,” *ib.* 506<sup>26</sup> (A.D. 143) *τὸ πρὶν ἀμπελικοῦ κτήματος νυνεὶ δὲ χερσαμπέλ[ου]*, “what was previously a vineyard but is now dry vine-land” (Edd.), *ib.* VI. 908<sup>5</sup> (A.D. 199) *Σαραπίων . . . νυνεὶ εὐθηνι-ἀρχῆς τῆς αὐτῆς πόλεως*, “Sarapion at present eutheniarch of the said city.” The adverb is joined to a subst. (cf. Gal 4<sup>25</sup> *al.*) in P Ryl II. 111<sup>4</sup> (A.D. 161) *τὴν νυνεὶ γυναί[κά] μου*.

### νύξ.

P Oxy II. 235<sup>7</sup> (horoscope—A.D. 20–50) *ὥρα τετάρτη τῆς νυκτός*. For the gen. of time, as in Mt 2<sup>14</sup> *al.*, cf. P Hib I. 36<sup>5</sup> (B.C. 229) *ἀπολωλεκέναι ἐκ τῆς αὐλῆς νυκτός πρόβατον θῆλυ δασὺ Ἀράβιον*, “that he has lost from the pen at night an unshorn ewe of Arabian breed” (Edd.), P Amh II. 134<sup>6</sup> (early ii/A.D.) *Πετρία . . . νυκτὸς ἀποσπάσαι*, “to seize Peteus by night,” and P Ryl II. 198<sup>5</sup> (iii/A.D.) *κδ νυκτὸς ἰς τὴν κε*, “the night of the 24th to the 25th” (Edd.). The phrase *νυκτὸς καὶ ἡμέρας*, the regular order of the words in Paul (cf. Milligan *Thess.* p. 24, Ramsay *C&E*, p. 85), is seen in BGU I. 246<sup>12</sup> (ii/iii A.D.) *νυκτὸς καὶ ἡμέρας ἐντυγχάνω τῷ θεῷ ὑπὲρ ὑμῶν*—a good parallel to 1 Thess 3<sup>10</sup>. For the other order *ἡμ. κ. νυκτός*, as in Lk 18<sup>7</sup>, Rev 4<sup>8</sup>, *al.*, cf. *Magn* 163<sup>3</sup> *ἀδιαλείπτως θέντα τὸ ἐλαιον ἡμέρας τε καὶ νυκτός*. The dat. occurs in P Tebt I. 54<sup>8</sup> (B.C. 86) *τῇ νυκτὶ τῇ φερούσῃ εἰς τὴν κε τοῦ Φαῶφι*, “on the night before the 25th of Phaophi,” where the editors refer to Smyly *Hermathena* xi. p. 87 ff. and note: “the ‘day’ at this period contained not the whole twenty-four hours, but the period from sunrise to sunset, events which took place at night being described with reference to the ‘day’ following.” Cf. also P Ryl II. 127<sup>5</sup> (A.D. 29) *νυκτὶ τῇ φερούσῃ εἰς τὴν ιξ τοῦ ἐνεστῶτος(ς) μηνός(ς) Σεβαστοῦ*,

"in the night before the 17th of the present month Sebastus" (Edd.). It is interesting to find our common phrase "making day of night" as early as the mid. of iii/B.C. in PSI V. 514<sup>3</sup> *νύκτα οὖν ἡμέραν ποιοῦμενος κατάπεμψον τὰ διαγραφέντα ἐξ Φιλαδελφείας*: see the editor's note. We may cite instances of common adverbial phrases—P Flor II. 236<sup>8</sup> (A.D. 267) *ἀπὸ νυκτός*, P Ryl II. 138<sup>15</sup> (A.D. 34) *διὰ νυκτός*, "under cover of night" (Edd.), *Cagnat* IV. 860<sup>10</sup> *στρατηγήσαντα διὰ νυκτός*, P Mon 64<sup>3</sup> (A.D. 583) *ἐν νυκτί*, PSI V. 549<sup>11</sup> (B.C. 42–I) *κατὰ νύκτα*, and P Strass II. 111<sup>5</sup> (iii/B.C.) *οἱ δὲ ὑπὸ νύκτα ἀναστάντες ἀνεχώρησαν εἰς Λεονταμοῦν*, P Tebt II. 419<sup>18</sup> (iii/A.D.) *ὑπὸ νύκταν*, "at dusk." Νύξ is used metaphorically of death in *Kaibel* 1095<sup>4</sup> *νύξ αὐτοὺς καταλύει*, with reference to the departed glories of Homeric heroes. MGr *νύχτα*.

For the adj. *νυκτερινός* cf. P Oxy VI. 924<sup>4</sup> (iv/A.D.), a Gnostic charm to protect *ἀπὸ τοῦ νυκτερινοῦ φρικτός*, "from ague by night": similarly BGU III. 956<sup>8</sup> (c. iii/A.D.). The adv. *νύκτωρ*, said to be the only adv. of this form (LS), is seen in P Hal 1<sup>94</sup> (mid. iii/B.C.) *τις . . μεθύων ἢ νύκτωρ ἢ ἐν ἱερῶι*. We may note also the compounds *νυκτέλιον* with reference to the "night-festival" of Isis in P Oxy III. 525<sup>9</sup> (early ii/A.D.), *νυκτοστράτηγος* in *ib.* VI. 933<sup>24</sup> (late ii/A.D.), and *νυκτοφύλαξ* in P Iand 33<sup>8</sup> (time of Commodus).

*νύσσω*.

For the *ἐτυπτον* . . *καλάμῳ* of Mk 15<sup>19</sup>, Ev. Petr. 3 substitutes *καλάμῳ ἔνυσσον*. This may perhaps be taken as supporting the milder sense of "pricked" instead of "pierced" (AV, RV) which Field (*Notes*, p. 108) prefers in Jn 19<sup>34</sup> *πλευρὰν ἔνυξεν*, in distinction from *ἐξεκέντησαν* in ver. 37. Swete *ad* Ev. Petr. *l.c.* cites also *Orac. Sib.* viii. 296 *πλευρὰς νύξουσιν καλάμῳ*.

*νυχθήμερον*.

With this NT *ἄπ. εἰρ.* (2 Cor 11<sup>25</sup>), which is found elsewhere only in late writers (cf. Sturz *Dial. Mac.* p. 186),

we may compare the new *νυκτήμαρ* in the Christian letter, addressed perhaps to a Bishop, P Lond 981<sup>13</sup> (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) *περιοδεύομεν καὶ περιπατοῦμεν νυκτήμαρ, θαρροῦμεν ταῖς προσευχαῖς σου*.

*νωθρός*.

The sense of "remissness," "slackness," attaching to this adj. in Heb 6<sup>12</sup> *ἵνα μὴ νωθοὶ γένησθε*, appears in the use of the subst. in P Amh II. 781<sup>5</sup> (A.D. 184) *ἐἴν νωθρία μου γενομένου*, where the editors translate, "moreover as I neglected my rights." *Νωθρός* is probably cognate with *νόσος* (Boisacq, p. 672), and the corresponding verb is used of "sickness" in a touching letter addressed by a slave to her master, P Giss I. 17<sup>6</sup> (time of Hadrian) *ἡγωνίασα, κύριε, οὐ μετρίως, ἵνα ἀκούσω ὅτι ἐνώθρευσας*. Elsewhere, as the editor notes, the verb is found in the papyri only in the middle, see e.g. PSI VI. 717<sup>5</sup> (ii/A.D.) *μνήσ[θη]τι πῶς σε νωθρευσάμενον [ὑ]πηρέτησα*, BGU II. 449<sup>4</sup> (ii/iii A.D.) *ἀκούσας ὅτι νωθρεύῃ ἀγωνιοῦμεν*, P Tebt II. 421<sup>6</sup> (iii/A.D.) (= *Selections*, p. 106) *γενοῦ πρὸς ἐμὲ ἐπεὶ ἡ ἀδελφὴ σου νωθρεύεται*, "come to me, since your sister is sick."

*νώτος*.

In Rom 11<sup>10</sup> (from LXX Ps 68<sup>24</sup>) *νώτος* replaces the classical *νώτον*, as generally in the LXX (cf. Thackeray *Gr.* i. p. 155). In P Tebt I. 21<sup>8</sup> (B.C. 115) *σὺ οὖν μὴ δῶς νῶτον μηδενί*, "do not therefore run away from anybody" (Edd.), and in P Oxy XIV. 1725<sup>9</sup> (after A.D. 229) *ὥς τὰ κατὰ νώτου ἐξῆς δη(λοῦ)*, and *ib.* 17 *κατὰ νώτου τοῦ ὅλου ὀνόματος*, the gender is indeterminate. The compound *νωτοφόρος*, as in 2 Chron 2<sup>18</sup> *καὶ ἐποίησεν ἐξ αὐτῶν ἑβδομήκοντα χιλιάδας νωτοφόρων*, is found in P Petr III. 46 (2)<sup>3</sup> (Ptol.), a contract for the supply and carriage of bricks: cf. P Meyer 61<sup>5,10</sup> (iii/B.C.), P Tebt I. 115<sup>7,22</sup> (B.C. 115–3).





## ξενία—ξένος

### ξενία.

The vernacular use of *ξενία* = "hospitality" (cf. Sir 29<sup>27</sup>) in such passages as P Oxy VI. 931<sup>7</sup> (ii/A.D.) *τὴν οὐγκλίαν τῆς πορφύρας* . . . *δοθησόμενον* (i. *δοθησομένην*) *εἰς τὴν ξενίαν τῷ μικρῷ*, "the ounce of purple to be presented at the entertainment to the little one" (Edd.), *ib.* VII. 1064<sup>10</sup> (ii/A.D.) *γράφω σοι . . . ὅπως συνλάβῃς τῷ Ἀπει . . . ξενίαν δὲ αὐτῷ ποιήσης*, "I write to you that you may assist Apis, and may show him hospitality" (Ed.), *ib.* I. 118 *verso*<sup>18</sup> (late iii/A.D.) *εἰδὼς δὲ ὅποια ἐστὶν καὶ ἡ ξενία*, "you know what hospitality requires" (Edd.), and *Syll* 418 (= 388)<sup>32</sup> (A.D. 238) *ἀπολιμπάνοντες ἐπέρχονται εἰς τὴν ἡμετέραν κώμην καὶ ἀναγκάζουσιν ἡμᾶς ξενίας αὐτοῖς παρέχειν*, along with the almost technical sense of *τὰ ξένια* for the gifts provided on the occasion of the visit of a King or other high official to a district (e.g. P Petr II. 10(1)<sup>18</sup> (iii/B.C.) *εἰς τὰ ξένια χήνας ἰβ*, P Tebt I. 33<sup>11</sup> (B.C. 112) (= *Selections*, p. 31): cf. P Grenf II. 14 (δ) (B.C. 264 or 227) and see *Ostr.* i. p. 389 f.) seems to make it practically certain that the word is to be understood in the same sense in Ac 28<sup>23</sup>, Philem<sup>22</sup>, rather than of a *place* of lodging. For this latter sense cf. *Preisigke* 3924<sup>7</sup> (A.D. 19) *καὶ ἐπὶ σκηνώσεως καταλαμβάνεσθαι ξενίας πρὸς βίαν*, *ib.*<sup>17</sup> *ἐὰν γὰρ δέῃ, αὐτὸς Βαίβιος ἐκ τοῦ Ἰσου καὶ δικαίου τὰς ξενίας διαδώσει*, BGU II. 388<sup>1</sup>.<sup>15</sup> (ii/iii A.D.) *τὸ παιδίον τὸ παραφυλάσσειον αὐτοῦ τὴν ξενίαν* (i. *ξενίαν*?) where however the reading is doubtful, and the dim. *ξενιδιον* in P Tebt II. 335<sup>17</sup> (mid. iii/A.D.) *ξενιδιον μεμ[ισθωμένον] μοι εἰς οἴκησιν*, "a guest-house rented to me as a dwelling": see also PSI I. 50<sup>16</sup> (iv/v A.D.) *καὶ προβῇ τὸ ἔργον τῆς μικρᾶς ξενίας τῆς περὶ τὴν ληνόν*, where the editor understands *ξενία* as "stanzetta," "cella," and cites Hesych. *κατάλυμα, καταγώγιον*.

### ξενίζω

in its ordinary sense of "entertain" as a guest (Ac 10<sup>23</sup> *al.*) may be illustrated from the Coan sacrificial calendar *Syll* 616 (= 31025)<sup>40</sup> (iv/iii B.C.) *ἱεροποιοὶ δὲ ξενίζόντων τὰ ἱερῇ καὶ τοὺς κάρυκας τ[αῦτα]ν τὰν νύκτα*: cf. the use of the corresponding subst. (as in Prov 15<sup>17</sup>) in *OGIS* 229<sup>31</sup> (mid. iii/B.C.) *καλεσάτωσαν δὲ οἱ ἐπιμήνιοι τῆς βουλῆς καὶ τοὺς πρεσβυτάς τοὺς παραγεν[ομένους] ἐν Μαγνησίας ἐπὶ ξενισμὸν εἰς τὸ πρυτανεῖον*. The verb in its derived meaning of "surprise," "astonish," as in Ac 17<sup>20</sup>, 1 Pet 4<sup>12</sup>, is seen in such passages as P Par 64<sup>6</sup> (ii/B.C.) *ἱκανῶς ξενισθήν καὶ τούτῳ ἀντιμεμφομένῳ ὦν χάριν ἐπ' ἐμοὶ ὑπὸ εὐεργεσιῶν ὑπέδειξα, μὴ ἐπὶ βάθος σε τὸ τοιοῦτον πεπονηκέναι*, P Strass I. 35<sup>6</sup> (iv/v A.D.) *ξενίζομε μέλρει τῆς σήμερον ἡμέρας πῶς οὐκ . . .*, and P Iand 20<sup>1</sup> (vi/vii A.D.): cf. also M. Anton. viii. 15.

PART V.

### ξενοδοχέω.

This form of the verb (cf. 1 Tim 5<sup>10</sup>) is condemned by the Atticists, see Lob. *Phrym.* p. 307. A good ex. of the subst. is afforded by Theophrastus *Char.* 6 (23) *ad fin.* where the boastful man declares that he means to sell the house in which he is living—*διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξενοδοχίας*, "as he finds it too small for his entertainments" (Jebb). MGr *ξενοδοχεῖον*, "hotel."

### ξένος,

in the sense of "stranger," is seen in such passages as P Magd 8<sup>11</sup> (B.C. 218) *καταφρονήσας μου ὅτι ξένος εἰμὶ* (see the editor's note), P Oxy XIV. 1672<sup>4</sup> (A.D. 37–41) *πεπράκαμεν χά(ς) λβ ξένοις προσώποις*, "we sold 32 choes to some strangers" (Edd.), and *ib.* VIII. 1154<sup>7ff.</sup> (late i/A.D.) *μὴ ἀγωνιάσης δὲ περὶ ἐμοῦ ὅτι ἐπὶ ξένης εἰμὶ, αὐτόπτης γὰρ εἰμὶ τῶν τόπων καὶ οὐκ εἰμὶ ξέν[ος] τῶν ἐνθάδε* (for gen. cf. Eph 2<sup>12</sup>), "do not be anxious about me because I am away from home, for I am personally acquainted with these places and am not a stranger here" (Ed.). In *CR* i. p. 5 f. Hicks illustrates from the inscr. *ξένοι* as a term of Greek public life, denoting temporary sojourners who have not yet secured the rights of *πάροικοι* or *μέτοικοι*, e.g. *CIG* I. 1338 (Amyclae—mid. iv/B.C.) *καὶ Μεγαλοπολιτῶν καὶ τῶν ἄλλων ξένων κατοικοῦντες καὶ παρεπιδημοῦντες ἐν Ἀμύ[κλ]α[ι]ς*, *ib.* II. 3521 (Pergamon—iii/B.C.) *τοὺς παρεπιδημοῦντας ξένους*: cf. Ac 17<sup>21</sup>. The phrase *ἐπὶ ξένης* is common, e.g. BGU I. 223<sup>4</sup> (A.D. 114) where a woman complains of an attack and robbery in the absence of her husband—*τοῦ ἀνδρός μου ὄντος* (i. *όντος*) *ἐπὶ ξένης*, *ib.* 159<sup>7</sup> (A.D. 216) *Οὐαλερίου Δάτου κελεύ[αν]το[ς] ἅπαντας τοὺς ἐπὶ ξένης διατρεῖβοντας εἰς τὰς ἰδίας κατεισέρχεσθαι, κατεισῆλθον*, P Fay 136<sup>10</sup> (Christian letter—iv/A.D.) *ἄμινον ὑμᾶς ἐν τοῖς ἰδίοις οἷς ἐὰν τύχοι εἶναι ἢ ἐπὶ ξένης*, "it is better for you to be in your homes whatever they may be, than abroad" (Edd.), and *Cagnat* IV. 293<sup>ii.10</sup> *κατω[κονομ]ήσατο [κ]αὶ ἐν τῇ πόλει καὶ ἐπὶ τῆς ξένης*. These exx. along with the corresponding phrase *εἰς τὴν ξένην* in P Oxy II. 251<sup>11</sup> (A.D. 44), *ib.* 253<sup>7</sup> (A.D. 19) *al.* show, as the editors remark in their note to *ib.* 286<sup>15</sup>, that the reference may be merely to residence outside the nome in which a person is registered: cf. Jouguet *Vie municipale* p. 91 ff. In P Tebt I. 118 (late ii/B.C.), the account of a dining-club, a distinction is drawn between the *σύνδαιπνοι*, "members," and the *ξένοι*, "guests," and in P Hib I. 27<sup>38</sup> (a calendar—B.C. 301–240) the adj. has the wide sense of "unfamiliar," *ἵνα μὴ δόξω (= η) μακ[ρὸν] καὶ ξένον σοι κατα[νοῖν]* ἢ τῶν μορίων ποικ[ιλία]? "in order that the intricacy of the fractions may not appear to you a long and unfamiliar thing to understand(?)"

(Edd.). For the compound ἐπίξενος, see the receipt for "alien" tax on an ostrakon of A.D. 63 reproduced in *LAE* p. 111—ἀπέχων παρὰ σοῦ τέλεος (ἡ τέλος) ἐπιξένου Θωυθ καὶ Φαώφι (δραχμᾶς) β̄, "I have received from you alien tax (for the months) Thoyth and Phaophi 2 drachmae," and for ξενικός cf. P Hal 1<sup>164</sup> (mid. iii/B.C.) ἐν [τοῖς] ξεν[ι]κοῖς δικαστ[ρ]οῖς with the editor's note p. 95 ff. The subst. ξενιτεία, as in Wisd 18<sup>3</sup>, is found in Aristas 249 ἡ δὲ ξενιτεία τοῖς μὲν πένησι καταφρόνησιν ἐργάζεται, τοῖς δὲ πλουσίοις δνειδος ὥς διὰ κακίαν ἐκπεπτωκόσιν, "residence in a foreign country brings contempt upon the poor man and disgrace on the rich, as though they were in exile for a crime" (Thackeray), and for the verb ξενιτεύω cf. *ib.* 257 πρὸς οὓς ξενιτεύει, "among whom thou sojournest" (*id.*). Both subst. and verb are common in Vett. Valens. The subst. survives in MGr = "foreign land," and the verb = "emigrate." MGr ξένος, "strange," "stranger."

## ξέστης,

a Roman dry measure (*sextarius*), rather less than a pint: cf. *Ostr.* 1186<sup>2</sup> (Rom.) οἶνον ξέσται ιβ̄, and see Wilcken *Ostr.* i. p. 762 f., Hultsch *Archiv* iii. p. 438. In the NT (Mk 7<sup>4</sup>) the word is used rather = "cup" or "pitcher," whether holding a *sextarius* or not: cf. P Oxy VI. 921<sup>23</sup> (iii/A.D.) ξέσται β̄, "two cups," *ib.* 109<sup>21</sup> (iii/iv A.D.) ξέσται χαλκοῦ γ̄. In an inventory of church property P Grenf II. 111<sup>6</sup> (v/vi A.D.) ποτήρ(ια) ἀργυρ(ᾶ) γ̄. ξέστ(ης) ἀργυρ(οῦς) ᾱ, ξέστης is apparently = "paten": see the editors' note. It should be added that Moulton (*Gr.* ii. p. 155) has difficulty in believing that ξέστης is really a Latin word.

## ξηραίνω.

With Mt 21<sup>19</sup> ξηράνθη παραχρήμα ἡ συκὴ may be compared the interesting report regarding a persea tree, addressed to the logistes of Oxyrhynchus. The president of the guild of carpenters who had been commissioned to examine the tree states that he found it—ἀκαρπον οὖσαν πολλ[ῶν] ἐτών διόλου ξηραντίσαν (ἡ ξηρανθείσαν) καὶ μὴ δύνασθαι ἐντε[ύ]θε[ιν] καρ[π]οῦ[ς] ἀποδιδόναι, "barren for many years, quite dried up and unable to produce any more fruit" (P Oxy I. 53<sup>9ff.</sup>—A.D. 316): cf. P Oxy IX. 1188<sup>19, 21, 23</sup> (A.D. 13), and on the value and associations of the persea tree see Wilcken *Archiv* i. p. 127. Other exx. of the verb are BGU IV. 1040<sup>43</sup> (ii/A.D.) τάχα δύνασαι ἀναβιοῖναι[ . . . ] αἰ (? ἀναβιώσασθαι) τὴν ποτίστραν ("watering-place"), εἰ δὲ μή, ξηραίν[ε]ται, P Leid W<sup>1</sup>. 26 (ii/iii A.D.) (= II. p. 83) ξήρανον ἐν σκιᾷ (of flowers used in magic), and P Flor II. 148<sup>11</sup> (A.D. 266–7) τὰ δὲ τεμνόμενα φυτὰ εὐθὺς εἰς ὕδωρ βαλλέσθω ἵνα μὴ ξηρανθῇ. MGr ξεραίνω "I dry."

## ξηρός.

P Petr III. 62 (δ)<sup>7</sup> (Ptol.) χόρτον ξηροῦ, P Oxy IX. 1188<sup>4</sup> (A.D. 13) κλάδους ξηρο(ῦς), *ib.* IV. 736<sup>82</sup> (c. A.D. 1) σεμιδάρι (= λ)εως ξηρᾶς (ἡ μωβέλιον), "for dry meal ½ ob.," P Tebt II. 314<sup>28</sup> (ii/A.D.) κορέου ξηροῦ, "dried coriander," and the oracle *Kaibel* 1039<sup>14</sup> ξηρῶν ἀπὸ κλάδων καρπὸν οὐκ ἔσται λα[β]εῖν. For the subst. ξηρασία, see P Tebt II. 379<sup>9</sup> (A.D. 128) χόρτον εἰς κοπὴν καὶ ξηρασ[ί]αν, "grass

for cutting and drying," and for ξηρότης, see P Flor II. 176<sup>11</sup> (A.D. 256) ἐκ τῆς τῶν σύκων κακίας καὶ ξηρότητος. The vernacular MGr ξερὸς reverts to the old Epic and Ionic form (see e.g. Hom. *Od.* v. 402): cf. the MGr θεριό and σιδερο for the short unstressed vowel.

## ξύλινος.

For this common adj., which persists in MGr, it is enough to cite P Ryl II. 127<sup>30</sup> (A.D. 29), a list of stolen property including—ξύλινον πυξίδιν ἐν ᾧ ἀργ(υρίου) (δραχμαί) . . . δ, "a small wooden box in which were 4 silver dr.," P Tebt II. 414<sup>25</sup> (ii/A.D.) τὸν ξύλινον δῖφρον, "the wooden stool," P Oxy VIII. 1127<sup>8</sup> (A.D. 183) περιστερέωνα σὺν τῇ τοῦτον κλείμακι ξυλίνῃ, "a pigeon-house with its wooden ladder," and *ib.* XII. 1449<sup>11</sup> (A.D. 213–17) a statue of Demeter—οὐ ἡ προτομή(ῃ) Παρίνη, τὰ δὲ ἄλλα μέρη τοῦ σώματος(ος) ξύλινα, "of which the bust is of Parian marble, and the other parts of the body of wood" (Edd.). In *Syll* 554<sup>17 f.</sup> (ii/B.C. *ad init.*) a distinction is drawn between ξύλιναι ὄναι and σιτηραὶ ὄναι. With the remission of the 50% tax on tree-fruits in 1 Macc 10<sup>29</sup> cf. *OGIS* 55<sup>13</sup> (iii/B.C.) ἀφέικεν ἀτε[λεί]ς τῶν τε ξυλίνων κ[α]ρπῶν: see the note. For the form ξυλικός, which cannot be distinguished in meaning, cf. P Ryl II. 157<sup>16</sup> (A.D. 135) τῆς δαπάνης τῆς τε ἐπισκευῆς καὶ κατασκευῆς τοῦ ξυλικοῦ [ὄργανου], "the cost of keeping and repairing the wooden water-wheel" (Edd.), P Amh II. 93<sup>20</sup> (A.D. 181) καταιγάματος (ἡ κατε-) ξυλικῶν ἢ ἀργαλίων (ἡ ἐργ-), "breakage of wood-work or tools" (Edd.), and *OGIS* 510<sup>7</sup> (Ephesus—A.D. 138–61) τὴν λοιπὴν ξυλικὴν παρασκευὴν τῶν θεατρικῶν. Other exx. in the note to PSI V. 528<sup>15 f.</sup>

## ξύλον.

For the Hellenistic usage of ξύλον to denote a (living) tree, as in Lk 23<sup>31</sup>, see the Ptolemaic ordinance P Tebt I. 520<sup>5</sup> (B.C. 118) remitting penalties on those τοὺς κεκοφότας τῶν ἰδίων ξύλα παρὰ ἐκείμενα (ἡ παρὰ τὰ ἐκείμενα) προστάγματα, "who have cut down trees on their own property in contravention of the published decrees." The editors find in this regulation a proof that "the king controlled the timber of the country, though whether in the form of a tax upon cutting down trees or of a monopoly is uncertain"; but see Wilcken *Archiv* ii. p. 489. Cf. also P Oxy XII. 1421<sup>4</sup> (iii/A.D.) τὸ ξύλον τὸ ἀκάνθινον τὸ κεκομμένον ἐν τῇ Εἰθόνει ἐξαντῆς [πέμψατε], "send at once the acacia-wood which has been cut at Ionthis," P Flor II. 152<sup>4</sup> (A.D. 268) ἀπὸστευλα τέκτονα Μαρείνον ἵνα κόψῃ ξύλα εἰς τὰ μηχανικά] τοῦ Πάκι, and for the diminutive ξυλάριον (3 Kingd 17<sup>12</sup>) see P Tebt II. 513 (ii/iii A.D.) τὸ σύκινον ξυλάριον τὸ ἐν τῷ πλινθουργίᾳ κοπήτω. The substantives ξυλεία, ξυλλογεία, and ξυλοτομία are found in BGU IV. 1123<sup>9</sup> (time of Augustus), P Oxy IV. 729<sup>33</sup> (A.D. 137) and *ib.* XIV. 1631<sup>9</sup> (A.D. 280) respectively. Land planted with trees is called ξυλitis in P Lille I. 5<sup>58</sup> (B.C. 260–59)—it had just been cleared and sown: cf. P Petr II. 39(a)<sup>7</sup> (iii/B.C.). For the more general sense of ξύλον, "wood," "piece of wood," as in Mt 26<sup>47</sup>, cf. P Petr II. 4(11)<sup>5</sup> (B.C. 255–4) ἀποστεῖλον δ' ἡμῖν καὶ ξύλα τὰ λοιπὰ τῶν 2 ὅτι εὐμνησάτα καὶ παχύτατα, "send us also the remaining 200 beams as long and thick as possible" (Ed.), P Fay 118<sup>23</sup> (A.D. 110)



γέμ[ι]σον αὐτὰ (τὰ κτήνη) βάκανον καὶ ξύλον, "load them (the animals) with cabbage and wood," P Giss I. 67<sup>a</sup> (ii/A.D.) ξενικῶν ξύλων, "wood imported from abroad," P Tebt II. 304<sup>10</sup> (A.D. 167-8) μετὰ ξύλων ἰσπηδῆσαι, "to rush in with staves," P Oxy I. 69<sup>a</sup> (A.D. 190) ἴσως προσ-ερείσαντας τῷ τόπῳ ξύλον, "probably using a log of wood as a battering-ram" (Edd.), *ib.* XIV. 1738<sup>a</sup> (iii/A.D.) ξύλα σώματα, "logs," and P Ryl II. 236<sup>13</sup> (A.D. 256) ἀνερχόμενα δὲ ξύλα ἀνακομισάτω εἰς τὴν οἰκίαν τοῦ εὐσχήμονος, "and when they (a team of four donkeys) come, let them bring up timber to the magistrate's house" (Edd.). Reference may also be made to the law of astynomy at Pergamum, *OGIS* 483<sup>181</sup> (time of Trajan) μαστειγῶθεις δὲ ἐν τῷ κύφῳ πηγαῖς ἑκατὸν δεδέσθω ἐν τῷ ξύλῳ ἡμέρας δέκα, with the editor's note. For ξύλον, "a measure of length," = 3 cubits cf. P Ryl II. 64<sup>i.3</sup> (iv/v A.D.), the introd. to P Oxy VII. 1053 (vi/vii A.D.), and *Archiv* iii. p. 439, and for the verb

ξύλομετρέω see BGU I. 122<sup>7</sup> (A.D. 181-2) γ]εωμετροῦντος καὶ ξυλομετροῦντος. Other exx. of the diminutive ξυλάριον are P Oxy X. 1292<sup>12</sup> (c. A.D. 30), BGU III. 844<sup>15</sup> (A.D. 83). In P Tebt II. 316<sup>96</sup> (A.D. 99) οἰκῶ δὲ ἐν τῷ ἐκτὸς τῇ (l. τῆς) ξυληρᾷ (l. -ās?) the editors think the reference is probably to the "wood-market." MGr ξύλο, "wood."

### ξυράω.

In 1 Cor 11<sup>6</sup> most editors accentuate ξυράσθαι pres. mid. "to go shaven," but in view of the immediately preceding aor. κείρασθαι, it is probably better to read ξύρασθαι, aor. mid. of ξύρω, a form found in Plutarch (see Veitch *s.v.*): cf. WH *Notes*<sup>2</sup>, p. 172, Moulton *Gr.* ii. p. 200f. For ξυρητής (not in LS), "one who shaves," see BGU II. 630<sup>v.10</sup> (c. A.D. 200): ξύρησις, "baldness," is found in Isai 22<sup>12</sup>. MGr ξ(ο)υρίζω.

ὁ, ἡ τό.

(1) Apart from connexion with μέν or δέ (see below) the demonstrative use of the art. in the NT is confined to a poetical quotation Ac 17<sup>28</sup>, but it is not uncommon in the papyri, e.g. P Par 45<sup>8</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 85) τὰ (for ἃ) πράσεις (i. πράσεις), P Oxy VIII. 1160<sup>16</sup> (iii/iv A.D.) τὰ (for ἃ) σεσύλληχα (for συνέλληχα) δέ κέρμα <τα> τηρῶ αὐτὰ εἰς τὴν δίκην, "I am keeping for the trial the money that I have collected" (Ed.). For the distributive ὁ μέν . . . ὁ δέ, as in 1 Cor 7<sup>7</sup>, cf. P Lond 33<sup>6</sup> (B.C. 161) (= I. p. 19, U.P.Z. i. p. 239) καὶ τὰ μὲν ἡμῶν ἐληφότων εἰς τὴν γινομένην ἡμῖν συντάξιν, τὰ δ' ἔτι διὰ τὴν τῶν ὑποτεταγμένων <. . . > παρελκομένων.

(2) The use of the art. as a relative, of which there is no trace in the NT, may again be illustrated by the following papyrus citations from c. A.D. 346—P Lond 414<sup>9</sup> (= II. p. 292) γεινέσκειν σε θέλω περὶ τοῦ βρεουλίου (breuium, "memorandum") τό μοι δέδωκες, *ib.* 413<sup>9</sup> (= II. p. 301) ἵνα ἀνταποδώσει σοι [τὴν ἀγ]άπην τὴν ποιεῖς δι' αὐτοῦ, and *ib.* 244<sup>14</sup> (= II. p. 304) τὴν χί(=εἰ)ρα ("certificate") τὴν δέδωκεν. See also P Grenf II. 41<sup>14</sup> (A.D. 46) οἴνου κεράμια δύοι τῶν τε προσδιαγράψο(=ω), P Oxy XIV. 1765<sup>10</sup> (iii/A.D.) τοὺς (=οὗς) γὰρ ἔπεμψάς μοι τρεῖς στατήρας πάλιν σοι διεπεμψάμην, P Hamb I. 22<sup>3</sup> (iv/A.D.) [Υ]ἱέ θεοῦ μεγάλιο τὸν οὐδέποτε δρᾶκεν ἀνὴρ, and the illiterate BGU III. 948<sup>12</sup> (iv/v A.D.) ποιῶ σοι εἰ(=ἰ)μάτια πρὸς τὸ δύναι(=αι), "I am making garments for you as far as I can." The usage is rare in the Ptolemaic period (Mayser *Gr.* p. 310f.), but see P Magd 28<sup>10</sup> (B.C. 217) ἀπὸ τῆς αὐτοῦ γεωργοῦσιν γῆς.

(3) The RV rendering in Lk 24<sup>9</sup> ἐν τοῖς τοῦ πατρὸς μου, "in my Father's house," receives fresh confirmation from passages such as P Oxy III. 523<sup>3</sup> (ii/A.D.) (= *Selections*, p. 97) an invitation to dinner ἐν τοῖς Κλαυδίου Σαραπί(νο)ς, P Tebt II. 316<sup>11.23</sup> (A.D. 99) οἰκοῦμεν δὲ ἐν τῷ ἐνπροσθίς (i. ἐμπροσθε) ναύαρχου ἐν τοῖς Ποτάμωνος, "we live opposite the admiralty in the house of Potamon" (Edd.), and in the sing. P Oxy IX. 1215<sup>4</sup> (ii/iii A.D.) μὴ ἀπέλθης εἰς τὸ Σατύρου, αἰπεὶ γὰρ ἀκούομεν ὅτι κακὰ μέλλει(=ει) πρᾶσ<σ>ι<ν>, "do not go to the house of Satyrus, for we hear that he is going to get into trouble" (Ed.). From the inscr. we may cite *C. and B.* ii. p. 655, no. 581 Ἐρως Ἐρμοῦ κατεσκεύασε ἐν τῷς (i. τοῖς) προγονικοῖς ἐαυτῷ καὶ Δουκιανῇ συμβίῳ ζῶντες τὸ μνημεῖον.

(4) Other prepositional phrases are P Tebt I. 59<sup>5</sup> (B.C. 99) τῶν ἐξ ὑμῶν, "members of your society," P Amh II. 663<sup>0</sup> (A.D. 124) ἐπὶ τῶν κατὰ Στοτοῆτιν Πεκύσεως πρὸς Σαταβούν Πεκύσεως, "in the case of Stotoëtis son of Pekusis against Satabous son of Pekusis" (Edd.), P Eleph 13<sup>8</sup>

(B.C. 223–2) ἐχάρην ἐπὶ τῷ με αἰσθέσθαι τὰ κατὰ σέ, "I was glad when I perceived the state of your affairs" (cf. Ac 24<sup>22</sup>, *al.*), P Oxy I. 120<sup>14</sup> (iv/A.D.) ἄχρις ἂν γινῶ πῶς τὰ κατ' αἱμαὶ ἀποτίθεται, "until I know the state of my affairs," and from the inscr. *C. and B.* i. p. 150, No. 45 ἐπὶ ᾧ, "in view of which."

(5) We may notice one or two anarthrous prepositional phrases in the NT which can be paralleled from the papyri—Mt 27<sup>45</sup> ἀπὸ δὲ ἔκτης ὥρας, cf. P Oxy III. 523<sup>4</sup> (ii/A.D.) τῇ 15 ἀπὸ ὥρας θ', "on the 16th at 9 o'clock"; Ac 2<sup>22</sup>, 7<sup>55</sup> διὰ χειρός, cf. P Magd 25<sup>2</sup> (B.C. 221) ὀφείλων γάρ μ[ο]ι διὰ χειρὸς κριθῶν (ἀρτάβας) 15, "il m'a emprunté de la main à la main et me doit quinze artabes d'orge" (Ed.); Ac 7<sup>24</sup>, Heb 1<sup>5</sup> εἰς υἱόν, cf. P Oxy I. 371<sup>9</sup> (A.D. 49) (= *Selections*, p. 49) ἐγένετο ἐνθάδε ἡ τροφείτις εἰς υἱὸν τοῦ Πесоῦριος, "there took place there the contract for the nursing of the son of Pesouris"; Mt 26<sup>9</sup> ἐν οἰκίᾳ, cf. P Oxy I. 51<sup>13</sup> (A.D. 173) ἐπὶ παρόντι τῷ αὐτῷ ὑπηρετῇ ἐν οἰκίᾳ Ἐπαγαθοῦ, "in the presence of the aforesaid assistant at the house of Epagathus"; Rom 5<sup>6</sup> κατὰ καιρόν, cf. P Lond 974<sup>5</sup> (A.D. 305–6) (= III. p. 116) τῶν κατὰ καιρὸν εἶδων ὀπωριμείων, "fruits in season"; and Mk 3<sup>6</sup> περὶ Τύρον καὶ Σιδῶνα, cf. *ib.* 45<sup>9</sup> (A.D. 95) περὶ κώμην Κορώβ[ιν] ? Similarly πρὸ προσώπου σου Mt 11<sup>10</sup> may be paralleled by Herodas viii. 59 ἔρρ' ἐκ προσώπου.

In themselves these exx. may not seem of much importance, but they are of interest, as Eakin (*AJP* xxxvii. (1916), p. 334) has pointed out, as illustrating the liking of the NT writers for "short-cut" phrases in keeping with the common speech of the time, and further as reminding us that, even when the art. is absent, it should frequently be expressed in translation. Ἐν οἰκίᾳ, e.g., in Lk 8<sup>27</sup> is not "in any house" (AV, RV), but "in the house," i.e. "at home"; while ἐν συναγωγῇ in Jn 6<sup>58</sup> is simply "in the synagogue," or, as we would say, "in church," rather than "in time of solemn assembly" (Westcott *ad L.*).

(6) Deissmann discusses the anaphoric use of the art. with proper names in the *Berl. Phil. Woch.* xxii. (1902) p. 1467 f., where he shows that, when a name is introduced without an art., the art. is frequently prefixed to each recurrence of the name, much in the sense of our "the aforesaid," e.g. P Grenf I. 40<sup>3</sup> (ii/B.C.) Νεχθμίνιος, but τὸν Νεχθμίνιν, P Oxy I. 371<sup>5</sup> (A.D. 49) (= *Selections*, p. 49) Πесоῦρις, but ἡ τροφείτις εἰς υἱὸν τοῦ Πесоῦριος. But, as showing that the practice was not uniform, cf. BGU I. 276<sup>9</sup> f. (ii/iii A.D.) λαβὼν τὰ γρά[μ]ματα Σερήνου τοῦ νομικοῦ, πρὸς Σέρηνον γενέσθαι.

(7) The art. is frequently inserted before the gen. of a father's or mother's name appended to the name of a person, as in P Oxy I. 45<sup>4</sup> (A.D. 95) Διογένους τοῦ Πτο-



λεμαίου παρακεχωρημένου παρὰ Ταποτάμωνος τῆς Πτολεμαίου τοῦ Κολύλιδ(ος) . . ., "Diogenes, son of Ptolemaeus, has had ceded to him by Tapotamon, the daughter of Ptolemaeus, son of Kolylis . . ."

(8) ὁ καὶ introducing an alternative name, as in Ac 13<sup>9</sup>, meets us everywhere both in the papyri and in the inscriptions. According to Mayser *Gr.* p. 311 the nom. first appears in Roman times, e.g. BGU I. 22<sup>25</sup> (A.D. 114) Ἀμμώνιος ὁ καὶ Φίμων, *ib.* 36<sup>4</sup> (ii/A.D.) Σποτότης ὁ καὶ Φανήσις. For earlier exx. of the gen., see P Par 15 *bis*.<sup>3</sup> (B.C. 143) Σισοίτος τοῦ καὶ Ἐριέως, P Grenf I. 21<sup>12</sup> (B.C. 126) Ἀπολλωνίας τῆς καὶ Σεμμώνιος, and of the dat., see P Rein 26<sup>5</sup> (B.C. 104) Διονυσίω τῷ καὶ Πλήνι. From the inscr. we may cite Priene 313<sup>86</sup> (list of place-names from the gymnasium—i/B.C.) ὁ τ(όπος) Ἀπελ[λὰ τ]οῦ καὶ Ζ[ω]πυρίωνος, *Magnesia* 122(h)<sup>4</sup> (iv/A.D.) Εὐτυχίου τοῦ καὶ Ταγηνίου. According to Hatch *JBL* xxvii (1908) p. 141 the phrase has been found as early as B.C. 400 in a fragment of Ctesias. In *Archiv* vi. p. 213 Sir F. G. Kenyon publishes an ostrakon of A.D. 174-5 with the dating ἱε(ῖτους) τοῦ καὶ α(ῖτους), "for the fiftieth year, which is also the first."

(9) With this may be compared the use of the art. in private or familiar letters, showing that the person referred to was well known to the author, as in P Oxy I. 117<sup>17</sup> (ii/iii A.D.) τὴν ἀδελφὴν ἀσπάζου καὶ τὴν Κύριλλαν, "salute your sister and Cyrilla."

As regards the names of places, the art. is not used unless it be anaphoric as in P Oxy III. 475<sup>15</sup> (A.D. 182) ἀπὸ Σενέπτα, followed by <sup>17</sup> ἐν τῇ Σενέπτα and <sup>28</sup> εἰς τὴν Σενέπτα: cf. Acts 9<sup>21</sup>, 10<sup>1, 24</sup>.

(10) A good ex. of the noun followed by an adj., both with the art. as in Jn 10<sup>11</sup>, is afforded by P Oxy I. 113<sup>20</sup> (ii/A.D.) where a man writes to a business correspondent—ἔσχον παρὰ Κορβόλωνος τοὺς τυροὺς τοὺς μεγάλους, "I received the large cheeses from Corbolon," notwithstanding the fact that it was *small* cheeses he had ordered—οὐκ ἤθελον δὲ μεγάλους ἀλλὰ μικροὺς ἤθελον.

(11) On the much disputed question whether in Tit 2<sup>13</sup> τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ the reference is to one person or to two, we may cite for what it is worth in favour of the former interpretation P Leid G<sup>3</sup> (B.C. 181-145) (= I. p. 42) τῷ ἐπὶ [τ]ῶν προσόδ[ω]ν καὶ βασιλ[ικ]ῇ [γρ]αμματεῖ, "redituum Procuratori qui et Regius scriba" (Ed.). As showing that the translation "our great God and Saviour" (one person) was current in vii/A.D. among Greek-speaking Christians reference may also be made to the formula in BGU II. 366<sup>1</sup> ἐν ὀνόματι τοῦ κυρίου καὶ δεσποτοῦ Ἰησοῦ Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν: cf. *ib.* 367, 368, *al.* See further *Proleg.* p. 84 where a curious parallel is quoted from the Ptolemaic formula applied to deified Kings—P Grenf II. 15<sup>1, 8</sup> (B.C. 139) τοῦ μεγάλου θεοῦ εὐεργέτου καὶ σωτῆρος [ἐπιφανοῦς] εὐχαρίστο[v].

We may also note here the use of the art. with the nom. in forms of address, as in Lk 18<sup>11</sup> ὁ θεός: see Blass *Gr.* p. 86f., and Wackernagel *Anredeformen* pp. 7 ff., 11 ff., where reference is made to the common formula on Christian gravestones—ὁ θεός, ἀνάπαυσον.

(12) The common articular infin. with a preposition (e.g. P Oxy I. 69<sup>15</sup> (A.D. 190) εἰς τὸ καὶ ἐμαί (ἐμὲ) δύνασθαι

τὴν κριθὴν ἀπολαβεῖν, "so that I may be able to recover the barley") need only be referred to here in order to point out that the art. is sometimes omitted in the papyri in the case of family or business accounts, as when provision is made for so much—εἰς πέν (BGU II. 34<sup>11, 17</sup>—A.D. 223). Nothing answering to this is found in the NT, another proof of the general "correctness" of its articular usage (*Proleg.* p. 81).

Τοῦ c. inf. (a gen. of reference, Brugmann) occurs in inscr., e.g. *C. and B.* ii. p. 608, No. 497<sup>7</sup> τοῦ καὶ τοὺς ἄλλους . . . πειρᾶσ[θαι] . . . ἀγαθοῦ τινος παραιτίους ἔσ[εσθ]αι? τῷ δήμῳ. With 2 Cor 1<sup>8</sup> we may perhaps compare the ablative usage in the Lycæonian inscr. cited *s.v.* διχοτομέω—τῷ διχοτομήσαντί με τοῦ πολοῦτιον ζῆν. See further Evans *CQ* xv. (1921), p. 26 ff.

Other exx. will be found in Eakin's paper on "The Greek Article in First and Second Century Papyri" in *AJP* xxxvii. (1916), p. 333 ff., to which we are much indebted, and in the exhaustive study by F. Völker on "Der Artikel" (Münster, 1903) in the *Beilage zu dem Jahresberichte über das Realgymnasium zu Münster i. W. für das Schuljahr* 1902.

## ὀγδοήκοντα.

For the form ὀγδοήκοντα see P Petr I. 19<sup>22</sup> ὡς ἑτῶν ὀγδοήκοντα, and similarly *ib.* 20(1)<sup>9</sup>, both of B.C. 225: cf. Crönert *Mem. Herc.* p. 121, Nachmanson p. 46. Mayser (*Gr.* p. 15 f.)<sup>8</sup> draws attention to the solitary appearance of ὀδάκοντα on a Theban ostrakon of i/B.C., *Ostr* 323<sup>6</sup>, and thinks that it may be Ionic. MGr (ὀγδοήντα), ὀγδόντα.

## ὀγδοος,

originally ὀγδόFos, does not contract in any of its NT occurrences, and this is the general rule in the papyri and inscriptions, e.g. P Grenf I. 10<sup>1</sup> (B.C. 174) ἔτους ὀγδόου, *OGIS* 90<sup>20</sup> (Rosetta stone—B.C. 196) ἔως τοῦ ὀγδόου ἔτους. Cf. however P Eud 4<sup>19</sup> (before B.C. 165) ὀγδον beside ὀγδός, and *ib.* 14<sup>3</sup> ὀγδου (cited in Mayser *Gr.* p. 294), and see also *OGIS* 332<sup>14</sup> (B.C. 138-2) τὴν δὲ ὀγδόν, of the eighth day of the month.

## ὀγκος.

For this NT ἄπ. εἰρ. (Heb 12<sup>1</sup>) cf. P Lond 130<sup>107</sup> (horo-scope—i/ii A.D.) (= I. p. 136) ἐπίτритος ὀγκωί, and see *Kaibel* 810<sup>8</sup> cited *s.v.* κλισία. The meaning "bulk" is seen in Menander *Fragm.* p. 113, No. 394—

οὐπῶποτ' ἐξήλωσα πολυτελὴ νεκρόν  
εἰς τὸν ἴσον ὀγκον τῷ σφόδρ' ἔρχετ' εὐτελεῖ.

"I never envied an expensive corpse: it comes to the same bulk (*i.e.* a handful of ashes) as a very cheap one." For the verb ὀγκόω cf. *Kaibel* 314<sup>23</sup>—

ἀλλ' ἐτέραν πάλι μοι νόσον ἤγαγε γαστρὸς μοῖρα,  
σπλάγχνα μου ὀγκώσασα καὶ ἐκτέξασα τὰ λοιπά.

Cf. *ib.* 234<sup>2</sup> (iii/A.D.) ὀγκωτὰ . . . κόνις.

## ὅδε.

The NT phrase τὰδε λέγει (Ac 21<sup>11</sup>, Rev 2<sup>1</sup> *al.*) may be compared with τὰδε διέθετο, the regular formula in wills for introducing the testator's dispositions, e.g. P Petr I. 16(1)<sup>12</sup>

(B.C. 230) τάδε διέθετο νοῶν καὶ φρονῶν Μένιππος κτλ. : cf. P Giss I. 36<sup>10</sup> (B.C. 161) τάδε λέγει γυνή 'Ελληνὶς Ἀμμωνία κτλ. (with the editor's note), and P Passalacqua<sup>14</sup> (Ptol.) (= Witkowski<sup>2</sup>, p. 54) ἀπεδόθη τὰδ' αὐτῶι, where τὰδ' = ἥδε ἢ ἐπιστολή. Apart from the phrase cited above, the pronoun occurs only twice (Lk 10<sup>39</sup>, Jas 4<sup>13</sup>) in the NT (it is commoner in the LXX, Thackeray *Gr.* i. p. 191), and this corresponds with its rarity in the later Κοινή: cf. however P Ryl II. 162<sup>11</sup> (A.D. 159) κατὰ τήνδε τ[ή]ν ὁμολογίαν, "in accordance with this agreement," P Oxy VII. 1033<sup>14</sup> (A.D. 392) τοῦσδε τοὺς λιβέλλους ἐπιδίδομεν, and P Grenf I. 53<sup>24</sup> (iv/A.D.) αἶδε λέγουσαι. For earlier exx. see Mayser *Gr.* p. 308, and add P Tor I. 24<sup>0</sup> (B.C. 241) ἐπὶ τήνδε τὴν οἰκίαν: for the NT usage see Blass-Debrunner § 289. The only survival of the pronoun in MGr is ὁ τάδε(s) used in the sense of δέινα (Jannaris, § 564).

### οδεύω.

For this verb = "am on a journey," which in the NT is confined to Lk 10<sup>33</sup>, cf. P Oxy XIV. 1771<sup>10</sup> (iii/iv A.D.) μετὰ γὰρ τὸ οδεύσε (λ. -σαι) ταῦτα ἐκάλυσαν τὸν καμηλείτην κάμῃ μὴ ἄρε (λ. ἄραι), ἀλλ' (λ. ἀλλ') ἔτι ἐπιμείναι τοῖς ἐνθάδε—directions about certain measures of wine. See also the words transcribed by the traveller Cosmas from a monument in Nubia in the first half of vi/A.D., *OGIS* 199<sup>28</sup> ἐκέλευσα καὶ οδεύεσθαι μετ' εἰρήνης καὶ πλέεσθαι. It may be worth while to recall the metaphorical use of περιοδεύω in Epicurus (cf. Linde *Epist.* p. 54) and in Epictetus (e.g. iii. 15. 7) = "investigate thoroughly."

### οδηγέω.

P Leid Wxii. 31 (ii/iii A.D.) (= II. p. 123) ὁ δὲ θεὸς ἔφη πάντα κινήσεις (λ. κινήσεις), καὶ πάντα ἱλαρυνήσεται, Ἑρμοῦ σε ὀδηγούντος. With the use of the verb in Jn 16<sup>13</sup> we may compare from the hermetic literature Hermes (ed. Parthey) p. 81<sup>12</sup> εἰς δὲ τὴν εὐσεβῆ ψυχὴν ὁ νοῦς ἐμβὰς ὀδηγεῖ αὐτὴν ἐπὶ τὸ τῆς γνώσεως φῶς: cf. the oracular *Kaibel* 1041<sup>1</sup> νῦν τοι πάντα τελεῖ δαίμων, νῦν ἐς ὀρθ[ὸ]ν ὀδηγεῖ. See also *Test. xii. patr.* Jud. 19 ἡ φιλαργυρία πρὸς εἰδωλολατρείαν ὀδηγεῖ. For the form ὀδαγέω, which occurs sporadically, see Moulton *Gr.* ii. p. 71.

### οδοιπορέω.

For this verb, as in Ac 10<sup>9</sup>, see the prescription in the magic P Lond 121<sup>181</sup> (iii/A.D.) (= I. p. 90) οδοιποροῦντα μὴ διψᾷν πὺν οἶνον (λ. οἶνω) ἀνοκόψας (λ. ἀνακόψας) ῥόφα, "that you may not be thirsty when on a journey, beat up an egg in wine and gulp it down": the editor compares Mr. Gladstone's similar prescription for support during a long speech. The medical usage is illustrated by Hobart p. 216 f. For the verb cf. also *Syll* 652 (= 385)<sup>28</sup> (c. A.D. 220) τὴν τοσαύτην ὁδο[π]ορῆσαι [ὁδόν, and for the compound συνοδοιπορέω, cf. P Giss I. 27<sup>4</sup> (ii/A.D.) (= *Chrest.* I. p. 29) μετέλαβον πα[ρ]ά τινων ἀπὸ Ἰβιδωνος σήμερον ἐλθόντων[υ] συνοδοιπορηκέν[α] τ[υ]ν[υ] παιδαριῶ τοῦ κυρίου Ἀπολλωνίου ἀπὸ Μιμφω[ς] [ἐ]ρχομέν[ω]. The first part of the compound ὀδοιπορέω is the locative ὀδοι- (Boisacq, p. 685).

### οδοιπορία

is found in a letter of late iii/A.D. containing instructions for the sending of a ferry-boat—διὰ τὸ ἀδελον τῆς οδοιπορίας,

"on account of the uncertainty of the road" (P Oxy I. 118 verso<sup>6</sup>): cf. Epict. iii. 10. 11 μέρος γὰρ ἐστὶ καὶ τοῦτο τοῦ βίου, ὡς περίπατος, ὡς πλοῦς, ὡς οδοιπορία, οὕτω καὶ πυρετός, "for fever too is a part of life, like walking, sailing, travelling." For οδοιπόρος (Gen 37<sup>25</sup>) cf. *Syll* 802 (= 31168)<sup>23</sup> (iv/B.C.) ὁδο[π]ορίας οὖν τις ἰδὼν αὐτόν, and *Kaibel* 167<sup>1</sup> μέινον, ἀκουσον ἐμοῦ, οδοιπόρε, τίς ποτ' ἔφυμε.

### οδοποιέω.

In Mk 2<sup>23</sup> ἤρξαντο ὁδὸν ποιεῖν [οδοποιεῖν BGH] τῶντες τοὺς στάχνας, the verb is to be understood in the sense of "journey" (= Lat. *iter facio*): in more careful Greek it would mean "pave a road" (see Souter *Lex. s.v.* and Field *Notes*, p. 25). Cf. *OGIS* 175<sup>10</sup> (B.C. 108-101) ὁδὸν . . πρὸς εὐχέ[ρειαν] ὠδοποιημένην, and the use of the subst. in a letter announcing the preparations for the visit of an official by repairing the roads, P Grenf II. 14(δ)<sup>6</sup> (B.C. 264 or 227) γινόμε[θα] δὲ πρὸς τῇ οδοποιίᾳ (for form see Mayser *Gr.* p. 110). "Οδία or provisions for his consumption on the journey have also been got ready, amounting to no less than χίνες πεντήκοντα, ὄρνιθες διακόσιαι, περιστριβεῖς ἑκατόν: cf. Wilcken *Ostr.* i. p. 390. The late ὀδοιποιέω is modelled on ὀδοιπορέω (Boisacq, p. 685).

### ὁδός

in its ordinary sense of "way," "road," is seen in such passages as P Petr I. 21<sup>11</sup> (B.C. 237) ὁδὸς δημοσία, *ib.* 23<sup>7</sup> (iii/B.C.) (p. [66]) ἀπὸ τῆς βασιλικῆς ὁδοῦ, P Lond 106<sup>14</sup> (iii/B.C.) (= I. p. 61) τὰ τε σκεύη μου ἐξέρριψεν εἰς τὴν ὁδόν, P Fay 111<sup>5</sup> (A.D. 95-6) ἀπὸ τοῦ σκυλμοῦ τῆς ὁδοῦ, "owing to the fatigue of the journey" (Edd.), and P Oxy VII. 1068<sup>23</sup> (iii/A.D.) κατ' ὁδόν, "on the road" (cf. Lk 10<sup>4</sup>, *al.*). For the metaphorical usage we may cite P Lond 897<sup>10</sup> (A.D. 84) (= III. p. 207) in which a man writes that, in view of the treatment received on his last visit, he will not return to the Arsinoite nome, unless his correspondent can find some "way" of preventing a repetition of the injury—ἐὰν δὲ μὴ ἦσα (λ. ἦσθα) εὐρηκῶς τινα ὁδὸν γράψον μοι κτλ. In the note on P Strass II. 85<sup>22</sup> (B.C. 113) it is suggested that the true reading of P Lond 880<sup>23</sup> (B.C. 119) (= III. p. 9) is πλατεία ὁδὸς τῶν θεῶν. The Christian letter P Oxy XII. 1494<sup>8</sup> (early iv/A.D.) shows us ὁδὸς εὐθεία, as in 2 Pet 2<sup>15</sup>. For the difficult ὁδὸν θαλάσσης in Mt 4<sup>15</sup>, see McNeile's note *ad l.*

### ὁδονός.

P Grenf II. 32<sup>5</sup> (B.C. 101) οὐλὴ ὁδόντι—"a curious phrase, meaning presumably that he had a front tooth broken" (Edd.). The nom. of ὁδόντος, which is formed by vocalic assimilation from ἔδοντος, pres. part. of ἔδω (cf. Lat. *edo*), should really be ὁδῶν (Boisacq, p. 686). MGr δόντι.

### οδυνάομαι,

"suffer pain," rare in prose writers, is used in the NT only by Luke: cf. the Alexandrian Erotic Fragment P Grenf I. 1<sup>10</sup> (ii/B.C.) ταῦτά με ἀδικεῖ, ταῦτά με ὀδυνᾷ. It occurs *quater* in Vett. Val., e.g. p. 240<sup>15</sup> οὗτος ὀδυνώμενος ματαίαν ἡγείται τὴν τῆς παιδείας ἐπιβολὴν καὶ εὐδαίμονα προκρίνει τὸν ἁμαθῆ: see also Hobart p. 32 f. For the form ὀδυνᾶσαι (Lk 16<sup>25</sup>), see Moulton *Proleg.* p. 53 f. The word



may be from the root of ἔδω (cf. *curae edaces* in Horace), or it may be connected with δύη (Boisacq, p. 685).

οδύνη.

P Grenf I. 1<sup>a</sup> (ii/B.C.) οδύνη με ἔχει ὅταν ἀναμνησθῶ ὡς με κατεφύλει ἐπιβούλως μέλλων με καταλιμπάνειν.

οδυρομός.

For the corresponding verb = "lament," "bewail," cf. P Thead 21<sup>15</sup> (A.D. 318) ἀναγκαίως ἀνοσίῳ πρᾶγμα (I. ἀνόσιον πρᾶγμα) [δ]δυρόμενος, ἐπιδίδωμί σοι τάδε τὰ βιβλία, "driven by necessity and lamenting this impious act, I submit this petition to you," and Ramsay *East. Rom. Prov.* p. 144<sup>5</sup> ὦν κὲ τὰ τέκνα τὸν ἐμὸν πότμον ὠδύροντο, "their children too bewailed my death." See also *Kaibel* 1003<sup>4</sup> φωνῇ δ' ὀδυ[ρτ]ὸς ἦν πάλοι μοι Μέμνονος.

ὄζω.

With the use of this verb in Jn 11<sup>39</sup> (cf. Exod 8<sup>14</sup>) cf. PSI IV. 297<sup>3</sup> (v/A.D.?) δριμύ ὄ[σ]δομένου τοῦ σώματος, "the body emitting a pungent odour": for the form ὀσδομένου see the editor's introduction. When word was brought to Athens of the death of Alexander, Demades denied the report, since, had it been true, the whole earth would long ago have been filled with the stench of the body—πάλοι γὰρ ἂν ὅλην ὄξεν νεκροῦ τὴν οἰκουμένην (Plut. *Phoc.* 22).

ὄθεν,

"whence" of place, as in Mt 12<sup>44</sup> αἰ., may be illustrated from the interesting letter, P Lond 854<sup>7</sup> (i/ii A.D.: cf. Deissmann *LAE* p. 162) (= III. p. 206), in which a traveller describes his visit to the spot—ὄθεν τ[υ]χάνει Νεῖλος ῥέων, "whence the Nile flows out." For the inferential ὄθεν, "wherefore," "on which account," as in Heb 2<sup>17</sup>, 1 Jn 2<sup>18</sup>, cf. P Tor I. 1<sup>u</sup> 4 (B.C. 116) ὄθεν ἐν τῷ αὐτῷ ἔτει τοῖς ἐν τῇ Θηβαίδι χρηματισταῖς ἐνέβαλον ἔντευξιν, BGU III. 731<sup>u</sup> 12 (A.D. 180) ὄθεν ἐπιδίδωμι καὶ [ἀξίῳ] ἐν καταχωρισμῷ [γενέσθαι τάδε τὰ] βιβλίδια: similarly in the inscr. from i/B.C. (Meisterhans *Gr.* p. 253). The meaning is little more than "when" in P Tebt I. 54<sup>7</sup> (B.C. 86) κλήρου . . ὥριμου σπαρῆναι, ὄθεν τῇ νυκτὶ τῇ φεροσύνῃ εἰς τὴν κῆ τοῦ Φαῶφι, "the holding was ready for sowing, when on the night before the 25th of Phaophi" certain men invaded it, and in P Oxy I. 62 verso<sup>16</sup> (iii/A.D.) ὄθεν = "where"—ἵνα δυνηθῶμεν ὄθεν ἐὰν δέω τὴν ἐμβολὴν ποιῆσαι διὰ τάχους, "so that we may be able to do the lading quickly at any point I may require" (Edd.). MGr ὄθε.

ὀθόνιον

does not occur in the LXX, and in the NT is confined to Ac 10<sup>11</sup>, 11<sup>5</sup>: on the possibility that we have here the reminiscence of a medical phrase see Hobart p. 218 f. See also *Mart. Polyc.* xv.

ὀθόνιον.

Wilcken *Ostr.* i. p. 266 ff. has shown that by ὀθόνιον in Egypt we must understand fine linen stuff, both in its manufactured and in its unmanufactured state. Its manufacture was a government monopoly: cf. P Tebt I. 5<sup>63</sup> (B.C. 118) ἀφειδ[σ] [εἰ] δὲ καὶ τοὺς ἐπιστάτας τῶν ἱερῶν καὶ τοὺς ἀρχιερεῖς καὶ ἱερ[εῖς] τῶν] ὀφει[λ]ομένων πρὸς τε τὰ ἐπιστατικά

καὶ τὰς προστιμή[σεις] τῶν] ὀθονίων ἕως τοῦ ἡ (ἔτους), "and they remit to the overseers of the temples and the chief priests and priests the arrears on account of both the tax for overseers and the values of woven cloths up to the 50th year" (Edd.): see the editors' note *ad* I. and P Rev Lxxxvii-ovii with the note on p. 175, also *OGIS* 90<sup>18</sup> (Rosetta stone—B.C. 196) τῶν τ' εἰς τὸ βασιλικὸν συντελουμένων ἐν τοῖς ἱεροῖς βυσσίνων ὀθονίων ἀπέλυσεν τὰ δύο μέρη, *ib.* 29 τὰς τιμὰς τῶν μὴ συντελεσμένων εἰς τὸ βασιλικὸν βυσσίνων ὀθονίων. On the manufacture of ὀθόνιον (Suid. λεπτὸν ὕφασμα) see Otto *Priester* i. p. 300 f., and cf. the Zeno letter PSI VI. 599 (iii/B.C.), where mention is made of 3 slaves and 1 woman as engaged on the manufacture of each ὀθόνιον. The word ὀθονιοπώλης, "a linen-seller," is restored by Wilcken in P Leid K<sup>13</sup> (B.C. 99) (= I. p. 52); for ὀθονιακός, "a linen-merchant," see P Oxy VI. 933<sup>33</sup> (late ii/A.D.). With the use of ὀθόνιον in Jn 19<sup>40</sup> cf. P Par 53<sup>8</sup> ὀθ(=ὀ)νιον ἐγκοιμήτρην (= -ον), *ib.* 42 ἔδωκα Δημητρίῳ ὀθόνια β, and P Giss I. 68<sup>11</sup> (ii/A.D.) ὀθόνια εὐωνα, fine linen-wrappings for a mummy. Other exx. of the word are P Hib I. 67<sup>10</sup> (B.C. 228) εἰς τιμὰς ὀθονίων τῶν [συντελ]ομένων εἰς τὸ [βα]σ[ιλικ]όν, P Eleph 27a.16 (iii/B.C.) βυσσίνων ὀθονίων, P Petr I. 30(1)<sup>3</sup> (mid. iii/B.C.) (= Witkowski<sup>2</sup>, p. 5) where τὰ ὀθόνια is translated by the editor "sail-cloth" (cf. Ac 10<sup>11</sup>, 11<sup>5</sup>, and Polyb. v. 89. 2), and the early Christian letter P Amh I. 3(a)<sup>iii</sup>. 2 (A.D. 250-285) ὠνησάμενο[ι] τὰ ὀθόν[ια]. In P Grenf I. 38<sup>14</sup> (ii/i B.C.) ὀθόνιον κατέρηξεν, ὀ. = "outward garment," "cloak": cf. P Par 59<sup>6</sup> (B.C. 160) (= Witkowski<sup>2</sup>, p. 75) πέπρακα τὸ ὀθόνιον (δραχμῶν) φ καὶ τὸ εἰμάτιον (δραχμῶν) ππ, and a list of clothes classified as ἱμάτια and ὀθόνια in P Oxy XIV. 1741 (early iv/A.D.). See also P Strass II. 91<sup>16</sup> (B.C. 87?) ἀφείλοντο τὰ βύσσινα ὀθόνια τῶν θεῶν καὶ ἃ εἶχεν ἱμάτια, and for the dim. ὀθονιδιον see P Oxy XIV. 1679<sup>5</sup> (iii/A.D.) τὰ κρόκινα ὀθονιδία τῆς θυγατρὸς σου, "the saffron clothes of your daughter" (Edd.). The word itself is of Semitic origin: Lewy *Fremdwörter*, p. 124 f., Thumb *Hellenismus*, p. 111.

οἶδα.

The distinction between οἶδα, "know" absolutely, and γινώσκω, "come to know" (cf. Lightfoot on Gal 4<sup>9</sup>), cannot be pressed in Hellenistic Greek. For οἶδα in contexts which suggest full, accurate knowledge, we may cite PSI VI. 667<sup>6</sup> (iii/B.C.) ἐγὼ δὲ γε εἰδύια τοὺς σου τρόπους [δ]τι μισοπόνε(=η)ος εἶ, οὐ ποιῶ αὐτό, P Petr II. 11 (1)<sup>7</sup> (iii/B.C.) (= *Selections*, p. 8) γράφε δ' ἡμῖν καὶ σύ, ἵνα εἰδῶμεν (1 Cor 2<sup>12</sup>) ἐν οἷς εἶ, καὶ μὴ ἀγωνιῶμεν, P Strass II. 93<sup>6</sup> (B.C. 120) διασάφισον . . ὅπως εἰδῶμεν, P Tebt I. 53<sup>80</sup> (B.C. 111) (= *Chrest.* I. p. 339) γράψας ὅπως εἰδῆς, καὶ σὺ ἀναγωνιάτος ἴσθαι, "I write this for your information; do not have any anxiety" (Edd.), P Oxy IV. 745<sup>8</sup> (c. A.D. 1) ἐρωτῶ σὺν σε μὴ ἄλλως ποιῆσαι, οἶδα δὲ ὅτι πάντα καλῶς ποιήσεις, "I ask you therefore not to do otherwise; but I know that you will do everything well" (Edd.), and BGU I. 37<sup>7</sup> (A.D. 50) (= *LAE*, p. 157) ὅρα σὺν μὴ αὐτὸν κατάσχῃς, οἶδας γὰρ πῶς ἐκάστῃς ὥρας χρῆζαι, "see then that you do not detain him, for you know how I have need of him every hour": cf. Rev 2<sup>2</sup> with Swete's note. See also the common asseveration in the Christian papyri οἶδεν γὰρ (ὁ) θεός, e.g. P Iand 11<sup>10</sup> (iii/A.D.), P Strass I. 35<sup>14</sup> (iv/v A.D.), P Oxy

VIII. 1165<sup>8</sup> (vi/A.D.), and *ib.* VI. 942<sup>9</sup> (vi/vii A.D.): cf. 2 Cor 12<sup>2</sup>. In *ib.*<sup>3</sup> and 1 Cor 1<sup>16</sup> Field (*Notes*, p. 187) suggests that οἶδα might be rendered "I remember," and cites Lucian *Dial. Meretr.* i. 1: οἶσθα αὐτόν, ἢ ἐπιλέλησαι τὸν ἄνθρωπον; οὐκ, ἀλλ' οἶδα, ᾧ Γλυκερίον.

The meaning "appreciate," "respect," in 1 Thess 5<sup>12</sup> can now be paralleled from P Goodspeed 3<sup>7</sup> (iii/B.C.) (= *Winkowski*<sup>2</sup>, p. 47) ἐδοξε [μοι] ν[ῦν] περὶ τοῦ ὁράματος διασαφῆσαι σοι, ὅπως εἰδῆς, ὃν τρόπον οἱ θεοὶ σε οἶδασιν, where the meaning apparently is, "in order that you may know as clearly as the gods know you." Notice also in the above the early occurrence of the Hellenistic οἶδασιν. The literary ἴσασιν is found in the NT only in Ac 26<sup>4</sup>: cf. Blass *Philology*, p. 9. Eph 5<sup>5</sup> ἴστε γινώσκοντες is sometimes treated as a Hebraism ("ye know of a surety" RV: cf. Gen 15<sup>8</sup>), but the verbs are different, and the meaning is rather "ye know by what you observe" (Westcott *ad. l.*).

Οἶδες for οἶδας occurs in BGU III, 923<sup>11</sup> (i/ii A.D.) οἶδες δὲ ὅτι οὐδὲ ἐγὼ μεμ[π]τός εἰμι, *ib.* I. 261<sup>23</sup> (ii/iii A.D.?) σὺ οἶδες ὅν τῃ ἀδελφῇ σοι ὡς ἔγραψες (cf.<sup>17</sup> ἥρηχες = ἔρηκας) Ἡράτι, *ib.* II. 380<sup>15</sup> (iii/A.D.) εἰ δὲ οἶδες σατῶ, ὅτι ἔχεις ἔτι, γράψον μοι, P Oxy VII. 1067<sup>20</sup> (iii/A.D.) εἰ οἶδες (cf.<sup>5</sup> ἀφῆκες) ὅτι οὐ μέλλεις ἐλθεῖν, πέμψον μοι τὸν ἀδελφόν σου, and *ib.* XII. 1593<sup>6</sup> (iv/A.D.) περὶ δ[ι] οἶδες οὐδεμίαν ὑπόμνησιν μοι ἐδῆλωσας. The form is apparently not so rare as Mayser (*Gr.* p. 321) would imply, though it seems generally to occur in the writings of uncultured scribes. Οἶδαμεν is the usual form in Epict. (e.g. ii. 20. 32) as in the NT, though ἴσμεν occurs once (ii. 17. 13): see Sharp *Epict.* p. 83 f. Ἰστε is found in the NT in Eph 5<sup>5</sup>, Heb 12<sup>17</sup>, Jas 1<sup>19</sup> (cf. LXX 3 Macc 3<sup>14</sup>): for ἴστωσαν cf. P Hamb I. 29<sup>8</sup> (time of Domitian) οἱ προτεθέντες ἐπ' ἐμὲ καὶ μὴ ὑπακούσαντες ἴστωσαν, ὅτι . . . Οἶδα is extinct in MGr, except for the phrases τίς οἶδε; "who knows?" Κύριος οἶδε, "Heaven knows": see Jannaris *Gr.* § 970<sup>b</sup>.

### οἰκεῖος,

"one's own" in contrast to "another's" (ἀλλότριος: cf. Arist. *Rhet.* i. 5. 7), hence "a member of one's family or household," is seen in such passages as P Lille I. 7<sup>6</sup> (iii/B.C.) διατρίβοντος γάρ μου μετὰ Ἀπολλωνίου ἐμοῦ (αὐτοῦ inserted above line) οἰκεῖου, P Magd 13<sup>2</sup> (B.C. 217) ἀδικούμεθα ὑπὸ Θεοδότου καὶ Ἀγάθωνος, οἱ εἰσιν οἰκεῖοι τῆς μητρὸς Φιλίππου, P Grenf II. 28<sup>5</sup> (B.C. 103) με[τ]ὰ κυρίου ἐαυτῆς οἰκῆου Οθοῦτης, Preisigke 6<sup>10</sup> (A.D. 216) πρώην οὖν εἰς τὸν τόπον εἰ[ς]σελθόντων τῶν οἰκεῖων μου . . . οὐχ εὐρέθη τ[ὰ] σ[ε]νιτάρια κεκομφισμένα, and for the neut. cf. P Oxy XIV. 1682<sup>7</sup> (iv/A.D.) ἡ μὲν τοῦ θεοῦ πρόνοια παρέξει τὸ μετὰ ὀλοκληρίας σε τὰ οἰκία ἀπολαβεῖν, "may the divine providence grant that you may be restored in security to your home" (Edd.). For the wider sense of οἰκεῖος, "intimate," "spiritually akin with," in its NT occurrences (Gal 6<sup>10</sup>, Eph 2<sup>19</sup>, 1 Tim 5<sup>8</sup>), see Whitaker *Expt* VIII. xxiii. p. 76 ff. The "exhausted" οἰκεῖος, practically equal to a possessive pronoun, is common in Hellenistic writers such as Josephus (exx. in Schmidt *Jos.* p. 369). For οἰκεῖος = ἴδιος in Epictetus, see Stob. II ὅπερ οὖν σοι φυσικὸν καὶ συγγενές, ὁ λόγος, τοῦτο καὶ οἰκεῖον ἡγησάμενος τούτου ἐπιμελοῦ, "that therefore which is natural and congenial to thee, Reason, think to be specially thy own and take care of it" (Sharp, p. 127).

For an interesting ex. of the verb οἰκεῖω cf. P Ryl II. 114<sup>2</sup> (c. A.D. 280), where a widow appeals to the Prefect for protection against the aggression of a certain Syriac—οἰκίωται δὲ τῷ προκειμένῳ Συρίῳ ἐμὲ τὴν χήρην μετὰ νηπίων τέκνων αἱ ἀποστρεφίν, "but it is characteristic of the aforesaid Syriac on all occasions to rob me and my young children" (Edd.). The subst. οἰκεῖότης is seen in *OGIS* 5<sup>41</sup> (B.C. 311) διὰ τὴν οἰκεῖότητα τὴν ὑπάρχουσαν ἡμῖν πρὸς αὐτόν, and οἰκεῖωσις in Vett. Val. p. 202<sup>17</sup>.

### οἰκέτεια.

P Tebt II. 285<sup>6</sup> (A.D. 239), a rescript of the Emperor Gordian enacting that false insertions in the registers are not to confer privileges upon any persons not entitled to them by birth—οὔτε τοὺς ἀλλοτρίους εἰ καὶ ἐγένοντο εἰς τὴν οἰκετείαν εἰσάγουσιν, "nor, if there actually are registers, can they introduce outsiders into the family" (Edd.). *Syll* 552 (= 3695)<sup>61</sup> (after A.D. 129) ἀν[έ]σθαι . . . τὴν οἰκετείαν ἀπὸ παντὸς ἔργου, "to release the household from all work."

### οἰκέτης.

The use of οἰκέτης to denote "a household or domestic slave" (Lat. *famulus*) in Lk 16<sup>13</sup> οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεῖν, "no domestic can be a slave to two masters," is well illustrated by P Lille I. 29<sup>1,2</sup> (iii/B.C.) ἐὰν δέ τις περὶ ἀδικήματος ἐ[τ]έρο[υ] οἰκέτην δντι δίκην γραψάμενος, ὡς ἐλευθέρῳ, καταδικάσῃται, ἐξέστω τῷ κυρίῳ ἀναδικῆσαι ἐν ἡμέραις ἑ, "si quelqu'un en raison d'un dommage a intenté une action à l'esclave d'un autre, comme à un homme libre, et l'a fait condamner, qu'il soit permis au maître de l'esclave d'interjeter appel dans un délai de cinq jours" (Ed.). For the adj. οἰκετικός, see P Grenf I. 21<sup>6</sup> (B.C. 126) ἀπὸ τῶν οἰκετικῶν σωμάτων δ. On the different terms for "slave" in the NT, see Trench *Syn.* § ix., and cf. Thackeray *Gr.* i. p. 7 f.

### οἰκέω.

P Magd 8<sup>3</sup> (B.C. 218) οἰκησάντων γὰρ ἡμῶν ἀμφοτέρων [ἐν τῇ προγεγραμμένῃ κώμῃ], P Tebt I. 6<sup>40</sup> (B.C. 140–39) οἰκεῖν παρὰ τὸν ἔθισμόν, "inhabit (the temple) contrary to custom," and *ib.* 104<sup>21</sup> (B.C. 92), a marriage contract, where it is laid down that the husband shall not reside in a house over which his wife has no rights—μηδ' ἄλλην [οἰκίαν] οἰκεῖν ἢς οὐ κυριεύσει Ἀπολλωνίαί. In P Oxy VIII. 1101<sup>24</sup> (A.D. 367–70) we have the phrase νῆσον οἰκῆσαι = "to be deported." For the pass. with an act. significance see *OGIS* 8<sup>124</sup> (iv/B.C.) τῶν τυρ[άν]ων [κα]ὶ τ[ῶν] ἐμ[ε] π[ό]λει οἰκ[η]θέντων, cf. 147, 134, and for a weakened use of οἰκεῖσθαι see *Archiv* i. p. 475.

### οἴκημα.

In Ac 12<sup>7</sup>, the only place where it occurs in the NT, οἴκημα is used euphemistically of a "prison chamber": see Field *Notes*, p. 120. For its more general use cf. *Chrest.* I. 224<sup>2,11</sup> (iii/B.C.) cited *s.v.* αὐλή, P Lond 887<sup>2</sup> (iii/B.C.) (= III. p. 1) where a petitioner complains that a neighbour, who occupied "apartments" in the same courtyard, had erected a staircase in the courtyard to the petitioner's injury—αὐτὸς δὲ εἰσώκισται εἰς δύο οἰκήματα ἐν τῇ αὐλῇ καὶ ἀνοικοδόμηκεν ἐν τῇ αὐλῇ κλεῖμα κτλ., P Petr II. 32(1)<sup>17</sup>



(Ptol.) εἰσπηδήσας εἰς τὸ οἶκ[ημα] οὐ ὤκουν, "having rushed into the house where I dwelt," *ib.* 33<sup>A.5</sup> ἐνοίκιον τοῦ οἰκήματος, "rent of the house," and *OGIS* 483<sup>110</sup> (ii/A.D.) ἐὰν ὁ μὲν ὑπερώϊον οἶκμα πρὸς αὐτῷ (τῷ κοινῷ τοῖχῳ) ἔχη, ὁ [8] ἀπλο[ῦ]ν. The dim. οἰκημάτιον occurs in P Ryl II. 77<sup>30</sup> (A.D. 192) τὰς κλειδας τοῦ οἰκηματίου, and οἰκησις = "right of dwelling" in *ib.* 153<sup>7,14</sup> (A.D. 138-61).

## οἰκητήριον.

For οἰκητήριον, "dwelling-place," "habitation," as in Jude<sup>9</sup>, cf. BGU IV. 1167<sup>33</sup> (B.C. 12) ἐν τῇ τετραγῶ(ν)φ στοῦ οἰκητηρίου(ν), P Oxy II. 281<sup>11</sup> (A.D. 20-50), complaint against a husband—ἐγὼ μὲν οὖν ἐπιδεξαμένη αὐτὸν εἰς τὰ τῶν γονέων μου οἰκητήρια λειτὸν παντελῶς ὄντα, "as he was destitute of means I received him into my parents' house" (Edd.). In P Tor II. 3<sup>23</sup> (B.C. 127) οἱ ἐγκαλούμενοι ἐμβατεύσαντες εἰς σηματομένην οἰκίαν καὶ περιουκοδομήσαντες ἑαυτοὺς οἰκητήρια ἐνοικοῦσιν βιαίως, the editor understands by οἰκητήρια, "apartments," rather than a whole house: cf. the important inscription of B.C. 76-5, cited by Plaumann *Ptolemais*, p. 35, where we read of a shrine of Isis (Ἰσιδεῖον), built to the south of Ptolemais—σὺν τοῖς περὶ αὐτὸ κατ'οικοδομημένοις οἰκητηρίοις. For οἰκήτωρ, "inhabitant," see P Lond 121<sup>351</sup> (iii/A.D.) (= I. p. 95).

## οἰκία.

For οἰκία, "a house," in the ordinary sense of the term, it is sufficient to cite such passages as P Petr II. 12(1)<sup>12</sup> (B.C. 241) ἐνωικοδομηκότας τὰς θύρας τῶν οἰκῶν, "built up the doors of the houses," *ib.* I. 14<sup>10</sup> (a Will—B.C. 237) καταλιμπάνω . . [τὴν] ἐν Ἀλεξανδρείᾳ οἰκίαν ἐμοὶ ὑπάρχουσαν, P Ryl II. 125<sup>25</sup> (A.D. 28-9) ἔριψεν ἐν τῇ οἰκίᾳ μου τὴν πυξίδα κενήν, "he threw the box empty into my house" (Edd.), P Oxy I. 99<sup>5</sup> (A.D. 55) μέρος ἡμισυ τῆς ὑπαρχούσης αὐτῷ μητρικῆς οἰκίας[ς] τριστέγου, "one half of a three-storied house inherited from his mother," and BGU I. 22<sup>29</sup> (A.D. 114) (= *Selections*, p. 76) ἀνέβη εἰς τὴν οἰκίαν μου. In phrases similar to the last, the word οἰκία is sometimes omitted, e.g. P Oxy III. 472<sup>4</sup> (c. A.D. 130) ἀπὸ δὲ τῆς ἑαυτοῦ τε καὶ τοῦ κληρονομεῖν μέλλοντος υἱοῦ προήλαθε, "but it was from the house of himself and his son and future heir that he came forth" (Edd.), P Iand I4<sup>5</sup> (iv/A.D.) ἀπέλθε εἰς Δύκ[ον]. This usage survives in MGr. The difference between οἰκία, the whole house, and οἶκος, an *insula*, or set of rooms, our "flat," is, as the editors point out, well seen in such a document as P Tebt I. 46 (B.C. 113), where a certain Menches complains that a raid had been made on his house—ἐπὶ τὴν ὑπάρχουσάν μοι οἰκίαν, and that the raiders had burst open the lock of his mother's apartment—13 ἐκκρούσαντε[ς] τὸ χελώνιον τοῦ οἴκου τῆς μητρὸς μου: cf. *ib.* 381<sup>4f.</sup> (B.C. 113), P Fay 311<sup>11f.</sup> (c. A.D. 129). The traces of the distinction are not readily observable in the NT; but note the appropriateness of the larger word in such passages as Mt 5<sup>15</sup>, Lk 15<sup>8</sup>, Jn 12<sup>3</sup>, 2 Tim 2<sup>20</sup>. Οἰκοδομέω is not used with οἶκος as object, except in Ac 7<sup>47,49</sup>, and the temple is always οἶκος: see the significant contrast ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου, Jn 14<sup>2</sup>. For οἰκία = "household," as in Jn 4<sup>53</sup> *al.*, cf. P Petr II. 23(4)<sup>2</sup> καταγράφας τὴν οἰκίαν τοῦ Ὁρου, and for the phrase κατ' οἰκίαν

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with reference to the "house to house" census cf. P Tebt II. 291<sup>29</sup> (A.D. 162) τῇ [πρ]ὸς τὸ θ̄ (ἔτος) κ[ατ'] οἰκίαν ἀπ[ο]γραφῇ, and *Selections*, p. 44 f. In the curious contract of service for 99 years, into which a woman enters with another, we find the formula—ἐν τῇ σῇ οἰκίᾳ καὶ τῇ τοῦ ἔργου σου (PSI V. 549<sup>11</sup>—B.C. 42-1). With Mt 26<sup>6</sup> cf. P Oxy I. 51<sup>13</sup> (A.D. 173) ἐν οἰκίᾳ Ἐπαγαθοῦ.

## οἰκιακός,

"a member of one's household," as in Mt 10<sup>36</sup>, is seen in such passages as P Oxy II. 294<sup>17</sup> (A.D. 22) (= *Selections*, p. 35) ἐγὼ δὲ βιάζομαι ὑπὸ φίλῳ[ν] γενέσθαι οἰκιακὸς τοῦ ἀρχιστάτορος Ἀπολλωνίου, "I am being pressed by my friends to become a member of the household of the chief usher Apollonius," and P Giss I. 88<sup>4</sup> (ii/A.D.), the fragment of a letter whose bearer is stated to be—Ἀπολλωνοῦν τὴν ἀναδιδοῦσάν σοι τὸ ἐπιστόλιον οἰκιακὴν μου οὔσαν.

## οἰκοδεσποτέω.

This late Greek verb (cf. Lob. *Phryn.* p. 373), which in the NT is confined to 1 Tim 5<sup>14</sup>, occurs in the horoscopes P Oxy II. 235<sup>18</sup> (A.D. 20-50) οἰκοδεσποτεῖ Ἀφροδίτῃ, P Lond 130<sup>163</sup> (i/ii A.D.) (= I. p. 137) δι' δ οἰκοδεσποτήσει τὸ διάθεμα.

## οἰκοδεσπότης.

Like the verb, this non-classical subst. is found in horoscopes, e.g. P Lond 98 *recto*<sup>80</sup> (i/ii A.D.) (= I. p. 130) ὁ φυ[σικὸς] οἰκ[οδεσπότης] τῆς γενέσεως Ἀφροδείτης καὶ Ἑρμοῦς, similarly *ib.* 110 (A.D. 138) (= I. p. 132), and PSI III. 158<sup>80</sup> (iii/A.D.?) σκοπεῖν δὲ ἐπὶ παντὸς εἶδους τοὺς οἰκοδεσπότης τῶν φῶτων. The word in the sense of "house-steward" (cf. Mt 10<sup>25</sup> *al.*) occurs in the late P Meyer 24<sup>2</sup> (vi/A.D.), where the writer states that he is prevented from receiving the visit of a high dignitary—ὑπὸ κηδίας τοῦ οἰκοδεσπότη, "owing to the death of the house-steward." Hatch (*JBL* xxvii. p. 142) cites the Isaurian inscr. υἱοὺς τοὺς οἰκοδεσπ[ότα]ς from *PAS* iii. p. 150. Epictetus applies the term to God, iii. 22. 4 ἔστι γὰρ τις καὶ ἐνθάδ' οἰκοδεσπότης ἕκαστα [δ] διατάσσει, "for here too is a master of the house who orders everything" (Sharp, p. 25).

## οἰκοδομέω

in the literal sense of "build" is seen in such passages as—P Magd 27<sup>4</sup> (B.C. 218) θεμέλιον σκάπτων ὥστε οἰκοδομεῖν, P Ryl II. 248<sup>2</sup> (B.C. 162) τῆς ἐν αὐτῇ οἰκίας ὠκοδομημένης, P Grenf II. 35<sup>6</sup> (B.C. 98) παστοφόριον (cf. Jerem 42<sup>4</sup> *al.*) ὠκοδομημένον καὶ δεδοκωμένον, "a priest's chamber built and furnished with beams," P Ryl II. 133<sup>13</sup> (A.D. 33) ἐμβλημ(α) οἰκοδομημένον μετὰ δαπάνης οὐκ ὀλίγων κεφαλῶν ἀργυρικῶν, "a dam (?) built at the expense of no small sums of money" (Edd.), and the interesting P Giss I. 20<sup>19</sup> (beg. ii/A.D.) (= *Chrest.* I. p. 124) with its reference to a private shrine, built in honour of the Dioscuri—ὠκοδομηται αὐτῶν ὁ τόπος. See also Logion 7 (= P Oxy I. 1<sup>15-20</sup>) λέγει Ἰησοῦς, πόλις ὠκοδομημένη ἐπ' ἄκρον [δ]ρους ὑψηλοῦ καὶ ἐστηρικμένη οὔτε π[ε]σ[ε]ῖν δύναται οὔτε κρυ[β]ῆναι. For the augment see Moulton *Gr.* ii. p. 191. The metaphorical use of the verb, with which Paul has familiarized us, is

found already in Xen. *Cyr.* viii. 7. 15 *οικοδομείτε άλλα φιλικὰ ἔργα*: see also Deissmann *Paul*, p. 184 ff.

### οικοδομή.

This late Greek word, which is condemned by the Atticists (Lob. *Phryn.* pp. 487 ff., 421), but is found in Aristotle (*Eth. Nic.* v. 14. 7), occurs in the literal sense of "building" in the *Κοινή*, e.g. P Grenf I. 21<sup>17</sup> (B.C. 126) *εἰς οἰκοδομὴν περιστερώανος*, BGU III. 894<sup>2</sup> (A.D. 109) *λόγ(ος) οἰτομῆς* (*λ. οἰκοδομῆς*) *τέκτω(ves) β*, P Flor II. 200<sup>4</sup> (A.D. 259) *εἰς οἰκοδομὴν κρήνης*, and from the inscr. *OGIS* 655<sup>2</sup> (B.C. 25) *ἡ οἰκοδομή τοῦ περιβόλου τῷ θεῷ καὶ κυρίῳ Σοκνοπαίῳ*. In Eph 4<sup>29</sup> *πρὸς οἰκοδομὴν τῆς χρείας* Field (*Notes*, p. 192) suggests that perhaps the meaning is "for the improvement of the occasion." The word is a shortened form of *οικοδόμημα*: see *s.vv.* *ἀγάπη*, *γλωσσόκομον*.

### οικοδομία.

For *οικοδομία* in its literal sense of "building," cf. *OGIS* 843<sup>104</sup> (ii/B.C.) *τὸ ἴσον εἰσφ[ερ]έτωσαν εἰς τὴν οἰκοδομίαν*, and *Cagnat* IV. 661<sup>11</sup> (Acmonia—A.D. 85) *ὅπως μὴδὲν τοῦ μνημεῖου τούτου ἢ τῶν περὶ [αὐ]τὸ φυτειῶν ἢ οἰκοδομιῶν ἐλασσωθῇ κτλ.* The adj. occurs in *Syll* 932 (= 880)<sup>85</sup> (A.D. 202) *ἐν τοῖς οἰκοδομικοῖς καὶ ἐν τοῖς λειτουργικοῖς καὶ ἐν τοῖς χρηστικοῖς* (see the editor's note). In the NT the subst. is read only in 1 Tim 1<sup>4</sup> D<sup>o</sup> (*οἰκονομίαν* *ΝΑΓ αλ.*), where it is used metaphorically.

### οικοδόμος.

P Ryl II. 125<sup>9</sup> (A.D. 28–9) *ποιουμέ[ν]ου μου κατασπασμὸν τευχάρην παλαιῶν* (*ν*) *ἐν τοῖς οἰκοπέδο[ι]ς μου διὰ Πετεσούχου τοῦ Πετεσούχου οἰκοδόμ(ου)*, "I was engaged in demolishing some old walls upon my land through the agency of Petesouchus son of Petesouchus, builder" (Edd.), P Tebt II. 401<sup>10</sup> (early i/A.D.) *"Ἀγφίς οἰκωδόμος εἰς [οἰ]κῶν* (*λ. οἰκοδόμος εἰς οἶκον*) *χο(ῦς) α<*, P Giss I. 20<sup>13</sup> (ii/A.D.) *οἰκοδόμοις καὶ τέκτοσι*, and P Oxy XIV. 1674<sup>9</sup> (iii/A.D.) *ἔρχεται ὁ οἰκοδόμος καὶ οἰκοδομεῖ τὴν νοτινὴν πλάτην*, "the builder will come to build the south wall" (Edd.).

### οἰκονομέω.

The wide sense attaching to this verb with its corresponding subst. in late Greek is fully illustrated from Polybius by Dean Armitage Robinson on Eph 1<sup>10</sup>. We may add a few citations from the papyri. In PSI VI. 584<sup>17</sup> (iii/B.C.) Agesilaus writes to Zeno asking him to "make arrangements" for the transport of certain quantities of barley and wheat in order that he may receive them—*εἰ δύνῃ<ι> οὖν μοι αὐτὰς οἰκονομήσασθαι ἵνα αὐτὰς ἀπενέγκωμαι*: cf. *ib.* 597<sup>3</sup> (iii/B.C.) *καλῶς ποιήσεις . . . οἰκονομησάμενος περὶ τῆς εἰσόδου*, and BGU IV. 1209<sup>19</sup> (B.C. 23) *τοῖς ὑφ' ἡμῶν οἰκονομηθησομένοις*. In P Eleph 9<sup>6</sup> (B.C. 223–22) an official summons a subordinate to appear before him bringing with him all his writings and official documents—*κομίζων [π]άντα τὰ γράμματα καὶ [εἴ] τι ἄλλο ὡκονομήκ[ας] καὶ ὧν πεποίησαι διαγραφῶν τὰ ἀντίγραφα*, and in P Oxy IX. 1203<sup>27</sup> (late i/A.D.) certain petitioners ask that their positions should be communicated to the collector of external debts in order that he "may take no step against us . . . before the trial of the case" (Ed.)—*μὴδὲν καθ' ἡμῶν οἰκονομήσῃ μέχρι*

*κρίσεως*. In P Petr II. 11 (2)<sup>2</sup> (mid. iii/B.C.) (= Witkowski<sup>2</sup>, p. 6) the verb is used for the administration of a sacred office or priesthood, *γίνωσκέ με τὴν ἱεροποιᾶν ὡκονομημένον*, and in *ib.* 38 (c)<sup>60</sup> (iii/B.C.) of the management of the details in some matter relating apparently to cowherds—*περὶ βούτων δν ἂν [τρό]πον οἰκονομήθ[η]*. See also Preisigke 3925<sup>5</sup> (ii/B.C.) *τὰ πρὸς τ[ῇ]ν κατάστασιν δικαίωματα καὶ δ[ν] ἂν τρόπον οἰκονομήσαμεν*.

### οἰκονομία.

describes the office of an *οἰκονόμος* in P Tebt I. 27<sup>21</sup> (B.C. 114) *φρόντι[σον] ὅπως . . . πρὸς ταῖς οἰκονομίαις καὶ ἀρχιφυλακε[τ]είαις προχειρ[σθῶ]σιν ἀξιόλογοι*, "take care that persons of repute are appointed to the posts of oeconomus and archiphylacites" (Edd.).

In P Eleph 11<sup>7</sup> (B.C. 223–22) *ὧν δ' ἂν πράξεις γ' οἰκονομιῶν*, the word has the general meaning "measures," and as further showing its width of application we may cite BGU III. 926<sup>3</sup> (A.D. 188) *ὅσα δέεται γενέσθαι ἐν τῷ ὑπὸ τὴν οἰκονομίαν σου βα[λ]ανείῳ*, of the "care" of a bath, and P Ryl II. 78<sup>30</sup> (A.D. 157) *περὶ οἰκονομίας*, of the conduct of his business by a strategus. The important rescript of the Prefect, P Lond 904<sup>25</sup> (A.D. 104) (= III. p. 124, *Selections* p. 73), which offers such a striking analogy to Lk 21<sup>ff</sup>, requires all persons residing out of their own districts to return to their homes—*ἵνα [α] καὶ τὴν συνήθη [οἰ]κονομίαν τῆς ἀπο[γραφῆς] πληρώσωσιν*, "that they may carry out the regular order of the census": cf. Col 1<sup>25</sup>.

In P Rein 7<sup>34</sup> (B.C. 141?) *οἰκονομία* is used of a legal transaction—*μη]δεμίαν οἶκον[ο]μίαν κατ' ἐμοῦ ποιέσθαι*: cf. P Magd 32<sup>8</sup> (B.C. 217) *μετ' οὗ τὰς περὶ τούτων οἰκονομίας θήσομεν*, "avec l'assistance de qui je puisse passer les actes nécessaires" (Ed.). Other exx. of the word are—P Tebt I. 30<sup>18</sup> (B.C. 115) *τῶν δὲ πρὸς ταῖς γραμματείαις ἀγνοούντων τὴν γεγονυῖαν περὶ ἐμοῦ οἰκονομίαν*, "the scribes being ignorant of this transaction affecting me" (Edd.), *ib.* II. 318<sup>19</sup> (notice of a claim—A.D. 166) *τὸ εἰς με δίκαι[ον] οἰκονομέ[ας]*, "my right of procedure" (Edd.), P Oxy I. 56<sup>17</sup> (A.D. 211) *ἐπιγραφῆναί μου κύριον πρὸς μόνην ταύτην τὴν οἰκονομίαν Ἀμοιτᾶν*, "that I may have assigned to me as my guardian for this transaction only Amoitais" (Edd.), and *ib.* XII. 1467<sup>8</sup> (A.D. 263) where reference is made to the law that women, in virtue of their possession of three children and ability to write, have the right *χωρ[ῖς] κυρίου χρηματίζεῖν ἐν αἷς ποιούν[τ]αι οἰκονομίαις*, "to act without a guardian in all business which they transact."

*Chrest.* II. 68<sup>10</sup> (A.D. 14) *ἀκ[ολού]θ[ω]ς αἷς ἔχωι οἰκ[ο]νομία* shows us the meaning "document," and in the magic P Lond 46<sup>87</sup> (iv/A.D.) (= I. p. 76) *οἰκονομία* = "incantation." In Cicero's letters the word occurs *bis* in the sense of "arrangement," "order" (*ad Att.* vi. 1. 1, 11), as in Epict. iii. 24. 92. For the derived sense of "utility," "practical expediency," see M. Anton. iv. 19 (with Crossley's note).

### οἰκονόμος.

in its literal sense of "steward," "manager of an estate" (as in Lk 12<sup>42</sup>, 1 Cor 4<sup>3</sup>) is found in P Tebt II. 402<sup>4</sup> (A.D. 172) *Μαρτ[ί] . . . οἰκονόμῳ Φλαυίας Ἐπιμάχης κα[ὶ] τῶν πρότερον Ἰουλίας Καλλινίδος παρὰ Διδύμου οἰκοδόμου*, "to Mart . . ., steward of Flavia Epimache and of the



property formerly belonging to Julia Kallinis, from Didymus, builder," P Oxy VI. 929<sup>25</sup> (ii/iii A.D.) Νιννάρῳ οἰκονόμῳ Ἀπίωνος ἑτρα(τηγού), and P Fay 133<sup>2</sup> (iv/A.D.) ἀπέστειλα τὸν οἰκ[ον]όμον [Ἡρα]κλείδην πρὸς σέ καθά ἡξίω[σας] ἵνα τὴν διαταγὴν τῆς τρύγης ποιήσῃται, "I have sent to you the steward Heraclides as you requested, to make arrangements about the vintage" (Edd.).

The meaning of "treasurer" which is given to the word in Rom 16<sup>23</sup> RV (cf. 1 Esdr 4<sup>19</sup>) is common both in Ptolemaic and in Roman times, though latterly the position sank much in importance; see P Tebt I. 5<sup>169</sup> (B.C. 118) with the editors' note, and for later exx. *ib.* II. 296<sup>12</sup> (A.D. 123) διέγραψε Σεκοῦνδῳ τῷ τοῦ κ[υ]βρίου Καίσαρος οἰκονόμῳ ("procurator," G.H.) (δραχμὰς) <Ἀ>ϕ, P Oxy IV. 735<sup>6</sup> (A.D. 205) Καίσαρων οἰκονόμου οἰκαρίου. From the inscr. we may cite *OGIS* 50<sup>13</sup> (mid. iii/B.C.) τὸ δὲ ἀνάλωμα τὸ εἰς τὴν στήλην δοῦναι τὸν οἰκονόμῳ Σωσιβιον, and *Priene* 6<sup>80</sup> (B.C. 330-29) τὸ δὲ ἀνάλωμα ὑπηρετῆσαι τὸν οἰκονόμῳ with reference to defraying the expenses of an inscr.

On the difficult usage of οἰκονόμος in Gal 4<sup>2</sup> to denote one who has charge of the person or estate of a minor, see Burton *ICC ad loc.*; and against Mahaffy's view on P Petr II. 18 (1) (B.C. 246) that the οἰκονόμος "had authority to investigate criminal cases on appeals," see *Archiv* iv. p. 31 f. The title is discussed by Wilcken *Chrest.* I. i. p. 150 ff.

### οἶκος.

As illustrating the NT conception of the οἶκος πνευματικός and the οἶκος τοῦ θεοῦ Thieme (p. 31) refers not only to the place which "the house of God" had in Jewish religion, but also to the "holy houses" of Greek antiquity, as preparing the way for the Christian usage (1 Tim 3<sup>15</sup>, 1 Pet 4<sup>17</sup>): see e.g. *Magn* 94<sup>3</sup> (ii/B.C.), where a certain Εὐφῆμος Πανσανίου νεωκόρος is praised for his liberality—εἰς τὸ [ν] οἶκον τ[ὸν] ἱερόν, *ib.* 117<sup>7</sup> (1st half ii/A.D.) τῷ ἱερῷ οἴκῳ τῶν ἐν Κλιδωνί, and *Syll* 571 (= 3 987)<sup>3,25</sup> (iv/B.C.), where mention is made of an οἶκος τεμένιος ἱερός in Chios. In Herodas i. 26 οἶκος τῆς θεοῦ refers to Aphrodite. From the fact that a tomb was often dedicated to a local deity, and hence became his "temple" or "home," it is natural that οἶκος should be used in inscr. in the sense of "tomb," as at Cibra *BCH* ii. (1878), p. 610 f., and Magnesia *ib.* xviii. (1894) p. 11 (cited in *C. and B.* i. p. 100 n.<sup>1</sup>): also *Kaibel* 321<sup>9</sup> (after A.D. 171) καμάτου οἶκον. For οἶκος used in an astrological sense see P Lond 98 *recto* 1<sup>al</sup>, (i/ii A.D.) (= I. p. 127 ff.). The subst. in its ordinary application to "an inhabited house" is found in such passages as P Oxy II. 294<sup>10</sup> (A.D. 22) (= *Selections*, p. 35) ὁ ἐμ[ός] οἶκος ἡραύνηται, "my house has been searched," P Ryl II. 127<sup>9</sup> (A.D. 29) ἐπὶ τῆς θύρας οὗ καταγίνομαι οἶκον ἐν τῷ ἐποικίῳ, "at the door of the house which I inhabit in the farmstead" (Edd.), and the magical incantation P Oxy VIII. 1152<sup>5</sup> (v/vi A.D.) βοήθῃ ἡμῖν καὶ τούτῳ οἴκῳ (for τούτῳ without article cf. Ac 24<sup>21</sup>). See also the prepositional phrases—ἐν οἴκῳ, "at home" (1 Cor 11<sup>84</sup>), P Lond 42<sup>5</sup> (B.C. 168) (= I. p. 30) οἱ ἐν οἴκῳ πάντες, P Fay 115<sup>12</sup> (A.D. 101): ἐξ οἴκου, "out of the house," P Ryl II. 173 (a)<sup>11</sup> (A.D. 99): and *ib.* 76<sup>10,12</sup> (late ii/A.D.) where κατ' οἶκον, "according to households," is contrasted with κατὰ πρόσωπον, "according to individuals." For a wide sense in

which οἶκος is apparently equivalent to πόλις, see the note on P Oxy I. 126<sup>4</sup>. For οἰκοθεν = "suis impensis," cf. *Syll* 737 (= 3 1109)<sup>151</sup> (before A.D. 178) παρεχέτω δὲ οἰκοθεν τὸ θερμόλυχνον. See further *s.v.* οἰκία.

### οἰκουμένη.

Ἡ οἰκουμένη (γῆ), "the inhabited world," is a common designation of the Roman Empire, *orbis terrarum*: cf. e.g. the notification of the accession of Nero, P Oxy VII. 1021<sup>5ff</sup>. (A.D. 54) ὁ δὲ τῆς οἰκουμένης καὶ προσδοκηθείς καὶ ἐλπισθείς Αὐτοκράτωρ ἀποδέδεται, ἀγαθὸς δαίμων δὲ τῆς οἰκουμένης [ἀρ]χὴ ὣν [[μεγιστ]] τε πάντων ἀγαθῶν Νέρων Καίσαρ ἀποδέδεται, "and the expectation and hope of the world has been declared Emperor, the good genius of the world and source of all good things, Nero, has been declared Caesar" (Ed.): cf. *OGIS* 666<sup>3</sup>, 668<sup>5</sup>. Similarly *Preisigke* 176<sup>2</sup> (A.D. 161-180) with reference to Marcus Aurelius—τὸν εὐεργέτην καὶ σωτήρα τῆς ὅλης οἰκουμένης. In *ib.* 1070 (Abydos) a god [Besa ?] is invoked as—ἄψευστον καὶ δι' ὅλης οἰκουμένης μαρτυρούμενον. See also such magic invocations as P Lond 121<sup>704</sup> (iii/A.D.) (= I. p. 107) σὲ καλῶ τὸν καταλάμποντα τὴν ὅλην οἰκουμένην, P Leid V 11.9 (iii/iv A.D.) ἦκε μοι ο (I. 6) δέσποτα τοῦ οὐρανοῦ, ἐπιλάμπων τῇ οἰκουμένῃ. A very early instance of the phrase occurs in PSI V. 541<sup>7</sup> where a certain Aigyptos supplicates Ptolemy II. or III.—σοῦ τῆς οἰκουμένης πάσης βασιλεύοντος: cf. 1 Esdr 2<sup>3</sup>. We may add a new ex. from the New Comedy in P Hib I. 5 Fr. (a)<sup>16</sup> τῆς οἰκουμένης | ἱερὰ σαφῶς αὕτη 'στὶν ἡ χώρα μόνη. It is hardly necessary to point out that the pleasant hyperbole of Lk 2<sup>1</sup>, Ac 11<sup>28</sup> (cf. Ramsay *Paul* p. 48 f.) *al.* must not be pressed too far.

### οἰκουργός.

This adj. = "house-worker," which is read in Tit 2<sup>5</sup> Ν\* ACD\*G, is pronounced by Grimm-Thayer "not found elsewhere," but Field (*Notes*, p. 220) refers to Soranus of Ephesus, a medical writer (not earlier than ii/A.D.) "from whose work *Περὶ γυναικείων παθῶν* (published at Berlin 1838) Boissonade quotes οἰκουργὸν καὶ καθέδριον ("sedentary") διαγείν βίον, where οἰκουρὸν would suit at least equally well." For the verb οἰκουργέω see Clem. Rom. 1 with Lightfoot's note. The form οἰκουρός, "keeper at home," read in Ν<sup>o</sup> D<sup>o</sup> H, occurs in the magic P Lond 125 *verso* 11 (v/A.D.) (= I. p. 124) ἡ θεὸς ἡ καλο[υ]μένη οἰκουρός. See further Field *ut s.* and the citations in Wetstein *ad l.*

### οἰκουρός.

See *s.v.* οἰκουργός.

### οἰκτεῖρω (Attic οἰκτίρω).

For the form οἰκτίρω in the Attic inscr. see Meisterhans *Gr.* p. 179.

The adverb οἰκτρῶς occurs in the interesting school exercise, P Fay 10<sup>3</sup> (ii/A.D.), purporting to be the copy of a letter addressed by the Emperor Hadrian to Antoninus regarding his approaching death which, he declares, was neither untimely nor unreasonable nor lamentable nor unexpected—οὔτε ἀω[ρ]εῖ οὔτε ἀλόγως οὔτε οἰκτρῶς οὔτε ἀπ[ρο]σ[δο]κήτω[s]. For the adj. see *Kaibel* 59—

σ[τ]ῆς δ' ἀρετῆς καὶ σωφροσύνης μνημεῖον ἅπασιν  
λεί[π]εις οἱ[κ]τ[ρ]ὰ παθῶν μοίρας ὑπ[ε]ρ δαίμονος ἐχθροῦ.

## οἰκτιρμός.

*Preisigke* 3923 (graffito) Μέρκη οἰκτειρμών. (There is no need for Preisigke's proposed emendation—Μερόη οἰκτείρων (?).)

## οἶμαι, οἶομαι.

For this verb construed with the acc. and inf., as in Jn 21<sup>25</sup>, cf. P Eleph 13<sup>6</sup> (B.C. 223-2) οὐκ οἶμαι [δ'] αὐτὸν ἔχειν ἐξ ὧν ἡ μήτηρ αὐτοῦ ἀνγγέλλεν, P Petr III. 51<sup>5</sup> (Ptol.) τὸ ἀργύριον δ' ὥιοντο ἀπολωλέναι ἐν τῷ μαρσιππίῳ, "the money which they thought had been lost in the purse" (Edd.), and P Oxy XIV. 1666<sup>2</sup> (iii/A.D.) οἶομαι τὸν ἀδελφὸν Σαραπάμμου μεταδεδωκέναι ὑμῖν δι' ἣν αἰτίαν κατήλθον εἰς Ἀλεξάνδρειαν, "I think that my brother Sarapammon has told you the reason why I went down to Alexandria" (Edd.). It is construed with the inf. alone, as in Phil 1<sup>17</sup>, in P Eleph 12<sup>1</sup> (B.C. 223-2) καθάπερ ὧιον δέιν, P Flor III. 332<sup>8</sup> (ii/A.D.) οἰόμενος δύνασθαι τυχεῖν ἀδίκως πραγμάτων, and P Oxy VI. 898<sup>24</sup> (A.D. 123) οἰομένη ἐκ τούτου δύνασθαι ἐκφυγεῖν ἂ διέπραξεν, "thinking by this means to escape the consequences of her misdeeds" (Edd.). In these passages the underlying idea of the verb seems to be "purpose," as frequently in later Greek: see Kennedy *EGT ad Phil l.c.*, and cf. Schmid *Attic*. i. p. 128, Schweighäuser *Lex. Polyb. s.v.* Οἶομαι occurs in connexion with dreams in P Leid C<sup>1.4</sup> (B.C. 163-2) (= I. p. 118) οἶετο ἐν τῷ ὕπνῳ καταβαίνειν, and P Par 50<sup>15</sup> (B.C. 160) οἶετο ἄνθρωπον λέγειν μοι φέρε τὸ δέρμα τοῦ ποδός σου καὶ ἐγὼ δώσω σοι τὸ δέρμα τοῦ ποδός μου, also *ib.*<sup>17</sup> ὥμην οἰκίαν καθαίρεσθαι, καλλύνοντος αὐτήν. The root is \*δFis-*io-*: cf. Lat. *ōmen*, old Lat. *ōsmen* (\**ōis-men*) (Boisacq, p. 692).

## οἶνοπότης.

This compound subst. (Mt 11<sup>19</sup>, Lk 7<sup>34</sup>) is found in the dream of Nectonabus, P Leid U<sup>iv</sup>. 21 (ii/B.C.) (= I. p. 125), as edited by Wilcken *Mél. Nicole* p. 584, καὶ ἔδοξεν αὐτῷ φύσει ὄντι οἶνοπότῃ ραθυμῆσαι πρὶν ἢ ἄψασθαι τοῦ ἔργου, "and it seemed good to him (i.e. Petesius), since by nature he was a wine-drinker, to take a holiday before he began work." Other compounds are οἶνολογία (Ostr 711<sup>3</sup>-Ptol.), οἶνοποιέω (P Rev Lxxvi. 1—B.C. 258), οἶνοπώλης (P Fay 63<sup>8</sup>—A.D. 240), and οἶνοφόρος (P Lond 402<sup>22</sup> (= II. p. 12)—B.C. 152 or 141).

## οἶνος.

It is hardly necessary to illustrate this common word, but we may note οἶνος καινός in Ostr 1142 (beginning of iii/A.D.) as the antithesis to οἶνος παλαιός in *ib.* 1129, not νέος as in [Lk] 5<sup>39</sup>. See also P Lond 111<sup>181</sup> cited *s.v.* ὀδοιπορέω. For the dim. οἶνάριον cf. P Eleph 13<sup>5</sup> (B.C. 223-2) (= Witkowski<sup>2</sup>, p. 43) περὶ δὲ τοῦ οἶναρίου Πραξιάδης οὕτω εἰσελήλυθεν ἐξ ἀγροῦ, P Oxy XIV. 1672<sup>5</sup> (A.D. 37-41) πολλὰ λέα οἶνάρια, "a quantity of quite thin wine," and P Grenf II. 77<sup>86</sup> (iii/iv A.D.) (= *Selections*, p. 122), where provision is made that the man who is conveying a dead body for burial shall be entertained—ἐν ψωμίῳ καὶ [οἶ]νῳ καὶ ἑλαίῳ, "with delicacies and thin wine and olive-oil." Οἶνηγία, "conveyance of wine," is found in P Oxy XIV. 1651<sup>3</sup> (iii/A.D.), and the corresponding adj. οἶνηγός (not in LS) in PSI VI. 568<sup>2</sup> (B.C. 253-2): cf. οἶνικός in *ib.* 715<sup>11</sup> (A.D. 92), with the editor's note.

## οἶνοφλυγία.

This NT ἄπ. εἶρ. = "wine-bibbing" (1 Pet 4<sup>3</sup>) is found in Musonius p. 14<sup>15</sup> καὶ λιχνεῖαι καὶ οἶνοφλυγίαι καὶ ἄλλα παραπλήσια κακά, Philo de *Vita Mosi*, ed. Mangey II. p. 163<sup>17</sup>, οἶνοφλυγίαι καὶ ὀσοφαγίαι καὶ λαγνεῖαι καὶ ἄλλαι ἀπλήρωτοι ἐπιθυμίαι. Other exx. in Wetstein. For the verb see Deut 21<sup>20</sup>.

## οἶος.

For οἶος without τοιοῦτος in the sense of "such as," "of what kind," as in Mt 24<sup>21</sup> *al.*, cf. P Oxy II. 278<sup>18</sup> (A.D. 17) ἀπ[οκα]ταστησάτω ὁ μάνης τὸν μύλον ὑγιή καὶ ἀσινῇ, οἶον καὶ παρελῆφεν, "the servant shall restore the mill safe and uninjured in the condition in which he received it" (Edd.), P Ryl II. 154<sup>28</sup> (A.D. 66) τὰ παράφερνα οἶα ἐὰν ἐκ τῆς τρίψεως ἐγβῇ, "the *parapherna* as they emerge from wear and tear" (Edd.). For οἶος used as a relative (cf. *Proleg.* p. 93), cf. P Lond 982<sup>5</sup> (iv/A.D.) (= III. p. 242) ἀφ' οἷας γὰρ ἡμέρας ἀνήλ[θομεν] ἀπὸ τῆς δοκιμασίας Ἀννιανοῦ, and see also the late P Lond IV. 1343<sup>30</sup> (A.D. 709) ὅπως μὴ εὐρωμεν κατ' αὐτῶν ἀφορμὴν τὴν οἷαν οὖν, "in order that we may not find any ground of complaint whatever against them." In P Ryl II. 77<sup>23, 25</sup> (A.D. 192) we have the phrases οἷον τ' ἐστίν (cf. 4 Macc 4<sup>7</sup>) and οὐκ οἷον τ' ἐστίν, unfortunately both in broken contexts, but see P Tebt II. 411<sup>7</sup> (ii/A.D.) οἷός τε ἦν καὶ προγράψαι εἰ μὴ ἐπηγγελάμην σήμερόν σε παρέσασθαι, "he (the epistatagus) might even have proscribed you, had I not promised that you would be present to-day" (Edd.). According to Lob. *Phryn.* p. 372 οὐχ οἷον δὲ ὅτι (Rom 9<sup>6</sup>) is to be understood as a strong negative equivalent to οὐ δήπου, "not of course that," cf. Field *Notes*, p. 158. For οἶος used in an indirect question, as in 1 Thess 1<sup>5</sup>, cf. Epict. iv. 6. 4 καὶ ἡ προσποίησις ὅρα δι' οἷων ἂν γένοιτο, "and consider by what means you would achieve your pretence" (Matheson). Οἶος survives in MGr in ὀ(γ)οῖος, which is current in dialects: see Jannaris *Gr.* § 615, Thumb *Handbook*, p. 94.

## οἶοσδηποτοῦν.

For this compound, which is read by Lachmann in [Jn] 5<sup>4</sup> οἶωδηποτοῦν νοσήματι, we may compare BGU III. 895<sup>28</sup> (perhaps from Syria (*Archiv* i. p. 557)—ii/A.D.) οἶω δῆποτε οὖν πρόπῳ, P Grenf II. 76<sup>18</sup> (A.D. 305-306) ἄλλῳ οἶωδῆποτε πρόπῳ, *ib.* 90<sup>18</sup> (vi/A.D.) οἶασδῆποτε εὐρεσιλογίας, and P Oxy VI. 893<sup>6</sup> (vi/vii A.D.), cited *s.v.* ὀλος.

## ὀκνέω.

This verb, followed by an inf. as in Ac 9<sup>38</sup>, is found in a weakened sense, as an epistolary formula, e.g. P Eleph 13<sup>7</sup> (B.C. 223-2) (= Witkowski<sup>2</sup>, p. 43) εὐχαριστήσεις οὖμ μοι σαντοῦ τε ἐπιμελόμενος καὶ μὴ ὀκνῶν γράφειν ἡμῖν, PSI VI. 621<sup>6</sup> (iii/B.C.) σὺ δὲ καλῶς ποιήσεις μὴ ὀκνῶν γράφειν πρὸς ἡμᾶς· πᾶν γὰρ τὸ δυνατόν καὶ προθύμως καὶ ἀόκνως ποιήσομεν, P Oxy VI. 930<sup>1</sup> (ii/iii A.D.) μὴ ὀκνι μοι [γ]ράφειν, and *ib.* XIV. 1769<sup>7</sup> (iii/A.D.) μὴ ὀκνήσεις οὖν προσελθὼν αὐτῷ περὶ οὗ ἐὰν χρήσις. See also Field *Notes*, p. 118, and Proclus *de forma epistolari* in Hercher *Epist. Gr.* p. 8ε ὀκνῶν γὰρ εἰπεῖν εἰς μοχθηρίαν. A stronger sense is seen in P Giss I. 79<sup>1.6</sup> (c. A.D. 117) εἰ δυνατόν μ[οι] ἦν διατρέ[φε]-



χ[ειν] πρὸς τὴν οἰκονομίαν τῶν ἡμετέρων, οὐκ ἂν ὠ[κ]νῇκειν, and P Oxy XIV. 1775<sup>8</sup> (iv/A.D.) οὐκ ὠκνησα οὔτε πάλιν ἡμέλησα. A good ex. of the thought of Eph 5<sup>12</sup> is afforded by Menander *Fragm.* p. 186, No. 619—

χαλεπὸν γε τοιαῦτ' ἐστὶν ἐξαμαρτάνειν,  
ἀ καὶ λέγειν ὀκνοῦμεν οἱ πεπραχότες.

### ὀκνηρός.

With the use of this adj. in Phil 3<sup>1</sup> we may compare the adverb ἀνόκως (for Attic ἀόκως) in P Oxy IV. 743<sup>39</sup> (B.C. 2) (= Witkowski<sup>2</sup>, p. 130) καὶ σὺ δὲ ὑπὲρ ὧν ἐὰν θέλῃς γράφει μοι καὶ ἀνόκως ποίησω, "write to me yourself about anything you want, and I will do it without hesitation" (Edd.), and PSI VI.621<sup>8</sup> (cited s.v. ὀκνέω). Ὀκνηρῶς is found in Menander *Perikeir.* 127 ὡς ὀκνηρῶς μοι προσέρχε[ι], Δᾶε.

### ὀκταήμερος,

"eight days old" (Phil 3<sup>6</sup>). On the form of the word see Moulton *Gr.* ii. p. 176.

### ὀκτώ.

P Lille I. 17<sup>5</sup> (iii/B.C.) περὶ σιταρ[χ]ου ὀκτὼ ἄρταβῶν, P Grenf II. 38<sup>9</sup> (B.C. 81) μ[ε]λαν σαττηροῦ ὀκτώ. For the form ὀκτώ cf. P Amh II. 59<sup>5</sup> (B.C. 151 or 140) ἐξήκοντα ὀκτώ, PSI V. 470<sup>4</sup> (A.D. 102-103) ἄρτάβας ὀκτώ, and see Mayser *Gr.* p. 136. MGr ὀκτώ shows the regular change; cf. χτίζω, δίχτυ, etc. The combination κτ, like πτ, does not occur in MGr vernacular.

### ὀλεθρος.

For a somewhat weakened use of this strong word, which in Biblical usage implies "ruin," the loss of all that gives worth to existence (see Milligan *ad* 1 Thess 5<sup>3</sup>), cf. BGU IV. 1027<sup>xxvi.11</sup> (iv/A.D.) (as amended *Chrest.* I. p. 501) ἐν ὁποίῳ κιντύνῳ καθεστήκατε, οἷου ὀλέθρου πιρασ[θ]ήσεσθαι οὐκ αὐτοὶ μόνοι, ἀλλὰ καὶ ὁ[λ]όκληρον ὑμῶν τὸ βουλευτήριον—a representation of the great danger that was being incurred at Hermopolis by the withholding of their *annona* from the soldiers for three years. Like Lat. *perniciēs* (Ter. *Ad.* 188), ὀλεθρος is used as a comic hyperbole applied to a person ("pest"). For a new ex. see Menander *Samia* 133 χαμαιτύπη δ' ἄνθρωπος, ὀλεθρος. The ordinary force of ὀλεθρος is seen in *Syll* 463 (= <sup>3</sup>527)<sup>82</sup> (c. B.C. 220) κακίστῳ ὀλέθρῳ ἐξόλλυσθαι. For exx. of the adj. ὀλέθριος, which is read by Lachmann in 2 Thess 1<sup>9</sup>, see Crönert *Mem. Herc.* p. 186.

### ὀλιγόπιστος

is not found in profane authors, and in Bibl. Greek is confined to four occurrences in Mt: cf. *Act. Thom.* 28.

### ὀλίγος.

The following are exx. of the varied uses of this common adj. with reference to (1) *time*, as in Ac 14<sup>28</sup>, P Petr II. 40(a)<sup>14</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 41) ἀνδρίζεσθε, ὀλίγος γὰρ χρόνος ὑμῖν ἐστίν, P Fay 123<sup>10</sup> (c. A.D. 100) ἡμέρας ὀλίγας, (2) *number*, as in Mt 9<sup>37</sup>, P Ryl II. 130<sup>11</sup> (A.D. 31) οὐκ ὀλίγην ἐλάν, "a quantity of olives," and (3) *degree*, as in

Ac 12<sup>18</sup>, P Ryl II. 148<sup>22</sup> (A.D. 40) ὥστε μοι οὐκ ὀλίγου βλάβους ἐπηκλουθηκότος (l. ἐπηκολουθηκότος), "whereby I have suffered no slight damage" (Edd.), P Oxy XIV. 1668<sup>17</sup> (iii/A.D.) ἡ τιμὴ τοῦ σείτου ὀλίγη ἐστίν. For the neut. sing. ὀλίγον, as in Mk 1<sup>9</sup>, cf. P Oxy I. 39<sup>9</sup> (A.D. 52) ὀλίγον βλέπων, "short-sighted," and see *Kaibel* 346<sup>1</sup> (i/A.D.) σπείσον ἐμοὶ δακρύων ὀλίγον, 502<sup>16</sup> (iii/iv A.D.) ἐγενήθην εἰς ὀλίγον ἐτέων ἐναριθμῖος. The phrase δι' ὀλίγων, "briefly," as in 1 Pet 5<sup>12</sup>, is well illustrated by P Par 26<sup>9</sup> (B.C. 163-162) (= *Selections*, p. 14) δι' ὀλίγων (for form, see below) τὴν τῶν ἀδικούντων ἡμᾶς φιλαυτίαν ἐχθεῖναι, "in a few words to set before you the selfishness of those who are injuring us." Other phrases are ἀπ' ὀλίγων, as in P Meyer 1<sup>18</sup> (B.C. 144) δεόμεθα ὑμῶν τῶν μεγίστων θεῶν, μὴ ὑπεριδεῖν ἡμᾶς ἀπ' ὀλίγων [διαζώντας], "bitten wir euch, Ihr grossen Götter, uns, die von geringem unser Leben fristen, nicht zu übersehen" (Ed.); μετ' ὀλίγον, "after a little," as in P Ryl II. 77<sup>41</sup> (A.D. 192), 234<sup>5</sup> (ii/A.D.), and πρὸς ὀλίγον, "for a little," as in P Oxy I. 67<sup>14</sup> (A.D. 338) πρὸς ὀλίγον εἰσχέει, "withstands but for a short time" (Edd.), cf. 1 Tim 4<sup>8</sup>, Jas 4<sup>14</sup> (in the latter passage the meaning may be "to a slight degree," Vg *ad modicum*). Thackeray (*Gr.* i. p. 112) has shown that the form ὀλίος, due to the omission of the γ in writing, began about B.C. 300, and spread over a wide area in the Greek-speaking world; cf. from the papyri P Petr II. 19(2)<sup>7</sup> (iii/B.C.) χρόνον οὐκ ὀλίον: other exx. in Mayser *Gr.* p. 163 f. The aspirated ὀλίγος does not occur till later, but is not infrequent in papyri of ii/iii A.D., e.g. BGU I. 146<sup>10</sup> (ii/iii A.D.) οὐχ [ὀ]λ[ι]γ[ο]ν ζη[μ]εῖαν μοι ἐξημιωσάμην, *ib.* II. 388<sup>11</sup> (ii/iii A.D.) μεθ' ὀλίγον. According to Moulton (*Gr.* ii. p. 98) "οὐχ ὀλίγος appears 6/8 times in Ac (N<sup>4</sup>. A<sup>3</sup>. B<sup>1</sup>. D<sup>1</sup>) as in LXX twice": see also Thackeray *Gr.* i. p. 126 f. MGr λίγος as well as ὀλίγος. With ἐν ὀλίγῳ, Ac 26<sup>28</sup>, cf. MGr σὲ λίγο (καιρό) and μὲ ὀλίγα, "soon," "in a short time." For the derivation from λοιγός, "pestilence," see Boisacq, p. 586.

### ὀλιγόψυχος,

"faint-hearted" (1 Thess 5<sup>14</sup>). For the corresponding verb cf. P Petr II. 40(a)<sup>12</sup> cited s.v. ἀνδρίζομαι, and add P Oxy X. 1294<sup>13</sup> (ii/iii A.D.) μὴ ὀλιγοψύχει δὲ [π]ερὶ τοῦ ἐνοικίου, εἰσάπαξ γὰρ αὐτὸ λήμψη, "do not lose heart about the rent, for you will get it once for all" (Edd.), and the new astragalos inscr. from Pamphylia in *JHS* xxxii. (1912) p. 273 μ[η]δ' [ὀ]λιγοψύχ[ει] . . .

### ὀλιγωρέω.

For this verb = "make light of," as in Heb 12<sup>5</sup> (from Prov 3<sup>11</sup>), cf. PSI VI. 502<sup>80</sup> (B.C. 257-6) καλῶς ἂν οὖν ποιήσας μηδεμίαν ἡμῶν καταγινώσκων ὀλιγωρίαν· οὐ γὰρ ἔστιν σοι ὑπηρετοῦντα ὀλιγωρεῖν, P Tebt I. 27<sup>13</sup> (B.C. 113) (= *Chrest.* I. p. 389) διαλαβὼν μηδεμιᾶς τεύξεσθαι συνγνώμης ὀλιγωρηθέντος τινός, "believing that you will receive no pardon for any neglect" (Edd.), BGU IV. 1095<sup>8</sup> (A.D. 57) μὴ οὖν ὀλιγωρ[ή]σης περὶ μηδενός, *ib.* 1097<sup>15</sup> (time of Claudius or Nero) οὐχ<sup>ο</sup> (= οὐχ) ὀλιγωρῶ, ἀλλὰ εὐψυχόσας πα[ρα]μένω, P Oxy VII. 1065<sup>8</sup> (iii/A.D.) (= *Chrest.* I. p. 149) ἐὰν δὲ ὀλιγορήσης, ὥσπερ [οἱ] θεοὶ οὐκ ἐφίσαντό μ[ο]ν, οὕτως καὶ γὰρ θεῶν οὐ φέ[ο]ισμαι, "if you neglect this, as the gods have not spared me so will

I not spare the gods" (Ed.), P Lips I. 110<sup>15</sup> (iii/iv A.D.) ὀλιγωρῶ τὰ περί σου μὴ κομισάμενός σου γράμματα, and from the inscr. *Syll* 652 (= <sup>3</sup>885)<sup>24</sup> (c. A.D. 220) ὅπως μηδέποτε τοῦτο ἐκλεῖψθῃ μηδὲ ὀλιγορθεῖν ποτὲ τὰ τῆς εὐσεβείας [τῆς πρὸς τὸ θεῖον]. See also P Sa'id Khan 1<sup>85</sup> (B.C. 88) (= *JHS* xxxv. (1915) p. 28) ἐὰν [δὲ κ]αὶ ὁ Γαθάκης ὀλιγορήσῃ τὴν [ἀμπε]λον καὶ μὴ ποιήσῃ αὐτῇ[ν] ξηφον, ἀποτειννέτω τὸ α[ὐτὸ ἐπ]τειμον, "but if Gathaces too neglect the vineyard and fail to keep it in good order, let him pay the same fine." For the adv. see P Magd 6<sup>10</sup> (B.C. 221) Ἡρόδοτος δέ, ὀλιώρως (for form cf. Mayser *Gr.* p. 163, Meisterhans *Gr.* p. 75) χρῆσάμενος, παρελκυσέ με ἔως τοῦ νῦν, "mais Hérodote, me traitait avec mépris, m'a entraîné en longueur jusqu'aujourd'hui" (Ed.). Coming from ὥρα, "care," the word is the opposite of πολυωρέω.

### ὀλίγως.

According to Radermacher (*Gr.* p. 54) the extension of forms in -ως belongs essentially to the written language. In this connexion we may notice the appearance of the new adv. ὀλίγως in 2 Pet 2<sup>13</sup> AB (Vg *paululum*) "as characteristic of the writer's bookish style—Aquila and the Anthology appear to be its only supporters" (Moulton *Gr.* ii. p. 163).

### ὀλοθρευτής.

For the assimilation of ε to ο in this NT ἀπ. εἶρ. (1 Cor 10<sup>10</sup>), cf. Moulton *Gr.* ii. p. 71, and for the same tendency at work in MGr see Dieterich *Untersuchungen*, p. 274 f.

### ὀλοθρεύω.

For the form, see Moulton *Gr.* ii. p. 71, Reinhold p. 40. MGr ὀλοθρεύω.

### ὀλοκαύτωμα.

With the use of ὀλοκαύτωμα to denote a victim the whole of which is burned (Mk 12<sup>38</sup>, Heb 10<sup>6, 8</sup>) cf. *Ostr* 1305<sup>9</sup> (A.D. 4) ὀλοπυρεῖται ἄρτοι, apparently with reference to loaves of unground wheat, or wheat boiled whole, and the corresponding compound ὀλοκάρπωμα (see Deissmann *BS* p. 138). Phrynichus mentions in his Appendix p. 51 (see Lob. *Phryn.* p. 524) the verbs μηροκαυτέω, ἱεροκαυτέω, ὀλοκαυτέω, also (p. 568) the form ὀλοκαυτίζω.

### ὀλοκληρία.

In the NT this word is found only in Ac 3<sup>18</sup>, where it is rendered in the Vg *integra sanitas*: cf. P Oxy I. 123<sup>8</sup> (iii/iv A.D.) πάννυ θανμάζω, νιέ μου, μέχρις σήμερον γράμματά σου οὐκ ἔλαβον τὰ δηλοῦντά μοι τὰ περί τῆς ὀλοκληρίας ὑμῶν, "I have been much surprised, my son, at not receiving hitherto a letter from you to tell me how you are" (Edd.), *ib.* XII. 1478<sup>3</sup> (Gnostic charm for victory—iii/iv A.D.) δὸς νείκην ὀλοκληρίαν σαδίου (ἴ. σταδίου) καὶ ὄχλον τῷ προκειμένῳ Σαραπάμμωνι, "grant victory and safety in the racecourse and the crowd to the aforesaid Sarapammon" (Edd.), *ib.* X. 1298<sup>5</sup> (iv/A.D.) πρὸ πάντὸς εὐχομαι (=μαι) τῷ κυρίῳ θεῷ περί τῆς ὀλοκληρίας σου καὶ τῶν φιλάτων σου, "before all else I pray to the Lord God for the prosperity of yourself and those dearest to you" (Edd.), and BGU III. 948<sup>4</sup> (iv/v A.D.) πρὸ μὲν πάντων εὐχομαι (=μαι) τὸν παντοκράτορα θεὸν τὰ περὶ τῆς ὑγίας σου

καὶ ὀλοκληρίας σου χαρίν. See also the votive inscr. *Syll* 775 (= <sup>3</sup>1142)<sup>2</sup> (if/ii A.D.) Μετλήν [ὑ]πὲρ τῆς ὀλοκληρίας [τῶν] ποδῶν εὐχὴν [ἀνέσ]τησεν. The corresponding verb (not in LS) is fairly common in such formulae as the following—P Lips I. 110<sup>7</sup> (iii/iv A.D.) εὐχόμενος ὅπως ὀλοκληροῦσάν σε καὶ ὑγαίνουσιν ἀπολάβω, P Oxy X. 1299<sup>3</sup> (iv/A.D.) πρὸ μὲν πάντων εὐχομαι σοι ὑγίενιν (ἴ. σε ὑγαίνειν) καὶ ὀλοκληρεῖν παρὰ τῷ κυρίῳ θεῷ, and P Lond 1244<sup>7</sup> (iv/A.D.) (= III. p. 244) παρακαλῶν τὸν θεὸν ἵνα σοι ἀπολάβω εὐθυμοῦντα καὶ εὐπυγμοῦντα καὶ ὀλοκληροῦντα.

### ὀλόκληρος

is common of material or physical soundness and completeness, e.g. P Lond 935<sup>7</sup> (A.D. 216 or 217) (= III. p. 30) ὀλοκλήρου οἰκίας, P Oxy. I. 57<sup>13</sup> (iii/A.D.) ὑπὲρ τοῦ ὀλόκληρον (ποιήσαι) τὴν ἐπίσκεψιν τῶν χωμάτων καὶ διωρύχων, "towards the completion of the survey of the dykes and canals" (Edd.), *ib.* XIV. 1772<sup>3</sup> (late iii/A.D.) μεθ' ὧν εὐχομαι σε ὀλόκληρον ἀπολαβεῖν, and from the inscr. *OGIS* 519<sup>14</sup> (c. A.D. 245) χωρίον ὑμέτερόν ἐσμεν ἱερώτατον καὶ ὡσπερὲς δη[μ]ος ὀλόκληρος. An interesting parallel to 1 Thess 5<sup>23</sup> is afforded by the magic P Lond 121<sup>590</sup> (iii/A.D.) (= I. p. 103) διαφύλασσέ μου τὸ σῶμα τὴν ψυχὴν ὀλόκληρον: cf. Epict. iv. i. 151 ἐτι τιμῶ τὸ σωματίον, ὀλόκληρον αὐτὸ ἔχειν ἀντὶ πολλοῦ ποιούμεναι, "I still pay regard to my body, I set a great value on keeping it whole" (cited by Sharp, p. 54). The Biblical use is discussed by Milligan, *Thess.* p. 78. MGr ὀλάκερος has lost the second λ through dissimilation (Thumb, *Handbook*, p. 23).

### ὀλολύζω.

This NT ἀπ. εἶρ. (Jas 5<sup>1</sup>) occurs in the curious spell for transforming a goddess into the appearance of an old woman, P Lond 125 *verso*<sup>30</sup> (v/A.D.) (= I. p. 124) ὀλολύξας ἢ γραῦς φέυζεται ὅπως μὴ εὐκόλως αὐτὴν ἀπολύσῃς. For the subst. see P Leid W<sup>xci</sup>.<sup>30</sup> (ii/iii A.D.) (= II. p. 155) ἔσω προσβαλόμενος μύκησαι ὀλολυγμός (ἴ. -μόν), P Lond 121<sup>323</sup> (iii/A.D.) (= I. p. 94) μὴ φωνὴ μὴ ὀλολυγμός μὴ συριγμός (ἴ. συριγμός), and <sup>788</sup>(p. 109). For the adj. ὀλολυγαῖος see *Kaibel* 546<sup>6</sup> (Imperial) ὀλολυγαία νυκτερῖς, "a howling bat," and for ὀλολύκτρια (not in LS) applied to a woman "crying aloud" at a sacrifice see *Syll* 566 (= <sup>3</sup>982)<sup>23</sup> (ii/B.C.). The words are onomatopoeic: cf. ὑλακτέω, Lat. *ululare*.

### ὅλος.

P Grenf II. 77<sup>80</sup> (iii/iv A.D.) (= *Selections*, p. 121) τῆς ὅλης δα[πά]νης, "the whole outlay," P Oxy VI. 903<sup>4</sup> (iv/A.D.) ἐπὶ ὅλας ἐ[π]τ[ὰ] ἡμέρας, "for seven whole days," and *Priene* 112<sup>98</sup> (after B.C. 84) διὰ τοῦ χειμῶνος ὅλου, "during the whole winter" (cf. Lk 5<sup>3</sup>). See also P Thead 3<sup>21</sup> (A.D. 299), where, at the end of a deed of sale, the vendor announces—ἐγραψα τὰ ὅλα. With the use of ὅλος in Jn 9<sup>34</sup>, 13<sup>10</sup>, we may compare P Fay 119<sup>6</sup> (c. A.D. 100) χόρτον σαπρὸν καὶ ὥλον (ἴ. ὅλον) λελυμένον, "rotten hay, the whole of it decayed" (Edd.). Other exx. are P Tebt I. 33<sup>16</sup> (B.C. 112) (= *Selections*, p. 31), where the instructions for the entertainment of a Roman visitor are summed up in the words—τὸ δ' ὅλον ἐπὶ πάν[των] τὴν μεγίστην φροντίδα



ποιουμένου τοῦ εὐδοκοῦν[τ]α τὸν ἄνδρα κατασταθῆναι, "in general take the greatest pains in everything that the visitor may be satisfied" (Edd.), P Ryl II. 133<sup>19</sup> (A.D. 33) ἐξ οὗ κινδυνεύει τῷ ὄλῳ ἐξαρθῆναι, "whereby there is a risk of its (viz. a dam's) being entirely carried away" (Edd.), and *ib.* 152<sup>14</sup> (A.D. 42) τοῖς ὄλοις ἠφάνισαν, "utterly destroyed it," of damage done by an inroad of sheep. In P Oxy VI. 936<sup>20</sup> (iii/A.D.) οὐδὲ Φιλόξενον ὄλ' ἐξ ὄλων οὐχ εὗρον, the editors render, "I have entirely failed to find Philoxenus," and compare *ib.* 893<sup>8</sup> (vi/vii A.D.) οὐδέν[α] λόγον ὑπὲρ οἰασθήποτε ὄλον τὸ σύνολον πράγματος, "no ground of complaint on any matter of any kind whatsoever." For the interchange of ὄλος and πᾶς cf. P Tebt II. 418<sup>4</sup> (iii/A.D.) πρὸ τῶν ὄλων τὸ προσκύνῃμά σου ποιῶ, for the usual πρὸ πάντων, P Lond 404<sup>15</sup> (c. A.D. 346) (= II. p. 305) ἀσπάζομαι . . . πάντας τοὺς ἐν τῇ οἰκίᾳ ὄλους κατ' ὄνομα, and P Iand 13<sup>20</sup> (iv/A.D.) πάντες οἱ ἀδελφοί σου κατ' ὄνομα ὄλ[οι] . . . For δὲ ὄλου, as in Jn 19<sup>23</sup>, see P Oxy I. 53<sup>10</sup> (A.D. 316) where a persea tree is reported on as διόλου ξηραντίζαν, "quite dried up." Διόλου is found in Cercidas (iii/B.C.), and survives in MGr. In MGr ὄλος in many districts takes the form οὔλος (Thumb *Handbook*, p. 97), which is similar to the Ionic and Epic form οὔλος, from \*ὄλφο-s: cf. Lat. *salvus, solidus* (Boisacq, p. 699).

We may add that the compound ὄλοσχερής is fully illustrated in Linde *Episc.* p. 13 f.: for the adv. see Cicero *ad Att.* vi. 5. 2.

### ὀλοτελής.

For this adj. = "perfect," "complete," which in the NT is confined to 1 Thess 5<sup>22</sup> (but cf. Arist. *Plant.* i. 2. 20, Plut. ii. 909 B), we can now cite the decree of Epaminondas attached to Nero's pompous declaration of the freedom of all Greeks at the Isthmian games of A.D. 67, *Syll* 376 (= 3814)<sup>45</sup> ἀνεισφορίαν, ἣν οὐδεὶς τῶν πρότερον Σεβαστῶν ὀλοτελή ἔδωκεν, where the adj. has the same adverbial force as in 1 Thess *l.c.* For the adv. ὀλοτελῶς, by which Suidas defines the common ὄλοσχερῶς, cf. *Aq. Deut* 13<sup>16(17)</sup>.

### Ὀλυμπιάς.

Rouffiac (*Recherches*, p. 91) has shown that this abbreviated common name (Rom 16<sup>15</sup>) is by no means specially characteristic of Rome, but is common throughout the Empire, e.g. *IG* III. 1080<sup>28</sup> (Athens), *CIL* XIV. 1286 (Ostia), *ib.* III. 4939 (Olympia): cf. Milligan *Documents*, p. 183.

### ὄλως.

For ὄλως = "entirely," "altogether," cf. P Oxy IV. 743<sup>22</sup> (B.C. 2) καὶ γὰρ ἐγὼ ὄλως (*l. ὄλως*) διαπον[ο]ύμαι εἰ Ἑλένος χαλκοὺς ἀπόλε[σ]εν, "I am quite upset at Helenos' loss of the money" (Edd.), and for the meaning "at all" with a neg. verb, as in Mt 5<sup>34</sup>, cf. the letter of a wife to her husband, BGU IV. 1079<sup>6</sup> (time of Claudius or Nero) περὶ δὲ Σαραπάτος τοῦ υἱοῦ οὐ καταλέλυκε παρ' ἐμὲ ὄλως, ἀλλὰ ἀπῆλθεν εἰς παρεμβολὴν στρατηγέυσασθαι, "but as regards our son Sarapas, he has not lodged with me at all, but has departed to the camp on military duty." The meaning of the adv. in 1 Cor 5<sup>1</sup> has caused difficulty, but a certain support is lent to the local sense "everywhere," which Weiss in Meyer <sup>9</sup> *ad l.* prefers (cf. Bachmann in Zahn's *Kommentar*),

by P Oxy IV. 744<sup>4</sup> (B.C. 1) (= *Selections*, p. 32) μὴ ἀγωνιάς ἐὰν ὄλως εἰσπορεύονται, ἐγὼ ἐν Ἀλεξανδρῇ <ι> α μένω, where ὄλως may perhaps imply all the writer's fellow-workmen. For the meaning "actually," adopted by the Revisers in 1 Cor *l.c.*, we may cite *ib.* XIV. 1676<sup>21</sup> (iii/A.D.) καλῶς οὖν ποιήσεις ἐλ[θούσ]α τῷ Μεσορῇ πρὸς ἡμᾶς ἵνα ὄλως ἴδωμέν σε, "you will therefore do well to come to us in Mesore, in order that we may really see you" (Edd.).

### ὄμβρος.

This word, which in Lk 12<sup>54</sup> is used of a "rain-storm," appears frequently in our sources as a kind of *term. techn.* in connexion with land which has become waterlogged, e.g. P Tebt I. 61(δ)<sup>122</sup> (B.C. 118-7) (ὄμβροχος) διὰ τὸν ὄμβρον τῶν παρακειμένων ὑδάτων. See also *Syll* 804 (= 31170)<sup>7</sup> (ii/A.D.). For the adj. ὄμβριμος cf. P Lond 121<sup>224</sup> (iii/A.D.) (= I. p. 91) ὕδωρ ὄμβριμον. Cognate with Lat. *imber*, ὄμβρος retains the nasal which ἀφρός has lost (Boisacq, p. 106).

### ὀμείρομαι.

A good example of this rare verb = "long for" (Hesych. ἐπιθυμέω) in 1 Thess 2<sup>8</sup> (cf. Job 3<sup>21</sup> A, Sm. Ps 62(63)<sup>2</sup>) is supplied by the true reading of the Lycaonian sepulchral inscr. *CIG* III. 4000<sup>7</sup> (iv/A.D.), where the sorrowing parents are described as—ὀμειρόμενο[ι] περὶ παιδός, "greatly desiring their son": see Ramsay in *JHS* xxxviii. (1918), p. 152 ff., as against Boeckh-Franz (in *CIG*) and Kaibel 406, who unwarrantably change ὀμειρόμενο[ι] into ὀδυνό-μενοι. The illustration of 1 Thess *l.c.* is peculiarly apt if, with Wohlenberg (in Zahn's *Kommentar ad l.*), we regard ὀμείρομαι there as a term of endearment ("ein edles Kosewort"), borrowed from the language of the nursery. It may be added that WH (*Notes*<sup>3</sup>, p. 151) prefer the smooth breathing ὀμειρόμενοι, and that J. H. Moulton finds the root of the verb in *smēr*, "remember," as in *memor*, and regards the δ- as coming from a derelict preposition ὦ (seen in ὦ-κεανός participle of ὦ-κειμαι, "circumambient"): cf. such parallel formations as δύρομαι and ὀδύρομαι, κέλλω and ὀκέλλω.

### ὀμιλέω.

The classical and late Greek meaning of ὀμιλέω, "converse with," which is found in Ac 20<sup>11</sup>, 24<sup>26</sup>, Dan 1<sup>19</sup>, may be illustrated from the vernacular P Oxy VI. 928<sup>5</sup> (ii/iii A.D.) ὀμείλησας δέ μοι ποτε περὶ τούτου, "you once had a conversation with me on this subject" (Edd.). Cf. also the *Pelagia-Legenden* p. 7<sup>10</sup> προτρεψάμενος αὐτὸν ὀμίλησαι τῷ λαῷ, and the use in MGr ὄδεν μοῦ ὀμιλῆς; "why dost thou not speak to me?" (Abbott *Songs*, p. 108<sup>4</sup>). The verb is used in the wider sense of "associate with" in PSI II. 120<sup>47</sup> (a collection of apophthegms—iv/A.D.?) πένης ὦν πλουσίοις μὴ ὀμίλει (cf. Hobart, p. 178 f.), and of "busy oneself with" in *OGIS* 282<sup>16</sup> (before B.C. 206) θεωρῶ[ν δὲ] τὸν δῆμον . . . ὀμιλοῦντα ἐμ Μούσ(αι)[ς] δεῖ[ν]ων, *ib.* 505<sup>7</sup> (A.D. 156) παιδεύει τε ὀμιλῶν, "holding converse with" (metaphorically). Ἡ ὀμιλουμένη is used of vernacular Greek. The word is a reduced form of \*ὄμο-μιλέω by haplogogy. The original meaning is "assemble together": cf. Lat. *miliites*, meaning "those who march in a body" (Boisacq, p. 700). MGr μιλάω, "speak."

## ὁμιλία

occurs in the NT only in Paul's citation (1 Cor 15<sup>33</sup>) from Menander's *Thais* (*Fragm.* p. 62, No. 218): φθείρουσιν ἡθὴ χρηστὰ ὁμιλῖαι κακαί: cf. Euripides *Fragm.* 1013 (Nauck). Ὅμιλῖα may mean either "conversation" (Vg *colloquia*) or "companionship" (Beza *commercía*), and the latter is obviously the leading idea here: cf. P Oxy III. 471<sup>76</sup> (ii/A.D.) σύνβολα δεικνύντα τῆς πρὸς τοῦτον ὁμιλίας, "showing signs of his intercourse (*in malam partem*) with him," and Xen. *Mem.* i. 2. 20 ὁμιλία τῶν χρηστῶν. MGr μιλιᾶ, "conversation," "speech," "gossip": μιλήμα, "conversation," "proclamation."

## ὁμίλος.

A new literary ex. of this word = "crowd," "throng," which is found in the TR of Rev 18<sup>17</sup>, may be cited from the recently recovered fragments of the Ἡοῖαι of Hesiod, PSI II. 130<sup>7</sup> πολλὸς δ' ἀμφίσταθ' ὅμιλος: cf. Hom. *Il.* xviii. 603, xxiv. 712.

## ὁμίχλη.

For this NT ἄπ. εἰρ. (2 Pet 2<sup>17</sup>) = "mist," cf. the magical P Par 574<sup>3023</sup> f. (c. A.D. 300) ὁ ἐν μέσῃ ἀρούρης καὶ χιόνος καὶ ὁμίχλης. Herwerden *Lex. s.v.* cites the striking saying Plut. *Mor.* p. 460 A ὡς δὲ ὁμίχλης τὰ σώματα, καὶ δι' ὀργῆς τὰ πράγματα μείζονα φαίνεται. The adj. ὁμίχλῳδης occurs e.g. in Vett. Val. p. 6<sup>26</sup> αἱ δὲ ἐξῆς β μοῖραι πυρώδεις, ὁμιχλώδεις.

## ὄμμα.

This common poetic word, which in the NT is found only in the plur. (Mt 20<sup>34</sup>, Mk 8<sup>23</sup>), may be illustrated from the address in the Serapeum-dream P Par 51<sup>10</sup> (B.C. 160) (= *Selections*, p. 19) ὄμμα . . ψυχῆς θάρσ[ει, from the personal descriptions P Leid M<sup>16</sup> (ii/B.C.) (= I. p. 59) ἀσ[θενῶν] τοῖς ὄμμασι, P Lond 678<sup>6</sup> (B.C. 99-8) (= III. p. 18) ἀ[δύ]νατος ὄμμασι, BGU III. 713<sup>9</sup> (A.D. 41-2) ο[ι]λή (l. ούλή) ὑπὸ ὄμμα ἀριστερά (l. -ρόν), and from the magic P Lond 121<sup>325</sup> (iii/A.D.) (= I. p. 95) ὄμμα φοβερόν. It may also be noted that in an address by the council of Hermopolis to the Imperial Procurator of the time of Gallienus, Eurip. *Ion* 732 is quoted in the form—εἰς ὄμματ' εὐνοῦ ἀνδρὸς ἐμβλέπειν γλυκύ (CPHerm I. 125<sup>7</sup> = *Chrest.* I. p. 59). The MGr ὄμματι is generally contracted into μάτι, and ματιά μου is used as an endearing term of address "light of my eye," "my darling," see Thumb *Handbook* p. 340 and cf. *ocelle*, Catullus L. 19, *ocelle mi*, Plaut. *Trin.* 245 [ii. i. 18].

## ὁμνυμι, ὁμνύω

with the acc. of the person invoked (cf. Jas 5<sup>12</sup>) is common, e.g. P Eleph 23<sup>8</sup> (B.C. 223-2) ὁμνύω βασιλέα Πτολεμαῖον, P Par 47<sup>2</sup> (c. B.C. 153) (= *Selections*, p. 22), ὁμνύω τὸν Σαρᾶτιν, and P Oxy II. 239<sup>5</sup> (A.D. 66) ὁμνύω Νέρωνα Κλαύδιον Καίσαρα. For the rare form ὁμνυμι cf. BGU II. 543<sup>2</sup> (B.C. 28-7) ὁμνυμι Καίσαρα Αὐτοκράτορα θεοῦ υἱόν: see Mayser *Gr.* p. 351f., and for the LXX usage Thackeray *Gr.* i. p. 279. The perf. is seen in PSI I. 64<sup>24</sup> (i/B.C. ?) ὁμώμοκα τὸν προγεγραμμένον ὄρκον, and the perf. part. in *ib.* V. 513<sup>9</sup> (B.C. 252-1) γέγραφεν ἡμῖν Τληπόλεμος προστεταχέναι τὸν βασιλέα τοὺς ἐν ἄλλοις τόποις ὁμώ-

μοκ[ό]τας διορθώσασθαι. Cf. P Tebt II. 293<sup>23</sup> (c. A.D. 187) ὡμοσα τὸν προκείμενον ὄρκον κ[α]θὼς πρόκειται, and *ib.* 25 συνομόμεχα (l. συνομώμοκα) ὡς [π]ρόκειται: also the legal formula ὁμνύω ἑκουσῶς καὶ αὐθαιρέτως ἐγγυᾶσθαι in P Iand 30<sup>6f.</sup> (A.D. 105 or 106) (see the editor's note), P Grenf II. 624<sup>f.</sup> (A.D. 211) αἷ., and P Magd 25<sup>7</sup> (B.C. 211) εἰ δέ τι ἀντιλέγει, μὴ ὀφείλειν ὁμόσας μοι, ἀπολελύσθω, "mais s'il conteste sa dette et jure ne me rien devoir, qu'il soit délié" (Edd.: see the note). MGr ὁμῶνω.

## ὁμοθυμαδόν.

The sense *unanimiter*, and not merely "together" to which Hatch (*Essays*, p. 63f.) would limit this word in the NT as in the Greek versions of the OT, is supported by P Tebt I. 40<sup>8</sup> (B.C. 117) (= *Selections*, p. 28) σαφέστερον μετεilhφῶς τοὺς ἐκ τῆς κώμης ὁμοθυμαδὸν ἀντέχεσθαι τῆς σῆς σκέπης, "having received certain information that the inhabitants of the village are with one accord claiming your protection" (Edd.), cf. *Syll* 329 (= 3742)<sup>13</sup> (c. B.C. 85) ὁμοθυμαδὸν πάντων τῶν πολιτῶν ἐπιδεδωκότων ἑαυτοὺς εἰς τοῖ[s] π[ε]ρὶ τούτων ἀγῶνας, and *ib.* 732 (= 31104)<sup>28</sup> (B.C. 37-6) ἡ σύνοδος ἀποδεξαμένη τὴν ἐκτένειαν καὶ φιλοτιμίαν αὐτοῦ ὁμοθυμαδὸν προεβάλετο τοὺς εἰσίσοντας αὐτοῖς τὰς καθηκούσας τιμὰς Δεύκιον κτλ.: cf. Ac 15<sup>25</sup> ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν,—"the decree is not the manifesto of a cabal or faction, but a decree of the entire Church convened together" (Hicks, *CR* i. p. 45). In P Par 63<sup>93</sup> (B.C. 164) (= P Petr III. p. 26) Mahaffy renders ὁμοθυμαδόν "without exception." Mayser (*Gr.* p. 459) points out that the use of the acc. neut. of adjectives to form adverbs is specially characteristic of the Κοινή.

## ὁμοιοπαθής,

"of like nature" (Ac 14<sup>15</sup>, Jas 5<sup>17</sup>, RV marg.) is fully illustrated from late Greek writers by Wetstein *ad* Ac 1c.

## ὁμοιοις.

For ὁμοιοις as denoting the same rank or station cf. P Oxy I. 124<sup>2</sup> (iii/A.D.) Ἀδραστος . . γήμας ἐκ τῶν ὁμοίων ἔσχεν θυγατέρας δύο, "Adrastus married one of his own rank and had two daughters" (Edd.), and the apophthegm in PSI I. 120<sup>33</sup> (iv/A.D. ?) γάμει ἐκ τῶν ὁμοίων οἱ μὲν γὰρ ἐκ τῶν κρείσσωνων γαμοῦντες δεσπότης κοῦκ οἰκέλους κτῶνται. In P Ryl II. 105<sup>20</sup> (A.D. 136) ὡς ἐπὶ τῶν ὁμοίω(ν) = "as in similar cases." The adj. is used with ἴσος in *Syll* 162 (= 3312)<sup>27</sup> (end iv/B.C.) ἐπ' ἴσῃ καὶ ὁμοίῃ, "upon equal and similar terms," and for a weakened sense see P Tebt II. 300<sup>13</sup> (A.D. 151) διὰ ἐπιδίδομι ὥπως περιερεθῇ (l. διὰ ἐπιδίδωμι ὥπως περιαιρεθῇ) [τ]οῦτο τὸ ὄνομα ταγήναι ἐν τῇ τῶν ὁμοίω(ν) τάξῃ, "wherefore I present this notice, that this name may be struck off and may be inscribed in the list of such persons" (viz. the dead). On the flexion of the adj. see Moulton *Gr.* ii. p. 157. Hort regards ὁμοιον in Rev 1<sup>13</sup> as virtually an adverb like οἶον.

## ὁμοιότης.

The phrase καθ' ὁμοιότητα, as in Heb 4<sup>15</sup>, 7<sup>15</sup>, in the somewhat weakened sense of "in the same way as" is found with a gen. dependent upon it in BGU IV. 1028<sup>15</sup>



(ii/A.D.) ἐπὶ τῆς ἐξετάσεως [s] κ[α]θ' ὁμοιότητ(α) ἐτέρας ἐξετ(άσεως), PSI I. 107<sup>3</sup> (end of ii/A.D.) καθ' ὁμοιότητ(α) ἐτέρων δούλων, and P Oxy IX. 1202<sup>24</sup> (A.D. 217) κατὰ τὸ ἀναγκαῖον προσφεύγω σοι ἀξίων ἐνταγῆναι καὶ μοῦ τὸν υἱὸν τῇ τῶν ἐφήβων γραφῇ καθ' ὁμοιότητα τῶν σὺν αὐτῷ, "I perforce have recourse to you, requesting that my son too may be entered in the list of the ephēbi in the same way as his companions" (Ed.).

### ὁμοίωμα.

According to Souter *Lex. s.v.* ὁμοίωμα, "a thing made like" something else (concrete), differs from ὁμοιότης, "resemblance" (abstract), much as *simulacrum* differs from *similitudo*. As distinguished from εἰκών, which implies an archetype, the "likeness" or "form" in ὁμοίωμα may be accidental, as one egg is like another: cf. Rom 5<sup>14</sup>, Phil 2<sup>7</sup>, and see Trench *Syn.* p. 47 ff. The word is found in a difficult context in *OGIS* 669<sup>62</sup> (i/A.D.) καὶ νῦν τοῖς αὐτοῖς παραγγέλλω μηδὲν ἐξ ὁμοιώμα[τος] ἐπιγράφειν ἀλλ[α]χῆ ἄλλο τι τῶν καθόλου χωρὶς τοῦ κρεῖναι τὸν ἑπαρχον.

### ὁμοίως.

An interesting parallel to Jn 5<sup>19</sup> where ὁμοίως should not be translated "in like manner" (RV) but "likewise" (AV: cf. 6<sup>11</sup>, 21<sup>13</sup>) is afforded by P Par 47<sup>8</sup> (c. B.C. 153) (= *Selections*, p. 22) where the writer bitterly exclaims—ὁμύο τὸν Σαράπιν . . . ὅτι ψευδῆ πάντα καὶ οἱ παρὰ σέ θεοὶ ὁμοίως, "I swear by Serapis that all things are false and your gods likewise." Cf. *ib.* 60<sup>8 f.</sup> (c. B.C. 154) ὁμοίως καὶ Κότταβος, ὁμοίως καὶ Χεντοσνεύς, BGU IV. 1167<sup>24</sup> (B.C. 12) ἐφ' ᾧ ὁμοίως μὴ (ἐπελεύσε)σθαι τὴν Ἰσιδώ(ραν) κατὰ μὴ(δένα) τρόπ(ον), and P Ryl II. 243<sup>13</sup> (ii/A.D.) δέξει παρὰ Νιννάρου ἰς λόγον Εἰρήνης τὸ ἐπιβάλλον αὐτῇ μέρος καὶ ἰς τὸ[ν] λόγον Δημαρίου ὁμοίως δέξει πα[ρὰ] [Ἀτ]ρήτος τὸ ἐπιβάλλον αὐτῇ μέρος, "receive from Ninnarus for Irene's account the share belonging to her, and likewise from Hates for Demarion's account the share belonging to her." The adv. is common = "ditto," e.g. CP Herm I. 127<sup>iii. 14 al.</sup> (= p. 73). See also *s.v.* ὡσαύτως.

### ὁμοίωσις.

On the distinction between ὁμοίωσις and εἰκών, the latter "image belonging to fundamental nature," the former "likeness to progressive character," see Hort's note on Jas 3<sup>9</sup>, the only place in the NT where ὁμοίωσις occurs.

### ὁμολογέω.

The root meaning of this verb "agree with" is seen in the contract P Oxy II. 275<sup>1</sup> (A.D. 66) δ[μ]ο[λ]ογούσιν ἀλλή[λ]οις Τρύφων . . . καὶ Πτολεμαῖος, "agreement between Tryphon and Ptolemaeus": cf. the legal formula ἐπερωτηθεὶς ὁμολόγησα, "in answer to the formal question I have given my consent," as in P Ryl II. 100<sup>15</sup> (A.D. 238). From this the transition is easy to the sense "acknowledge," "publicly declare," e.g. *ib.* 125<sup>28</sup> (A.D. 28-9) ὁμολόγησεν τὴν πυξίδα ὡς προφέρεται κενήν, "he acknowledges (having found) the box but alleges that it was empty" (Edd.), *ib.* 180<sup>2</sup> (A.D. 124) ὁμολογῶ μὴ ἐγκαλεῖν σοι μηδ' ἐγκαλέσειν σοι περὶ μηδενὸς πράγματος ἀπλῶς, "I acknowledge that I neither make nor will make any claim upon you on any

matter whatever" (Edd.), *ib.* 157<sup>3</sup> (A.D. 135) ὁμολογοῦμεν διηρησθαι πρὸς ἀλλήλας ἐπὶ τοῦ παρόντος [δ] ἔχομεν ἐγμισθῶσει οὐσιακ[δ]ν ἀμπελικὸν κτήμα, "we acknowledge that we have divided between ourselves at the present time the domain-land vineyard which we hold on lease" (Edd.), and the recurring formula in receipts ὁμολογῶ ἀπέχειν, "I acknowledge that I have received," e.g. BGU II. 394<sup>23</sup> (A.D. 137) ὁμολογῶ ἀπέχειν [π]αρὰ τοῦ Στοτοφῆτιος τὰ[ς] προκιμένας [ἀρ]γυρίου [δρα]χ[μ]ὰς] δ[ιακο]σίας τε[σ]σα[ρ]ά[κο]ντα ὀκτώ . . . With the usage "praise," "celebrate," in Heb 13<sup>15</sup>, which Grimm-Thayer pronounces as "unknown to Grk. writ.," we may compare the somewhat similar phrase ὁμολογῶ χάριτα in petitions, e.g. P Ryl II. 114<sup>22</sup> (c. A.D. 280) ὅπως . . . τῇ τύχῃ σου χάριτας ὁμολογεῖν δυνηθῶ, "that I may avow my gratitude to your fortune," P Oxy I. 67<sup>22</sup> (A.D. 338) ὅπως ταύτης ἡμεῖν τῆς εὐεργεσίας ὑπαρχείσης εισαεῖ σοῦ τῇ τύχῃ χάριτας ὁμολογῶμεν, and the Christian letter P Oxy VI. 939<sup>6</sup> (iv/A.D.) καὶ εἴη διὰ παντὸς ἡμᾶς χάριτας ὁμολογούν[τα]ς διατελεῖν ὅτι ἡμῖν ὕλεως ἐγένετο, "and may it be granted us to continue for ever to acknowledge our thanks to Him because He was gracious to us" (Edd.). A good ex. of the meaning "promise" (class.), as in Mt 14<sup>7</sup>, is afforded by the Phrygian inscr. *Cagnat* IV. 542 θεῷ ὑψίστῳ εὐχὴν Αὐρήλιος Ἀσκληπών, ἣν [ὧ]μολό[γ]ησεν ἐν [Ῥώμῃ]. On the Semitism in ὁμολογῶ ἐν (Mt 10<sup>32</sup>, Lk 12<sup>8</sup>) cf. Nestle *ZNTW* vii. p. 279 f., ix. p. 253, Burkitt *Earliest Sources for the Life of Jesus*, p. 19 f., and see *s.v.* ἔξομολογέω. MGr μολογῶ.

### ὁμολογία

is very common in our sources in the sense "contract," "agreement," e.g. P Eleph 2<sup>2</sup> (B.C. 285-4) συγγραφή καὶ ὁμολογία—the heading of a Will, P Ryl II. 178<sup>13</sup> (early i/A.D.) Τασεὺς Πετρεῦτος τέθειμαι τὴν ὁμολογίαν καὶ ἐκθρέψαι τὸ δουλικὸν σωματίον Θερμοθαρίον ἐπὶ τὰ δύο ἔτη, "I, Taseus daughter of Peteeus have made the agreement and I will nurse the infant slave Thermoutharion for the two years" (Edd.), *ib.* 161<sup>6</sup> (A.D. 71) κατὰ τήνδε τὴν ὁμολογίαν, "in accordance with this agreement," P Fay 91<sup>1</sup> (A.D. 99) ὁμολ(ογία) Θενεκουεῖς πρὸς Δουκίον, "agreement of Thenetkoueis with Lucius," P Tebt II. 392<sup>23</sup> (A.D. 134-5) ἔτερα ἐφ' οἷς ἡ ὁμολογία[α] περιέχει, "other items according to the terms of the agreement" (Edd.), P Oxy XIV. 1627<sup>20</sup> (A.D. 342) πρὸς δὲ ἀμερμνίαν σου τήνδε τὴν ὁμολογίαν σοι ἐξεδόμην, "and for your security I have issued to you this contract" (Edd.), and from the inscr. *Syll* 214<sup>30</sup> (iii/B.C.) τὴν περὶ τῆς συμμαχίας ὁμολογίαν ἤκουσι κομίζοντες. For ὁμολόγημα see P Strass I. 40<sup>27</sup> (A.D. 569) with the editor's note. Ὁμολόγος is a technical term for a labourer working under a contract, cf. e.g. *Ostr* 413<sup>2</sup> (A.D. 63) (= *LAE*, p. 105, where Deissmann compares Mt 20<sup>1-18</sup>, 1 Cor 9<sup>7</sup>), and for ὁμολόγος γῆ, with reference to land of which the liability was "agreed upon," see P Ryl II. p. 286 f.

### ὁμολογουμένως,

"admittedly," as in 1 Tim 3<sup>16</sup>, is seen in P Par 15<sup>60</sup> (B.C. 120) ὁμολογουμένως δ' ἐπὶ συκοφαντείᾳ καὶ σεισμῷ παταγιοχό[τος] . . . ἐγκλημα, and P Tor I. 17<sup>32</sup> (B.C. 117) ὥστε ὁμολογουμένως ἐαυτοῦ καταμαρτυροῦντα συμφανὲς καθεστηκέναι, "ita ut, vel ipso contra se testimonium dicente,

apertissime liqueat" (Ed.). The word is also found as *v.l.* in Aristaeus 24, and see Crönert *Mem. Herc.* p. 241.

ὁμότεχνος.

For the formation of this compound, which occurs in the NT only in Ac 18<sup>3</sup>, but was used by medical writers as a term for physicians (Hobart, p. 239) cf. the common ὁμοπάτριος and ὁμομήτριος (e.g. P Fay 32<sup>8</sup> f., A.D. 131), and the courtesy title ὁμότιμος (τοῖς συγγενέσι) (e.g. P Tebt I. 254, c. B.C. 113).

ὁμοῦ.

BGU IV. 1022<sup>12</sup> (A.D. 196) γενόμε[νο]ι [ε]ἰς Φεῖλα[δ]ελφίαν κ[ώ]μην . . . ἔνθα ὁμοῦ [ῆ]μεν, of persons gathered "together," as in Ac 2<sup>1</sup>. The word occurs often in accounts to denote a total, e.g. P Oxy XIV. 1655<sup>11</sup> (iii/A.D.) γίνονται ὁμοῦ (δην.) μὲς τέ(ταρτον) ἄ, "total 46 den. 1 quarter," P Meyer 21<sup>7</sup> (iii/iv A.D.) ὥστε τὸ πᾶν γί(νεσθαι) ὁμοῦ ἄρτάβας ἑκατὸν [ἐνενήκοντα] 5, "so that the whole amounted to a total of 196 artabae."

ὁμόφρων.

The likeness of "sentiment or disposition" rather than of "opinion" which Bigg (*ICC ad L.*) finds in this adj. in its only occurrence in the NT, 1 Pet 3<sup>8</sup>, may be illustrated from the use of the corresponding adv. in the sepulchral inscr. *Kaibel* 493<sup>8</sup> f.—

τὸν καὶ ἔτ' ἀκμαῖον βίοντα λείποντα καθ' ἥβην  
κῆδος ὁμοφρονέως πᾶς' ἐδάκρυσε πόλις.

ὁμως.

P Par 45<sup>4</sup> (B.C. 153) ἀλ' (= ἀλλ') ὁμως τοῖς θεοῖς τὴν ἐπιτροπὴν δίδομαι, P Oxy I. 115<sup>9</sup> (ii/A.D.) (= *Selections*, p. 9) ἀλλ' ὁμως οὐδὲν δύναται τις πρὸς τὰ τοιαῦτα: cf. Jn 12<sup>42</sup>. See also BGU IV. 1205<sup>12</sup> (B.C. 28) οὐ πεπράκαμεν, ὁμως ὡς θέλετε ποιεῖτε, P Giss I. 99<sup>7</sup> (ii/iii A.D.) κατὰ τὸ τῶν αὐτοχθόνων Αἰγυπτίων ἀλλότρια ταῦ[τα] ἦν, ἐδράτο δὲ ὁμως, and P Oxy VI. 939<sup>26</sup> (iv/A.D.) (= *Selections*, p. 30) νοσηλότερον δὲ ὁμως τὸ σωματίον ἔχει, "but nevertheless she is still in a somewhat sickly state of body." On the supposed trajection of ὁμως from its proper place in Gal 3<sup>16</sup>, 1 Cor 14<sup>7</sup>, see Burton *Gal.* p. 178 f.

ὄναρ.

The phrase κατ' ὄναρ which is found for the Attic ὄναρ *sexies* in Mt, is condemned by Photius (*Lex.* p. 149, 25 f.) as βάρβαρον παντελῶς: cf. Lob. *Phryn.* p. 422 ff. It occurs not infrequently in votive inscr. but with the meaning "in consequence of a dream," and not "in a dream," e.g. *Syll* 780 (= <sup>3</sup> 1147)<sup>5</sup> (ii/iii A.D.) Οὐλπίοι Νείκανδρος καὶ Σωτήριος Ὑγεία Σωτ[ε]ρῆ Συναδοῦ[πρό]φ κατ' ὄναρ: see also Deissmann *BS.* p. 253. A new literary ex. of the word occurs in Herodas i. 11 οὐδ' ὄναρ: cf. Cic. *ad Att.* i. 18. 6.

ὀνάριον.

This conversational diminutive (Jn 12<sup>14</sup>) may be illustrated from P Oxy I. 63<sup>11</sup> (ii/iii A.D.) τοὺς δειγματοάρτας καθ' αὐτὸν ἀναπέμψαι πρὸς ζυγοστα[σ]ίαν λαβόντα παρὰ τῶν ἀρχεφῶδων ὀνάριον, "send up the inspectors yourself to the examination, getting a donkey from the chiefs of the police"

(Edd.): cf. the double diminutive in P Ryl II. 239<sup>21</sup> (mid. iii/A.D.) πανταχόθεν ἴδε αὐτῷ μικρὸν ὀναρίδιον, "look out everywhere for a small donkey for him" (Edd.). The word appears as a diminutive of ὄνος in its less usual sense of "wine-cup" in P Giss I. 47<sup>17</sup> (time of Hadrian) τὸ ὀνάριον τὸ χαλκοῦν, BGU I. 248<sup>26</sup> (ii/A.D.) ὀνάριον ὑπὸ τρίχωρον οἶνον.

ὀνειδίζω.

For ὀνειδίζω, "reproach," "revile," c. acc. as in Mt 27<sup>44</sup>, cf. BGU IV. 1024<sup>21</sup> (ii/iii A.D.), where a man is charged with having basely slain a woman—τὴν ἐπ' ἀ[ν]θρώποις τύχην ὀνειδίζουσιν. The pass. (cf. 1 Pet 4<sup>14</sup>) is seen in P Giss I. 40<sup>ii.5</sup> (A.D. 215) οὐκ ὀνειδισθήσεται ἡ τῆς ἀτιμ[έ]ως παρασημεί[ω]σις.

ὀνειδισμός.

To the references for this comparatively rare word (Rom 15<sup>3</sup> *al.*) we may add Joseph. *Antt.* xix. 319, and Vett. Val. pp. 65<sup>7</sup>, 73<sup>10</sup>.

ὀνειδος.

This NT ἄπ. εἰρ. (Lk 12<sup>25</sup>) may be illustrated from Joseph. *c. Apion.* i. 285, where it is associated with βλάβη. Cf. also *Test. xii. patr.* Reub. vi. 3 εἰς ὄλεθρον βελίαρ καὶ ὀνειδος αἰώνιον.

Ὀνήσιμος.

This proper name (Col 4<sup>9</sup>, Philem<sup>10</sup>) from the adj. ὀνήσιμος, "useful," may be illustrated from P Grenf II. 38<sup>17</sup> (B.C. 81) ἡ λογεῦσι (L. -σει) καὶ ἀνανκάσι (L. -σει) με Ὀνησιμῶ (L. Ὀνήσιμος) ἀγοράσ[α]ν κριθῆς κτλ., P Gen I. 4<sup>10</sup> (beg. iii/A.D.) ὁ τοῦ τόπου μου ἀμφο[δάρ]χης Ὀνήσιμος ἀνεγράψατό με ἐπὶ κώμη[s] Ἀργεάδος, and from the inscr. *Magn* 242 τόπος Ὀν[η]σίμου, *ib.* 300 ἡ σόρος ("grave") Ὀνησίμου τοῦ Πανσιμάχου. Thieme (p. 40) notes that the name is specially common in the case of slaves, though not confined to them, as is shown by the mention of a γραμματεὺς M. Ὀνήσιμος on a coin of Caracalla's time: cf. also Ὀνησίμην in *Syll* 865<sup>5</sup>, a woman whom a manumitted slave is to serve till her death. Dittenberger's Index (p. 89) shows other exx.: see also Lightfoot *Col.* p. 310, Zahn *Introd.* i. p. 458, and Hatch in *JBL* xxvii. (1908), p. 146.

Ὀνησίφορος.

On the improbability that Ὀνησίφορος, who, according to tradition, suffered martyrdom at Parium, a city of Mysia, in the beginning of ii/A.D., is to be identified with the friend and disciple of Paul (2 Tim 1<sup>16</sup>, 4<sup>19</sup>), see W. M. Ramsay *Exp T* ix. p. 495 f. The identification, as Ramsay points out, becomes impossible if we accept the tradition embodied in the *Acts of Paul and Thekla* (A.D. 150–170), which makes Onesiphorus, a native of Antioch, converted by Paul on his first visit, and already a householder at that time, about A.D. 48.

ὀνικός.

Grimm's statement that this adj. is "not found" outside its NT occurrences (Mt 18<sup>6</sup>, Mk 9<sup>42</sup>) requires correction in the light of the new evidence, e.g. BGU III. 912<sup>24</sup> (A.D.



33) τὰ δυνικά κτήνη, P Gen I. 23<sup>4</sup> (A.D. 70) ἀπὸ τῶν ὑπαρχόντων ἡμῖν δυνικῶν κτηνῶν δυνον ξνα, and *OGIS* 629<sup>30</sup> (A.D. 137) γόμου δυνκ[οῦ], a load such as requires an ass to carry it. Cf. for similar formations, P Oxy III. 498<sup>8</sup> (ii/A.D.) τῶν οἰκοδομουμένων λίθων κύβων καμηλικῶν, “squared building-stones transportable by camel (?),” and BGU III. 814<sup>8</sup> (iii/A.D.) ἡμι]ονικὸν ἄρμα, “a chariot drawn by mules.” Deissmann (*LAE*, p. 77) notes that δυνικός “survives in the Middle Greek τὸ (δ)νικόν, which is still in dialectal use, for instance in the island of Carpathus.”

### δύννημι.

Ὁναίημν (Philem<sup>20</sup>), “may I have satisfaction,” is the only opt. form from an unthematic verb in the NT: cf. *Audolent* 92<sup>3</sup> (iii/B.C.) δυναιτο, *Kaibel* 502<sup>27</sup> (iii/iv A.D.) μήτ' ἐλπιδῶν δναιτο, and see Moulton *Gr.* ii. p. 213. In *C. and B.* ii. p. 730 No. 658<sup>A</sup>.<sup>20</sup> the gen. has given place to the acc.—τοῖς ὑπὸ ξνα κερὸν [δ]ν[η]θ[ε]ῖσιν τὸ τῆς ζωῆς μέρος. For the thought of filial offices underlying the word, as in the Philemon passage, see the citations in Lightfoot *Comm. ad l.* The subst. δνῆ occurs in P Tebt II. 420 (iii/A.D.), a letter from Sarapion to his brother, asking for assistance in his pecuniary troubles—<sup>24</sup>δδς οὖν τὴν δνῆν σου ξνα ἀνασπασθῆ ἀναγκαίως, “so give me your help, that (the barley) may of necessity be pulled up (?)” (Edd.). For δνισις cf. the good advice of a father to his son, P Oxy III. 531<sup>12</sup> (ii/A.D.) τοῖς βιβλοῖς σου αὐτὸ μόνον πρόσχε[ε] φιλολογῶν καὶ ἀπ' αὐτῶν δνισιν ξξεις, “give your undivided attention to your books, devoting yourself to learning, and then they will bring you profit” (Edd.).

### ὄνομα.

(1) For ὄνομα, the *name* by which a person or thing is called, we may cite: P Magd 24<sup>4</sup> (B.C. 218) Αἰγυπτία τις, ἥι λέγεται εἶναι δνομα Ψενοβάστι[s], P Lond 854<sup>11</sup> (i/ii A.D.) (= III. p. 206, *Selections* p. 70) τῶν φιλων [ἐ]μ[ὼν] τῶν δνόματῶ ἐνεχάραξα τοῖς ἱε[ρ]οῖς ἀειμνή[σ]τως, “I carved the names of my friends on the sanctuaries for perpetual remembrance”—a traveller's letter, and BGU II. 423<sup>22</sup> (ii/A.D.) (= *Selections*, p. 92) ἔστ[ι] [δῆ] μου δνομα Ἀντώνιος Μάξιμος. Deissmann (*LAE*, p. 121) claims the phrase ὦν τὰ δνόματα as “a characteristic documentary formula,” e.g. P Oxy III. 485<sup>31</sup> (A.D. 178) ὦν τὰ δνόματα ἐπὶ τῶν [τό]πων δηλωθήσεται, “whose names will be ascertained on the spot” (Edd.), BGU II. 432<sup>ii</sup>.<sup>3</sup> (A.D. 190) ὦν τὰ δνόματα πῶ βιβλιδίῳ δεδήλωται, “whose names are shown in the little book” (cf. Phil 4<sup>9</sup>).

(2) By a usage similar to that of the Heb. *שֵׁם*, δνομα comes in the NT to denote the *character, fame, authority* of the person indicated (cf. Phil 2<sup>9</sup>, Heb 1<sup>4</sup>). With this may be compared the use of the word as a title of *dignity* or *rank*, as in P Oxy I. 58<sup>8</sup> (A.D. 288) where complaint is made of the number of officials who have devised “offices” for themselves—δνόματα ἑαυτοῖς ἐξευρόντες, and provision is made that, on the appointment of a single trustworthy superintendent, the remaining “offices” shall cease—14<sup>f</sup>. τὰ δὲ λοιπὰ δνόματα παύσονται. See also the use of the word as a title of address in the sepulchral inscr. *Preisigke* 343<sup>9</sup> Ἀντωνεῖνε . . . φιλόανθρωπε καλὸν δνομα κύριέ μου κτλ., and the interesting *graffito* of A.D. 79 (cited by

Deissmann *LAE*, p. 276), where there is allusion to a certain lady Harmonia—ἥς ὁ ἀριθμὸς με (or αλε) τοῦ καλοῦ δνόματος (cf. Jas 2<sup>7</sup>), “the number of her honourable name is 45 (or 1035).” In P Leid W<sup>xix</sup>.<sup>10</sup> (ii/iii A.D.) we have an invocation to Γῆ—οὐ τὸ (δνομα) οὐδὲ θεοὶ δύναται (l. δύνανται) φθέγγεσθαι.

(3) The transition from the foregoing to the meaning “possession,” “property,” is easy, e.g. P Oxy II. 247<sup>31</sup> (A.D. 90), where a man registers on behalf of his brother certain property which has descended to him ἐξ δνόματος τῆς σημανομένης καὶ μετῆλλαχίας ἀμφοτέρων μητρὸς Τσενναμωνᾶτος, “from the property of the aforesaid and departed Tsennamonas, the mother of us both” (Edd.), *ib.* 249<sup>9</sup> (A.D. 80) τὸ κατηνητηκὸς εἰς με ἐξ δνόματος τοῦ ὁμογενήσιό μου ἀδελφοῦ, and BGU I. 256<sup>5</sup> (time of Antoninus Pius) τὰ ὑπάρχοντ[α] εἰς δνομα δυεῖν, “that which belongs to the property of the two.” We may also compare P Ryl II. 174<sup>23</sup> (A.D. 112) συγχωρεῖ ἡ Ἡρακλοῦς [ἄκυρο]ν εἶναι κατὰ πάντα τρόπον ἣν πεποιῆται ἡ Τασου-χάρι[ο]ν διὰ τῆς [τῶν ἐ]νκτησ[ε]ων [β]ιβλι[ο]θήκης ἐκ[ο]ύσιον κατ[ο]χῆν τοῦ δνόματος [αὐτῆς] εἰς τὸν [τ]ῆ[ς] Ἡ[ε]ρακλοῦτος λόγον, “Heraclous acknowledges that the voluntary notification of the personal claim made by Tasoucharion in favour of Heraclous through the property registration-office is entirely invalid” (Edd.). Sometimes δνομα is best left untranslated, as in P Oxy III. 513<sup>22</sup> (A.D. 184) (= *Chrest.* I. p. 216) τὸν τόκον τὸν [δ]ν[δ]ματί μου παραγρα[φ]έ[ν]τα, “the interest debited to me” (Edd.).

(4) The meaning “person,” which is found in Ac 1<sup>5</sup>, Rev 3<sup>4</sup>, 11<sup>13</sup>, may be illustrated from P Oxy IX. 1188<sup>8</sup> (A.D. 13) παρὰ τοῦ ὑπογεγραμμέ(νου) δνόματος, “from the person below written,” BGU I. 113<sup>11</sup> (A.D. 143) ἐκάστῳ δνόματι παρα(γενομένῳ), P Thead 41<sup>10</sup> (A.D. 309) διέγ(ραψεν) Σακάων καὶ οἱ κοι(νωνοὶ) ἀπόρων ὀνομάτων τάλαντα τρία, and the late PSI I. 27<sup>22</sup> (Acts of Martyrdom —v/A.D.) ἀπέκτ[εινεν] ψυχὰς [εἰδωλολατ]ρῶν ὡς ὀνόματα χεῖλια πεντακόσια.

(5) The phrase εἰς (τὸ) δνομά τινος is frequent in the papyri with reference to payments made “to the account of any one” (cf. Lat. *nomen*)—P Rein 44<sup>27</sup> (A.D. 104) χρησθῆν εἰς τὸ Διονυσίου [δ]νομα χρεωστῇ Ἑρμαῖω νεωτέρῳ, P Meyer 81<sup>3</sup> (A.D. 151) πάντα [καταγραφῆναι] συντάξεν εἰς τὸ τῆς γυναικὸς αὐτοῦ δνομα, and *Ostr* 1160<sup>1</sup> (ii/A.D.) διάγραψον εἰς δνομ(α) κληρονόμων Ἀπιδος Νότου (καὶ) Δ(ιβός). The usage is of interest in connexion with Mt 28<sup>19</sup>, where the meaning would seem to be “baptized into the possession of the Father, etc.” See further Deissmann *BS* pp. 146 f., 197, and W. Heitmüller's monograph *Im Namen Jesu* (Göttingen, 1903), where (p. 100 ff.) the phrase is claimed as good vernacular. With εἰς δνομα = *qua* in Mt 10<sup>41</sup>, cf. P Oxy I. 371<sup>17</sup> (A.D. 49) (= *Selections*, p. 50), where in an action against a nurse for the recovery of a male foundling it is stated—βούλεται ὀν[δ]ματι ἐλευθέρου τὸ σωμάτιον ἀπενέγκασθαι, “she wishes (to defend herself on the ground) that the foundling was carried off in virtue of its being freeborn.”

The phrase ἐν (τῷ) δνόματί τινος, so common in the NT, has not been found outside Biblical Greek, but Deissmann (*BS*, p. 197 f.) compares the use of the dat. in *Syll* 364 (= 3797)<sup>33</sup> (A.D. 37), where the names of five πρεσβευταί, who had signed the oath of allegiance to Caligula

taken by the inhabitants of Assos, are followed by the words—οἱ τινες καὶ ὑπὲρ τῆς Γαίης Καίσαρος Σεβαστοῦ Γερμανικοῦ σωτηρίας εὐχόμενοι Διὶ Καπιτωλίῳ ἔθυσαν τῷ τῆς πόλεως ὀνόματι. The simple dat. is found in BGU IV. 1205<sup>23</sup> (B.C. 28) δὲς Ἀλεξίῳ τῷ βαφί τῷ ἐμῷ ὀνόματι κτλ., P Oxy III. 531<sup>25</sup> (ii/A.D.) πέμψον Φρόνιμον πρὸς Ἀσκληπιάδην ἐμῷ ὀνόματι, P Flor II. 226<sup>13</sup> (iii/A.D.) πέμψον αὐτὰ εἰς Ταλεῖ τῷ ἐμῷ ὀνό(α)τι, and from the inscr. JHS xvii. (1897), p. 411 No. 14 προστέμου ὀνόματι, and CIG 3919 στεφανωτικοῦ ὀνόματι, where, as Evans (CQ xv. p. 26) points out, ὀνόματι might be rendered "under the heading of."

(6) Other exx. of ὄνομα with various prepositions are—P Tebt II. 317<sup>32</sup> (A.D. 174–5) ἔκαστα ἐπιτελοῦντι ἐκ τοῦ ἐμοῦ ἀπούσης ὀνόματος, "carrying out everything in my name and during my absence" (Edd.), P Oxy VII. 1063<sup>3</sup> (ii/iii A.D.) σύμβαλε Ἡρώδῃ . . . ἐξ ὀνόματός μου καὶ εἰπον αὐτῷ, "go and see Herodes in my name and say to him" (Ed.); P Amh II. 85<sup>8</sup> (A.D. 78) ὅσα ἄλλα ἐὰν ἀφείρω ἐπ' ὀνόματος τῶν νιῶν ὀρφανῶν αὐτοῦ Σαραπίωνος, "whatever else I may find to be owned by the orphan sons of Sarapion" (Edd.), P Rein 44<sup>13</sup> (A.D. 104) ἐποίησεν τὰς ὠνὰς ἐπὶ τῷ Διονυσίου τοῦ νιοῦ ὀνόματι, P Tebt II. 407<sup>15</sup> (A.D. 199?) ἀφ' ὧν ἔ]χω ἐπ' ὀνόματός σου ἑ]παρχόντων, "of my property standing in your name" (Edd.), and the slightly different BGU I. 153<sup>27</sup> (A.D. 152) ἀπογράψασθαι ἐν τῇ τῶν καμήλων ἀπογραφῇ . . . ἐπ' ὀνόματος αὐτῶν, where, as Deissmann (BS p. 197 n.<sup>2</sup>) points out, the reference is to the camels' being entered on the list under the name of their new owner; BGU I. 27<sup>18</sup> (ii/A.D.) (= Selections, p. 102) ἀσπάξομαι . . . πάντε(=α)ς τοὺς φιλοῦντάς σε κατ' ὄνομα (cf. 3 Jn<sup>15</sup>), P Oxy VII. 1070<sup>46</sup> (iii/A.D.) τοὺς ἡμῶν πάντας κατ' ὄνομα προσαγόρευε καὶ ἄσπασε, and the Christian prayer ib. 1059<sup>7</sup> (v/A.D.), where, after a prayer to God for various persons, the petition is added ὤψε (ἰ. ὤψαι) κατ' ὄνομα, "look on them severally"; and BGU II. 531<sup>10</sup> (ii/A.D.) τὰ περιγινόμενα ἐνοίκια πρὸς ἕκαστον ὄνομα τῶν τρυγόντων γραφῆται. In MGr γὰρ ὄνομα τοῦ θεοῦ, "for God's sake!"

### ὀνομάζω.

For this verb = "name," cf. P Oxy X. 1272<sup>21</sup> (A.D. 144) ἐπιδίδωμι τὸ ἀναφόριον καὶ ἀξίω . . . ἀχθῆναι ἐπὶ σὲ τὸν Ἡρᾶν καὶ τοὺς σὺν αὐτῷ οὓς αὐτὸς ὀνομάσει, "I present this petition and request that Heras and his associates, whose names he will himself give, should be brought before you" (Edd.), and the following extract from the official record of a judge—BGU III. 969<sup>11, 12</sup> (A.D. 142?) ὀνομάσατε οὓς αἰρεῖ[σθε. Πα]σίωιν εἰπ(εν)· Ἐγὼ αἰροῦμαι Δογ]γεῖνον Κλήμεντα. The pass. is found in BGU IV. 1165<sup>32</sup> (B.C. 13) δι' ἧς καὶ ὀνομάζεται ὁ τοῦ Ἡρακλεῖ(δ)ου καὶ τῆς Θεομούθους υἱ[δ]ς Ἡρακλεῖ[δ]η[s, and ib. II. 388<sup>11, 13</sup> (ii/iii A.D.) ἐν τῇ ἐπιστολῇ ἔγραψας τῷ στρατηγῷ τοῦ Ἀρσινόετου περὶ τῶν ὀνομασθέντων ὑπὸ τῶν δούλων. οὐ προσεγράφη Σεμπρώνιος Αἰσχίνης ὀνομασθεὶς ὡς πρόβατα ἐκείνου ἀποσπάσας. The verb is not uncommon in the sense of "nominate," e.g. P Oxy X. 1257<sup>1</sup> (iii/A.D.) Ἐπιμάχος ὀνομασθεὶς εἰς δεκαπρωτείαν, "on the nomination of Epimachus to the office of decaprotus" (Edd.), ib. IX. 1204<sup>4</sup> (A.D. 299) παρὰ πάντας τοὺς νόμους ὀνομασθέντος σου εἰς δεκαπρωτείαν, and for the corresponding subst. see ib. XIV. 1642<sup>3</sup> (A.D. 289)

ἀποσυνίστημι σε κατὰ ταῦτά μου τὰ γράμματα παραστήναι παρὰ σοὶ ἐν τῷ Ὁξυρρυγχίτῃ τῇ ὀνομασίᾳ τῇ ὑπ' ἐμοῦ γενομένη παρὰ τῷ διασημοτάτῳ ἡγεμόνι, "I appoint you by this my deed to appear at home in the Oxyrhynchite nome as my representative at the nomination made by me to his excellency the praefect" (Edd.). The verbal ὀνομαστός is found in Kaibel 254<sup>3</sup> (iv/iii B.C.) πρόγονοι δ' ὀνομαστοὶ ἀπ' αἰ[χμ]ῆς: cf. its use as a proper name in P Ryl II. 88<sup>13</sup> (A.D. 156) στ]ρατηγῷ Ὀνομάστ(ῳ). For the subst. ὀνομασ-τῆς cf. BGU I. 96<sup>9</sup> (2nd half iii/A.D.) Μάρωνος ὀνομ[α]στοῦ τῆς δεκαπρωτίας, and for ὀνομαστέ cf. OGIS 218<sup>28</sup> (iii/B.C.) with the exx. cited there, also BGU I. 316<sup>38</sup> (A.D. 359).

### ὄνος.

The following may serve as exx. of this common word, probably borrowed, like Lat. *asinus*, from some Asiatic language (Boisacq, p. 705)—P Petr III. 140(a)<sup>2</sup> (iii/B.C.) ἀπ[ο]στ[ε]λόν μοι τὴν ὄνον, P Grenf II. 14(b)<sup>5 f.</sup> (B.C. 225) (= Chrest. I. p. 489) συνεκμήσε[θ]α δὲ ὄνους βαδιστάς (see s.v. βαδίζω) πέντε . . . ἐτοιμάκαμεν δὲ καὶ τοὺς τεσσαράκοντα ὄνους σ]κ[ε]υοφόρους, P Ryl II. 142<sup>20</sup> (A.D. 37) ἤρσαν διὰ ὄνων εἰς λόγο(ν) δεσχ(=μ)ῶν ἑξακοσίω, "they carried off by means of donkeys a matter of six hundred bundles" (Edd.), ib. 145<sup>16</sup> (A.D. 38) ἀφῆρπασεν παρ' αὐτοῦ ὄνον θήλειαν, "he robbed him of a female donkey" (Edd.), P Lond II. 331<sup>18 f.</sup> (A.D. 165) (= II. p. 154, Chrest. I. p. 575) δώσ[ο]μεν ἔτι καταβαίνοντι ὄνους τεσσαράς καὶ ἀναβαίνοντι τοὺς ἵππους, "we shall give him for the down journey four asses, and for the up journey the same number," P Oxy VI. 932<sup>8</sup> (late ii/A.D.) ἐὰν δύνῃ ἀναβῆναι ἕνα ἐπιγνοῖς (cf. Lk 14<sup>N\*</sup>) τὸν ὄνον, "if you can go up to find out the ass, do so" (Edd.), and ib. I. 112<sup>6</sup> (iii/iv A.D.) δήλωσον μοι ἢ πλοῖω ἢ ἐξέρχ[ε]ι ἢ ὄνῳ, "let me know whether you are coming by boat or by donkey," a good ex. of the instrumental dat. In P Fay 67<sup>2</sup> (A.D. 80) (πυροῦ) ὄνους τρεῖς, ὄνους = "donkey-loads": cf. BGU II. 362<sup>1, 6</sup> (A.D. 215) ὄνῳν γ' ὑπὸ δένδρα, "three asses laden with trees"—a rare instance of Coptic syntactical influence found in the papyri (cf. s.v. ὀστέον, and see Thackeray Gr. i. p. 20). In Herodas vi. 83 ὁ ὄνος = "the grindstone": cf. μύλος ὀνικός (Mt 18<sup>6</sup>, Mk 9<sup>42</sup>). On the δίπλωμα ὄνων, see Ostr. i. p. 360 f. For ὀνηλάτης cf. P Fay 119<sup>3</sup> (c. A.D. 100), and for ὀνηλάσιον cf. P Ryl II. 183(a)<sup>3</sup> (A.D. 16). See also s.v. βαδίζω.

### ὄντως.

"actually," "indeed," as in Gal 3<sup>21</sup>, is seen in P Giss I. 22<sup>6</sup> (time of Trajan) πρὸ π[άν]τ[ω]ν εὐχομ[α]ι . . . τὴν [γλυκυ]τάτην σου ὄψιν προσκυ[νῆ]σαι νῦν ὄντως ἀμοιβ[ή]ν [ . . . ] τῆς εὐσεβείας μου κτλ. For its use, virtually as an adj., preceded by the art. and followed by a noun (1 Tim 5<sup>8, 16</sup>), we may cite Ep. ad Diogn. x. 7, Arist. Apol. iv. 1. Cf. MGr τόντως, "really": few adverbs in -ως have survived in MGr.

### ὄξος.

For ὄξος, "sour wine" drunk by soldiers, as in Mt 27<sup>48</sup> αἷ, cf. P Lond 1245<sup>9</sup> (A.D. 357) (= III. p. 228) a receipt for 4000 ἔξοται supplied to soldiers stationed at Hermopolis—ὄξους ἔξοτας τετρακισχειλίου. Other exx. of the word,



where it is distinguished from οἶνος, are *ib.* 856<sup>28</sup> (tariff of excise duties—late i/A.D.) (= III. p. 92) πλὴν οἴνου κ[α]λ ὄξους, and *ib.* 1159<sup>49</sup> (A.D. 145-7) (= III. p. 113) ἐπὶ οἴνου καλ ὄξου(ς) οἱ πρόοντες. See also for the word P Flor III. 334<sup>5</sup> (ii/A.D.) προσέγγεκέ μοι εἰς ἐψησιν γάρου ("fish-sauce") καὶ ὄξ[ο]ς ἐκ τοῦ Κώου καὶ ἐλαίαν, P Tebt II. 403<sup>18</sup> (A.D. 212-7) λόγ[ο]ς τοῦ μετρηθέντος ἡμῖν ὄξους εἰς τ[ὴν] ἐνεστ[ῶσαν] ἡμέρα[ν], BGU I. 14<sup>ii.18</sup> (A.D. 255) ὄξους ὑδρομυγ(οῦς), and P Oxy XIV. 1776<sup>8</sup> (late iv/A.D.) ὅσον χρῆξουσιν ἐν τε σίτῳ ἢ ὄξους (ἴ. ὄξει) παρασχοῦ αὐτοῖς, "supply them with whatever they require in the way of corn or sour wine." The dim. ὄξ(ε)ῖδιον occurs in BGU II. 417<sup>31</sup> (ii/iii A.D.) ἔρρωσέ μοι, γλυκύτατε, καὶ ὄξειδιά μοι κόμισσον, cf. <sup>32</sup>, and the late P Lond 113. 11(a)<sup>3</sup> (vi/vii A.D.) (= I. p. 223) a contract to take the sour wine (τὰ ὄξειδια) of one year's vintage in exchange for the sweet wine (τοῦ οἴνου) of the succeeding year. "Ὄξος is to ὄξυς as εὔρος is to εὐρύς: cf. *acetum* and *acies*, *acer*, etc.

## ὄξυς.

P Oxy VI. 900<sup>7</sup> (A.D. 322) ὑποβληθέντος ἔτι εἰς κονδουκτορίαν τοῦ ὀξέος δρόμου τοῦ εὐτυχῶς εἰσιόντος ἔτους, "I have besides been nominated as contractor for the express-post for the year auspiciously approaching" (Edd.): see the editors' note, and cf. Rom 3<sup>15</sup> ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα. It may be noted that the express postal service (*cursus velox*) with horses was introduced into Egypt after the time of Diocletian, to give way, however, under Justinian to the old service with asses: cf. P Flor I. 39<sup>7</sup> (A.D. 396), P Oxy I. 140<sup>7</sup> (A.D. 550), and see the introduction to P Hamb I. 9. On the form ὄξεῖα cf. Moulton *Gr.* ii. p. 118. The comp. ὀξύτερον is contrasted with βαθύτερον in P Lond 899<sup>8</sup> (ii/A.D.) (= III. p. 208) in connexion with some purple, πορφύριον.

## ὀπισθεν.

For the prepositional use of ὀπισθεν c. gen., as in Mt 15<sup>23</sup>, Lk 23<sup>26</sup>, cf. the magic P Par 574<sup>1280</sup> (iii/A.D.) (= *Selections*, p. 113) ὀπισθεν αὐτοῦ σταθεῖς contrasted with an immediately preceding <sup>1289</sup> βάλε ἔμπροσθεν αὐτοῦ κλῶνας ἐλαίας. See also s.v. ὀπίσω.

## ὀπίσω.

For ὀπισθεν (Rev 5<sup>1</sup>—like Juvenal's "scriptus et in tergo necdum finitus Orestes": i. 6), cf. P Tebt I. 58 recto<sup>37</sup> (B.C. 111) τὰπλοῖατα ὀπείσω, "continued on the back," and similarly *ib.* 178 (late ii/B.C.). For another form of "P.T.O." we may cite P Rev L<sup>xli.13</sup> (B.C. 259-8) ἔξω θρα. See also Meyer *Ostr.* 61<sup>15</sup> (iii/B.C.) ὀπίσω, "turn over," at the end of an account, though as a matter of fact nothing is written on the reverse side of the sheet, and BGU III. 1002<sup>46</sup> (B.C. 55), where, at the end of a contract, we find—ἐπεγράφησαν ἐκ τῶν ὀπίσω μαρτύρων (ἴ. ἐκ τοῦ ὀπίσω μάρτυρες), with reference to the names of the sixteen witnesses on the back. The superlative ὀπιστωτάτη occurs in Preisigke 4308<sup>8</sup> (iii/B.C. ?), unfortunately with lacunae before and after. On the Hebraistic influence in such a phrase as ζητεῖν ὀπίσω τινός (Job 39<sup>8</sup>) see Thackeray *Gr.* i. p. 47, and on the survival of (ὀ)πίσω in MGr cf. Moulton *Proleg.* p. 99.

## ὀπλίζομαι,

"arm myself" is found in the NT only in 1 Pet 4<sup>1</sup>: for the construction cf. Soph. *Electra* 996 τοιοῦτον θράσος | αὐτῇ θ' ὀπλίζει, where Jebb also cites *Anthol. Pal.* 5.93 ὀπλισμαί πρὸς Ἐρωτα περὶ στέρνοισι λογισμών.

## ὀπλον.

For ὀπλα in the ordinary sense of "weapons" see P Tebt I. 48<sup>19</sup> (c. B.C. 113) ἐπελθὼν ἐπὶ τὴν ἄλω Δύκος σὺν ἄλλοις ἐν ὀπλοῖς, "Lycus proceeded to the threshing-floor with other persons armed" (Edd.). Cf. PSI II. 168<sup>13</sup> (B.C. 118) ἐπεληλυθέναι τινὰς ἐν ὀπλοῖς ἐπὶ τὸ σημερινόνον χῶμα. In a list of artificers, P Tebt II. 278<sup>15</sup> (early i/A.D.), we find ὀπλοποιός (ἴ.-οῖός), "armourer."

## ὀποῖος,

though very common in classical Greek, shows a marked tendency to disappear in later Greek. According to Meisterhans (*Gr.* p. 237) it is not found in the Attic inscr. from B.C. 300 onwards. The word occurs *quinquies* in the NT: cf. P Oxy I. 118 verso<sup>17</sup> (late iii/A.D.) εἰδὼς δὲ ὅποια ἐστὶν καὶ ἡ ξενία, "you know what hospitality requires" (Edd.), and BGU IV. 1027<sup>xvii.11</sup> cited s.v. ὀλεθρος. Note the curious combination ὅτι ὀποῖαν in P Gen I. 54<sup>1ff.</sup> (iv/A.D.) οἶδας τὴν προέ(=α)ρεσὶν μοι ὅτι ὀποῖαν προέ(=α)ρεσιν ἔχω καὶ οἶδας τὴν γνώμην μου ὅτι γν[ώ]μη ὅποια ἐστὶν.

## ὅποτε

(in classical Greek "whenever") is freely used for "when" in the papyri, as in the later uncials in Lk 6<sup>3</sup>, cf. e.g. PSI IV. 432<sup>4</sup> (iii/B.C.) ὅποτε οὖν δοκιμάζεις, συντόμως χορηγείσθω, ἵνα μὴ ὑστερῶμεν τοῖς καιροῖς, P Oxy II. 243<sup>10</sup> (A.D. 79) ὅποτε περιῆν, "when she was alive," and P Ryl II. 245<sup>3</sup> (iii/A.D.) περὶ τῶν ἀξόνων ἡμέλησας ὅπῳτ' ἐξεή[σα]μεν αὐτῶν, "you neglected the matter of the axles when we were in need of them" (Edd.).

## ὅπου,

"where," as in Mk 2<sup>4</sup>, is seen in P Oxy I. 76<sup>13</sup> (A.D. 179) ὅπου σὺν τῷ ἀνδρὶ καταμένω, "where I live with my husband," in P Lond 854<sup>8</sup> (i/ii A.D.) (= III. p. 206), an interesting account of a journey—εἰς Διβύην ὅπου Ἀμμων πᾶσιν ἀνθρώποις χρησμοφθεῖ, "to Libya, where Ammon sings oracles to all men," and in the question to an oracle P Oxy XII. 1477<sup>2</sup> (iii/iv A.D.) εἰ μένω ὅπου ὑπάγω; "shall I remain where I am going?" For the meaning "whither" (ὅποι is not found in the NT), as in Jn 7<sup>34</sup>, see *Ostr.* 1162<sup>5</sup> (Rom.) ὅπου θέλει—with reference to the sending of certain measures of wheat. "Ὅπου ἂν (ἐάν) = "wheresoever," as in Mk 9<sup>18</sup>, may be illustrated from P Eleph 1<sup>5</sup> (B.C. 311-10) (= *Selections*, p. 2) εἶναι δὲ ἡμᾶς κατὰ ταῦτ' (cf. Ac 14<sup>1</sup>) ὅπου ἂν δοκῇ ἀριστον εἶναι, "and that we shall live together wherever may seem best," P Oxy XIV. 1639<sup>30</sup> (B.C. 73 or 44?) ὅπου ἂν τῷ καθόλου περιπίπτῃς ἡμῖν, "in any place whatsoever where you may encounter us" (Edd.), and *ib.* III. 484<sup>20</sup> (A.D. 138) ὅπου ἐὰν ὁ κράτιστος ἡγεμὼν Αὐτίδιος Ἡλιόδωρος ἐπ' ἀγαθῷ τὸν νόμον διαλογίζηται, "wherever his highness the praefect Avidius Heliodorus holds his auspicious court for the nome," (Edd.); and = "whithersoever," as in Lk 9<sup>57</sup>, from *ib.* IV. 728<sup>11</sup>

(A.D. 142) μετενέγκαι δ[π]ου ἐὰν αἰρήται, "transport it to any place that he may choose," with reference to a crop that had been cut. With Jn 14<sup>4</sup> cf. Epict. iv. 7. 14 ὅπου ἂν ἀπέλθω, ἐκεῖ μοι καλῶς ἔσται (cited by Sharp, p. 89), and with 2 Pet 2<sup>11</sup> "whereas," cf. Aristas 149 and see P Flor I. 61<sup>48</sup> (A.D. 85) (as revised *Chrest.* II. p. 89) οὐχ ὅπου διαλογισμοὶ καὶ ἡγεμόνες παραγενόμενοι. The use of the relative adv. ὅπου (ὀπού, ποῦ) for the ordinary relative in MGr is illustrated by Thumb *Handbook* p. 93, e.g. ὁ ἄθροπος (ὀ)πού ἦρθε, "the man who came."

### ὀπτάνομαι

can be definitely removed from the list or so-called "Biblical" words (Grimm-Thayer, p. 695), since to its occurrences in the LXX (3 Kingdoms 8<sup>8</sup>, Tob 12<sup>19</sup>: cf. P Oxy XIII. p. 4) and the NT (Ac 1<sup>3</sup>), we can add such early exx. as P Par 49<sup>33</sup> (B.C. 164-158) (= Witkowski,<sup>2</sup> p. 72) εἰ δὲ δι' ἄλλο τι οὐκ ὀπτάναται μοι, P Tebt I. 24<sup>5</sup> (B.C. 117) καὶ μηδαμῶς ὀπτανόμενων ὑπ[. . .]. Of a later date we have the great magical papyrus P Par 574<sup>3033</sup> (c. A.D. 300) ὀρκίζω σε τὸν ὀπτανθέντα τῷ 'Ο(= 'Ι)σραήλ ἐν στύλῳ φωτινῷ καὶ νεφέλῃ ἡμερινῇ, an interesting reference to Exod 13<sup>21</sup> (see Deissmann *LAE* p. 252). On the implications involved in the use of ὀπτάνομαι in Ac 1<sup>3</sup> as denoting actual appearance as distinguished from vision cf. Knowing *EGT ad l.*

### ὀπτός.

With the use of this verbal adj. in Lk 24<sup>42</sup> (cf. Hobart, p. 182f.) we may compare P Giss I. 93<sup>6</sup> ὀπτοῦ δελφᾶκος, "roast pork," in what appears to be a list of goods for a feast. The word = "baked" is common with πλίνθος, e.g. P Ryl II. 164<sup>7</sup> (A.D. 171) κρηπε[ι]ς ἐξ ὀπτοῦ πλίν[θ]ου, "a quay of baked brick," P Oxy XIV. 1674<sup>8</sup> (iii/A.D.) θές τὴν ὀπτόν πλίνθον π[α]ρὰ τὴν πλάτην, "put the baked bricks alongside the wall(?)" (Edd.), P Flor I. 50<sup>58, 63</sup> (A.D. 268), and PSI VI. 712<sup>5</sup> (A.D. 295).

For the subst. ὀπτησις cf. BGU IV. 1143<sup>17</sup> (B.C. 18) κε[καυμ]μένα τῇ καθηκούσῃ ὀπτήσι. Wilcken (*Ostr.* i. p. 693) cites ὀπτανεύς, "roaster," "keeper of a cook-shop," from an unedited Berlin papyrus of iii/B.C. The verb is seen in P Lond 131 *recto*<sup>115</sup> (A.D. 78-9) (= I. p. 173) περιστερ(ας) ὀπταμέν(ας): if the restoration is right, it is used metaphorically in P Giss I. 24<sup>4</sup> (time of Trajan) οὐ μὴ σε ὀπτήσωσιν (i. ὀπτήσῃσι).

### ὀπώρα.

For this class, and vernacular word, which is used metaphorically in Rev 18<sup>14</sup>, cf. the i/A.D. letter of a tax-gatherer at Oxyrhynchus, P Oxy II. 298, where along with much other miscellaneous matter he informs a friend —<sup>38</sup> οὕτω πολλὰ ὕ(= ὀπώρα ἐγένετο ἐν Μέμφι ἐπὶ τοῦ παρόν[τ]ος), "there has not been much fruit in Memphis up to the present": also P Lond 46<sup>220</sup> (iv/A.D.) (= I. p. 72) ὅσα ἀκμάζει τῶν ὀπώρων. For the adj. see *OGIS* 234<sup>2</sup> (end of iii/B.C.) Πυλαίας ὀπωρινῆς, the autumn meeting of the Amphictyons at Pylae: cf. Jude<sup>12</sup> δένδρα φθινοπωρινὰ ἄκαρπα, "autumn trees without fruit." A form ὀπωριμεῖος (not in LS) should probably be read in P Lond 974<sup>1, 3</sup> and ii. 5 (A.D. 305-306) (= III. p. 116f.) (as amended *Addenda*,

p. vii.). With ὀπωροφυλάκιον (Ps 78(79)<sup>1</sup>, *al.*) cf. the mention of an ὀπωροφύλαξ in P Oxy IV. 729<sup>11</sup> (A.D. 137), also the *recto* of P Ryl II. 244 (iii/A.D.). The etymology of ὀπώρα may reveal the meaning, "the season that follows summer" (cf. ὀπ-θεν) (Boisacq, p. 709).

### ὀπως.

(1) An interesting use of ὀπως, in which it is virtually a conjunction = "in which case," is seen in such passages as P Tebt II. 414<sup>32</sup> (ii/A.D.) ἡ ληνέ(= ι)ς τοῦ 'Αγαθ'ἀγγελου ἐστίν, ὀπως τοῖς παιδί(ο)ις δοθῇ, "the trough belongs to Agathangelus, so let it be given to the children" (Edd.). See further *Proleg.* p. 177 n<sup>1</sup>. (2) For ὀπως, like πῶς, used in the sense of ὥς, ὅτι (cf. Blass *Gr.* p. 230f.), we may recall the letter of the prodigal BGU III. 846<sup>18</sup> (ii/A.D.) (= *Selections*, p. 95) οὐκ οἶδες, ὅτι θέλω πηρὸς γενέσθαι, εἰ γνοῦναι, ὅπως ἀνθρώπῳ [ἐ]τ[ι] ὀφείλω ὀβολόν; "do you not know that I would rather be a cripple than be conscious that I am still owing anyone an obolus?" Deissmann (*LAE*, p. 179 n.<sup>28</sup>) finds a beginning of this usage in Lk 24<sup>20</sup>, the only place in the NT where ὀπως is construed with the ind. (but cf. Mt 26<sup>59</sup> A). A good ex. of ὀπως c. ind. from the papyri is BGU III. 830<sup>4</sup> (i/A.D.) δ[ι]επεμψάμην σ[ο]ι τὸν ἐμὸν ἀνθρώπον, ὅπ[ω]ς καλῶς ποιήσῃ(=ει)ς, συμβαλὼν χάρ[α]κα περὶ τοῦ ἐλ[λ]αιῶνος ἡ(=ι)δίου αὐτοῦ τοῦ ἐνθάδε. (3) "Ὄπως, "in order that," is seen c. subj. with ἂν in PSI V. 512<sup>8</sup> (B.C. 253-2) ἐγὼ δὲ πρὸς τοὺς μελισσοργοὺς ἐπορεύθην ὀπως ἂν εἰδῇσά ὥς πωλῶται, "I went to the bee-keepers that I might know how it is sold," and without ἂν in such passages as P Par 461<sup>18</sup> (B.C. 153) γέγραφα σοι ὀπω[ς] 'Απολλωνίῳ παραγγέλλης, P Ryl II. 139<sup>19</sup> (A.D. 34) διὸ ἀξιῶ γράψαι τῷ τῆς κόμης ἀρχεφόδῳ ὀπως ἀναζήτησιν ποιήσῃται, and P Tebt II. 419<sup>4</sup> (iii/A.D.) πέμψον τὴν ὄνον ὀπως σφραγισθῇ. On the relative use of ὀπως and ὀπως ἂν in the Attic inscr. see Meisterhans *Gr.* § 91. 30. (4) For ὀπως after ἐρωτάω and similar verbs of asking, exhorting, etc. (as in Lk 11<sup>37</sup> *al.*) cf. P Tebt II. 409<sup>4</sup> (A.D. 5) ἐπὶ τῆς πόλεως σε ἠρώτησα δοῦς σοι (δραχμὰς) ἰβ ὀπως Λυσισμάχῳ δοῖς καὶ ἐρωτήσης αὐτὸν οἶ(=ὕ)πὲρ ἐμοῦ ὀπως ᾗ τελήους μοικλῆας (i. μύκλους) συντόμως πέμψῃ, "at the metropolis I gave you 12 drachmae and asked you to give them to Lysimachus and ask him on my behalf to send me at once 3 he-asses without blemish" (Edd.), P Amh II. 131<sup>6</sup> (early ii/A.D.) μελησάτω σοι ὀπως ἀγορασθῇ τὰ κενώματα, "see that the empty jars are bought" (Edd.), and P Oxy I. 67<sup>6</sup> (A.D. 338) ἐπιδίδωμί σοι ὀπως εἰς ἔργον προαγάγῃς τὰ κεκελευσμένα, "I petition you to carry his orders into effect." An apparent ex. of ὀπως c. inf., where we would have expected ὥστε, is to be found in P Tebt II. 315<sup>30</sup> (ii/A.D.) ἔχι γὰρ συστατικὰς [δ]ῖπας τὸν ἀπιθούντα μετὰ φρουρὰς τῷ ἀρχιερεὶ πέμπιν, "he has instructions to send recalcitrants under guard to the high-priest" (Edd.). MGr ὀπως κὶ ἂν, "however."

### ὄραμα.

In P Goodsp Cairo 3<sup>5</sup> (iii/B.C.) (= Witkowski,<sup>2</sup> p. 47) ἔδο[ξ]ε [μο]ι ν[ῦ]ν περὶ τοῦ ὀράματος διασαφῆσαι σοι, ὀπως εἰδῆς κτλ., ὀράματος refers apparently to a "vision" granted in sleep: cf. P Par 51<sup>38</sup> (B.C. 160) τὸ ὄραμα τοῦτο τεθῇ(=ἐ)αμαι of a "vision" in the temple of Serapis in Memphis, and *Syll* 760 (= 1128)<sup>3</sup> καθ' ὄραμα of a simi-



larly granted vision of the goddess Isis ("quia deam per somnum viderat" Ed.). We may add the fragment of an uncanonical gospel P Oxy X. 1224 Fr. 2 recto<sup>ii</sup>.<sup>3</sup> καὶ [παρεσταμέ]νον Ἰη(σοῦ) [ἐ]ν ὁράμα[τι λέγει] Τί ἀβ[υμ]εῖς; where there is possibly a reference to a vision of encouragement granted to Peter after his Fall (see the editors' introd.).

## ὄρασις.

For ὄρασις = "seeing," "the act of sight," cf. Wünsch *AF* 4<sup>26</sup> (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τὴν δρασιν παντὶ ἀνθρώπῳ χαρισάμενον, P Lond 46<sup>147</sup> (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ὁ ἀκέφαλος δαίμων ἐν τοῖς ποσὶν ἐχω(ν) τὴν δρασιν, and the dedicatory *Syll* 774 (= <sup>3</sup> 1141)<sup>2</sup> (Imperial) ἀγαθῇ τύχῃ. Στρατία ὑπὲρ τῆς ὁράσεως θεῆς Δήμητρι δῶρον, an offering made by Stratia to the goddess Demeter on account of restored sight. For the meaning "appearance," as in Rev. 4<sup>3</sup>, cf. P Leid Wxiii. 36 (ii/iii A.D.) (= II. p. 127) ὁ μεταμορφούμενος ἐν ταῖς ὁράσεσιν. A curious use of the word occurs in *OGIS* 56<sup>56</sup> (B.C. 237), where it is employed as a title of the daughter-goddess of the Sun—δρασιν αὐτοῦ, i.e. "oculum Solis" (see Dittenberger's note). In an inscr. in *C. and B.* ii. p. 653, No. 564, we find εἰς δρασιν καὶ εἰς ὅλον τὸ σῶμα αὐτῷ καὶ εἰς τέκνα καὶ εἰς βίον, "sight, body, children, life," all of which are to feel the κατάραι ὅσε ἀνγεγραμμένα[ι] ἱερῶν if the tomb is disturbed. Ramsay thinks the curses are Jewish. For ὁρασεῖας = ὁράσεις in the sense of "visions" (as in Ac 2<sup>17</sup>) see P Strass I. 35<sup>5</sup> (iv/A.D.) with the editor's note. The word, which survives in MGr, was commonly used by the Church Fathers to denote the "visions" of the monks.

## ὄρατός.

P Grenf I. 47<sup>14</sup> (A.D. 148) ὁ δὲ Λεοντᾶς ἐπὶ τοῦ παρόντος οὐχ ὀρατός, ἐμφανὴς κατὰ τὸ ἀναγκαῖον προήλθον. Cf. *s.v.* ἀόρατος.

## ὄράω

(cognate with our *beware*) is clearly durative wherever it occurs in the NT (*Proleg.* p. 110 f.). The verb is rare in the popular language, its place being taken by βλέπω and θεωρέω: but it is wrong to say that it is "dead" after i/A.D. See the exx. from late Greek and especially from the papyri cited by Abbott *CR* xx. p. 232 f., e.g. BGU I. 248<sup>5</sup> (i/A.D.) —cf. *Berichtigungen ad l.* ὡς ὁράς, *ib.* II. 660<sup>18</sup> (ii/A.D.) ὁράται, and the edict of the Emperor Julian P Fay 20<sup>20</sup> (iv/A.D.—cf. *Archiv* ii. p. 169) εἰ ἀποτέτακται τὸν Αὐτοκράτορα ὁρᾶν τᾶσιν αὐτοῖς μετὰ τοσαύτης κοσμιότητος καὶ σωφροσύνης (cf. I Tim 2<sup>2</sup>) καὶ ἐγκρατείας τὰ τῆς βασιλείας διοικοῦντα, "if they have all been commanded to watch the emperor himself acting with so much propriety and discretion and moderation in the affairs of his kingdom" (Edd.).

Ὅραω in its literal sense of bodily vision may be illustrated from P Rev Lxii. 13 (B.C. 259–8) (= *Chrest.* I. p. 351) ἔξω δρα, "look on the back" of the papyrus sheet.

The verb which is used in the LXX as a *z.t.* for appearances of the Divinity and similarly by Paul (I Cor 9<sup>1</sup>, 15<sup>5ff.</sup> *al.*) is found in connexion with dreams in such passages as P Par 51<sup>8</sup> (account of a dream in the Serapeum—B.C. 160) (= *Selections*, p. 19) ἐξα[φνης] ἀνύγω τοὺς ὀφθαλμούς μου, καὶ ὁρῶ [τὰς] Διδύμας ἐν τῷ διδασκαλῇ τοῦ Τοθῆ[τος],

"suddenly I open my eyes and see the twins in the school of Tothes," *ib.* 44<sup>11</sup> (B.C. 153) ἐγὼ γὰρ ἐνύπνια ὁρῶ πονηρά, followed by βλέπω Μενέδημον κατατρέχοντά με, and *ib.* 45<sup>6</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 85) ὁρῶ ἐν τῷ ὕπνῳ τὸν δραπέτην Μενέδημον ἀντικείμενον ἡμῖν. See also P Leid Wxiii. 26 (ii/iii A.D.) σέ, τὸν αὐτογέννητον θεόν, τὸν πάντα ὦ(= ὁ)ρῶντα καὶ πάντα ἀκούοντα, καὶ μὴ ὁρώμενον, and the iv/A.D. Christian sepulchral inscr., P Hamb I. 22<sup>3</sup> Υἱὲ θεοῦ μεγάλῳ τὸν οὐδέποτε ἔδρακεν ἀνὴρ: cf. Jn 1<sup>18</sup>, I Tim 6<sup>16</sup>.

The meaning "see" with the mind, "perceive," "discern," may be traced in such exx. as P Hib I. 44<sup>4</sup> (B.C. 253) ὁρῶντες δέ σε καταραθυμούντα ὥμην δεῖν καὶ νῦν ἐπιστεῖλαι σοι, "but seeing that you are negligent I thought it my duty to send to you instructions again now" (Edd.), BGU IV. 1078<sup>7</sup> (A.D. 39) λοιπὸν οὖν, ἐὰν λάβω τὰ κεράμια (ζ. κεράμια or κεράτια), ὄψομαι, τί με δεῖ ποιεῖν, P Oxy X. 1293<sup>41</sup> (A.D. 117–38) ὄψομαι πάλιν τίς σοι βαστάξει, and P Fay 20<sup>10</sup> (Imperial edict—iv/A.D.) ὡς ἐκ τῶν παρόντων ὁρῶ, "so far as I see under present conditions" (Edd.). The sense of "experience," as in Lk 3<sup>6</sup>, may be illustrated by P Oxy I. 120<sup>4</sup> (iv/A.D.) χρὴ γὰρ τινα ὁρῶντα αἰαυτὸν ἐν δυστυχίᾳ καὶ ἀναχωρῖν καὶ μὴ ἀπλῶς μάχαισθαι τῷ δεδογμένῳ, "when a man finds himself in adversity he ought to give way and not fight stubbornly against fate" (Edd.).

For ὅρα μή c. nor. subj. (Burton § 209), as in I Thess 5<sup>15</sup>, cf. BGU I. 37<sup>5</sup> (A.D. 50) ὅρα οὐκ ἂν αὐτὸν κατάσχῃς, "see then that you do not detain him," P Oxy III. 532<sup>15</sup> (ii/A.D.) ὅρα μὴ ἄλλως πράξῃς. In Mk 1<sup>44</sup> ὅρα does little more than add emphasis, cf. *ib.* 531<sup>9</sup> (ii/A.D.) ὅρα μηδενὶ ἀνθρώπων ἐν τῇ οἰκίᾳ προσκρο[ύ]σῃς, "take care not to offend any of the persons at home" (Edd.), *ib.* 527<sup>6</sup> (ii/iii A.D.) ὅρα μὴ ἀμελήσῃς, ἐπεὶ γὰρ ἐγὼ αὐτὸν κατέχω, "do not neglect this, as I am keeping him" (Edd.).

The colloquial σὺ ὄψῃ in Mt 27<sup>4</sup> (cf. <sup>24</sup>, Ac 18<sup>15</sup>) may not mean more than "you will see to that" (*Proleg.* p. 177): Gildersleeve, on the other hand, finds in the fut. an imperative conception, "see thou to that" (*Syntax* i. p. 116 n.<sup>1</sup>). For exx. of the phrase cf. Epict. ii. 5. 29, iv. 6. 11. The perf. ὄπωπα, "I have caught sight of," is found along with ἑώρακα in the same document, P Petr II. 17 (3)<sup>7,9</sup> (Ptol.). In the late P Lond 113. 3<sup>7</sup> (vi/A.D.) (= I. p. 208), the lease of a farm, provision is made that the cutting and the carrying away of the hay are to "look to" the landlord (ὁρῶντων πρὸς σέ, *ad te spectantium*) for their accomplishment: cf. Jn 19<sup>37</sup> ὄψονται εἰς . . . where Abbott (*Joh. Gr.* p. 245) finds the idea of reverence. See further *s.v.* βλέπω, εἶδον, and θεωρέω.

## ὀργή.

For ὀργή in the sense of natural "anger," "passion," cf. P Leid Wxxiv. 31 (ii/iii A.D.) (= II. p. 161) ὅταν ὑποτάσῃς (ζ. ὑποτάσσης) φόβον ἢ ὀργήν, BGU IV. 1024<sup>iv. 20</sup> (end iv/A.D.) μὴ [κατέχ]ων τῇ[ν] ὀργὴν ἐφόνευσεν αὐτὴν ἐξίφευ. The common Biblical use with reference to divine wrath may be illustrated by such passages from the inscr. as *OGIS* 383<sup>210</sup> (mid. i/B.C.) τούτῳ δαιμόνων ὀργὴ καὶ θεῶν ἀπάντων αὐτῷ καὶ γένει πρὸς ἅπασαν τιμωρίαν ἀνέλιματος ἔστω, and *Syll* 887 (= <sup>3</sup> 1237)<sup>5</sup> where any one disturbing a tomb is warned—ἔξει δὲ κ(αὶ) ὀργὴν μεγάλην τοῦ μεγάλου Διός.

See also Aristaeas 254 γινώσκεις δὲ δεῖ, διότι θεὸς τὸν πάντα κόσμον διοικεῖ μετ' εὐμενείας καὶ χωρὶς ὀργῆς ἀπάσης. In Rom 12<sup>19</sup> the subst. should be personified, "Make room for the Wrath (the Divine Retribution which alone can do justice on wrong)": cf. 5<sup>9</sup>, 1 Thess 2<sup>16</sup>.

ὀργίζομαι,

"am angry," is seen in P Par 63<sup>viii.3</sup> (B.C. 165) ἐγὼ τὰ μέγιστα ἡγωνομημένος ὑπὸ σου καὶ μεμαθευκὼς ἔτι πρότερον τοῖς μὲν ἀδικήμασιν ἀπαρακαλύπτως [ὀ]ργίζεσθαι καὶ δυσχεραίνειν κτλ., and Syll 804 (= 3 1170)<sup>5</sup> (ii/A.D.) κατὰ δὴ τὸν πλοῦν ἐν Αἰγυπτῷ ἐκέλευσέν με μὴ πολλὰ ὀργίζεσθαι: cf. also the restoration in P Iand 16<sup>2</sup> (v/vi A.D.) ὁ λαμπρ- (δάτος) κύριος [ἑμῶν] ὀρ[γί]ζε. On the 'Western' reading ὀργισθεῖς Mk 1<sup>41</sup> see Nestle *Philologia Sacra* (Berlin, 1896), p. 26, but cf. Deissmann *Sprachliche Erforschung*, p. 30f. MGr ὀργισμένος, "angry," "furious."

ὀργίλος.

This NT ἄπ. εἰρ. (Tit 1<sup>7</sup>) = "prone to anger" (*iracundus*) occurs in Didache iii. 2 μὴ γίνου ὀργίλος· ὁδηγεῖ γὰρ ἡ ὀργὴ πρὸς τὸν φόνον.

ὀργυιά.

On the accent of ὀργυιά, "fathom" (Ac 27<sup>28</sup>), see Winer-Schmiedel *Gr.* p. 72. The word is found in the fragment of a metrological work, P Oxy IV. 669<sup>39</sup> (later than A.D. 287) οἱ δὲ (πῆχυν) ὀργυιά, ἑργυιά δὲ ἐστὶν ἡ διάστασις τῶν χιρῶν, "4 cubits an ὀργυιά, which is the distance of the outstretched hands" (Edd.): cf. *Archiv* iii. p. 440.

ὀρέγομαι

is found *ter* in the NT (1 Tim 3<sup>1, 6, 10</sup>, Heb 11<sup>16</sup>) in the sense "seek for," "long for," but in *Kaibel* 448<sup>4</sup> οὐ τινος [αὐτῷ] αὐτοκασιγνήτων χεῖρας ὀρέξα[μέ]νον, the concluding phrase is = βοηθήσαντος, "having come to the assistance of," rather than "having sought assistance from": see Herwerden *Lex. s.v.*, and cf. P Oxy VI. 902<sup>11</sup> (c. A.D. 465) ἐπὶ τοῖσιν οἱ ἐκδικοὶ ἐπενοήθησαν ἐν ταῖς πόλεσιν πρὸς τῷ βοήθειαν ὀρέξαι τοῖς ἀδικουμένοις κτλ., "therefore, since advocates have been devised in the cities for the purpose of lending assistance to the oppressed," etc. In 1 Tim 3<sup>1</sup> Field (*Notes*, p. 204) prefers the translation "aspires to" rather than "seeketh" (RV), to bring out that the idea of *ambitious seeking* does not necessarily belong to the word itself or to its connexion: see his exx. from late Greek, and add Polyb. v. 104. 7 πραγμάτων (= *imperii*) ὀρέγεται (cited by Parry *ad* 1 Tim 3<sup>1</sup>). MGr ῥέγομαι.

ὀρεινός.

The itacistic form ὀρινός, which is read by WH in Lk 1<sup>39</sup>, <sup>65</sup> is amply attested in the papyri, where the word is regularly used to describe all canals on the border of the desert, e.g. P Strass I. 17<sup>4</sup> (A.D. 124) ἐν ὀρινῇ (sc. διώρυχῃ) Πασσώντ(ως) Βακχ(ιάδος), "on the desert canal of Patsontis at Bacchias" (see the editor's *Introd.*). See also Aristaeas 107, 118, and cf. *s.v.* ὄρος.

ὄρεξις,

"strong desire," has a bad sense in the only passage (Rom 1<sup>27</sup>) in which it is found in the NT, but Matheson (*Epictetus* i. p. 31f.) has shown that in Stoic philosophy the word is neutral, and that if in certain passages (e.g. i. 4. i, iii. 22. 13) Epictetus speaks of the necessity of removing or postponing it altogether, that is because he is addressing those who are still under discipline, learning how to avoid what is evil, but not yet fully attracted towards what is good. See also Epict. ii. 13. 7, iii. 9. 18 and 22; and CR xxxi. (1917), p. 172f.

ὀρθοποδέω.

This verb used metaphorically "make a straight course" is found only in Gal 2<sup>14</sup> and in later eccles. writers, who have borrowed its use from that passage. Westcott (*Sz. Paul and Justification*, p. 27) thinks that the verb may have been a word of Antioch, or of Tarsus, and that it has a kind of "sporting" ring about it. Burton *ad* Gal 2.c. cites ὀρθόποδες βαίνοντες from Nicander *Al.* 419.

ὀρθός

is used of "standing" hay in P Lond 1165<sup>2</sup> (ii/A.D.) (= III. p. 191) [χόρτ]ο χλωροῦ ὀρθοῦ: cf. *ib.* 755 *verso* <sup>2</sup> (iv/A.D.) (= III. p. 221) where "standing" columns (ἐστῶτες corrected from ὀρθοί) are contrasted with those that have fallen (χαμαὶ κείμενοι). In Syll 540<sup>18</sup> (B.C. 175-1) ποιῶν ὀρθὰ πάντα πρὸς κανόνα διηγεκῆ, we have the meaning "straight." The metaphorical use of the adj. is seen in PSI V. 549<sup>8</sup> (B.C. 42-1) ὀρθῇ στήσομαι ἀπέναντί σου, with reference to the attitude of a servant to her mistress, and BGU I. 248<sup>9</sup> (i/A.D.: see *ib.* II. 594 note) διὰ γὰρ τὴν [σ]τῆ[ν] πρὸν[ο]ία[ν] ἐν ὀρθῷ μέλλει γίνεσθαι (i. γίνεσθαι): cf. P Oxy III. 490<sup>16</sup> (A.D. 124) καὶ ἔστιν μου ἡ σφραγὶς Ἀρποχράτου ὀρθοῦ, the signature of a witness, *Kaibel* 397<sup>1</sup> μαρτύριον ὀρθοῦ βίου, and *OGIS* 320<sup>10</sup> (mid. ii/B.C.) ἀπ' ὀρθῆς, "from the right" (way): Heb 12<sup>18</sup>. MGr ὀρθός (ὀρθός in Eastern dialects: Thumb *Handbook* p. 18), "straight," "correct"; "steep." The last meaning recalls the cognate Lat. *arduus*: ὀρθός, however, had originally an initial, and probably also a medial, digamma (\**Forbós*, \**ForbFós*) (Boisacq, p. 711).

ὀρθοτομέω.

The meaning of this NT ἄπ. εἰρ. (2 Tim 2<sup>15</sup>: cf. Prov 3<sup>6</sup>, 11<sup>5</sup>) is by no means clear, but on the analogy of the similarly formed καινοτομέω, "make a new or strange assertion," it seems best to lay the main stress on the adj. and to understand by ὀρθοτομέω τὸν λόγον, "teach the word aright." Sophocles (*Lex. s.v.*) renders "expound soundly": cf. the use of ὀρθοτομία = "orthodoxy" in eccles. writers. Parry (*ad* 2 Tim 2.c.) adopts the suggestion that the metaphor may be derived not from road making (τέμνειν ὁδόν), but from the mason's cutting stones fair and straight to fit into their places in a building, and compares the use of their simplex subst. in Syll 587<sup>17</sup> (B.C. 329-8) μισθωτέ τῆς τομῆς τῶν λίθων, and <sup>22</sup> τομὴ καὶ κομιδὴ καὶ θέσις τοῦ λίθου. A different turn is given to the verb by Paspatis, who translates "preach fearlessly" on the ground



that in MGr ὀρθὰ κοπτά is used to denote “clearly and fearlessly”; see *Expt* III. i. p. 238.

## ὀρθρίζω,

“rise early,” takes the place of the classical ὀρθρεύω in Biblical Greek (except in Tob 9<sup>B</sup>): see Lk 21<sup>88</sup> and the LXX *zazre*. According to Thumb (*Hellen*, p. 123) the dependence of the verb on the Heb.  $\text{רָצַח}$  in the sense of “rise early” is very improbable, and reference is made to such analogous verbs in MGr as νυχτορεύω, “work throughout the night,” and μεσημεριάζω, “do something at midday.”

## ὀρθρινός.

This late form for ὀρθριος (see *s.v.*), is condemned by the Atticists (Lob. *Phryn.* p. 51). In the NT it is confined to Lk 24<sup>22</sup> (cf. Rev 22<sup>16</sup> TR), but is found *quater* in the LXX.

## ὀρθριος.

For this adj. = “belonging to the morning,” “early,” which is read in the TR of Lk 24<sup>22</sup>, cf. BGU IV. 1208<sup>26</sup> (B.C. 27–6) ἵνα δὲ εἰδῆς τὸ ὀρθριον τοῦ ἀνθρώπου, πέπομφά σοι ἦν τέθειται μίσθωσιν, where the editor suggests that τὸ ὀρθριον = “his morning greeting,” “his first deed.” The comparative is seen in P Par 49<sup>20</sup> (B.C. 164–158) (= Witkowski<sup>2</sup>, p. 70) καὶ ἀπέλυσα εἰπας αὐτῷ ὀρθρίτερον ἐλθεῖν, BGU IV. 1201<sup>4</sup> (A.D. 2) ὀρθρίτερον τῆς . . . [τοῦ] ἐν[ε]-στῶτος μηνὸς Παῦνει, and P Strass I. 37<sup>14</sup> (iii/A.D.) ὀρθρίτερον οὖν [. . .], “recht bald nun . . .” (Ed.).

## ὀρθρος.

P Fay 108<sup>10</sup> (c. A.D. 171) ὑπὸ τὸν ὀρθρον, “about dawn,” the same phrase as in Ac 5<sup>21</sup>: cf. P Flor III. 305<sup>11</sup> (iv/A.D.) ὀρθρου, “di buon mattino” (Ed.).

## ὀρθρῶς.

In P Petr III. 56 (δ.)<sup>10</sup> (B.C. 269–258) an official swears that he will manage affairs in connexion with the dykes uprightly and justly—τὰ χωματικὰ πραγματεύεσθαι ὀρθρῶς καὶ δικαίως. Cf. P Eleph 9<sup>8</sup> (B.C. 223–222) οὐκ ὀρθρῶς οὖν ποιεῖς ἀναβαλλόμενος τὰ πρᾶγματα, and P Ryl II. 177<sup>14</sup> (A.D. 246) περὶ δὲ τοῦ ὀρθρῶς καλῶς [γεγενῆσθαι], “but as to whether this has been rightly and fairly done.”

## ὀρίζω

in its primary sense of “divide,” “separate from,” is well seen in *OGIS* 335<sup>112</sup> (ii/i B.C.) εἰς τὴν ὁδὸν τὴν ὀρίζουσιν [τ]ὴν τε Πιταναίαν καὶ τὴν . . . : cf. P Fay 126<sup>6</sup> (ii/iii A.D.) ἐπὶ μέλι (ἢ μέλλει) ὀρίζεσθαι, “since the boundaries (of a piece of land) are to be fixed” (Edd.). From this it is an easy transition to “fix a limit to,” “set apart,” as in Ac 11<sup>29</sup> (cf. Field *Notes*, p. 119). The verb is construed with an acc. of time, as in Heb 4<sup>7</sup>, in P Flor I. 61<sup>45</sup> (A.D. 85) (as amended *Chrest.* II. p. 89) ἡγεμόνες πεν[τ]αετίαν ὥρισαν περὶ τοῦ πολυχρον[ι]ῶν: cf. Aristaeus 157. For the pass. of what has been *appointed*, *decreed*, as in Lk 22<sup>22</sup>, cf. P Par 63<sup>92</sup> (B.C. 164) (= P Petr III. p. 26) τοῦ διὰ τοῦ προστάγματος ὠρισμένου κει[φ]αλαίου, “the assessment defined in the decree” (Mahaffy), P Lond 1168<sup>13</sup> (A.D. 18) (= III. p. 136) μετὰ τὴν ὠρισμένην

PART V.

ἀπόδοσιν. Similarly of time, P Fay 11<sup>16</sup> (c. B.C. 115) ἐν τοῖς διὰ τῶν συμβολαίων ὀρισθεῖσιν χρόνοις, “within the periods fixed by the contracts” (Edd.), P Amh II. 50<sup>16</sup> (B.C. 106) ἐν τῷ ὠρισμένῳ χρόνῳ, P Tebt II. 327<sup>12</sup> (late ii/A.D.) μετὰ τὸν [ὠ]ρισμένον χρόνον τῆς [ἐ]πιτηρήσεως, “after the appointed term of his office” (Edd.). For the subst. ὀρισμός, “boundary,” cf. BGU II. 599<sup>2</sup> (ii/A.D.) ἕως ὀρισμοῦ καρπῶν, *ib.* IV. 1091<sup>26</sup> (A.D. 212–3) (φόρου) τ[ο]ῦ δι’ ἐπι[κ]έψεως ὀρισμοῦ φα[ι]νομένου, P Amh II. 97<sup>11</sup> (A.D. 180–192), where certain properties are set forth as—γίντονες καθὼς διὰ τῆς τοῦ ὀρισμοῦ πορείας δηλοῦ[τ]αι νότου καὶ λιβὸς οἰκόπ(εδα) Εὐνοῖδια λεγόμε(ενα), “adjoined, as is set forth in the survey, on the south and west by the plots called Eunoidia” (Edd.), and the introd. to P Strass I. 31. Note the curious use of the word in Exod 8<sup>12</sup> περὶ τοῦ ὀρισμοῦ τῶν βατράχων, “about the limitation of the frogs (to the river).” In MGr ὀρισμός = “order,” “command,” cf. ὀρισμός σου φερμάνι, “thy order is an imperial decree (firman).”

## ὄριον.

For this word, which in the NT is always found in the plur. = “boundaries,” *i. e.* “territory,” “district” (Lat. *finēs*), cf. P Grenf II. 15<sup>11.3</sup> (B.C. 139) ὄρια καὶ γείτονες τῆς ἑλῆς γῆς νότου καὶ ἀπηνιῶτου νήσος Ἀφροδίτης . . . καὶ νήσος Δητοῦ, P Tebt II. 277<sup>15</sup> (astrological—iii/A.D.) ἐν μὲν Κρόνου ὄροις, P Fay 38<sup>6</sup> (iii/iv A.D.) ἕως τῶν ὀρίων ἐποικίου, “as far as the boundaries of the farmstead,” and BGU IV. 1049<sup>9</sup> (iv/A.D.) ἐπὶ τοῖς οὖσι τῶν δλων ἐνγεγραμμένων ἀρ[ουρῶ]ν ὄροις. For ὀριοδ(ε)ίκτης, “one who marks out boundaries,” see BGU II. 616<sup>8</sup> (ii/iii A.D.).

## ὀρκίζω.

For ὀρκίζω, “adjure,” with a double acc., as in Mk 5<sup>7</sup>, Ac 19<sup>12</sup>, we may cite the imprecatory tablet from Hadrumetum, written in iii/A.D. but composed not later than ii/A.D., which Deissmann reproduces in *BS* p. 274 ff., e.g. ὀρκίζω σε, δαιμόνιον πνεῦμα τὸ ἐνθάδε κείμενον, . . . τὸν θεὸν τοῦ Ἀβραὰν κτλ., “I adjure thee, demonic spirit, who dost rest here, by the God of Abraan,” etc.: cf. *OGIS* 229<sup>27</sup> (B.C. 246–226) ὀρκισάτωσαν αὐτοὺς οἱ ἀποδειχθησόμενοι πρεσβεῦται τὸν ὄρκον τὸν ἐν τῇ ὁμολογίᾳ γεγραμμένον. For ὀρκίζω τινά followed by κατὰ with gen., as in 3 Kingd 2<sup>42</sup>, cf. the magic papyrus P Lond 121<sup>242</sup> (iii/A.D.) (= I. p. 92) ὀρκίζω σε δαίμων κατὰ τῶν βοηθημάτων σου, *al.* See also *s.vv.* ἐνορκίζω, ἐξορκίζω. Ὀρκίζω is still used in MGr.

## ὄρκος.

P Petr III. 56 (α')<sup>12</sup> (iii/B.C.) ὤμοσά σοι τὸν πατριον ὄρκον ἐπὶ τοῦ ποταμοῦ, *ib.* 104<sup>10</sup> (B.C. 244–3) κεί[χ]ει[ρο]γραφήκασιν τὸν εἰθισμένον ὄρκον τοσούτου μεμισθῶσθαι, “they have written under their hands the usual oath that it was let for this amount” (Edd.)—with reference to a farm holding, BGU III. 1002<sup>15</sup> (B.C. 55) ἐὰν δὲ τίς σοι ὄρκος ἢ ἐπιδείξῃς ἐπιβληθῇ περὶ αὐτῶν, ἐγὼ αὐτὸς ἐπιτελέσω κτλ.—a deed of sale, and P Ryl II. 88<sup>26</sup> (A.D. 156) ἢ ἐνοχος εἴην τῷ ὄρκῳ, “otherwise may I be liable to the consequences of the oath”—a common formula. Cf. also the unusual formula P Eleph 23<sup>20</sup> (B.C. 223–2) εἰ[ὗ]ορκοῦ[ντι] μέμ[η] μ[ο]ι

[εἶ]δ' εἴη, ἐφιορκούντι δὲ ἔνοχον εἶναι τῇ ἀσεβείᾳ τοῦ ὄρκου. With Lk 1<sup>73</sup> cf. *Pelagia-Legenden* p. 13<sup>9</sup> ἐν ὄρκῳ εἶχεν τοῦ μὴ γέυσασθαι τι.

For an oath sworn on the Gospels see P Lond V. 1708<sup>228</sup> (A.D. 567?) ἐκάστου τούτων ἐνωμότως θεμένου ὄρκον ἐπάνω τῶν σεπτῶν μεγαλῇ (= ἐλ)ων, and cf. P Mon I. 1<sup>28</sup> (A.D. 574) τὸν ἐνωμότον καὶ φρικτὸν ὄρκον ἐπὶ τῶν θείων καὶ ἀχράντων καὶ σεπτῶν κειμηλίων ("relics"). On various forms of oaths from the inscr. see Herwerden *Lex. s.v.* ὄρκος, and for the idea of "fence," "something that shuts you in" (cf. the cognate ἔρκος), underlying the word cf. Murray *Rise of the Greek Epic*, p. 265 f. The dim. ὄρκιον is found in *OGIS* 453<sup>25</sup> (B.C. 39-35).

### ὄρκωμοσία.

This rare word = "taking of an oath" with reference to the whole action is confined in the NT to Heb 7<sup>20, 21, 28</sup>. For the neut. ὄρκωμόσιον see *Syll* 592 (= 1007)<sup>29</sup> (B.C. 130-100), and for the plur. *OGIS* 229<sup>82</sup> (iii/B.C.) τὰ δὲ ἱερεῖα τὰ εἰς τὰ [ὄρ]κωμοσία ἐν Σμύρνῃ [δότης ὁ ταμίης Καλ]λίνος. The easy transference to 1st decl. is suggested by such analogies as ἀντωμοσία. For ὄρκωμότης see P Grenf I. 11<sup>11, 17</sup> (B.C. 157), and cf. Preisigke *Fachwörter s.v.*

### ὄρμῶ,

used intransitively as in all its NT occurrences = "rush," is seen in P Strass II. 100<sup>17</sup> (ii/B.C.) εἰς φυγὴν ὄρμησαν, "took to flight," and similarly P Tebt I. 48<sup>24</sup> (c. B.C. 113). For a somewhat weakened sense cf. P Oxy I. 118 *verso*<sup>29</sup> (late iii/A.D.) ἔχων ὦν χάριν ὄρμ(=η)σας, "when you have obtained what you went for" (Edd.). The verb is construed with the dat. in P Oxy IX. 1204<sup>20</sup> (A.D. 299), when a certain Oxyrhynchite "made a design upon him (one Plutarchus) and ventured to nominate him for the decemprimate"—αὐτῷ ὄρμώμενος τετόλημκεν αὐτὸν ὀνομάζειν εἰς δεκαπρωτεῖαν. For the mid. in the sense of origin, "starting from," cf. P Tebt II. 397<sup>17</sup> (A.D. 198) ἀπὸ μηδενὸς ὄρμωμένη, "not on the basis of any claim," and such late exx. as P Hamb I. 23<sup>9</sup> (A.D. 569) ἀμπελουργὼν ὄρμωμένων μὲν ἀπὸ κώμης Ἰβιδῶνος . . . , ἐφεστῶτες δὲ ἐνταῦθα ἐπὶ τῆς αὐ[τῆς] Ἀντινοῦ πῶλ(ως), PSI VI. 686<sup>4</sup> (vi/A.D.?) ὄρ[μ]ώμενος ἐκ τῆσδε τῆς κώμης, and P Mon I. 1<sup>7</sup> (A.D. 574). For the metaph. usage of the verb we may cite Epict. ii. 6. 10 εἰ δέ γε ᾔδειν ὅτι νοσεῖν μοι καθεῖμαρται νῦν, καὶ ὥρμων ἂν ἐπ' αὐτό, "nay, if I really knew that it was ordained for me now to be ill, I should wish ("direct my impulse") to be ill" (Matheson), and Aristes 270 δς γὰρ ἐπὶ τὸ πλεονεκτεῖν ὀρμάται, προδότης πέφυκε. The compd. ἐξορμῶ (LXX) is seen in P Oxy IX. 1216<sup>20</sup> (ii/iii A.D.) θεῶν γὰρ θελόντων σπειδῶ ἐξορμῆσαι πρὸς ὑμᾶς, "for with the help of the gods I am hastening to set out to you" (Ed.).

### ὄρμῃ

in its literal sense of "onset," "rush," is seen in such passages as *Syll* 318 (= 700)<sup>24</sup> (B.C. 117) ἔσπεξε ("repressed") τὴν ἐπιφερομένην τῶν βαρβάρων ὄρμην, P Oxy VI. 901<sup>6</sup> (A.D. 336) ἡμέτεροι χυροὶ δύο τὴν ὄρμην ποιούμενοι ἐπὶ ἡμέτερον ἔδαφος, "our two pigs making a rush into our piece of land": cf. Ac 14<sup>5</sup> and see Field *Notes*,

p. 122. The metaph. sense, "impulse to act," as probably in Jas 3<sup>4</sup>, may be illustrated by the petition P Grenf II. 78<sup>15</sup> (A.D. 307) ἀναγκαίως περὶ πολλοῦ τὴν ὄρμην ποιούμενος πρὸς τὸν σὸν μεγαλεῖον, ἡγε]μῶν δέσποτα, τάδε μαρτύρομαι: cf. M. Anton. iv. 40 πῶς ὄρμῃ μιᾷ πάντα πράσσει, with relation to the world; and see *s.v.* ὄρμῶ. Thackeray (*Gr. i.* p. 38) cites ὄρμῃ = πῶς, "fury," in Ezek 3<sup>14</sup>, Dan 9<sup>8</sup>, as an instance of the tendency on the part of the translators to use Greek words of similar sound to the Hebrew.

### ὄρμημα.

The meaning of this NT ἄπ. εἶρ. in Rev 18<sup>21</sup> is doubtful. It is often rendered "a rush," "a mighty onset," as in Deut 28<sup>49</sup>, but Charles (*ICC ad l.* = II. p. 107 f.) suggests that the meaning is rather "indignation," as in Hos 5<sup>10 al. See *s.v.* ὄρμῃ *ad fin.*</sup>

### ὄρνεον.

This dim. form, which is, however, to be translated simply "bird" in Rev 18<sup>2</sup>, 19<sup>17, 21</sup> (cf. Mk 4<sup>4W</sup>), occurs uncontracted on the *verso* of P Petr III. 71 (iii/B.C.) οἱ θηρεῖται τῶν ἀγρίων ὄρνέων: cf. also P Ryl II. 98(a)<sup>9</sup> (A.D. 154-5) πᾶν ὄρν[ε]ον, and P Lond 1259<sup>16</sup> (iv/A.D.) (= III. p. 240) ὄρνεα ὄν. For other dim. forms see P Oxy XIV. 1729<sup>4</sup> (iv/A.D.) ὄρνιθων, and P Fay 118<sup>16</sup> (A.D. 110) ἀγόρασον τὰ ὄρνιθάρια τῆς εἰότης, "buy the birds for the feast" (Edd.).

### ὄρνις.

This Doric form, which is read in Lk 13<sup>34</sup> ΝΔW, is attested in the papyri, e.g. P Lond 131 *recto*<sup>125</sup> (accounts—A.D. 78-9) (= I. p. 173) ὄρνις καὶ περισ(ε)ραῖς. The word survives in the MGr (Cappadocian) ὄρνιχ: cf. Thumb *Hellen.* p. 90 f., *Archiv* iv. p. 490.

### ὄρνις

was specialized at an early date to mean "cock" or "hen," just as ἄλογος was restricted to the meaning "horse" as early as iv/A.D. (Hatzidakis *Einl.* p. 34 f.): cf. the use of "fowl" in English. The word is naturally common in food accounts, e.g. P Tebt II. 468 (late ii/B.C.) ὄρνιθας β, P Oxy IV. 738<sup>9</sup> (c. A.D. 1) ὄρνις σιδυτή ἐξ ὕδα(τος) α, "1 bird . . . from the water": note also the provisions prepared in expectation of a visit (παρουσία) from the διοικητής Chrysippus, P Grenf II. 14(b)<sup>3f.</sup> (B.C. 264 or 227) ἐτοιμάκαμεν . . . ὄρνιθας πεντήκοντα. [δ]ῖα χῆνες πεντήκοντα, ὄρνιθες διακόσια[ι], περ[ι]στριδεῖς ἑκατόν: cf. 3 Kingd 4<sup>23</sup> ὄρνιθων ἐκλεκτῶν among Solomon's delicacies—the only occurrence of the form ὄρνις in the LXX (Thackeray *Gr. i.* p. 152 f.). In a i/B.C. memorandum of rent, P Goodsp Cairo 9, Pates acknowledges leasing an island for the sixteenth year for forty-five artabae of wheat and ten birds—ὄρνιθας ι. Α φόρος ὄρνιθων, "a tax on fowls," is coupled with a φόρος προβάτων, "a tax on sheep," in P Strass I. 67 (A.D. 228). From the inscr. we may cite a Lycian inscr., *JHS* xxxiv. (1914) p. 5, No. 10<sup>8</sup> βούλομαι καθ' ἔτος θέσθαι [ἡμ]εῖν ἀλέκτορα καὶ ὄρνιθα τελέα[ν] καὶ καλ[ήν]. For ὄρν(ε)ῖθων, "fowl-house," see P Oxy IX. 1207<sup>4</sup> (A.D. 175-6?). The same document refers to "8 laying hens, in



perfect condition" (Ed.).—<sup>9</sup> ὀρνέθων τελείων τοκάδων ὀκτώ: cf. P Oxy XII. 1568 (A.D. 265) order to a poultry-dealer (ὀρνέθας) to supply two hens and twenty eggs for a birthday festival—*εἰς γενέσια Πανάρους τοκάδες δύο . . . φά ἑκοσι*. MGr ὀρνιθα, ὀρνίθι, "hen."

### ὁροθεσία.

Ac 17<sup>26</sup> has hitherto been regarded as the only instance from Biblical or profane Greek of this compound = "boundary" (cf. Winer-Schmiedel *Gr.* p. 22), but it is now found in a closely allied sense in *Priene* 42<sup>ii. 8</sup> (after B.C. 133) *δικαίαν εἶναι ἔκριναν τὴν* 'Ρωδίων κρίσιν τε καὶ ὁροθεσίαν, "ils décidèrent que le jugement des Rhodiens et leur délimitation étaient équitables" (Fouillat *Recherches*, p. 37).

### ὅρος.

That ὅρος is used in the papyri to denote the "desert" is seen in the reference in P Tebt II. 383<sup>61</sup> (A.D. 46) to the keepers of the registry-offices of Tebtunis and Kerkesuchon-desert—*τῶν πρὸς γρ(αφείω) Τεβτ(ύνεως) καὶ Κερκεσου(χ(ων)) Ὀρους*. Cf. also the following passages showing that the "desert" was the regular place of burial—P Oxy II. 274<sup>27</sup> (A.D. 89–97) *ὑπάρχει δὲ αὐτῷ ἐπὶ τοῦ ἀπὸ λιβὸς μ[. . . . .] ὄρους ἡμισυ μέρος τάφου*, P Ryl II. 153<sup>5</sup> (A.D. 138–161) *ἐν ταῖς ἐπι[σ]τήμοις τοῦ ὄρους ἡμέραις*, "on the high days of the cemeteries" (Edd.), and P Grenf II. 77<sup>22</sup> (iii/iv A.D.) (= *Selections*, p. 121), a letter regarding funeral expenses, which include a *pourboire* to a νεκροτάφος for conveying a body *εἰς τὸ ὄρος* for burial. According to Bell (P Lond IV. p. xvii.) ὄρος came to be used as a synonym of μοναστήριον (= "desert-monastery"). The ordinary meaning "mountain," which survives in MGr, is seen in P Leid Wxix.<sup>36</sup> (ii/iii A.D.) (= II. p. 149) *ἡ (λ. αἰ) πέτραι, κ(αλ) τὰ ὄρη, κ(αλ) ἡ θάλασσα κτλ.* For the uncontracted gen. pl. ὀρέων, as in Rev 6<sup>18</sup>, cf. Aristas 119 *ἐκ τῶν παρακειμένων ὀρέων τῆς Ἀραβίας*, and see Schweizer *Perg.* p. 153. Cf. ὀρινός s.v. ὀρεινός.

### ὀρύσσω.

P Petr III. 46(4)<sup>4</sup> (Ptol.) *τοῖς τὸ θεμελίον ὀρύξασι ε.* "to those who dug the foundation, 5 (drachmae)," BGU IV. 1121<sup>25</sup> (B.C. 5) *τὰς πλαγίους δι[ώ]ργυας παρα[θά]ψιν καὶ ὀρύξιν*, P Lond 46<sup>333</sup> (a spell—iv/A.D.) (= I. p. 75) *ὄρυξον ἐπὶ δ δακτύλους*, and P Oxy I. 121<sup>6</sup> (iii/A.D.) *αὐτὸς ὁ Φανείας ἀναγκασέτω (λ. ἀναγκασάτω) αὐτὰς ὀρυγῆναι (λ. ὀρυγῆναι, the late 2nd aor. pass.), "let Phantias himself have them (acanthus trees) dug round."* This last document shows also the compd. *περιορύσσω*—*ἥδη ἐν τῇ σήμερον περιουρύττωσαν*, "let them be dug round to-day." From the inscrr. we may cite *OGIS* 483<sup>82</sup> (ii/A.D.) *ἐάν τινες ἐν ταῖς ὁδοῖς χοῦν ὀρύσσωσιν . . . κωλυέτωσαν αὐτοὺς οἱ ἀμφοδάρχαι*.

### ὀρφανός.

In P Petr II. 39(e) (Ptol.) we have what appears to be a list of taxes paid by orphans, and beside one of the names the note has been scribbled—(7)<sup>18</sup> *οὐκ ἔστιν ὀρφανός ἀλλὰ υἱὸς Δαιφάντων*, "he is not an orphan, but the son of Daiphantos." The word (= Lat. *orphanus*) is common in petitions, e.g. P Flor III. 319<sup>7</sup> (A.D. 132–7) *τοῦ δὲ [α]δελφίδου μου ὀρφανοῦ ὄντος*, P Tebt II. 326<sup>2</sup> (c. A.D. 266) *ὑπὲρ θυγατρὸς*

*ὀρφανῆς καὶ καταδεοῦς τὴν ἡλικίαν, δέσποτα ἡγεμόν, ἱκετηρίαν τιθεμένη ἐπὶ τὸ σὸν μέγεθος καταφεύγω*, "on behalf of my orphan daughter who is under age, my lord praefect, I make this supplication and take refuge in your power" (Edd.), P Thead 19<sup>4ff.</sup> (iv/A.D.) *τοὺς ἀδικουμένους ὀρφανο[ύς], ἡγεμόν δέσποτα, ἐκδικεῖν εἴωθεν τὸ μεγαλεῖον τὸ σὸν εἰαυτὸς το[ῖ]ν ὀρφανὸς καταλειμμένης (λ.—ένος) στερηθείς ἐκατέρων τῶν γονέων οὐκ ὀλγ[ον] ἀδικοῦμαι κτλ.*, and P Lips I. 41<sup>2</sup> (end iv/A.D.) *ἀμφοῖν τοῖν γονέων ὀρφανῇ*. See also P Magd 13<sup>14</sup> (B.C. 217) with the editor's note, and BGU IV. 1209<sup>14</sup> (B.C. 23) *ὡς ἂν λάβῃς τὸ γράμμα ἐμβαλοῦ (sc. εἰς πλοῖον) τὸν τε ὀρφανὸν καὶ τὴν τοῦτου μητέρα*. The more general sense of the word may be illustrated from MGr as in the distich, Abbott *Songs*, p. 226 No. 50, where a lover mourns that his mistress is going away leaving him friendless—*καὶ μ' ἀφίνει ὀρφανόν*, the same combination as in Jn 14<sup>18</sup>: see also Epict. iii. 24. 14 *ὡς ὀρφανὸς ἀφίεις*, and *ib.* 15 *οὐδεὶς ἔστιν ἄνθρωπος ὀρφανός, ἀλλὰ πάντων ἀεὶ καὶ διηγεκὼς ὁ πατήρ ἔστιν ὁ κηδόμενος* (cited by Bauer *HZNT ad* Jn 16<sup>22</sup>). For the form ὀρφανικός see P Grenf I. 17<sup>17</sup> (c. B.C. 147 or 136), P Oxy VI. 888<sup>4</sup> (iii/iv A.D.), and for the subst. ὀρφάνεια cf. P Par 39<sup>11</sup> (B.C. 161) *ἐμβλέψαντες . . . εἰς τὴν ἐκείνων ὀρφάνειαν*, and P Fay 94<sup>5</sup> (A.D. 222–235) a formal release given by an orphan girl to her late guardian—*τῷ γε[νομένῳ] τῆς ὀρφάνειας αὐτῆς ἐπιτροπῇ*.

### ὀρχέομαι.

For the subst. ὀρχηστής cf. P Strass II. 92<sup>6</sup> (B.C. 244–3) *Ὀνόρις [ὀρ]χηστής*, P Oxy III. 526<sup>8</sup> (ii/A.D.) *ἀναβέ(=αἰ)νω σὺν [τῷ ὀρ]χηστῇ*, and for ὀρχήστρια, "dancing-girl," cf. P Grenf II. 67 (A.D. 237) (= *Selections*, p. 108), a contract for the services of two dancing-girls for an approaching festival—*ἔμ[ε]ν βούλομαι [ἐ]κλαβεῖν παρὰ σοῦ [τ.]σαῖν [ὀρ]χηστριαν σὺν ἐτέρᾳ μιᾷ [λ.]ει[τουρ]γῇσιν ἡμῖν κτλ.* (cf. Mt 14<sup>6</sup>). For references to music and dancing in the papyri see a paper in *SAM* iii. p. 117 ff.

### ὅς

is found as a demonstrative pronoun in P Ryl II. 144<sup>14</sup> (complaint of assault—A.D. 38) *ὅς δὲ ἐκ τοῦ ἐναντίου ἄλογον ἀγρίαν μοι ἐπιχειρήσας παρεχρήσατό μοι πολλὰ καὶ ἄσχημα*, "whereupon he opposing me made a brutal and odious attack upon me and subjected me to much shameful mishandling" (Edd.): cf. Mk 15<sup>23</sup>, Jn 5<sup>11</sup>. For *ὅς μὲν . . . ὅς δέ*, "the one . . . the other," as in Mt 21<sup>35</sup> *al.*, see P Oxy IX. 1189<sup>7</sup> (c. A.D. 117) *ἐπιστολὰς δύο ἃς ἔγραψα ἥν μὲν σοὶ ἦν δὲ Σαβείνῳ*, and for *ὅς δέ* *solitarium* see PSI. IV. 313<sup>8</sup> (iii/iv A.D.) with the editor's note.

"Ὅς ἂν (ἐάν) c. conj. = "whosoever" may be illustrated by P Par 46<sup>22</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 87), *περὶ ὧν ἂν βούλῃ γράφει*, P Grenf I. 30<sup>8</sup> (B.C. 103) *ἐ[φ'] οἷς ἂν οὖν ὑμῶν προσδέωνται*, P Oxy IV. 743<sup>33</sup> (B.C. 2) *ἐν οἷς ἂν σοὺ προσδέηται*, <sup>39</sup> *ὑπὲρ ὧν ἂν θέλῃς*. For the comparative usage of *ὅς ἂν* and *ὅς ἐάν*, see Thackeray *Gr.* i. p. 68, cited s.v. *ἂν*. The relative preceding its "antecedent" is common, e.g. P Amh II. 35<sup>18</sup> (B.C. 132) *τῶν ἐκφορίων ἧς γεωργοῦσι ιερὰς γῆς Σοκνοπαίου θεοῦ μεγάλου*, "the rents of the land sacred to the great god Soknopaeus which they cultivate" (Edd.).

Pleonastic *ὅς* is seen in P Ryl II. 160<sup>3</sup> (A.D. 28–9) *ὄν*

(*l. δν*) τὰ μέτρα ὅλης τῆς οἰκίας καὶ αὐλῆς ἃ πρόγεται, "of which the measurements and adjacent areas of the whole house and court are as aforesaid" (Edd.). Cf. also P Oxy I. 117<sup>15</sup> (ii/iii A.D.) ἐξ ὧν δώσεις τοῖς παιδίοις σου ἐν ἐξ αὐτῶν, "one of which please give to your children" (Edd.).

A few exx. may be cited of *ds* with prepositions—P Petr II. 40 (*a*)<sup>26</sup> (iii/B.C.) (= III. p. 149, Witkowski<sup>2</sup>, p. 42) ἀφ' οὗ (cf. Lk 13<sup>25</sup>) ἡ ἐλεφαντηγὸς κατεποντίσθη, BGU I. 252<sup>9</sup> (A.D. 98) ἀφ' ἧς (*sc.* ἡμέρας, cf. the ellipsis of ὥρας in Lk 7<sup>45</sup>) [ἐὰν] ἅπα[υ]τ[η]θῇ: P Petr II. 11 (1)<sup>8</sup> (iii/B.C.) (= *Selections*, p. 8) γράφε δ' ἡμῖν καὶ σύ, ἵνα εἰδῶμεν ἐν οἷς εἶ, P Tebt I. 58<sup>41</sup> (B.C. 111) (= Witkowski<sup>2</sup>, p. 104) ἐν οἷς εἰσιν ("in quo numero comprehenduntur") οἱ διὰ τοῦ νομοῦ κω(μο)γρ(αμ)ματῆς: P Oxy. VII. 1027<sup>6</sup> (i/A.D.) ἐξ οὗ καὶ ἐξεχομένου μου τῆς τῶ[ν] ἡνεχρασμένων προσβολῆς, "when I therefore pursued my right of entry upon the transferred property" (Edd.): P Amh II. 31<sup>16</sup> (B.C. 112) ἐφ' οὗ (cf. Rom 5<sup>12</sup>) ταξαμένη ἐξεῖ ἐν φυτεῖαι τὸν τόπον φοίνιξι, "on the understanding that, having paid this sum, she shall retain the plot planted with palms" (Edd.), P Oxy II. 286<sup>12</sup> (A.D. 82) ἐφ' οἷς ἄλλοις ἡ ἀσφάλεια περιέχει, "with the other guarantees contained in the agreement" (Edd.): BGU III. 846<sup>12</sup> (ii/A.D.) (= *Selections*, p. 94) παιπαῖδευμαι, καθ' ὃν δι (= δεῖ, Wilcken) τρόπον, "punished I have been, as I deserve": and P Ryl II. 144<sup>13</sup> (A.D. 38) ὑπὲρ οὗ ἔχω πρὸς αὐτὸν ἐνεχῆρον, "concerning a pledge I have against him" (Edd.).

*Tis* is used for *ds* in BGU III. 822<sup>5</sup> (iii/A.D.) εὖρον γεο(=ω)ργόν, τίς αὐτὰ ἐλκύσῃ, ἀλλὰ τὰ σπέρματα τίς διδοῖ:—a usage of which there is no instance in the NT. On the other hand Radermacher (*Gr.* p. 63 note) finds in Mt 26<sup>50</sup> εἵταίρε, ἐφ' ὃ πάρει the earliest ex. of *ds* in place of the interrogative *tis*, and refers to Usener *Der hl. Tychon*, p. 50. He thus supports the AV rendering of Mt *l.c.*: cf. Sharp *Epict.* p. 41 f. For another suggestion see Rendel Harris, *Exp T xxxv.* p. 523 f.

In MGr *ds* is rarely used even in writing, and has disappeared in common speech: "so simple a form ceased to satisfy the desire for emphasis" (Jebb in Vincent and Dickson, *Handbook to Modern Greek*, p. 302). It survives in the compound ἐνῶ, "during," "while" (cf. ἐν ᾧ Mk 2<sup>18</sup>, Lk 5<sup>34</sup>, Jn 5<sup>7</sup>).

## δόσakis,

"as often as," with ἐάν and subj., as in I Cor 11<sup>25 f.</sup>, Rev 11<sup>6</sup>, is seen in BGU IV. 1115<sup>22</sup> (B.C. 13) δόσakis ἐάν δέῃ, P Hamb I. 37<sup>3</sup> (ii/A.D.) δόσakis ἐάν εὕρω ἀφορμήν, γράφω σοι, and P Giss I. 12<sup>5</sup> (ii/A.D.) παρακαλῶ σε οὖν, τέκνον, δόσakis ἐάν μέλλῃς πέμψαι, ἐντύπην (something to do with weaving?) μοι τοιαύτην πέμψον. For the construction with the ind. cf. P Oxy III. 471<sup>53</sup> (ii/A.D.) δόσakis ἡξιώθη μεταλαβεῖν ἱστιάσεως, "whenever he was invited to join the banquet" (Edd.).

## ὅς γε.

For the emphasis imparted by this combination, as in Rom 8<sup>23</sup>, cf. P Flor III. 370<sup>9</sup> (A.D. 132) ἔξω ἀρουρῶν ἔξ ὅς γε ἐμίσθωσας ἐτ[ε]ροις πρὸς ἃς οὐχ ἔξω πρᾶγμα, "apart from the six aroures, which as a matter of fact you let to others, and with which I shall have nothing to do."

## δοσιος,

"holy," "pious," is of course common in inscr. dealing with religion. Note *Syll* 814 (= 1199)<sup>7</sup>, a leaden plate from Cnidus containing an invocation of *δο[υ]α* on certain persons if they restore a trust (παραθήκη) and ἀν[ό]σια if they do not. The meaning seems to help us for *δοσια* Δαυεῖδ in Ac 13<sup>34</sup> (from LXX: Field *Notes*, p. 121), as does the combination *δοσια καὶ ἐλεύθερα* in other inscr., such as *Syll* 815 (= 1180)<sup>6</sup> ἐμοὶ δ' ἐ(λ)η *δοσια καὶ ἐλεύθερα* ὁμοστυγησάσῃ ἡ *δοι* πο[τε] τρόπῳ ἐπιπλεομένη. For the adj. see also a iii/B.C. law regulating mourning for the dead, *Syll* 879 (= 1219)<sup>25</sup> where it is laid down regarding women who do not conform—μή *δοσιον* αὐταῖς εἶναι, ὡς ἀσεβούσαις, θύειν μηθεὺς θεῶν ἐπὶ δέκα ἔτη, and notice P Flor III. 334<sup>11</sup> (ii/A.D.) σφράγισον τὸ δαπανηθὲν ἀνάλωμα εἰς τοὺς θησαυροὺς, εἰς ᾗ ("a vulgarism for a simple ᾗ" (Ed.)) *δοσιόν* ἐστί. The acc. fem. pl. *δοσίους* in I Tim 2<sup>8</sup> is best explained as "an isolated slip, affected by the analogy of other adj. in—*ιος* fem." (Moulton *Gr.* ii. p. 157). On the *δοσιοὶ* Ἰουδαῖοι of P Par 68 c.<sup>14</sup> as the successors of the Ἀσινδαῖοι of the Maccabean period see the introd. p. 348. Deissmann, however, prefers to regard it as a general title of honour self-applied by the Alexandrian Jews (*BS* p. 68 n. 2). In Aristaeas 234 "to honour the gods" is said to consist—οὐ δώροις οὐδὲ θυσῖαις, ἀλλὰ ψυχῆς καθαρότητι καὶ διαλήψεως *δοσίας* (cf. 2 Macc 12<sup>45</sup>).

## δοσιότης.

This subst., which in the NT is confined to Lk 1<sup>75</sup>, Eph 4<sup>24</sup>, may be illustrated by P Leid D<sup>1</sup> 13 (B.C. 162) (= I. p. 25, cf. P Par p. 282) περὶ μὲν οὖν τούτων *δοί* (*l. δοίη* or rather *δοῖέν*) σοι ὁ Σάραπις καὶ ἡ Ἰσις ἐπαφροδισ[α]ν, χάριν, μορφὴν πρὸς τὸν βασιλέα καὶ τὴν βασιλισσαν, δι' ἧς ἔχεις πρὸς τὸ θεῖον *δοσιότητα*, *Syll* 521 (= 717)<sup>68</sup> (B.C. 100–99) ἐφρόντισεν *δο[ε]* καὶ ἐν ἄλλοις πλείοσιν μετὰ πάσης *δοσιότητος* καὶ δι[ε]τήρησεν πάντας ὑγιαίνοντας καὶ σωζόμενους, and *OGIS* 383<sup>19</sup> (the proclamation of Antiochus I.—mid. i/B.C.) παρ' ὅλον τε τὸν βίον ὥφθην ἅπασιν βασιλείας ἐμῆς καὶ φύλακα πιστοτάτην καὶ τέρψιν ἀμίμητον ἡγουμένος τὴν *δοσιότητα*, where it no doubt represents the Zoroastrian *asha*, "right." The word is used in a similar wide sense of what is just and benevolent towards men in *Priene* 61<sup>12</sup> (before B.C. 200) ἐποιήσαντο δὲ καὶ τὴν ἀ[να]στροφὴν τῇμ[ε]ν παρ' ἡμῖν μετὰ πάσης εὐκοσμίας καὶ *δοσιότητος*, and more particularly of piety towards the gods in *ib.* 108<sup>30</sup> (after B.C. 129) καλὸν ἀπόδειγμα τῆς τε πρὸς θεοὺς *δοσιότητος* καὶ τῆς πρὸς τὴν πόλιν ἀρέσεως (cf. Rouffiac, p. 81). With *δοσιότης* as an honorific title cf. *s.v.* ἀγίότης.

## δοσίως.

P Lond 21<sup>11</sup> (B.C. 162) (= I. p. 13) σὺ δὲ ὦν πρὸς τὸ θεῖον *δοσίως* διακείμενος καὶ οὐ βουλόμενος παραβῆναι τι τῶν ἐν τῷ ἱερῷ ἐπηγγελμένων. The combination with *δικαίως*, as in I Thess 2<sup>10</sup>, is common, e.g. P Par 63 viii. 13 (B.C. 164) where the writer claims—ἐγὼ γὰρ πιστεύσας σοί τε καὶ τοῖς θεοῖς, πρὸς οὓς *δοσίως* καὶ . . . *δικαίως* [πολι]-τευσάμενος ἐμμαντὸν ἀμεψιμοίρητον παρῆσχημαι, and, from the inscr., *Priene* 46<sup>12</sup> (i/B.C.) εὐστ[ε]βῶ[ς] μὲν πρὸς τοὺς πατέρας] θεοὺς, *δοσίως* δὲ καὶ *δικαίως* π[ρὸς] τοὺς ἀνθρώπους.



See further *Apol. Arist.* xv. *sub finem*, and for the combination with ἀμέμπτως Clem. R. *Cor.* xlv. 4.

## ὄσμη

is used of the "sense of smell" in P Rein 54<sup>10</sup> (iii/iv A.D.) where, with reference to certain consignments of wine, the writer instructs his correspondent—ἀπὸ ὀσμῆς σὺ αὐτὸς χορήγησον?, "tu feras le choix toi-même d'après ton flair" (Ed.). In P Leid W ix. 22 (ii/iii A.D.) (= II. p. 111) provision is made—ἵνα κ(αί) χωρὶς τῶν θυμιαμάτων ἡ θυσία ὀσμὴν παρέχῃ: cf. 2 Cor 2<sup>14</sup> ff., Eph 5<sup>2</sup>, and see Nestle *ZNTW* iv. p. 272, vii. p. 95 f., on a "sweet smell," as a sign of the presence of deity, also Field *Notes*, p. 181 f.

## ὄσος.

The varied uses of ὄσος in the NT can be readily illustrated from our sources. Thus for the meaning "as great as," "how great," "how much," as in Mk 5<sup>19</sup>, cf. P Tebt II. 310<sup>4</sup> (A.D. 186) ὄσα (l. ὄσα) ἔχω ἔτη, "for my term of years" (Edd.), *ib.* 314<sup>4</sup> (ii/A.D.) ὄσον κάμ[α]τόν ἤνεγκα, "how much trouble I had," *ib.* 378<sup>22</sup> (A.D. 265) τὰ ἄλλα ὄσα καθήκει, "all else that is fitting," and P Oxy VI. 903<sup>34</sup> (iv/A.D.) αὐτὴ οἶδεν ὄσα κέκτηται, "she knows how much she has possessed herself of" (Edd.). From this it is an easy transition to practically the meaning "all," as in *ib.* 898<sup>13</sup> (A.D. 123) ὑποθέσθαι ὄσα ἔχω ἐν τῇ Ὁάσῃ κτήματα, "to mortgage all my property in the Oasis" (Edd.). The combination πάντα ὄσα, as in Mt 7<sup>12</sup> *al.*, is very common, e.g. BGU IV. 1113<sup>19</sup> (B.C. 14) πάντα ὄσα ποτ' ἔσχεν [ὁ πατήρ], P Oxy I. 115<sup>5</sup> (ii/A.D.) (= *Selections*, p. 96) πάντα ὄσα ἦν καθήκοντα ἐποίησα, "everything that was fitting I did": cf. also the rhetorical πολλῶν ὄσον λεχθέντων καὶ ἀντιλεχθέντων (with its curious attraction) in the late P Mon I. 14<sup>21</sup> (A.D. 594). "Ὄσος ἐάν (ἂν) generalizes, "how great soever," and in the plur. "as many soever as" (Mt 18<sup>18</sup>, 22<sup>9</sup>, *al.*). Thus in P Amh II. 85<sup>6</sup> ff. (A.D. 78), an application for a five years' lease of land belonging to orphan children, the writer states that he desires to lease τὰ καταλειμμένα πάντα καθ' ὀνδηποτοῦν τρόπον τοῖς αὐτοῦ υἱοῖς ὀρφανοῖς ὑπὸ Σαραπίωνος, "all the property of every kind bequeathed by Sarapion to his orphan sons," and adds—καὶ ὄσα ἄλλα ἐὰν ἀφεύρω ἐπ' ὀνόματος τῶν υἱῶν ὀρφανῶν αὐτοῦ Σαραπίωνος, "and whatever else I may find to be owned by the orphan sons of Sarapion" (Edd.). For other exx. see P Tebt II. 441 (A.D. 91–2) ἀρούρας δύο ἡμισυ ἢ ὄσαι ἐὰν ὦσι, "two and a half arourae or as many as there may be," P Ryl II. 81<sup>10</sup> (c. A.D. 104) ὄσου ἐὰν χρεῖαν ἔχωσι ὕδατος, "as much water as they may have need of," P Tebt II. 315<sup>7</sup> (ii/A.D.) ὅπως μοι [πέμψης] ὄσου [ἐ]ὰν ᾖ, "that you may send them (*sc.* garments) to me at any cost," and P Ryl II. 243<sup>9</sup> (ii/A.D.) ὄσα ποτὲ οὖν ἐὰν ἀναναλώσῃς (l. ἀναλώσῃς) ἰς τὴν κλήρου κατεργασίαν, ἡμῖν ἐνλόγησον ἐπὶ λόγου, "put down to our account everything you expend on the cultivation of the holding" (Edd.). For εἰς ὄσον, "as long as," see *ib.* 899<sup>8</sup> (A.D. 200) ἐς ὄσον μὲν οὖν δύναμις μοι ὑπῆρχεν, "as long as I had the power": cf. Mk 2<sup>19</sup> ὄσον χρόνον. The commoner phrase ἐφ' ὄσον, as in Mt 9<sup>15</sup>, *al.*, is seen in P Tor I. 1<sup>1</sup>. 23 (B.C. 116) ὧν οἱ πρόγονοί μου κεικρυένταν ἐφ' ὄσον περιῆσαν, "over which my ancestors exercised lordship as long as they lived," and

Preisigke 4317<sup>13</sup> (c. A.D. 200) οὐ[δ]ὲν θέλω παρα<σχεῖν> σοι ἐπ' ὄσον ἐν Ἀλεξανδρίαν εἰμί, "I do not wish to provide you with anything as long as I am in Alexandria." For the same phrase meaning "as much as" see the restoration in P Ryl II. 81<sup>8</sup> (c. A.D. 104) ἐφ' ὄσον οἱ κατασπορεῖς ἤθελον, "as much as the inspectors of sowing wished" (Edd.). The MGr ἐνόςω may mean "in so far as" or "so long as." Καθ' ὄσον, "in proportion as," is found in Heb 3<sup>3</sup>, 7<sup>20</sup>, 9<sup>27</sup>. Wellhausen (*Eintl.* p. 11) pronounces ὄσον ὄσον in Lk 5<sup>3</sup> D (= ὀλίγον of other MSS.: cf. English *so so*) "mehr volkstümlich als literarisch," and compares Isai 26<sup>20</sup> (hence Heb 10<sup>37</sup>). The phrase is thus "not an essential Hebraism, but a vernacular idiom in harmony with the Hebrew" (Robertson *Gr.* p. 733: cf. *Proleg.* p. 97). Radermacher (*Gr.* p. 57 n. 2) cites Acta Philippi 142 βάδιζε ἀνὰ δύο δύο in illustration of the Lucan passage. See also Wackernagel in *Glotta* iv. (1913), p. 244 f., who quotes Aristophanes *Vesp.* 213 τί οὐκ ἀπεκοιμήθην ὄσον ὄσον στίλῃν; here the last words may = τοσοῦτον ὄσον (or ὥστε) στίλῃν εἶναι, a usage preparing the way for the wider meaning "just," as in Diphilus 43. 14 οὐδὲν ἡδέως | ποεῖ γὰρ οὗτος ἀλλ' ὄσον νόμου χάριν, "just for form's sake." The Latin employs *tantum quod* in this sense, e.g. Suet. *Aug.* 98 *navis Alexandrina quae tantum quod adpulerat*, "an Alexandrian ship which had only just come to land": cf. also Petron. 37 *et modo modo quid fuit?* "and what was she a little while ago?"

## ὄσπερ

is supported by N<sup>c</sup>B<sup>3</sup>CN as an alternative reading in Mk 15<sup>8</sup>, where it is also defended on general grounds by Field *Notes*, p. 43. The word is common in the papyri, e.g. P Tor II. 8<sup>54</sup> (ii/B.C.) οὐπερ καὶ τὴν κατοικίαν εἶχεν, "where also he had his domicile," BGU IV. 1149<sup>9</sup> (B.C. 13) Ποπιλλίωι Σαραπίωνι ὄσπερ μετήλλαχεν δάνεια δύο, P Oxy IV. 729<sup>8</sup> (A.D. 137) ὄνπερ χοῦν εἰσόσουσι εἰς τὸ κτήμα κατ' ἔτος κοινῶς, *ib.* 40 ἄπερ κτήνη ἐπάναγκον θρέψομεν τῆς κατ' ἔτος γο[ν]ῆς . . . , and P Ryl II. 176<sup>5</sup> (A.D. 210–11) ὄσπερ (ἀρούρας) ἡ παρεδίξ(ατο) εἰς ἐνεχυράσαν, "which 8 arourae she had assigned to herself for the purposes of execution."

## ὄστέον.

The open forms of this word in the NT are discussed by Moulton *Gr.* ii. p. 121, Robertson *Gr.* pp. 203, 260. For the contracted acc. plur. ὄστᾶ, as in Lk 24<sup>39</sup> DN, cf. P Lond 1170 *verso* 466 (A.D. 258–259) (= III. p. 204) (δνοι) β ὑπὸ ὄστᾶ, "2 (asses) laden with bones," *ib.* 464<sup>60</sup> (iv/A.D.) (= I. p. 80) ἐπικαλοῦμαι σε τὸν κτίσαντα γῆν καὶ ὄστᾶ καὶ πᾶσαν σάρκα, and the sepulchral inscr. found near Jerusalem, *OGIS* 599 ὄστᾶ τῶν τοῦ Νεικάνορος Ἀλεξανδρέως ποιήσαντος τὰς θύρας. The LXX usage is discussed by Thackeray *Gr.* i. p. 144.

## ὄστις.

The classical distinction between ὄστις and ὅς which in the NT is maintained on the whole in Paul, but not in Luke (nor in the LXX, Thackeray *Gr.* i. p. 192), has worn very thin in the papyri. Thus with Mt 27<sup>62</sup> *al.* we may compare P Oxy I. 110<sup>4</sup> (an invitation to dinner—ii/A.D.) αὔριον, ἥτις

ἐστὶν ἑ, ἀπὸ ὥρας θ, "to-morrow, which is the 15th, at nine o'clock," P Fay 108<sup>7</sup> (c. A.D. 171) ἐχθες ἥτις ἦν ἰθ τοῦ [δ]ντος μηνὸς Θωθ, "yesterday which was the 19th of the present month Thoth," and many similar exx. See also P Oxy I. 40<sup>6</sup> (a doctor's claim for immunity from some form of public service—ii/iii A.D.) ἱατρὸς ὑπάρχων τῇ[ν τέ]χην τούτους αὐτοὺς οἰνίνες με εἰς λειτο[υ]ρ[γ]ίαν δεδωκασί ἐθεράπευσα, "I am a doctor by profession and I have treated these very persons who have assigned me a public burden" (Edd.).

With the indefinite use of ὅστις = "whosoever" in Mt 5<sup>30</sup> cf. P Par 574<sup>1240</sup> (iii/A.D.) (= *Selections*, p. 113) ἐξορκίζω σε δαίμον, ὅστις ποτ' οὖν εἴ, "I adjure thee, O demon, whoever thou art," and similarly Wunsch AF 4<sup>1</sup> (iii/A.D.). For the neut. ὅ τι see P Tebt II. 411<sup>14</sup> (ii/A.D.) παραγνόμενος γὰρ εἶσθ ὅ τι ποτὲ ἐστίν, "for when you come you will know what it means" (Edd.); and note the curious combination in P Gen I. 54<sup>38</sup> (iv/A.D.) οἶδας τὴν προέρεσιν μου ὅ τι ὅποιαν προέρεσιν ἔχω καὶ οἶδας τὴν γνώμην μου ὅ τι γν[ώ]μη ὅποια ἐστίν, and in BGU II. 601<sup>10</sup> (ii/A.D.) γράψον μοι περὶ τῆς οἰκίας, ὅ τι τί ἐπραξας.

Other exx. are P Eleph 1<sup>7</sup> (B.C. 311–10) (= *Selections*, p. 3 amended), ἐπιδειξάτω δὲ Ἡρακλείδης ὅ τι ἂν ἐγκαλῇ Δημητρίαι, "but let Heracles state whatever charge he brings against Demetria," P Rev Lxlv. 11 (B.C. 258) ὅ τι ἂν ἡ ὥνῃ διὰ τούτους καταβλάβῃ διπλοῦν, "twice the amount of the loss which they may have incurred on account of these (workmen)" (Edd.), PSI IV. 415<sup>9</sup> (iii/B.C.) καθ' ὅ τι ἂν σου τυγχάνῃ [χρ]εία[ν] ἔχων, *ib.* VI. 623<sup>13</sup> (iii/B.C.) σὺ καλῶς ποιήσεις δοὺς τῇ παιδίσκῃ ὅ τι ἂν σοι δόξῃ, and P Tebt II. 383<sup>39</sup> (A.D. 46) ὅ τι δ' ἂν τῶν προγεγραμμένων παρασυναγρ[α]φῇ τις τῶν ὁμολογούντων, "whichever of the aforesaid provisions any one may violate." Cf. PSI V. 533<sup>8</sup> (iii/B.C.) λόφους τριχίνους ὅ τι βελτίστους γ.

On the whole ὅστις is comparatively rare in the papyri, and where found is generally in the nom. as in the NT, rarely acc. as P Lond 77<sup>65</sup> (end of vi/A.D.) (= I. 235, *Chrest.* II. p. 372) ἦντινα (διαθήκην) πεποίημαί σοι εἰς ἀσφάλειαν. Ἐξ ὅτου is found in P Lond 190<sup>14</sup> (iii/A.D.?) (= II. p. 254), and ἔως ὅτου (NT *quinqüies*) in P Gen I. 56<sup>18</sup> (A.D. 346) ἔως ὅτου ἀποδώ τὸ χρέως.

Reference may be made to an art. in *JBL* xlii. (1923), p. 150 ff. on "The Relative Pronouns in Acts and Elsewhere," in which H. J. Cadbury comes to the conclusion "that the indefinite relative is merely a synonymous substitute for the simpler form in many Κοινή writings" including most New Testament writings. A good ex. of the interchange of ὅστις and ὅς is to be found in Diodor. xiv. 101. 1 ἥτις ἂν ὑπὸ τῶν Λευκανῶν λεηλατήθῃ—ἥς δ' ἂν πόλεως (cited by Radermacher *Gr.* p. 185).

## δοσράκινος,

"of earthenware," occurs in a list of abstracts of contracts, P Oxy XIV. 1648<sup>83</sup> (late ii/A.D.) χαλκεῖον μολυβοῦν καὶ πῖθον δοσράκινον, "leaden pot and cask of earthenware." The adj. is joined with σκεῦος, as in 2 Cor 4<sup>7</sup>, 2 Tim 2<sup>20</sup>, in the Will of Abraham of Hermonthis, P Lond 77<sup>22</sup> (end of vi/A.D., see *Chrest.* II. p. 370) (= I. p. 233) τοῦ τυχόντος δοσρακίνου καὶ ξυλίνου καὶ λιθίνου σκεύους. Cf. Epict. iii. 9. 18 σὺ χρυσᾷ σκεύῃ, δοσράκινον τὸν λόγον

κτλ. (*sc.* ἔχεις): *ib.* i. 18. 15, iii. 22. 106. For the subst. δοσρακον (LXX Ps 21<sup>16</sup> *al.*) "a potsherd," see *Ostr* 1152<sup>5</sup> (end of Ptol. and beg. of Rom. times) διδόντι σοι τὸ δοστρακ(ον), P Oxy II. 234<sup>11.3</sup> (a medical prescription—ii/iii A.D.) καστορήου καὶ μηκωνίου ἴσον φώσας ἐπ' [δ]οσράκου μάλιστα [μὲν] Ἀττικῷ, "heat an equal quantity of beaver-musk and poppy-juice upon a potsherd, if possible one of Attic make" (Edd.), and *ib.* XII. 1450<sup>4</sup> (A.D. 249–50) τῶν δοσράκων διὰ πηλοῦ, where the editors in their note refer to the use of potsherds in making mortar as an ancient Egyptian custom.

## ὄσφρησις.

This NT ἀπ. εἰρ. (1 Cor 12<sup>17</sup>) is found in the astrological P Ryl II. 63<sup>8</sup> (iii/A.D.) Ἐρμῇ γλῶσσα ὄσφρησις ἀκοή, "the tongue, smell, and hearing belong to Mercury."

## ὄσφους,

"loin" (cognate with ὄστέον), is found in the fragment or a i/b.c. treatise on physiology, P Ryl I. 21 Fr. 3<sup>11.11</sup> εἰ[ς] τόπον τῆς ὄσφους, and in the mantic *ib.* 28<sup>14</sup> (iv/A.D.) ὄσφους δεξιὸν μέρος ἐὰν ἀλλῇται μεγάλως εὐπορήσει κα[ὶ] δρῶλος καὶ πένης ἐκ κόπων, "if the right part of the loin quiver, a slave or poor man will prosper greatly after distress" (Edd.): cf. also the astronomical *ib.* II. 63<sup>9</sup> (iii/A.D.) Π[α]ρθένου σιαγὼν ὄσφους, "the cheek and loins to Virgo."

## ὅταν,

"whenever," is construed (1) c. subj. pres. in such passages as P Fay 109<sup>1</sup> (early i/A.D.) ὅταν πρὸς ἀνάνκαιν (i. ἀνάγκην) θέλῃς παρ' ἐμοῦ χρήσασθαι τι, εὐθύς σε οὐ κρατῶ, "whenever you from necessity want to borrow anything from me, I at once give in to you" (Edd.), P Oxy XIV. 1676<sup>26</sup> (iii/A.D.) τὸ σύνφορόν σου ποιεῖν ὅταν γὰρ θέλῃς ἡμᾶς πάντοτε ἰδεῖν, ἥδιστα σε παραδεξόμεθα, "do what suits you; for when you wish to see us always, we shall receive you with the greatest pleasure" (Edd.), and (2) c. subj. aor. in such passages as P Lips I. 104<sup>18</sup> (c. B.C. 96–5) (= Witkowski<sup>2</sup>, p. 116) ὅταν ἡμῖν γ[ρ]άψῃς, ἐνψυχὸν τι λαμβάνω, P Ryl II. 233<sup>2</sup> (ii/A.D.) ὅταν δὲ ἐπ' ἀγαθῷ ἐκβῶμεν καὶ τὸ δῶμα ἀσφαλισθῇσεται ἡ διαβάθρα καγγελωτῇ (i. καγκελωτῇ) καὶ τὰ προσκῆνια γενήσεται, "but when we reach a fortunate issue and the house is established, then a balustrade will be added to the stairway and the porch" (Edd.), and P Grenf II. 73<sup>16</sup> (late iii/A.D.) (= *Selections*, p. 118) καὶ ὅταν ἔλθῃ σὺν Θεῷ, μαρτυρήσι (= εἰ) περὶ ὧν αὐτὴν πεποίηκασιν, "and when he arrives by the help of God, he will bear you witness of what they have done to her."

Of ὅταν c. ind., which occurs *quinqüies* in the NT, we can quote P Hamb I. 70<sup>19</sup> (soon after A.D. 144–5) ὅταν τὸν λόγον δίδωμεν τῷ ἀφῆλκῃ. In PSI IV. 434<sup>6</sup> (B.C. 261–0) ὅταν περιοδεύω, the verb is probably in the subj., and in P Par 26<sup>1.14</sup> (B.C. 162) (= *Selections*, p. 14) Wilcken (UPZ i. p. 247) now reads ὅτ' ἀνέβημεν for ὅταν ἐβημεν. See however P Ryl 233 *ut s.*, where, with reference to ἀσφαλισθῇσεται, the editors remark that "the writer apparently forgot that ὅταν had preceded."

For ὅταν c. imperf. (Mk 3<sup>11</sup>, cf. Burton § 315) we may quote the curious anti-Christian inscr. in *C. and B.* 343<sup>8</sup>.



(= ii. p. 477) οὗτος ὁ βίος μοι γέγονεν (aoristic!) ὅταν ἔζων ἔγω. In Mk 11<sup>19</sup> we may perhaps translate "when evening fell," i.e. the evening before the πρῶτ' of 20: in this way an awkward sequence is avoided, cf. *Proleg.* p. 248.

ὅτε.

This common word is almost invariably construed in the NT with the indicative and generally with the aorist: cf. PSI IV. 322<sup>1</sup> (B.C. 266-5) ὅτ' ἔγραψ[άς μοι], ἐπιστολὴν ἀπεστάλκειμεν ἐξ Ἀλεξάνδρειας, *ib.* V. 447<sup>12</sup> (A.D. 167) ὅτε αὐτοῖς ἡ πολιτεία ἐδόθη. Ἀφ' ὅτε occurs in an amusing letter which a man writes to his wife who had left him, but whom he wishes to return—P Oxy III. 528<sup>9</sup> (ii/A.D.) ἰβ Φαῶφι ἀφ' ὅτε ἐλουσάμην μετ' ἐσοῦ οὐκ ἐλουσάμην οὐκ ἡλιμ(μ)ε (ἡλειμ(μ)αι) μεχερὶ ἰβ Ἀθύρ, "since we bathed together on Phaophi 12 I never bathed nor anointed myself until Athur 12" (Edd.). For ὅτε μὲν . . . ὅτε δέ, see the *Gnomon des Idios Logos* § 67 (= BGU V. p. 27) ὅτε μὲν ἐξ ὧων ὅτε δὲ ἐξ ἡμῶν[ο]υ δὲ ἐκ τετάρτ[ο]υ ἀνελήμ[φ]θησαν. Vett. Val. p. 106<sup>36</sup> ἔστι δὲ αὐτῆς καὶ ἄλλο σχῆμα, ὅτε ἀρξεται πρῶτον μειοῦσθαι is an ex. of ὅτε c. conj. According to the best attested reading the words ἤξει ὅτε form no part of the true text in Lk 13<sup>35</sup>.

ὅτι.

(1) For ὅτι, "that," introducing an objective clause after verbs of knowing, saying, etc., cf. P Tebt II. 409<sup>8</sup> (A.D. 5) εἰδῶ[ς] ὅτι ἐξ(ι)ουσιαν αὐτῶν ἔχει καὶ Λυσίμαχος καὶ σύ, "I knew that both you and Lysimachus had plenty of them" (Edd.), P Fay 109<sup>5</sup> (early i/A.D.) νομίσας ὅτι (cf. Mt 5<sup>17</sup>) κυχρᾶς μοι αὐτούς, "consider that you are lending them (sc. staters) to me" (Edd.), BGU III. 846<sup>42</sup> (ii/A.D.) (= *Selections*, p. 93) γενώσκειν σαι θέλω, ὅτι οὐχ [ἡ]λπ[ίζ]ω, ὅτι ἀναβένις (ἡ ἀναβαίνεις) εἰς τὴν μητρόπολιν, "I wish you to know that I had no hope that you were coming up to the metropolis," *ib.* αἰγραψά σοι, ὅτι γυμνός εἰμαι, "I wrote you that I am naked," and P Tebt II. 420<sup>4</sup> (iii/A.D.) οἰδατε ὅτι ἀπὸ ζημίας ἡμῶν, "You know that I am blameless." Ὅτι, however, is frequently omitted, e.g. BGU III. 815<sup>9</sup> (ii/A.D.) γενώσκειν σε θέλω [τῇ]ν ἐπιστολὴν σου ἔλαβε (corrected by another hand into ἔλαβα): similarly in the NT. The periphrasis with ὅτι has superseded acc. c. inf. in nearly all NT writers, but the two constructions have been mixed in P Oxy II. 237<sup>7</sup> (A.D. 186) δηλῶν ὅτι εἰ τὰ ἀληθῆ φανείη μηδὲ κρίσεως δεῖσθαι τὸ πρᾶγμα: cf. Ac 27<sup>10</sup> and Aristaeus 125. In Mk 9<sup>11,28</sup> the AV rightly takes ὅτι = τί, "why": for this use of ὅτι in indirect interrogation, see the exx. in *Field Notes*, p. 33.

(2) Ὅτι *recitativum*, when it is practically equivalent to our quotation-marks, is seen, as in Mt 7<sup>28</sup> *al.*, in P Oxy IV. 744<sup>11</sup> (B.C. 1) (= *Selections*, p. 33) εἰρηκας δὲ Ἀφροδισιάτι ὅτι μὴ με ἐπιλάθης, "you told Aphrodisias 'Do not forget me,'" P Oxy I. 119<sup>10</sup> (ii/iii A.D.) (= *Selections*, p. 103) ἡ μήτηρ μου εἶπε Ἀρχελάω, ὅτι ἀναστατοῖ με, "my mother said to Archelaus, 'He upsets me,'" and *ib.* VII. 1064<sup>5</sup> (iii/A.D.) γενόμενος πρὸς Ἀχιλλᾶν πυθανόμενος περὶ σοῦ ἔφη ὅτι ἐν τῇ Ψῶβθαι ἐστίν, "I went to Achilles and inquired about you and he said 'He is at Psobthis.'" Cf. the construction in such passages as P Oxy III. 533<sup>15</sup> (ii/iii A.D.) εἶπατε Ζωίλῳ τῷ ἀπὸ Σεντῶ γεωργῷ ὅτ[ι] κατὰ

τὰς συνθήκας φρόντισον τοῦ χαλκοῦ, "tell Zoilus the cultivator from Sento that in accordance with the agreements he must look after the money" (Edd.), and P Tebt II. 416<sup>17</sup> (iii/A.D.) μετὰδε(= ο)ς καὶ Ἀκουτάτι τῷ ἀδελφῷ ὅτι ἐὰν χρίαν τινὸς ἔχη ἡ γυνή μου ποίησον αὐτῆς τὴν χρίαν ἕως ἔλθω, "tell my brother Akoutas also to do anything that my wife requires until I come" (Edd.). For the redundant ὅτι, cf. further P Oxy XIV. 1668<sup>8</sup> (iii/A.D.) πρότερον μὲν ἔλεγεν ὅτι ἡ δός μοι (ἀρτάβας) ἰβ, ἡ λαβὲ (ἀρτ.) ἰβ, "formerly he said 'Either give me 12 artabae or take 12 art.'" (Edd.), *ib.* 1682<sup>9</sup> (iv/A.D.) ἀναγκαίως δὲ καὶ ἡμῖν ἐπίσταιλον ὅτι εἰ ἡς ἐπιδημήσασα, "do you by all means send word to us whether you have arrived" (Edd.).

(3) ὅτι, as a causal particle, "because," may be illustrated by P Par 48<sup>18</sup> (B.C. 153) καλῶς οὖν ποιήσεις παραγίνεσθαι ἡμῖν εἰς Ποίε, ὅτι καταπλεῖν μέλλομεν πρὸς τὸν βασιλέα, BGU II. 423<sup>16</sup> (a soldier to his father—ii/A.D.) (= *Selections*, p. 91) ἵνα σου προσκυνήσω τὴν χέραν, ὅτι με ἐπαίδευσας καλῶς, "that I may kiss your hand, because you have brought me up well," and *ib.* III. 846<sup>9</sup> (ii/A.D.) (= *Selections*, p. 94) αἰδ[υ]στοπο[ύ]μην (ἡ ἐδωσωπούμην) δὲ ἐλθεῖν εἰς Καρανίδαν ὅτι σαπρῶς παίριπατῶ (ἡ περιπατῶ), "but I was ashamed to come to Karanis, because I am going about in rags."

(4) A few miscellaneous exx. may be added. P Oxy I. 37<sup>1,12</sup> (report of a lawsuit—A.D. 49) (= *Selections*, p. 49) ὅτι δὲ ταῦτα ἀληθῆ λέγωι, ἔστιν γράμματα αὐτῆς δι' ὧν ὁμολογεῖ εἰληφέναι, "and in proof that I am telling the truth, there are the documents in which she admits that she has received them (wages)." For the consecutive ὅτι in Jn 7<sup>5</sup> Bauer (*HZNT ad l.*) cites *Pelagia-Legenden*, p. 20, τί διδοῖς τοῖς ἄμνοῖς σου, ὅτι ζωὴν αἰώνιον ἔχουσιν; A similar ex. is cited by Radermacher (*Gr.* p. 160) from the *Acta Christophori*, ed. Usener 68, 18: τοιοῦτοι γὰρ εἰσιν οἱ θεοὶ ὑμῶν, ὅτι ὑπὸ γυναικὸς ἐκινήθησαν. With the NT οὐχ ὅτι (2 Thess 3<sup>9</sup> *al.*) cf. μὴ ὅτι in P Lond 42<sup>23</sup> (B.C. 168) (= I. p. 30, *Selections*, p. 10), μὴ ὅτι γε τοσούτου χρόνου ἐπιγεγονότος, "not to speak of so much time having gone by." In the difficult 1 Tim 6<sup>7</sup> Parry reads οὐδ' ὅτι (= *nedum*) with a similar meaning: see his note *ad l.*, and for a different view *Field Notes*, pp. 212, 243. In 2 Cor 5<sup>19</sup> *al.* ὥς ὅτι is taken by Blass *Gr.* p. 321 f. as = Attic ὥς c. gen. abs. (Vg *quasi*), but in papyri of late date ὥς ὅτι often means merely "that," e.g. CPR I. 19<sup>3</sup> (A.D. 330) πρῶν βιβλία ἐπιδέδωκα τῇ σῇ ἐπιμελείᾳ ὥς ὅτι ἐβουλήθη τινὰ ὑπάρχοντά μου ἀποδόσθαι, where Wessely (p. 58) notes "ὥς ὅτι seem combined, where the single word would be adequate," and cites as a further ex. Papyrus No. 6085 ὥς ὅτι χρεοστέται ἐξ αὐτοῦ ὁ κύρις Ἰανός.

A superfluous ὅτι in ὥς ὅτι c. superlat. is seen in Roberts-Gardner 65<sup>17</sup> (B.C. 101-100 or 100-99) (β)οῦν ὥς ὅτι κάλλιστον παρήγαγον. The editors compare *CIA* ii. 482<sup>48</sup> (B.C. 41-30) παραστήσαντες ὥς ὅτι κάλλιστα θύματα.

οὐ.

In addition to its regular use with the ind., οὐ is frequently found in the papyri with the participle, due apparently to the fact that it is the proper negative for a statement of fact. Exx. are P Oxy IV. 726<sup>10</sup> (A.D. 135) οὐ δυνάμενος δι' ἀ[σ]θενείαν πλεῖσαι, "since he is unable through sickness

to make the voyage" (Edd.), and P Amh II. 78<sup>21</sup> (A.D. 184) τοιαύτης οἷ]ν αὐθαδίας ἐν αὐτῷ οὐσης οὐ δυνάμενος [ἐν]καρτερεῖν ἐπιιδῶμι, "his audacity having reached this pitch I can endure no longer and present this petition." See further *Proleg.* p. 231 f.

In support of the translation "I determined not to know" in I Cor 2<sup>2</sup>, we may cite P Par 26<sup>27</sup> (B.C. 163) (= UPZ i. p. 248) οὐκ ἐκρίναμεν καταχωρήσαι, "we determined not to record," P Tebt I. 124<sup>5</sup> (c. B.C. 118) οὐκ <ἐκ>ρίναμεν ἔξα[ρ]ι[θ]μεῖ[σθαι], "we determined not to be counted," and the classical formula in P Hamb I. 27<sup>5</sup> (B.C. 250 (249)) οὐκ ἔφη εἰδέναι, "he said that he did not know."

The origin of the double negative οὐ μή is fully discussed by Moulton *Proleg.* p. 187 ff. When we pass to its actual occurrences in the NT, we find that these for the most part are found in passages derived from the OT and in the Sayings of our Lord, which, therefore, have Semitic originals. This corresponds with the rarity of οὐ μή in the papyri. See, however, the following passages—P Par 49<sup>25</sup> (B.C. 164–158) (= Witkowski<sup>2</sup>, p. 72) γίνωσκε σαφῶς ὅτι . . . <πρὸς σέ οὐ μή εἰσέλθω>, P Oxy I. 119<sup>5,14f.</sup> (ii/iii A.D.) (= *Selections*, p. 103) ἡ οὐ θέλεις ἀπενέκκειν (ἴ. ἀπενέγκαι) μετ' ἐσοῦ εἰς Ἀλεξανδρίαν, οὐ μή γράψω σε ἐπιστολήν . . . ἂμ μη πέμψῃς, οὐ μή φάγω, οὐ μή πείνω, "if you refuse to take me along with you to Alexandria, I won't write you a letter . . . If you do not send, I won't eat, I won't drink," P Leid W<sup>viii.9</sup> (ii/iii A.D.) (= II. p. 107) ἐὰν θέλῃς γυνε(= αἰ)κας οὐ μή σχεθῆναι ὑπὸ ἄλλου ἀνδρός, P Oxy VI. 903<sup>16</sup> (iv/A.D.) a man declares regarding his wife ἀπεντεύθειν οὐ μή κρύψω αὐτῇ <ν> πάσας μου τὰς κλεῖς, "henceforward I shall not hide all my keys from her," and the magic P Lond 46<sup>275</sup> (iv/A.D.) (= I. p. 73) οὐ μή ἔασω.

For the still stronger negative οὐδ' οὐ μή Radermacher (*Gr.* p. 172) cites Wessely *Papyrorum scripturae Graecae specimina* XXVI.: τῷ μεγίστῳ κραταίῳ θεῷ Σοκνοπαῖω παρὰ Ἀσκληπιάδου τοῦ Ἀρείου. εἰ οὐ διδοταί μοι συμβῶσαι Ταπεθευτι Μαρρείους οὐδ' οὐ μή γένηται μοι γυνή, ὑποδείξόν μοι καὶ κύρωσόν μοι τοῦτο τὸ γραπτόν. πρῶν δ' ἦν Ταπεθευς Ὡρίωνος γυνή. Cf. also P Petr II. 13(19)<sup>13</sup> (B.C. 258–253) τοῦτο <δ'> ἔχε τῇ δια[νο]ία, ὅτι οὐθέν σοι μὴ γενηθῇ λυπηρόν, P Alex 4<sup>30</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 52) οὐδεῖς σε ἀνθρώπων μὴ ὠφελήσῃ, and P Oxy XII. 1483<sup>10</sup> (ii/iii A.D.) ἐξωδίασας τοῖς αὐτοῖς ὦν οὐδὲ ἴς μὴ παρεδέξατο τιμὴν, "you have spent upon them things of which absolutely no one has received the value" (Edd.).

In a legal process of the 2<sup>nd</sup> half of iv/A.D. published in *Archiv* i. p. 293 ff. we have ii.<sup>9</sup> ὁ δὲ ἀδελφὸς Φιλάδελφος δς καὶ ἐν τῇ Αἰγύπτῳ ἐστὶν καὶ οὐ μετ' οὐ πολὺ ἤξει, where the phrase οὐ μετ' οὐ πολὺ can only mean "after no long time": cf. BGU II. 614<sup>14</sup> (A.D. 216), and Gradenwitz *Einführung* i. p. 40 n.<sup>1</sup> In MGr (Pontic) κ' is used for "not."

οὐ.

For this relative adverb = "where," cf. PSI VI. 620<sup>17</sup> (iii/B.C.) τὸ ταμειὸν οὐ ἔκειτο ὁ . . . οἶνος, "the store-house where the wine was placed," P Tebt I. 105<sup>41</sup> (B.C. 103) οὐ ἂν συντάσσει ἐ[ν] τῇ αὐτῇ κώμῃ, "at whatever place he may fix in the said village," P Par 47<sup>10</sup> (c. B.C. 153)

(= *Selections*, p. 22) ἐνβέβληκαν ἡμᾶς (ἴ. ἡμᾶς) εἰς ὕλην μεγάλην καὶ οὐ δυνάμεθα ἀποθανεῖν, "they have cast us into a great forest, where we may possibly die," and P Ryl II. 145<sup>19</sup> (A.D. 38) οὐ καὶ κα(τα)γίνονται, "where they live."

οὐά.

For this interjection denoting wonder real or ironical (Mk 15<sup>29</sup>), not commiseration, as οὐαί (q.v.), cf. Epict. iii. 23. 24 ἐπαίνεσόν με . . . εἰπέ μοι 'οὐά' καὶ 'θανμαστῶς.'

οὐαί.

This word, which is not found in class. Greek, but is common in the LXX and NT, occurs in a farce of date rather earlier than the Roman period, P Oxy III. 413<sup>184f.</sup> οὐαί σοι, ταλαίπωρε, ἄκληρε, ἄ[λ]γινέ, ἀναφόδιτε' οὐαί σοι' οὐαί μοι, "Woe to thee wretched, hapless, miserable, loveless one! Woe to you, woe to me!" (Edd.). Cf. also Epict. iii. 19. 1, 22. 32 οὐαί μοι.

οὐδαμῶς.

P Tebt I. 24<sup>53</sup> (B.C. 117) τὰς δὲ κατ' ἄνδρα γραφὰς οὐδαμῶς προέμενοι, "but failing to issue the lists of individual items" (Edd.), ἰβ. 27<sup>41</sup> (B.C. 113) ἐν τῇ αὐτῇ ταλαιπωρίᾳ διαμένεις οὐδαμῶς τὰ παρὰ τὸ δέον (ἴ. δέον) κεχειρισμένα διωρθωμένους, "You still continue in the same miserable course with no improvement whatever in your improper procedure" (Edd.), and ἰβ. 58<sup>4</sup> (B.C. 111) οὐδαμῶς προσκεκλήμεθα, "we have not yet been summoned" (Edd.). In P Meyer 23<sup>2</sup> (not before end of iv/A.D.) οὐδαμὶ γὰρ ἀγέμυνα τοσοῦτον χρόνον ἐνταῦθα, "for never have I waited here for so long a time," the editor regards οὐδαμὶ as written for οὐδαμῇ = οὐδαμᾶ = οὐδαμοῦ, οὐδαμόθι, not for οὐδαμῶς. For οὐδαμόθεν cf. P Lond 23<sup>16</sup> (B.C. 158–7) (= I. p. 38). See further s.v. μηδαμῶς.

οὐδὲ

is used adverbially = "not even," as in Mk 6<sup>21</sup>, I Cor 5<sup>1</sup>, in P Oxy XIV. 1669<sup>3</sup> (iii/A.D.) τοὺς ἐγδοχεῖς οὐκ ἔπεμψας ὥς ἐνετειλάμην σοι, ἀλλ' οὐδὲ ἔγραψας εἰ ἀπετάξαντο, "you have not sent the middlemen as I bade you, and you have not even written whether they departed" (Edd.), ἰβ. 1765<sup>4</sup> (iii/A.D.) οὐδὲ ἀπαξ ἡξιώσας μοι γράφειν, "not even once have you deigned to write me." For οὐδὲ εἰς, as in Ac 4<sup>32</sup>, cf. ἰβ. 1668<sup>19</sup> (iii/A.D.) καὶ οὐκέτι φόβος οὐδὲ εἰς ἐνε, "and there is no longer any fear at all" (Edd.), ἰβ. I. 122<sup>10</sup> (iii/iv A.D.) ἡμέ[ε]ς δὲ ἀγρεύειν τῶν θηρίων δυνά[με]θα οὐδὲ ἐν, "and we cannot catch a single animal" (Edd.).

οὐδεῖς.

P Alex 4<sup>9</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 52), οὐδεῖς σε ἀνθρώπων μὴ ὠφελήσῃ. For a similar use of οὐδεῖς, cf. P Petr II. 13(19)<sup>13</sup> (B.C. 258–3) (= Witkowski<sup>2</sup>, p. 20) τοῦτο <δ'> ἔχε τῇ δια[νο]ία, ὅτι οὐθέν σοι μὴ γενηθῇ λυπηρόν, ἀλλὰ πᾶν ἐ[μ]οι ἔστ[αι] πεφροντισμένον τοῦ σε γενέσθαι ἄλυπον, "but hold this fact in your mind, that nothing vexatious may happen to you, but that I have used every forethought to keep you free from trouble" (Ed.). Another ex. of the neut. οὐδέν is the illiterate BGU II. 380<sup>14</sup> (iii/A.D.) (= *Selections*, p. 105) οὐδὲν περιστότε[ρ]ον ἔχῃ σε,



"there is nothing so much the matter with you." The stronger οὐδέν is sometimes used for οὐ: see Epict. iv. 10. 36 οὐδέν κωλύονται ἀθλιώτατοι εἶναι καὶ δυστυχεστάτοι (cited by Radermacher *Gr.* p. 26), and possible NT exx. in Ac 18<sup>17</sup> (but cf. Blass *Gr.* p. 104), Rev 3<sup>17</sup>. The usual accumulation of negatives may be noted in P Oxy VIII. 1118<sup>11</sup> (i/ii A.D.) οὐδεν[δ]ς αὐτοῖς οὐδὲ ἄλλω οὐδενί ἐξ ὑστέρου [κατ']αλειπομένου λόγου [περ]ὶ οὐδ[ε]νὸς ἀπλῶς . . . "without any claim being left to them [debtors] or to any one else for the future in any respect. . ." Cf. also for οὐδέν strengthening the negative, as in Mk 15<sup>44</sup>, P Oxy II. 294<sup>15</sup> (A.D. 22) (= *Selections*, p. 35) where a man, whose house has been searched in his absence, writes to his brother—ἐγὼ δὲ αὐτὸς οὐπω οὐδὲ ἐνῆλπα (ἰ. ἐναλήλιφα) ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ πάντων, "but I am not so much as anointing myself, until I hear a report from you on all points."

## οὐδέποτε.

P Hib I. 78<sup>5</sup> (B.C. 244–3 (243–2)) οὐδέποτε ὑ[πα]κήκοας ἡμῶν, "you have never listened to me" (Edd.); cf. P Oxy VII. 1062<sup>11</sup> (ii/A.D.). The word appears to be rare in our sources.

## οὐδέπω,

"not yet," as in the contract of apprenticeship P Oxy II. 275<sup>6</sup> (A.D. 66), where a boy is described as—οὐδέπω ὄντα τῶν ἐτῶν, "not yet being of age," i.e. not yet having reached the legal age of fourteen years, when men become liable to the poll-tax: cf. *ib.* 273<sup>18</sup> (A.D. 95), the cession by a woman of certain arourae of land to her daughter—οὐδέπω ὄσση ἐν ἡλικίᾳ. In P Ryl II. 178<sup>7</sup> (early i/A.D.) it is laid down in an agreement with a nurse that she shall give back the sum she is found to owe for the period of nursing not completed—πρὸς δὲ οὐδέπω τετράφευκεν χρόνον.

## οὐθείς.

This late form of οὐδεὶς is usually said to occur first early in iv/B.C., but if the dating is correct, a wooden tablet, P Strass II. 125<sup>4</sup> κούθεν σοι ἐγκαλῶ, carries it back to v/iv B.C. It is predominant throughout the Ptolemaic period, but during i/A.D. οὐδεὶς reasserts itself, and before iii/A.D. has driven out οὐθεὶς. It is therefore a proof of the accuracy of our great NT Uncials that οὐθεὶς, by this time obsolete in general usage, should have survived in such passages as Lk 22<sup>85</sup>, Ac 19<sup>27</sup>, *al.* Cf. *Proleg.* p. 56 and the full details in Mayser *Gr.* p. 180ff., and Thackeray *Gr.* i. p. 58ff. See also for the inscrr. Thieme, p. 9. It may be added that in Cicero's Greek quotations the form οὐθεὶς does not occur. It is found in Epict. *Ench.* xxxii. 2 καὶ τοῦτο οὐθεὶς κωλύσει. Both forms appear in Musonius—p. 30<sup>15</sup> οὐθενός, *ib.* 18<sup>15</sup> οὐθέν.

One or two sporadic exx. of the form from different centuries must suffice here—P Eleph 13<sup>4</sup> (B.C. 223–2) (= Witkowski<sup>2</sup>, p. 43) ὁ δὲ ἐπῆναι μόνον, ἐπέταξεν δ' οὐθέν, P Par 45<sup>5</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 84) ἀνευ τῶν θεῶν οὐθέν γίνεταί, P Grenf II. 36<sup>11</sup> (B.C. 95) οὐθέν ἡμῖν κακὸν ἐποίησεν, and P Tebt II. 278<sup>8</sup> (acrostics—early i/A.D.) οὐθέν τηλικούτωι, "it was nothing to one like him" (Edd.).

PART V.

## οὐκέτι.

For οὐκέτι, "no longer," "no more," cf. P Par 49<sup>27</sup> (B.C. 164–158) (= Witkowski<sup>2</sup>, p. 71) εἴπερ οὖν ἐστιν αὕτη ἡ αἰτία καὶ διὰ τοῦτο οὐκέτι ἦκει πρὸς ἐμὲ αἰσχυρθεὶς, P Oxy XIV. 1668<sup>19</sup> (iii/A.D.) καὶ οὐκέτι φόβος οὐδὲ εἰς ἐνεί· ἐὰν οὖν θέλεις, ἔσελθε καταφρονῶν, [[ἐπὶ]] ἡμέεις γὰρ οὐκέτι δυνάμεθα ἔσω μέναι, "and there is no longer any fear at all; so if you will, come boldly; for we are no longer able to stay indoors" (Edd.), and P Ryl II. 244<sup>9</sup> (iii/A.D.) οὐκέτι περὶ τοῦτο γέγονα, "I have done nothing further in the matter" (Edd.).

## οὐκοῦν.

In the NT only in Jn 18<sup>37</sup> οὐκοῦν βασιλεὺς εἶ σύ; "so then you are a king?" The word expects an affirmative answer: cf. German "nicht wahr?"

## οὖν.

This common particle, which occurs in the NT nearly 500 times, is used in our sources in a variety of connexions, the exact shade of meaning being determined by the context.

(1) For the causal meaning "therefore" we may cite BGu II. 423<sup>11</sup> (ii/A.D.) (= *Selections*, p. 91) καὶ καλῶς μοί ἐστιν. ἐρωτῶ σε οὖν, κύριέ μου πατήρ, γράψον μοι ἐπιστόλιον πρῶτον μὲν περὶ τῆς σωτηρίας σου . . . , "it is well with me. I beg you, therefore, my lord father, write me a letter, first regarding your health . . . ," and P Oxy XIV. 1665<sup>15</sup> (iii/A.D.), where a son in urgent need of oil writes to his father—ἀναγκαῶς οὖν, ἐὰν ἔτι παρὰ σεαυτῷ χρ[ε]ῖον ἔχῃς, δῆλωσον ἢ τῷ υἱῷ σου ἢ ᾧ ἐὰν σὺ βούλῃ τούτους μοι ἐν τάχει παρα[σ]χεῖν, "perforce, therefore, if you have still with you any unguent, instruct your son or any one else you wish to supply me with them speedily" (Edd.).

(2) Οὖν is very common in a looser temporal sense, resuming or continuing a narrative, as in P Oxy X. 1293<sup>7</sup> (A.D. 117–38) κόμισαι παρὰ Σαρᾶτος Μάρκου ἐλαίου ἀφροδ(ισιακοῦ) καλοῦ μετρητὰς τέσσαρας ἡμισυ· κομισαμένη οὖν δῆλωσόν μοι, "receive from Saras son of Marcus four and a half metretae of fine aphrodisiac oil; and having done so let me know" (Edd.). For the combination μὲν οὖν in the same connexion (as in Ac 16<sup>18</sup>, 24<sup>11</sup>, *al.*), cf. P Oxy II. 281<sup>9</sup> (complaint against a husband—A.D. 20–50) συνεβίωσα Σαραπίωνι . . . ἐγὼ μὲν οὖν ἐπιδεξαμένη αὐτὸν εἰς τὰ τῶν γονέων μου οἰκητήρια λειτὸν παντελῶς ὄντα, ἀνέγκλητον ἐματὴν ἐν ἀπαύσει παρεχόμενῃ, "I married Sarapion . . . as he was destitute of means I received him into my parents' house, and I for my part conducted myself blamelessly in all respects" (Edd.), *ib.* 282<sup>6</sup> (complaint against a wife—A.D. 30–35) συνεβίω[σα] Δημή[τ]ρουπι Ἑρακλείδου, κα[ὶ] ἐγὼ μὲν οὖν ἐπεχορήγησα αὐτῇ τὰ ἐξῆς καὶ ὑπὲρ δύναμιν, "I married Demetrous, daughter of Heraclides, and I for my part provided for my wife in a manner that exceeded my resources" (Edd.).

(3) Οὖν is also used with an intensive force in exhortations, etc.—P Lond 28<sup>4</sup> (c. B.C. 162) (= I. p. 43) καλῶς οὖν ποιῆς φροτίσαι (ἰ. φροντίσαι) μοι σιτάριον, "please be sure to look after the grain for me," P Tebt I. 33<sup>2</sup> (B.C. 112) (= *Selections*, p. 30) φρόν[τι]σον οὖν ἡνα

γένη(ται) ἀκολούθως, "take care that action is taken in accordance with it (a letter)," P Ryl II. 229<sup>17</sup> (A.D. 38) παρεδέξαμην σοι πάντα. παρακάλεσον οὖν τὴν γυναῖκά σου τοῖς ἐμοῖς λόγοις ἵνα ἐπιμελήται τῶν χοιριδίων, "I have given you every allowance. Urge your wife from me to look after the pigs" (Edd.), BGU I. 37<sup>5</sup> (A.D. 50) δὲ οὖν μὴ αὐτὸν κατὰσχῃς, "see then that you do not detain him," and P Oxy I. 115<sup>11</sup> (letter of consolation—ii/A.D.) (= *Selections*, p. 96) ἀλλ' ὅμως οὐδὲν δύναται τις πρὸς τὰ τοιαῦτα. παρηγορεῖτε οὖν ἑαυτοὺς, "but still there is nothing one can do in the face of such trouble. So I leave you to comfort yourselves" (Edd.). In drawing attention to this usage, Mantey (*Expt.* VIII. xxii. p. 210f.) thinks that this emphatic sense might be given to οὖν in about 65 places in the NT, e.g. Mt 3<sup>8,10</sup> "By all means produce fruit worthy of acceptance. . . . Every tree, rest assured that does not produce good fruit . . ."

(4) From this is developed a slightly adversative sense in such a passage as P Tebt I. 37<sup>15</sup> (B.C. 73) ἐγὼ οὖν περισπώμενος περὶ ἀναγκαίων γέγραφα σοι ἵνα ἱκανὸς γένῃ, "howbeit as I am occupied with urgent affairs, I have written to you, in order that you may undertake the matter"; cf. Ac 25<sup>4</sup>, 28<sup>5</sup>, and Mantey *ut s.* p. 207 f.

(5) Οὖν intensifies the indefiniteness of a preceding pronoun in P Lond 1171 *verso* (c)<sup>8</sup> (A.D. 42) (= III. p. 107) ἢ ὅστις οὖν τῶν ὑπηρετῶν, P Amh II. 86<sup>9</sup> (A.D. 78) καθ' ὃνδήποτε οὖν τρόπον, "of whatever description," P Ryl II. 243<sup>9</sup> (ii/A.D.) ὅσα ποτὲ οὖν ἐὰν ἀνα(να)λώσῃς ἰς τὴν τοῦ κλήρου κατεργασίαν, ἡμῖν ἐνλόγησον ἐπὶ λόγου, "put down to our account everything you expend on the cultivation of the holding" (Edd.), and P Par 574<sup>1840</sup> (iii/A.D.) (= *Selections*, p. 113) ὅστις ποτ' οὖν εἰ.

Λοιπὸν οὖν, which is read in I Thess 4<sup>1</sup> N AD, is found in the private letter BGU IV. 1079<sup>6</sup> (A.D. 41) ἐπεμψά σοι ἄλλας δύο ἐπιστολάς, διὰ Νηδύμου μίαν, διὰ Κρονίου μαχαροφόρου μίαν. λοιπὸν οὖν ("then at last") ἔλαβον παρὰ το(ῦ) Ἀραβος τὴν ἐπιστολὴν καὶ ἀνέγνω καὶ ἐλυπήθην. See further *s.v.* λοιπός. Οὖν has not survived in MGR.

## οὐπω.

An interesting ex. of this strong negative is afforded by P Oxy II. 294<sup>18</sup> (A.D. 22) (= *Selections*, p. 35), where a man, who is anxious regarding certain news, writes to his brother—ἐγὼ δὲ αὐτὸς οὐπω οὐδὲ ἐνῆλεπα (= ἐναλήλιφα ἐμαυτὸν) ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ ἀπάντων, "I am not so much as anointing myself until I hear word from you on each point" (Edd.). Other exx. are P Hamb I. 27<sup>5</sup> (B.C. 250) τὴν δὲ τιμὴν οὐπω ἐκεκόμιστο, "but he has not yet received the price," P Tebt II. 423<sup>12</sup> (early iii/A.D.) οὐπου (i. οὐπω) μοι ἐδήλωσας περὶ τ[ρ]ύτου, "you have not yet told me about it," and P Oxy XIV. 1763<sup>8</sup> (after A.D. 222) οὐπω μέχρι σήμερον τὰ πλοῖα τῆς ἀνόνας ἐξήλθεν. In PSI IV. 423<sup>13</sup> (iii/B.C.) the two parts of the word are separated—οὐ γὰρ πω ἐργασμένοι εἰσιν κτλ.

## οὐρά,

"tail" (Rev 9<sup>10, 19</sup>, 12<sup>4</sup>), occurs in P Leid Wx. 29 (ii/iii A.D.) (= II. p. 115) δράκοντα δακόνοντα κονοντα τῇ

(i. δάκνοντα τὴν) οὐράν, and in the magical P Lond 121<sup>887</sup> (iii/A.D.) (= I. p. 111) φυλακτήριον ἢ οὐρά κτλ. MGR οὐρά, νουρά (see Thumb *Handbook*, p. 25).

## οὐράνιος,

"heavenly," is seen in P Eud 24<sup>8</sup> (before B.C. 165) οὐράνια διδασκαλία, and in P Thead 49<sup>8</sup> (A.D. 307–324?) ἰς γνώσιν τῆς οὐράνου αὐτοῦ πρ[ο]μηθείας [ἀ]φίκεται. In both these instances it is an adj. of two terminations as in Lk 21<sup>3</sup> στρατιᾶς οὐρανοῦ (but subst. οὐρανοῦ in B\* D\*), and Ac 26<sup>19</sup> τῇ οὐρανῷ ὀπτασίῃ. The fem. in -α, as in class. Greek, is restored by the editor in PSI I. 86<sup>3</sup> (A.D. 367–375) ὁμολογῶ ὁμνῶς τὴν θε[ο]ν οὐραν[ο]ν τὴν τύχην κτλ. The adj. is naturally common in the magic papyri, e.g. P Lond 46<sup>168</sup> (iv/A.D.) (= I. p. 70) πᾶς δαίμων οὐράνιος καὶ αἰθέριος καὶ ἐπίγειος καὶ ὑπόγειος: [cf. also the horoscope *ib.* 130<sup>4</sup> (i/ii A.D.) (= I. p. 133), where a master of astrology urges his pupil to be very exact in the application of the rules which the ancient Egyptians had discovered and handed down with such care—τ]ῶν Αἰγυπτίων οἱ τὸ παλαιὸν ἀ[νδρ]ες γενόμενοι [γ]νησίως τὰ περ[ι] τὰ οὐράνια φιλοπονήσαντες . . . ἀπέλειπον τὴν περὶ αὐτῶν γνώσιν, and the imprecation Wunsch *AF* p. 17<sup>22</sup> (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τῶν οὐρανῶν στερεωμάτων (cf. Gen 1<sup>8</sup>) δεσπόζοντα Ἰάω ἰσηφα.

## οὐρανόθεν.

See Lob. *Phryg.* p. 93 f.

## οὐρανός.

For οὐρανός in the wide sense of "sky," "heaven," as opposed to γῆ, "earth," cf. P Leid G1<sup>4</sup> (B.C. 181–145) (= I. p. 42), a prayer to the gods that they would grant to Ptolemy Philometor and Berenice—κυριεῖαν τῶν [ὑ]πὸ τὸν οὐρανὸν χώρ[ω]ν, "dominionem terrestrium regionum" (Ed.), and the magic P Lond 121<sup>881</sup> (iii/A.D.) (= I. p. 93) πρὶν γενέσθαι (i. γενέσθαι) οὐρανὸν ἢ γῆν ἢ θάλασσαν κτλ. The thought of a series of heavens, as in 2 Cor 12<sup>2</sup>, may be illustrated from PSI I. 292<sup>ff</sup> (iv/A.D.?) ἐπικαλοῦμέ(= αὐ) σε τὸν καθήμενον ἐν τῷ πρώτῳ οὐρανῷ . . . ἐν τῷ β' οὐρανῷ . . . ἐν τῷ γ' οὐρανῷ κτλ. P Heid 6<sup>8</sup> (iv/A.D.) (= *Selections*, p. 126) πιστεύομεν γὰρ τὴν πολιτείαν σ[ο]υ ἐν οὐρανῷ is evidently a reminiscence of Phil 3<sup>20</sup>. On the use of the plur. οὐρανοί in the NT, see Blass *Gr.* p. 83, and the statistics in Hawkins *Hor. Syn.* p. 52 f. A new subst. οὐρανοσύα occurs in P Lond 121<sup>881</sup> (iii/A.D.) (= I. p. 110).

## Οὐρβανός.

This proper name of a συνεργός of Paul (Rom 16<sup>8</sup>) in Rome or Ephesus (cf. Milligan *Documents*, p. 182 ff.) is found in the Septuagint Memorial from Hadrumetum (iii/A.D.) reproduced by Deissmann *BS* p. 274 ff., along with other persons who were probably slaves or had been emancipated—e.g. 4<sup>f</sup>. ἀπελθε πρὸς τὸν Ο(ύ)ρβανόν, δν ἐτεκ(ε)ν Οὐρβανά. Both Urbanus and Urbana are found in the Latin inscr. (Dessau 7566, 7986 *al.*): see further Lightfoot *Philippians*<sup>3</sup>, p. 172.



οὗς.

P Oxy II. 237<sup>vi. 23</sup> (A.D. 186) ὡτα παρέχων ἀνοα αὐτῶ, "I turned a deaf ear to him" (Edd.): cf. Ac 7<sup>57</sup> συνέσχον τὰ ὡτα αὐτῶν. In a magic spell for procuring the public appearance of a deity P Lond 121<sup>38</sup> (iii/A.D.) (= I. p. 95) ἀνοιξόν μου τὰ ὡτα ἵνα μοι χρηματίσῃς περὶ ὧν σε ἀξιώ ἵνα ἀποκριθῇς μοι. See further *s.v.* ὥτιον.

οὐσία,

"property in land," "estate" (cf. Lk 15<sup>12f.</sup>) can be illustrated from Ptolemaic times by P Tebt I. 6<sup>23</sup> (B.C. 140-139) ἀπ' οὐσιῶν, with reference to the proceeds derived "from properties." In Roman times the word is very common, e.g. P Ryl II. 126<sup>7</sup> (A.D. 28-9) γεωργῶν τῆς Ἰουλίας Σεβ[αστῆς] οὐσίας, "farmer on the estate of Julia August a," *ib.* 138<sup>10</sup> (A.D. 34) τῶν ἐλαιῶνων τῆς αὐτῆς οὐσίας, "the olive-yards of the aforesaid estate," P Oxy III. 471<sup>97</sup> (ii/A.D.) τὴν οὐσίαν αὐτοῦ καὶ τῆς γυναικὸς καὶ τῶν περὶ αὐτὸν ἀναλ[ι]φθῆναι κελεύεις, "you order his property and that of his wife and friends to be confiscated" (Edd.), *al.* The word is used of Imperial estate in such a passage as P Ryl II. 134<sup>8</sup> (A.D. 34) γεωργῶν τῇ[s] Τιβερίου Καίσαρος Σεβαστοῦ οὐσία[s] Γερμανικιανῆς, "farmer on the Germanician estate of Tiberius Caesar Augustus." For the corresponding use of the adj. οὐσιακός, cf. P Tebt II. 317<sup>17</sup> (A.D. 174-5) ἐπὶ τοῦ κρατίστου οὐσιακοῦ ἐπι[τρό]που Οὐλπίου Ἡρακλείδου, "before his highness the procurator of the Imperial estates" (Edd.), *al.*, and on the οὐσιακῇ γῇ as the patrimonial possession of the Emperor, see *Chrest.* I. i. p. 298 ff.

For οὐσία in the sense of "essence," "being," cf. P Leid W<sup>ii. 38</sup> (ii/iii A.D.) (= II. p. 105) ἀποσκευασθῆτω μου πᾶσα φηλόξ (i. φλόξ), πᾶσα δύναμις οὐσίας (cf. MGr πᾶνω στήν οὐ, "in the prime of life"), and on the general use of οὐσία and οὐσιάω in the magic papyri, see *Wiener Studien* xl. (1918), p. 5 ff. For the ὁμοούσιος of the Creeds Sharp (*Epict.* p. 128) compares Epict. ii. 8. 2 τίς οὖν οὐσία θεοῦ; σάρξ; μὴ γένοιτο κτλ.

οὕτε.

P Petr III. 53.(7)<sup>6</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 45) οὐκ οἴμαί σε ἀγνοεῖν οὕτ[ε . . . ἀ]πεσχίσθην ἀπὸ σφῶ . . . , P Oxy XIV. 1641<sup>8</sup> (a loan with right of habitation—A.D. 68) οὐκ οὕσης με οὕτ' ἄλλω οὐδενὶ ἐξουσίας ἐκβάλλιν σε οὐδέ τοὺς παρὰ σοῦ ἐκ τοῦ ἐνοικισμοῦ, "neither I nor any one else having the right to expel you or your agents from the habitation" (Edd.), *ib.* 1775<sup>9</sup> (iv/A.D.) οὐχ ὥκνησα οὕτε πάλιν ἡμέλησα. A good ex. of οὕτε . . . οὕτε is afforded by the well-known boy's letter, P Oxy I. 119<sup>8</sup> (ii/iii A.D.) (= *Selections*, p. 103), where the boy threatens his father that if he does not take him to Alexandria—οὐ μὴ γράψω σε ἐπιστολήν, οὕτε λαλῶ σε, οὕτε υἱέγνων σε εἴτα, "I won't write you a letter, or speak to you, or wish you health": cf. also BGU II. 530<sup>9f.</sup> (i/A.D.) (= *Selections*, p. 60 f.) οὕτε ἀντέγραψας οὕτε ἦλθας, "you neither answered nor came."

οὕτως.

A few of the prepositional phrases with this common demonstrative pron. may be illustrated—διὰ τοῦτο, "on this account," cf. P Ryl II. 84<sup>8</sup> (A.D. 146) τὴν ἀνεσιν τὴν διὰ τοῦτο γενομένην τῶν ὑπαρχόντων, "the ensuing remission

of the lands" (Edd.): ἐκ τούτου, "for this reason," Jn 6<sup>66</sup> cf. *ib.* 81<sup>24</sup> (c. A.D. 104) ἐκ τούτου δὲ [φανερὸν ἐστίν] καὶ μηδένα χρῆζειν, "it is evident from this that nobody wants it" (Edd.), BGU II. 423<sup>17</sup> (ason to his father—ii/A.D.) (= *Selections*, p. 91) με ἐπαίδευσας καλῶς, καὶ ἐκ τούτου ἐλπίζω ταχὺ προκοπῆς (= ψῆμαι τῶν θεῶν) θελόντων, "you have brought me up well, and for this reason I hope to be quickly promoted, if the gods will": τοῦτο ἐνεκα, "for this purpose," cf. P Oxy I. 113<sup>28</sup> (ii/A.D.) ἐὰν δ' ἄρα μὴ, ἅμα τῷ υἱῷ μου ἐξέρχομαι τούτου ἐνεκα, "otherwise I and my son will come for this purpose" (Edd.): ἐπὶ τούτων, "upon this," "in the meanwhile," cf. PSI VI. 598<sup>21</sup> (iii/B.C.) περὶ ὧν γράψω Ἑρμαφίλῳ καὶ Ἰππωνι καὶ Ἡρακλείτῳ διωμολογήθη γὰρ ἐπὶ τούτων, where, however, the editor prefers the meaning "in their presence": and κατὰ ταῦτα, "in the same way," Lk 6<sup>33</sup> *v.l.* cf. *ib.* III. 235<sup>29</sup> (ii/A.D.) κατὰ ταῦτα δὲ ἀξίω, "and in the same way I ask."

The abrupt ταῦτα (*sc. γίνεται*) of the boy's letter P Oxy I. 119<sup>18</sup> (ii/iii A.D.) (= *Selections*, p. 103) ἀμ μὴ πέμψῃς, οὐ μὴ φάγω, οὐ μὴ πείνω. ταῦτα, "if you don't send, I won't eat, I won't drink. There now," may be paralleled from the inscrr., as *C. and B.* ii. p. 386, No. 232<sup>21</sup>, where a certain Gaius sums up his principles with the words—ταῦτα, φίλοι, and *ib.* p. 700, No. 635, where a protest is uttered against Christian teaching in the words—οὐκ ἤμην ἐγενόμην οὐκ ἔσομαι οὐ μέλι μοι ὁ βίος ταῦτα. See Evans *CQ* xv. (1921), p. 24, and add the long metrical epitaph and curse, *BCH* iii. p. 144, which ends with ταῦτα, "so much," in a line by itself: see Ramsay *Luke*, p. 274. For the expressive αἱ χεῖρες αὐταί in Ac 20<sup>34</sup>, "these hands" (stretching them out), Field (*Notes*, p. 133) compares Philost. *Her.* p. 162 (ed. Boiss.): εἰπόντος γοῦν ποτε πρὸς αὐτὸν Ἀχιλλέως, ὦ Παλάμηδες, ἀγροικότερος φαίνῃ τοῖς πολλοῖς, ὅτι μὴ πέπασαι τὸν θεραπεύσοντα, τί οὖν ΤΑΥΤΑ, ἔφη, ὦ Ἀχιλλεῦ; τῷ χεῖρε ἀμφω προτείνας.

The combination αὐτὰ ταῦτα is found in P Oxy IV. 743<sup>38</sup> (B.C. 2) ἵνα αὐτῷ αὐτὰ ταῦτα ὑποδῶ, "in order that I may inform him of these very things," similarly PSI III. 235<sup>28</sup> (ii/A.D.), cf. *ib.* IV. 343<sup>7</sup> (B.C. 256-5) ἡσυχολήμεθα πρὸς αὐτοῖς τοῦτοις. In P Meyer 13<sup>11</sup> (A.D. 141) an ass is sold—τοῦτον τοιοῦτον ἀναπόριφον, "such as it is, without the possibility of its being returned": cf. P Ryl II. 158<sup>13</sup> (A.D. 138?), P Oxy I. 95<sup>18</sup> (A.D. 129). A fem. form ταύτων, explained by Mayser *Gr.* p. 113 as due to false analogy with the sing., was formerly found in P Lond 24<sup>23</sup> (B.C. 162) (= I. p. 13) περὶ ταύτων, but Wilcken (*UPZ* i. p. 213) now reads περὶ ταῦτ' ὧν: see, however, P Tebt I. 24<sup>88</sup> (B.C. 117). There are traces in the inscrr. and papyri of a vulgar form τοῦτος, which survives in MGr: see Dieterich *Untersuchungen*, p. 197.

οὕτως, οὕτω.

Οὕτως is the general form both before vowels and consonants in the best MSS. of the NT (and of the LXX), and this usage is on the whole confirmed by the papyri. See e.g. (I) before vowels—PSI III. 171<sup>23</sup> (ii/B.C.) τοῦτων δὲ οὕτως ἐχόντων, "this being so," P Oxy IV. 743<sup>35</sup> (B.C. 2) ὑπὲρ σου οὕτως ὡς ὑπ(έρ) μου, "for you just as for me," *ib.* II. 294<sup>11</sup> (A.D. 22) (= *Selections*, p. 35) εἰ ταῦτα οὕτως ἔχει, *ib.* I. 115<sup>3</sup> (ii/A.D.) (= *Selections*, p. 96) οὕτως ἐλυπήθην καὶ ἐκλαυσα

ἐπὶ τῷ εὐμοίρῳ ὡς ἐπὶ Διδυμῶτος ἔκλαυσα, "I grieved and wept as much over the blessed one, as I wept over Didymas," P Grenf II. 77<sup>11</sup> (iii/iv A.D.) (= *Selections*, p. 120) σ[υ]νλίσσαντες δσα εἶχεν καὶ οὕτως ἀπέστητε, "having collected what he had you then went off"; (2) before consonants—P Petr II. 16<sup>14</sup> (mid. iii/B.C.) οὕτως δὲ ὑπολαμβάνει, P Lond 44<sup>7</sup> (B.C. 161) (= I. p. 34) νομίζων μάλισθ' οὕτως ταῦτέσθαι τῶν δικαίων, P Tebt I. 24<sup>32</sup> (B.C. 117) οὕτως λήγοντες τῆς ἀγνοίας, and the striking P Oxy VII. 1065<sup>7</sup> (iii/A.D.), with its doctrine of strict reciprocity between gods and men, εἰ δὲ ὀλιγορήσης, ὥσπερ [οἱ] θεοὶ οὐκ ἐφίσταντό μ[ο]ν οὕτως ἀγῶν θεῶν [ν] οὐ φ[ι]σ[ο]μαι, "if you neglect this, as the gods have not spared me, so will I not spare the gods" (Ed.). Examples are, however, forthcoming of οὕτω (1) before consonants, e.g. P Petr II. 13 (19)<sup>2</sup> (B.C. 258–3) οὕτω γὰρ [ἔστα]ι τυχεῖν κτλ., PSI IV. 346<sup>6</sup> (B.C. 255–4) ἐπί-σπειλόν μοι, ὅπως οὕτω ποιῶ, P Par 63<sup>iii.84</sup> (B.C. 164) (= P Petr III. p. 24) τάχα γὰρ οὕτω πρέπει ῥήθην, "for that is perhaps the proper expression" (Mahaffy), *Magn* 92 (b)<sup>16</sup> (ii/B.C.) οὕτω κύρια εἶνα[ι] τὰ ἐψηφισμένα, and even (2) before a vowel, e.g. P Lond 41<sup>14</sup> (B.C. 161) (= I. p. 28) ἐγένετο ἡ κρίσις οὕτω· ἀφίλεσαν κτλ., and from a late date *ib.* 483<sup>79</sup> (A.D. 616) (= II. p. 328) διὰ τὸ οὕτω ὁρθῶς καὶ δικαίως δεδόχθαι. See further Mayser *Gr.* p. 242 f., Crönert *Mem. Herc.* p. 142 n.<sup>1</sup>, Nachmanson, p. 112. Field *Notes*, p. 87 f. discusses the translation of Jn 4<sup>8</sup> ἐκαθέζετο οὕτως.

## οὐχι.

For this strong form of οὐ (οὐκ, οὐχ), which is found 54 times in the NT and generally in questions (cf. Robertson *Gr.* p. 1406), we may compare the Alexandrian Erotic Fragment P Grenf I. 1<sup>125</sup> (ii/B.C.) εὐθὺ δεῖ καὶ διαλύεσθαι· οὐχὶ διὰ τοῦτο φίλους ἔχομεν, οἱ κρινούσι τίς ἀδικεῖ; "for we must soon be reconciled; to what end else have we friends, who shall judge which of us two is in the wrong?" (Ed.). For the non-interrogative use, cf. PSI V. 499<sup>6</sup> (B.C. 257–6) where a farm-steward asks that money be sent him—ἐγλέοιτε γὰρ ἡμᾶς, καὶ οὐχὶ ἔχομεν χορηγεῖν οὔτε εἰς τὴν φυτέ[λ]αν τοῦ κρότωνος . . . οὔτε εἰς τὴν ξυλοκοπίαν κτλ.

## ὀφειλέτης.

In a Christian amulet of c. vi/A.D., BGU III. 954<sup>20ff.</sup> (= *Selections*, p. 133 f.) the petition of the Lord's Prayer is found in the form—ἀφες ἡμῖν τὰ ὀφειλ[ή]ματα ἡμῶν [κα]θὰ καὶ ἡμεῖς ἀφεί<ο>[μ]εν τοῖς ὀφειλέταις ἡμῶν. On the frequency of the metaphor in Rom, see Ramsay *Luke*, p. 286.

## ὀφειλή.

This word (*ter* in NT), which, according to Grimm-Thayer, is "found neither in the Grk. OT nor in prof. auth.", occurs frequently in the papyri in the literal sense of "debt." To Deissmann's exx. in *BS* p. 221 we may add such passages as BGU IV. 1158<sup>18</sup> (B.C. 9) μενεῖ δὲ ἡ ὀφίλη ἀ[κ]ινδυνο(ς) παντὸ(ς) κινδύν(ου), P Oxy II. 286<sup>18</sup> (A.D. 82) ὑπὲρ τῆς προκειμένης ὀφείλης, P Fay 247 (c. A.D. 100) an account headed ἔχθεσις Εὐήμερ[είας] ὀφείλης, P Tebt II. 323<sup>18</sup> (A.D. 127) οἴκ[ι]αν . . . καθαρά[ν] ἀπὸ ὀφίλης, P Oxy IV. 719<sup>24</sup> (A.D. 193) ἀπὸ τε δημοσίας κα[ὶ] ιδιωτικῆς ὀφίλης,

*al.* It may be noted that BGU IV. 1055<sup>21</sup> (B.C. 13) τὸ ἐν ὀφίλῃ θησόμενον, cited by Moulton *Proleg.* p. 161 n.<sup>2</sup>, should be read τὸ ἐνοφίληθησόμενον, and similarly *ib.* 1053<sup>1.35</sup>: cf. P Tebt I. 17<sup>6</sup> (B.C. 114) πάντα τὰ ἐνοφειλόμενα περὶ τὴν κώμην, "all arrears owing from the neighbourhood" (Edd.).

## ὀφείλημα.

For ὀφείλημα in its literal sense of a money "debt," cf. P Hib I. 42<sup>10</sup> (B.C. 262) τὸν δὲ λοιπὸν . . . δώσομεν Λευκίῳ ἐν ὀφειλῇματι, "but the rest we shall give to Leucius as a debt" (Edd.), P Lond 1203<sup>4</sup> (B.C. 113) (= III. p. 10) τὸ δὲ ὀφείλημα τοῦτο ἀποδότω Τοτόης Παν[ο]β[χ]οῦ γει, "but let T. pay this debt to P.", P Oxy III. 494<sup>10</sup> (A.D. 156) ὀφειλήματα ἐνγραφὰ καὶ ἀγραφὰ, "debts recorded and unrecorded," and P Ryl II. 117<sup>14</sup> (A.D. 269), where it is laid down that those who had inherited nothing from deceased persons "should not be held responsible for their debts or the claims made against them"—μὴ κατέχεσθαι τοῖς ἐκείνων ὀφειλήμασιν ἢ καὶ ζητήμασιν. See also *Syll* 736 (= <sup>3</sup>1108)<sup>10</sup> (iii/ii B.C.) τοῦ κατὰ τὸν νόμον ὀφειλήμα[τ]ος ἀπολυθεῖς (with the editor's note).

## ὀφείλω.

For ὀφείλω in its ordinary sense "owe" money, see P Eleph 2<sup>10</sup> (a Will—B.C. 285–3) (= *Chrest.* II. p. 356), where provision is made that their sons are to be responsible for any debts that their parents may contract during their lifetime—εἰ δὲ τι ἐξαπορώνται ἢ χρέος ὀφείλωσιν Διονύσιος ἢ Κάλλιστα ζῶντες τρεφέτωσαν αὐτοὺς οἱ υἱεῖς πάντες κοινῇ καὶ συναποτινέτωσαν τὰ χρεῖα πάντες: cf. P Magd 25 *recto*<sup>7</sup> (B.C. 221) εἰ δὲ τι ἀντλέγει, μὴ ὀφείλειν ὁμόσας μοι, ἀπολέλυσθω, "if he denies the debt, and swears that he owes me nothing, let him be released," BGU III. 846<sup>18</sup> (ii/A.D.) (= *Selections*, p. 95) ὀφείλω ὀβολόν, P Oxy VII. 1067<sup>12</sup> (iii/A.D.) εἰπέ αὐτῷ περὶ τῆς κέλλας ὅτι ἐσφραγίσθη τὴν κέλλαν αὐτοῦ μηδὲν ὀφείλων (ἢ ὀφείλοντος), "tell him about his cellar, that it has been sealed up although he owes nothing" (Ed.), *ib.* XII. 1489<sup>4</sup> (late iii/A.D.) ἐνοχλεῖς μοι ὅτι ὀφείλεις Ἀγαθὸς (= φ) Δαίμονι χαλκόν· πεπλήρωσ(=κ)α αὐτόν, "you worry me about the money which you owe to Agathodaemon: I have paid him in full" (Edd.), and P Tebt II. 424<sup>8</sup> (late iii/A.D.) ἴσθι δὲ ὅτι ὀφίλις φόρους καὶ ἀποφορὰς ἐπὶ τὰ ἐτῶν, "let me tell you that you owe seven years' rents and dues" (Edd.). An interesting ex. of the verb used metaphorically is afforded by P Oxy VII. 1021<sup>1</sup> (A.D. 54) with reference to the decease of the Emperor Claudius—ὁ μὲν ὀφειλόμενος τοῖς προγόνους καὶ ἐνφανὲς θεὸς Καῖσαρ εἰς αὐτοὺς κεχώρηκε, "the Caesar who had to pay his debt to his ancestors, god manifest, has joined them" (Ed.). Cf. P Tebt II. 294<sup>24</sup> (A.D. 146) ἵνα καὶ αἱ ὀφίλ[ο]υσαι ἱερουργαῖ τῶν σε φιλοῦντων θεῶν ἐπιτελῶνται, "in order that the due services of the gods who love you may be performed" (Edd.), and the important inscr. *Syll* 633 (= <sup>3</sup>1042)<sup>18</sup> (ii/iii A.D.) cited *s.v.* ἱλάσκομαι.

For ὀφείλω c. inf. = "ought," cf. P Oxy VII. 1021<sup>14</sup> (A.D. 54) διὸ πάντες ὀφείλομεν . . . θεοῖς πᾶσι εἰδέναι χάριτας, "therefore we all ought to give thanks to all the gods," P Ryl II. 77<sup>30</sup> (A.D. 192) ἀναδεξάμενος τὴν μείζονα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττω ἀποφεύγειν, "a person who



has offered to undertake the greater office ought not to shun the lesser" (Edd.), and P Giss I. 40<sup>ii.23</sup> (A.D. 215) ἐ[κείνοι] κωλ[ύ]εσθαι ὀφε[ύ]λουσιν, οὔτινες φεύγουσι τὰς χώρας τὰς ἰδίας. See also *s.v.* προσοφείλω.

## ὄφελον.

This form = "I would that," which is found in the NT (1 Cor 4<sup>8</sup> *al.*) for ὄφελον (cf. Moulton *Proleg.* p. 201), may be illustrated from *OGIS* 315<sup>16</sup> (B.C. 164–3) ὄφελον μὲν ἡ θεὸς . . . στερῆσαι τὸν ταῦτα πο[ί]σαντα ὧν μάλιστα ἐπιθυμεί, where it will be noted the editor reads στερῆσαι (inf.) rather than στερήσαι (opt.). In P Giss I. 17<sup>10</sup> (time of Hadrian), a slave writes to her sick master—ὄφελον εἰ ἐδυνάμεθα πέτασθαι καὶ ἐλθεῖν καὶ προσκυνῆσαι σε, "would that I could fly and come and pay my respects to you." Ὀφελον is common with the 1st pers. in Epictetus (but does not occur in the NT), e.g. ii. 21. 1 ὄφελον ὡς φρένας ἔχω σὲ τῷ καὶ τύχην εἶχον: for the 3rd pers. following, as in Gal 5<sup>13</sup>, cf. *ib.* ii. 18. 15 ὄφελόν (ὄφελόν S) τις μετὰ ταύτης ἐκοιμήθη.

## ὄφελος,

which in the NT is confined to 1 Cor 15<sup>32</sup>, Jas 2<sup>14,16</sup> (cf. Job 15<sup>3</sup>, the only occurrence in the LXX), is seen in P Oxy I. 118 *verso*<sup>30</sup> (late iii/A.D.) οὐδὲν γὰρ ὄφελος ὑστερησάντων τῶν χρεωδῶν τῇ παρουσίᾳ αὐτοῦ, "it is of no use if a person comes too late for what required his presence" (Edd.): cf. *ib.* XII. 1468<sup>6</sup> (c. A.D. 258) τοῖς κακουργεῖν προχείρως ἔχουσιν τέχνη οὐ δικαίως ἐπινοίας πρὸς τῷ μηδὲν ὄφελος ἔχειν ἐτι καὶ κτλ., "the wicked designs of those who are ready to commit crimes by artifice are not only made to be of no avail, but" etc. (Edd.), and from the inscrr. *OGIS* 519<sup>28</sup> (A.D. 244–7) οὐδὲν ὄφελος ἡ μὲν ἐκ ταύτης τῇ[ς] ἀντιγραφῆς ἐγένετο.

## ὀφθαλμός

is naturally common in personal descriptions, e.g. P Ryl II. 159<sup>45</sup> (A.D. 31–2) οὐ(λῆ) ὑπ' ὀφθ(αλμὸν) δεξιόν, P Leid W<sup>xviii.22</sup> (ii/iii A.D.) (= II. p. 141) ὀφθαλμοὶ εἰσιν ἀκάματοι, λάμποντες ἐν ταῖς κόραις τῶν ἀνθρώπων, of a god's eyes. The phrase *peto, domine, ut eum ant<e> oculos habeas tanquam me*, in a Latin letter of recommendation on papyrus, P Oxy I. 32<sup>6ff.</sup> (ii/A.D.), may be paralleled from such passages as P Par 63<sup>48</sup> (B.C. 164) (= P Petr III. p. 22) ἀντ' ὀφθαλμῶν [θεμένου]s, "keeping it before your eyes" (Mahaffy), P Tebt I. 28<sup>18</sup> (c. B.C. 114) ὅπως καὶ οἱ λοιποὶ προσοφθάλμως λαβόντες τῇ[ν] ἰσομένην ὑπὸ σοῦ μισοπόνηρον ἐπίστα[σιν], "in order that the rest may obtain a conspicuous illustration to show how you will suppress wrongdoing" (Edd.), BGU II. 362<sup>v.8</sup> (A.D. 215) πρὸ ὀφθαλμῶν θέμενος [τ]ὰ κελευσθέντα ὑπὸ Αὐρη[λίου] Ἰταλικού, and from the inscrr. *Syll* 226 (= 495)<sup>130</sup> (c. B.C. 230) τὰ δεινὰ πρὸ ὀφθαλμῶν ποιούμενος παρεκάλει πάντας τοὺς ἰσχύοντας βοηθῆσαι, *OGIS* 210<sup>8</sup> (A.D. 247–8) πρὸ ὀφθαλμῶν ἔχουσι τὰ περὶ τούτου κελευσθέντα. There is no need, therefore, to scent a Hebraism in the expression, as Deissmann (*LAE* p. 184) points out. The phrase ἐν ὀφθαλμοῖς occurs only in the later historical books of the LXX, and is not found in the NT: see Thackeray *Gr.* i. p. 43. A fragmentary official letter, belonging to Ptolemaic times, published in P Par

p. 411, shows us Ἀμ[μώνιον] ἀκολουθοῦντά σοι ὀφθαλμοῖς—to which the editor can provide no parallel. For ὀφθαλμὸς πονηρός (Mk 7<sup>23</sup> *al.*) see *s.v.* βασκαίνω, and cf. Burton *Gal.* p. 143 f. The verb ἐποφθαλμιάω is restored by the editors in P Oxy XIV. 1630<sup>6</sup> (A.D. 222?) ἐπ[ο]φθαλμ[ιῶν]τες τοῖς ἔργοις μου, "through envy of my operations": cf. P Lond V. 1674<sup>17</sup> (c. A.D. 570) with the editor's note: for the other form ἐποφθαλμέω, see *s.v.* ἀντοφθαλμέω. The compound adj. ὀφθαλμοφανής is found in P Hib I. 89<sup>9</sup> (B.C. 239) ἀργυρίου ὀφθαλμοφα[νο]ῦς ἐναντ[ί]ον τῶν ὑπογε[γραμμένων] μαρτύρων (δραχμὰς) φ, "500 drachmae of silver produced to view in the presence of the witnesses below written" (Edd.): cf. P Strass II. 92<sup>8</sup> (B.C. 244–3), P Hamb I. 28<sup>4</sup> (1st half ii/B.C.), and for the corresponding adverb see LXX Esth 8<sup>13</sup> and Cleomedes (ed. Ziegler) p. 212<sup>25</sup>. Another compound ὑψηλόφθαλμος, "one who casts lewd eyes" (cf. 2 Pet 2<sup>14</sup>) may be cited from Didache iii. 3.

## ὄφρις.

In P Leid W<sup>vi.49</sup> (ii/iii A.D.) (= II. p. 101) we have a spell—ὄφιν ἀποκτεῖναι, "to kill a serpent." In P Lond 122 (iv/A.D.) (= I. p. 116) Hermes is invoked under his various shapes and titles, e.g. <sup>11</sup>ἐν τῷ βορεῶ μορφῇν ἔχεις ὄφως. For the name ascribed to Satan cf. a Christian amulet not later than Justinian, *Kaibel* 1140 b<sup>3</sup>—

φευγ' ἀπ' ἐμῶν μελέων, ὄφ[ι], πῦρ, Βελιάρ κ[ακό]μορ[φ]ε.

The MGr φίδι has assumed the diminutive suffix and become neuter.

## ὀφρῦς

(for accent see Moulton *Gr.* ii. p. 141 f.) in its literal sense of the cognate word "brow," "eyebrow," is naturally common in the personal descriptions in which papyrus documents abound, e.g. P Petr I. 11<sup>17</sup> (B.C. 220) οὐλῆ ἐπ' ὀφρύος ἀριστεράς, "a scar on his left eyebrow," P Fay 107<sup>15</sup> (A.D. 133) οὐλ(ῆ) ὀφρύ δεξιᾷ, and similarly BGU I. 287<sup>6</sup> (A.D. 250) (= *Selections*, p. 115). We may add the famous description of Paul in the *Acta Pauli* 3, where the apostle is described as σύνοφρυς, "with eyebrows meeting." In Epict. i. 3. 2 ὀφρῦς has the metaphorical sense "pride"; cf. Lat. *supercilium*.

## ὀχετός.

This subst. is substituted for ἀφεδρών in Mk 7<sup>19</sup> D. It is found in its ordinary sense of "water-pipe," "conduit" (cf. ὄχος and Lat. *veho*) in P Petr II. 6<sup>9</sup> (c. B.C. 250) (= P Petr III. p. 104) δεῖ δὲ καὶ ὀχετὸν ποιῆσαι, and BGU IV. 1116<sup>13</sup> (B.C. 13) τῆς (corr. from τῶν) τῶν δημοσίων ὀχετῶν ἐπιβολῆς: see also *Archiv* v. p. 37 n.<sup>1</sup>. For the verb cf. P Petr I. 29 *verso* (iii/B.C.) ὀχετεύμεν καὶ ποτίζομεν, "we are making conduits and watering."

## ὀχλέω.

While there may be traces of a technical medical use of this word in Ac 5<sup>18</sup> (see Knowling in *EGT ad l.*, and cf. Tob 6<sup>8</sup>), there is ample evidence that the word had come to be used quite generally in the vernacular, cf. e.g. P Fay Ostr 45 (i/A.D.) (= *Fayûm Towns*, p. 331) μὴ ὀχλει (l. ὀχλει) τοὺς Σαμβάτος, "don't worry the people (or 'sons'?) of

Sambas" (Edd.), P Oxy II. 269<sup>il.4</sup> (A.D. 57) ἐὰν δύνῃ ἐρωτηθεὶς ὀχλησον Διόσκορον καὶ ἔκτρασον αὐτὸν τὸ χειρόγραφον, "if you can, please worry Dioscorus and exact from him his bond" (Edd.), *ib.* XII. 1481<sup>6</sup> (early ii/A.D.) μὴ ὀχλοῦ δὲ πέμπειν τι ἡμῖν, "do not trouble to send me anything," *ib.* I. 121<sup>27</sup> (iii/A.D.) τοὺς τέκτονες (=—as) μὴ ἀφῆς ὅλως ἀργῆσαι ὀχλεῖ αὐτοῖς, "don't allow the carpenters to be altogether idle; worry them" (Edd.), BGU III. 826<sup>24</sup> (ii/iii A.D.) ἐὰν ὀχληθῶ ὑπὸ τῶν πρακτόρων?, P Iand 114<sup>4</sup> (iii/A.D.) ὀχλεῖ μοι δῖλα ὁ Τρωῖλος . . . ἵνα μὴ οὕτως ὀχληθῶ, the late P Gren II. 92<sup>7</sup> (vi/vii A.D.) ὅπως καὶ ἡμεῖς εὐρωμεν μετὰ παρησιίας ὀχλῆσαι ὑμῖν περὶ ὧν χρεῖα, and from the inscr. *OGIS* 262<sup>23</sup> (Syria—iii/A.D.) μηδὲ ἐπιχειροῦντος ἢ ὀχλοῦντος προφάσει παροχῆς καὶ τέλους. For the subst. ὀχλησις see P Oxy XII. 1491<sup>5</sup> (early iv/A.D.) θαρρῶ . . . ὅτι ὀχλησις ἐὰν ᾖ προστάσαι ἡμῶν, "I am confident that if there is any trouble you are supporting me" (Edd.), for the adj. ὀχληρός see P Oxy III. 525<sup>3</sup> (early ii/A.D.) ὁ παράπλους τοῦ Ἀνταειοπολίτου ὀχληρότατος ἐστιν, "the voyage past the Antaeopolite nome is most troublesome," *ib.* XIV. 1760<sup>17</sup> (ii/A.D.) ἐὰν δὲ σοὶ ὀχληρὸν ᾖ τούτου, and for the adv. ὀχληρῶς see BGU I. 340<sup>15</sup> (A.D. 148–9) συνεχῶς καὶ ὀχληρῶς. Cf. *s.v.* ἐνοχλέω.

### ὀχλοποιέω.

For this word, which is not found elsewhere than in Ac 17<sup>8</sup>, Hobart (p. 230) compares the phrase ὀχλον ποιεῖν from Hippocrates (*Morb. Mul.* 597).

### ὀχλος.

In P Petr II. 4 (6)<sup>16</sup> (B.C. 255–4) an official complains that on his way to work he had been hustled, and that, if care is not taken, he will be assaulted—δινὸν γὰρ ἐστὶν ἐν ὀχλῳ ἀτιμάζεσθαι, "for it is a dreadful thing to be insulted before a crowd" (Ed.), and in *ib.* 45<sup>iii.23</sup> (B.C. 246) ἄλλος ὀχλος ἐστεφάνωμένος is distinguished from various officials. A striking parallel to Mk 15<sup>15</sup> (noted by the editor) is afforded by P Flor I. 61<sup>61</sup> (A.D. 85) (= *Chrest.* II. p. 89), where the Egyptian Governor addresses a certain Phibion, who had been tried before him, in the words—ἀξιος μ[ε]ν ἦς μαστιγωθῆναι . . . χαρίζομαι δέ σε τοῖς ὀχλοῖς, "you deserved to be scourged, but I hand you over to the multitude." [Note the use of ὀχλος in the plur., as frequently in Mt (e.g. 4<sup>25</sup>), with apparently the same meaning as the sing.] A Gnostic charm of iii/iv A.D., P Oxy XII. 1478<sup>4</sup>, contains the invocation—δὸς νείκην ὀλοκληρίαν σ<τ> ἀδίου καὶ ὀχλου τῷ προκειμένῳ Σαραπάμμωνι, "grant victory and safety in the race-course and the crowd to the aforesaid Sarapammon" (Edd.). We hear of συναγωγὰς ὀχλων in *OGIS* 383<sup>151</sup> (mid. i/B.C.), and the sing. is used of a "mass" of soldiers in *Syll* 318 (= 3700)<sup>23</sup> (B.C. 117) συνεπελθόντος μετ' αὐτῶν Τίπα τῶν Μαίδων δυνάστου μετ' ὀχλου π[ρ]ολεῖνος, cf. *OGIS* 544<sup>19</sup> (ii/A.D.) ἐν τῇ τῶν ὀχλων παρόδῳ (with Dittenberger's note).

### ὀχύρωμα.

We are unable to illustrate from our sources the metaphorical meaning which this word has on its only occurrence in the NT (2 Cor 10<sup>4</sup>), but for the original force of "stronghold," "prison" (as in Gen 39<sup>30</sup>), cf. P Petr II. 13(3)<sup>1</sup>

(B.C. 258–53) τὸ πρὸς νότον [τ]οῦ ὀχυρώματος, "the wall to the south of the prison," P Strass II. 85<sup>23</sup> (B.C. 113) ἀπὸ τῆς ἐντὸς τοῦ ὀχυρώματος οἰκίας ὠικοδομημένης, and *OGIS* 455<sup>14</sup> (B.C. 39). For ὀχυρώσις see P Lille I. 3<sup>21</sup> (after B.C. 241–0) εἰς ὀχυρώσιν. The verb is found in the Petrie papyri of strengthening the dykes in view of the rise of the Nile, e.g. II. 9(1)<sup>8</sup> (B.C. 241–39) τοῦ γὰρ ποταμοῦ πρὸς πόντα τὰ χῶματα προσβαίνοντ[ος] τὰ π[άν]τα ὀχ[υ]ρῶσαι δεῖ: cf. *OGIS* 90<sup>25</sup> (the Rosetta stone—B.C. 196) τὰ πεδία κατέσχευεν ἐκ πολλῶν τόπων ὀχυρώσας τὰ στόματα τῶν ποταμῶν ("canals").

### ὀψάριον.

With the use of ὀψάριον to denote fish eaten as a titbit along with bread in Jn 6<sup>8,11</sup>; 21<sup>9 ff.</sup> (cf. Tob 2<sup>3</sup> S), cf. BGU IV. 1095<sup>17</sup> (A.D. 57), where after the mention of bread and pigeons we read of a λαγύνιον ταριχηροῦ (= ὦν) ὀψαρίων, "a jar of pickled fish": see further P Oxy IV. 736<sup>68</sup> (a private account—c. A.D. 1) ὀψαρ[ι]ον (ὀβολός), "sauce 1 ob.", P Ryl II. 229<sup>21</sup> (A.D. 38) τοὺς ἄρτους μοι πέμψον καὶ τὸ ὀψάριον, "send me the loaves and the relish," P Fay 119<sup>21</sup> (c. A.D. 100) εἰς τὰ γενέσια Γεμέλλ[ης] πέμψις ὀψαρ[ι]α καὶ . . . καὶ ἄρτον (πυροῦ ἄρτάβην) ᾧ, "for Gemella's birthday feast send some delicacies . . . and an artaba of wheaten bread," and the late P Lond 483<sup>77</sup> (A.D. 616) (= II. p. 328) ὀψάρια ἐκ τῶν παντοίων ὑδάτων. For the word in a more general sense cf. P Oxy III. 531<sup>18</sup> (ii/A.D.), where a father, after bestowing good advice on his son, adds τοῖς ὀψαρίοις ἐξήλλαξας ἡμᾶς, "you won me over by the dainties" (Edd.). From the inscr. we may cite *OGIS* 484<sup>18</sup> (ii/A.D.) τῶν λεπτῶν ὀψαρίων, and the mention in the same document l.<sup>21</sup> of an ὀψαριοπώλης. The simple ὄψον (Tob 2<sup>3</sup>, 7<sup>6</sup>) occurs in P Hib I. 54<sup>38</sup> (c. B.C. 245) λάχανα π[αν]τοδαπὰ καὶ ἐὰν ὄψον τι ἐχη[ι]ς, "vegetables of all kinds, and some delicacies if you have any" (Edd.), P Tebt II. 563 (account—early i/A.D.) ἄρτων κ̅, ὄψων κ̅, and the double diminutive ὀψαριδίον in P Oxy VII. 1067<sup>28</sup> (iii/A.D.) ἀγόρασόν μοι ὀψαριδίον ἐκ τῆς θαλάσσης (cf. Numb 11<sup>11</sup> πᾶν τὸ ὄψος τῆς θαλάσσης). The MGr ψάρι, "fish," shows aphaeresis, which reveals the derivation from ψωμός, "morsel," and ψάω (Boisacq, pp. 737, 1076).

### ὀψέ.

For ὀψέ, "late," cf. P Oxy XIV. 1679<sup>12</sup> (iii/A.D.) λεῖαν γὰρ ὀψαί (ὀψέ) σοι ταῦτα ἔγραψα, "for I am writing this to you very late" (Edd.). The word is construed with a partitive gen. in such phrases as P Par 35<sup>15</sup> (B.C. 163) ὀψέ τῆς ὥρας: cf. Philostratus (*ap.* Kayser II. p. 171<sup>4</sup>) ὀψέ τῶν Τρωϊκῶν, "at a late stage in the Trojan war." This would support the RV rendering of Mt 28<sup>1</sup> ὀψέ [δὲ] σαββάτων, "late on the sabbath day"; but Blass now prefers "after these things," again from Philostratus (*ap.* Kayser I. p. 213<sup>24</sup>), and other similar passages from late Greek: see Blass-Debrunner § 164. 4 and the discussion in Moulton *Proleg.* p. 72 f. In P Hamb I. 27<sup>13</sup> (B.C. 250) the writer states that he has received the yokes of oxen "late yesterday, so as to be ready to work to-day"—ἐχθές ὀψέ, ὥστε εἰς τὴν σήμερον ἐργάζεσθαι. Ὀψέ is used practically as an indeclinable noun in P Lond 1177<sup>66</sup> (A.D. 113) (= III. p. 183) ἀπὸ πρωῒας



ἔως ὀψέ. Among other items in an account, P Tebt I. 121 (B.C. 94 or 61), we find—ὀψέ οἴνου κεί(ράμια) β' T.

## ὄψια.

For ὄψια as a subst. = "evening," see *s.v.* ὄψιος.

## ὄψιμος,

"late," as in Jas 5<sup>7</sup> (cf. Exod 9<sup>22</sup>; also Xen. *Oec.* xvii. 4), occurs in PSI IV. 433<sup>a</sup> (B.C. 261-0) τὰ μὲν οὖν παρ' ἐμοὶ ὄψιμα ὄντα ὑπάρχει εἰς φυτεῖαν. For the comparative cf. P Flor II. 134<sup>89</sup> (A.D. 260) ὁ καιρὸς νῦν ἐστὶν ὀψιμώτερος, "the season is now rather late," similarly P Fay 133<sup>9</sup> (iv/A.D.), and for the adverb cf. P Tebt I. 72<sup>361</sup> (B.C. 114-3) διὰ τ[ὸ] ὀψίμως σπαρήν[αι], and P Oxy III. 474<sup>24</sup> (A.D. 184 ?) οὐδὲν ἐστὶν τὸ καλούμενον ὀψίμως ὑπ' αὐτοῦ περιγεγραμμένον.

## ὄψιος.

P Tebt II. 304<sup>5</sup> (A.D. 167-8) ὀψίας τῆς ὥρας γενομένης, "when the hour was late" (cf. Mk I<sup>11</sup>), P Oxy III. 475<sup>16</sup> (A.D. 182) ὀψ[ί]ας τῆς διελθοῦς[της] ἑκ[τ]ης (i. ἑκ[τ]ης), "at a late hour of yesterday the 6th" (Edd.), *ib.* 528<sup>5</sup> (ii/A.D.) καθ' ἑκάστης [ἡμέρας] κα[ὶ] ὀψίας (i. ὀψίας), "every day and evening" (Edd.), and BGU II. 380<sup>8</sup> (iii/A.D.) (= *Selections*, p. 104) ὀψείας τῆς ὥρας. For the comparative ὀψίτερος (so written instead of the classical ὀψιαιτέρος in MSS. of Plutarch and Pollux), see P Tebt I. 230 (late ii/B.C.) τῇ προκειμένη ἰᾷ ὀψίτερον τῆς ὥρας, BGU I. 181<sup>7</sup> (A.D. 57), *al.* Cf. MGR ἀπόψε, "this evening."

## ὄψις.

In certain proceedings before the Prefect regarding the custody of a child, which strikingly recall 3 Kingd 3<sup>16</sup> ff., judgment was given that as the child in question ἐκ τῆς ὀψεως, "from its features," appeared to be that of Saraeus, it should be restored to her, P Oxy I. 37<sup>11, 3</sup> (A.D. 49) (= *Selections*, p. 51), with which may be compared the use of κατ' ὄψιν in Jn 7<sup>24</sup>. The latter phrase, = "in person," is common, e.g. P Oxy VIII. 1154<sup>4</sup> (late i/A.D.) πρὸ πάντων ὡς ἐντετελέμην σοι κατ' ὄψιν ἐπιμελοῦ σεαυτῆς, "above all else, as I enjoined you when with you, take care of yourself" (Edd.), P Oxy I. 117<sup>3</sup> (ii/iii A.D.) κατ' ὄψιν σε παρακέκληκα, *ib.* XIV. 1665<sup>4</sup> (iii/A.D.) παρόν[τ]ι σοι (i. παρόντα σε) κατ' ὄψιν ἡγησάμην, and PSI III. 210<sup>10</sup> (iv/v A.D.) ὅπως . . . αὐτὸν κατ' ὄψιν ἀπολάβωμεν. For a similar use of εἰς ὄψιν cf. Preisigke 4317<sup>13</sup> (c. A.D. 200) πολεμεῖ με διότι εἰπόν σοι εἰς ὄψιν. See also the fourth of the so-called Sayings of Jesus, P Oxy IV. 654<sup>27</sup> ff. λέγει Ἰη(σοῦ)ς [πάν τὸ μὴ ἔμπροσθεν τῆς ὀψεως σου καὶ [τὸ κεκρυμμένον] ἀπὸ σου ἀποκαλυφ<θ>ήσεται, "Jesus saith, Everything that is not before thy face and that which is hidden from thee shall be revealed to thee." P Fay 133<sup>11</sup> (iv/A.D.) shows the phrase καθ' αὐτὴν οὖν τὴν ὄψιν, "as soon therefore as you see this" (Edd.), and for the meaning "face," "countenance," as in Jn 1<sup>14</sup>, Rev 1<sup>16</sup>, cf. P Giss I. 22<sup>5</sup> (time of Trajan) τὴν [γλυκυ]τάτην σου ὄψιν προσκυνήσαι, and the literary P Oxy XI. 1380<sup>127</sup> (early ii/A.D.) τὴν ἐν Δ[ή]θῃ ἱλαρὰν ὄψιν, with reference to Isis. The plur. is similarly used in P Amh II. 141<sup>12</sup> (A.D. 350) ὡς καὶ ἐπὶ τῶν ὀψέων μοι τὰ οἰδήματα φαίνεται, "so that the swellings

are apparent even on my face" (Edd.)—the result of an accident. Αἱ ὀψεις, "the eyes," is found in P Oxy VI. 911<sup>6</sup> (A.D. 233 or 265) ἀσθενὶ τὰς ὀψεις, "he has weak sight": cf. Ev. Petr. 3 ἐνέπτυν αὐτοῦ ταῖς ὀψεσι (with Swete's note), Musonius p. 106<sup>8</sup>, and Vogeser *Heiligenlegenden*, p. 43. In the remarkable Calendar inscr. Priene 105<sup>8</sup> (c. B.C. 9) (= *OGIS* 458) the birthday of Augustus is described as having given another "aspect" to the world—ἐτέραν τε ἔδωκεν παντὶ τῷ κόσμῳ ὄψιν: cf. what is said of Gaius Caesar Germanicus Augustus in a decree of Assos of the year A.D. 37, *Syll* 364 (= 3797)<sup>8</sup> πάν ἔθνος ἐπὶ τὴν τοῦ θεοῦ ὄψιν ("presence") ἔσ[π]ευκεν. The editor understands ὄψις as = "dignity" or "position" in P Lond 77<sup>59</sup> (end of vi/A.D., see *Chrest.* II. 319) (= I. p. 234) κατὰ τὴν ἐμὴν ὄψιν καὶ ὑπόλημψιν. The compound κάκοψις (not in LS) occurs in P Lips I. 1<sup>9</sup> (B.C. 104) and P Grenf II. 28<sup>4</sup> (B.C. 103), and for a new adj. ἐνόπιος see P Par 63<sup>38</sup> (B.C. 164) (= P Petr III. p. 20) τηλικούτων διαστολῶν γεγυμνασμένον καὶ ἐνοπίοις καὶ διὰ γραμμάτων, "extensive explanations having been given to you both face to face and in writing." A Hebraism ἡ ὄψις τῆς γῆς, "the eye of the earth," is found in Ex 10<sup>5, 15</sup>, Numb 22<sup>5, 11</sup>. MGR ὄψι, "countenance."

## ὀψώνιον.

This interesting word (derived from the classical ὀψωνέω), which is banned by the Atticists (Lob. *Phryn.* p. 420), is said to have entered the Greek language with Menander (Fr. 1051: cf. Sturz *Dial. Mac.* p. 187), and is freely used by Polybius (vi. 39.12 ὀψώνιον δ' οἱ περὶ λαμβάνουσι τῆς ἡμέρας δύο ὀβολούς: cf. Kalker, p. 294) and other late writers (see Wetstein *ad* Lk 3<sup>14</sup> and Durham *Menander*, p. 83). It is very common in the papyri and inscr., and its various uses may be illustrated as follows:—(1) For the meaning "provisions" see P Oxy III. 531 (ii/A.D.) where, after various pieces of good advice, a father writes to his son—20 ff. ἔως πρὸς σὲ ἔλθῃ Ἀνουβάς ἀπὸ τοῦ σοῦ χαλκοῦ τὸ ὀψωνίον σου καὶ τῶν σῶν ἐξοδίασον ἕως πέμψω, "until however Anoubas arrives, you must pay for the provisions of yourself and your household out of your own money, until I send you some" (Edd.). (2) The reference is particularly to a soldier's "pay," "ration-money," "allowance" (as in Lk 3<sup>14</sup>, cf. 1 Cor 9<sup>7</sup>), in P Lond 23 (a)<sup>28</sup> (B.C. 158-157) (= I. p. 38), where a certain Ptolemy petitions King Ptolemy Philometer that his brother may obtain a place in a company stationed at Memphis, and receive the usual allowance—δσον καὶ αὐτοὶ λαμβάνουσιν μετρήματα καὶ ὀψό(= ὦ)νια: cf. *ib.* 15(8)<sup>8, 10</sup> (B.C. 131-130) (= I. pp. 55, 56). Similarly in BGU I. 69<sup>8</sup> (A.D. 120) (= *Chrest.* II. p. 155) a soldier writes promising the repayment of a loan of 140 drachmae τῷ ἐγγιστα δοθησομένῳ ὀψωνίῳ, "with my next pay," and in *OGIS* 266<sup>7</sup> (iii/B.C.) provision is made for mercenary soldiers—ὅπως τὸ ὀψώνιον λαμβάνωσι τοῦ προειργασμένου χρόνου. (3) From this the transition is easy to "pay," "wages," "salary" in general. Thus for the sing. ὀψώνιον may be cited the early P Petr II. 13 (7)<sup>10</sup> (B.C. 258-253) τοῦ χρηματισθέντος σοι ὀψωνίου, *ib.* (17)<sup>8</sup> διπλεῖον εἰληφέναι τοῦ διαγεγραμμένου ὀψωνίου, "that I received double the allowance of provision-money," and *Ostr* 1538<sup>a</sup> (ii/B.C.) δοθῆτω Μέμονι . . . ᾧ τὸ καθή(κον) μέτρον(μα) καὶ

ὀψώνιον. Cf. also P Oxy IV. 744<sup>7</sup> (B.C. 1) (= *Selections*, p. 33) ἐὰν εὐθὺς ὀψώνιον λάβωμεν (cf. 2 Cor 11<sup>8</sup>) ἀποστελῶ σε ἄνω, "as soon as we receive wages I will send them to you," P Grenf II. 43<sup>13</sup> (A.D. 92) the payment of an ὀψό(= ὦ)νιον of 80 drachmae to a watchman, P Tebt II. 391<sup>20</sup> (A.D. 99) τὸ δὲ ὀψό(= ὦ)νιον τοῦ μαχαίροφόρου, "the salary of the sword-bearer," P Oxy VI. 898<sup>31</sup> (A.D. 123) οὐδὲ ὀψώνιον μοι ἐχορήγησεν ἔτι πρὸ μηνῶν τριῶν, "she has failed to supply my allowance for the last three months"—the complaint of a minor regarding his mother, and from the inscr. *Syll* 790 (= <sup>3</sup> 1157)<sup>27</sup> (c. B.C. 100?) διδόνθω δὲ τῷ ῥαβδούχῳ ἐκ τῶν λογευθησομένων χρημάτων ὀψώνιον ἡμερῶν δύο, and *Magn* 116<sup>54</sup> (time of Hadrian) ὀψωνίου, "wages" for the cultivation of arable land. The plur. ὀψώνια is seen in P Petr II. 33 (a) A. 27

(Ptol.) τὰ ὀψώνια τοῖς κατὰ τὴν οἰκίαν, P Par 62<sup>7.3</sup> (c. B.C. 170) τοῖς δ' ἀναπληρώσουσιν τὰς ὠνάς δοθήσεται ὀψώνια, P Ryl II. 153<sup>25</sup> (A.D. 138–161) ὀψώνια, "allowances," to crowned athletes, P Tebt II. 420<sup>34</sup> (iii/A.D.) ἵνα καὶ αὐτοὺς δὴ (ἡ δοί) ἀρτάβην κριθῆς εἰς λόγον ὀψωνίων, "that he also may give an artaba of barley on account of wages," and for a wider sense *Priene* 121<sup>34</sup> (i/B.C.), where certain citizens are described as having rendered public services χωρὶς ὀψωνίων, "without recompense": cf. *ib.* 109<sup>84, 106</sup> (c. B.C. 120) ἄτερ ὀψωνίου, and the question to an oracle, P Oxy XII. 1477<sup>1</sup> (iii/iv A.D.) εἰ λήμψομαι τὸ ὀψώνιον; "shall I receive the present?" (Edd.): see Rom 6<sup>23</sup>. (4) In P Grenf II. 63<sup>4</sup> (iii/A.D.) ἔσχον παρὰ σοῦ εἰς λόγον ὀψωνίου ἐπὶ λόγου ὑπ(έρ) [. . .] δραχμὰς εἴκοσι τέσσαρες, the editors suggest that ὀψωνίου is perhaps = "interest."





# II

## παγιδεύω—παιδαριον

### παγιδεύω,

"ensnare," "entrap," is found in the NT only in Mt 22<sup>16</sup>: cf. 1 Kingd 28<sup>9</sup>, Eccles 9<sup>12</sup>, and *Test. xii. patr.* Jos. vii. 1 περιεβλέπετο πόῳ τρόπῳ με παγιδεύσαι.

### παγίς,

a late form of πάγη (from πήγνυμι), "snare," "trap" (Lk 21<sup>34</sup> *al.*) occurs in a v/A.D. Christian epitaph, *Kaibel* 421<sup>3f.</sup>—

Δίκτυα λυγρά

καὶ γοερὰς παγίδας προῦφυγον ἀμπλακίης.

For the form πακίς in the LXX, see Thackeray, *Gr. i.* p. 102.

### Πάγος.

Ramsay has shown (*Paul*, p. 260 f., *Recent Discovery*, p. 102 ff.) that ὁ Ἄρειος Πάγος had come to denote in colloquial use (as in Ac 17<sup>19, 22</sup>) "the Council of the Areopagus" as distinguished from "the Hill of Ares," where in early times the Council had met: see e.g. Cavvadias, *Fouilles d'Épidaure* i. p. 68, No. 206 (A.D. 50-100) Ἄρειος Πάγος ἐν Ἐλευσίνι λόγους ἐποιήσατο. For the full expression cf. *Syll* 593 (= 1008)<sup>3</sup> (iii/A.D.) τῆς ἔξ Ἀρείου πάγου βουλῆς.

### πάθημα.

For the properly colourless character of this word, "disposition" "propensity," see Burton's note *ICC ad Gal* 5<sup>24</sup>. From this it comes naturally to be used *in malam partem* = "evil experience," "suffering," as 14 times in Paul.

### παθητός,

the only verbal in —τός in the NT (cf. Jannaris *Gr.* § 1052), is used in the weakened sense of "capable of suffering," *patibilis*, in Ac 26<sup>23</sup>: see *Proleg.* p. 222.

### πάθος,

which in the NT has always a bad connotation "passion," "lust" (see Trench, *Syn.* § lxxxvii), may be illustrated from *Preisigke* 3451<sup>3</sup> (i/B.C.) ἀπὸ πάθους ἰδίου, *Syll* 373 (= 810)<sup>20</sup> (A.D. 55) σπουδαίῳ πάθει τοὺς ὑπὲρ ἡμῶν ἐπ' ἐμοῦ ποιησαμένον λόγους, and *ib.* 890 (= 1239)<sup>20</sup> (ii/A.D.), where ὅσα κακὰ κ[αὶ] πά[θη] ἀνθρώποι[ς] γί[ν]νεται are invoked as a curse on the man who disturbs a tomb. BGU II, 588<sup>4</sup> (i/A.D.) shows the noun, unfortunately in a broken context: in *ib.* I. 316<sup>28</sup> (A.D. 359) κρυπτόν πάθος, the reference is to bodily sickness. See also Epict iii. 2, 3. MGr πάθος, "suffering," "passion"; pl. πάθη, πάθια.

PART VI.

### παιδαγωγός.

In P Oxy VI. 930 (ii/iii A.D.) a mother writes to her son regarding his education,<sup>18 ff.</sup> μελησάτω σοὶ τε καὶ τῷ παιδαγωγῷ σου καθήκοντι καθηγητῷ σε παραβάλλειν, "let it be the care both of you and your attendant that you go to a suitable teacher," and concludes,<sup>26 ff.</sup> ἄσπασαι τὸν τεμιώτατον παιδαγωγόν σου Ἐρωτα, "salute your highly esteemed attendant Eros." The passage is of importance as showing the position which the παιδαγωγός frequently occupied. He did not merely conduct the boy to school, but had a general charge of him as a tutor in the old sense of the word, until he reached maturity: cf. Gal 3<sup>24</sup> with Burton's note in *ICC ad h.*, and Clem. *Paed.* i. 1 where the "ethical" aspect of the παιδαγωγός is specially affirmed. In Artem. p. 74<sup>19</sup> the word is associated with τροφός. The verb παιδαγωγέω occurs in P Oxy III. 471<sup>117</sup> (ii/A.D.).

For a subst. παιδικωρός, "keeper of children," cf. BGU II. 594<sup>3</sup> (A.D. 70-80), where it appears under the form πατικουρας: cf. the note in Olsson, *Papyrusbriefe*, p. 134.

### παιδάριον.

The latitude of this word, formerly a diminutive, is well seen in its record. In *Syll* 797 (= 1163)<sup>5</sup> (ii/B.C.) τὸ παιδάριον δ' Ἀννύλα κύει is of course an unborn child, while in Tob 6<sup>21</sup> παιδάριον describes a young man who can drag on shore the magic fish that is to supply the safeguard for his marriage. In P Lond 43<sup>8</sup> (ii/B.C.) (= I. p. 48, *Chrest.* I. p. 162) a mother congratulates her son and herself because he is learning Ἀλγύπτια γράμματα and will soon be able to teach τὰ παιδάρια in a school: cf. P Par 49<sup>31</sup> (B.C. 161-0) (= *UPZ* i. p. 309) ἀγωνιῶ, μήποτε ἀ[ρ]ρωστῇ τὸ παιδάριον, and P Lond 1171<sup>5</sup> (B.C. 8) (= II. p. 177), where 12 drachmae are entered as paid παιδαρίῳ ὑπάρνῳ ἀγέλλῃ, implies a boy old enough to look after sheep.

Παιδάριον is very common = "slave," as in BGU IV. 1079<sup>15</sup> (A.D. 41) (= *Chrest.* I. p. 84) ἐγὼ παιδάριν (τὸ παιδάριον) εἰμὶ, in an appeal to a Jewish money-lender: cf. P Amh II. 88<sup>27</sup> (A.D. 128) (= *Chrest.* II. p. 162) δώσω . . . παιδαρίοις τῷ μὲν ἐνεστῶτι (ἐτεῖ) πυροῦ (ἀρτάβης) ἥμισυ, P Oxy IX. 1207<sup>10</sup> (A.D. 175-6?) σπονδ[ί]ης παιδαρίοις δραχμῶν ὀκτώ, *ib.* I. 117<sup>8</sup> (ii/iii A.D.) τὴν πρᾶσιν

[[καταγραφὴν]] τῶν παιδαρίων τῶν παιδίων, "the sale of the slaves' children" and P Strass I. 6<sup>8</sup> (A.D. 255-261) διὰ Καστορος παιδ(αρίου) with the editor's note. This may be the meaning of the word in Jn 6<sup>9</sup> (cf. Bauer *HZNT ad l.*). See also Rostovtzeff, *Large Estate*, p. 177. For παιδαριώδης, "childish," see *s.v.* ἐκδοχή.

# παιδεία.

The idea of "discipline" is uppermost in the NT occurrences of this word (Eph 6<sup>4</sup>, 2 Tim 3<sup>18</sup>, Heb 12<sup>8, 7, 8, 11</sup>), but also for the more general sense of "training," "education," both on the intellectual and moral sides, exx. can be freely quoted from the papyri, as BGU IV. 1140<sup>6</sup> (B.C. 4) τῷ πατρὶ [τῇ] ἀρεσκουσῆς παιδείας, P Oxy II. 265<sup>24</sup> (A.D. 81-95) τὴν πρέπουσαν ἐλευθέρους παισὶ παιδεῖαν, and from the inscr., as *Syll* 523 (= 578)<sup>61</sup> (ii/B.C.) τὸ ἀργύριον τὸ ἐπιδοθὲν . . . εἰς τὴν παιδεῖαν τῶν ἐλευθέρων παίδων, and *ib.* 836<sup>5</sup> (A.D. 125-7) ἀνὴρ ἦθει καὶ παιδεῖα διαφέρων. A Laconian inscr. in *Ann. Br. Sch. at Athens* xii. p. 460 honours a boy κ[οσμι]στάτος καὶ παιδείας ἔνεκα (*sedulitatis causa* (Ed.)): cf. *CIG* I. 1376<sup>3</sup> ἦθει τε φιλοσόφῳ καὶ παιδ[ε]ῖα καὶ τοῖς λόγοις διαφέροντα τῶν ἡλικίων, and *ib.* 1375 where παιδεία is joined with σωφροσύνη. See also *Kaibel* 152<sup>92</sup> (ii/B.C.) ὡς τε μάλιστα παιδεῖα πινυτῇ καὶ σοφίῃ μελόμην.

# παιδευτής,

"a teacher"; used of God in LXX Hos 5<sup>2</sup>, and of man in Rom 2<sup>20</sup>: cf. *Syll* 306<sup>15</sup> (= 672<sup>10</sup>) (B.C. 162-0) ὅπως . . . οἱ μισθοὶ τοῖς παιδευταῖς εὐτακτέωνται κτλ. and *Preisigke* 594<sup>1</sup> (A.D. 509) παιδευτὴ Ἑλληνικῶν λόγων ἐλευθερίαν. In late papyri παιδευσις came to be used as a title, e.g. P Oxy VIII. 1165<sup>1</sup> (vi/A.D.) ἔδει τὴν ὑμετέραν ἀδελφικὴν λαμπρὰν παιδευσιν ἀντιποιηθῆναι τῆς εὐτελείας μου, "your fraternal, illustrious learnedness ought to have helped my insignificance" (Ed.).

# παιδεύω.

For the meaning "discipline," "chasten," which this verb frequently has in Paul, cf. the abject appeal of a prodigal to his mother, BGU III. 846<sup>11</sup> (ii/A.D.) (= *Selections*, p. 94) παιπαῖδευμαι καθ' ὃν δι (I. δει) τρόπον, "chastened I have been as I deserve." The meaning is more general "instruct," "bring up," in PSI IV. 424<sup>16</sup> (iii/B.C.) ἐστὶν δὲ πεπαυμένους πᾶσαν παιδεῖαν, and BGU II. 423<sup>16</sup> (a soldier to his father—ii/A.D.) (= *Selections*, p. 91) με ἐπαυδενσας καλῶς. See also *Syll* 518 (= 956)<sup>4</sup> (2nd half v/B.C.) ὅπως ἂν οἱ παῖδες παιδεύωνται οἱ ἐν τῷ δήμῳ, and the striking epitaph *Kaibel* 615<sup>7</sup> (ii/iii A.D.) παιδεύθην, παυδενσα. Kennedy (*Sources*, p. 102) cites Polyb. ii. 9. 6 παιδεύεσθαι πρὸς τὸ μέλλον, "recevoir une bonne leçon pour l'avenir" (Schweighäuser). For the stronger meaning of actual blows in Lk 23<sup>18</sup>, see Wetstein *ad l.*, and cf. the use of νουθετέω in Plut. *Sertor.* 19 πληγαῖς νουθετήσας, and Headlam's note on Herodas VII. 11.

# παιδιόθεν.

For this word preceded by ἐκ in Mk 9<sup>21</sup> = "from childhood" (classic. ἐκ παιδός), cf. *Chrest.* I. 176<sup>17</sup> (mid. i/A.D.) ἐξ [οἱ]κόθεν.

# παιδίον,

a "child" from birth onwards: P Giss I. 2<sup>13</sup> (B.C. 173) τὸ ταύτης παιδίον ὑποτίτθιον (cf. LXX Hos 14<sup>1</sup>) ἢ ὄνομα

. . . "her child at the breast whose name . . .," BGU IV. 1109<sup>10</sup> (B.C. 5) παιδίον θῆλυ ᾧ ὄνομα Πωλλαραοῦς, P Oxy IV. 744<sup>7</sup> (B.C. 1) (= *Selections*, p. 33) ἔρωτῶ σε καὶ παρακαλῶ σε ἐπιμελῆσθαι τῷ παιδίῳ—a husband to his wife, *ib.* I. 37<sup>11, 4</sup> (A.D. 49) (= *Selections*, p. 51) ἐκ τῆς δψεως φαίνεται τῆς Σαραεύτος εἶναι τὸ παιδίον, "from its features the child appears to be the child of Saraeus," *ib.* II. 298<sup>21</sup> (i/A.D.) παιδίῳ Σαραπίωνι ἱμάτ[ι]α πεποίηκεν, *ib.* I. 117<sup>16</sup> (ii/iii A.D.) ῥάκη δύο . . . ἐξ ὧν δώσεις τοῖς παιδίοις σου ἐν ἐξ αὐτῶν, "two strips of cloth, one of which you will give to your children," and PSI IV. 299<sup>15</sup> (probably Christian—iii/A.D.) ἐνόσησαν δι πάντες οἱ κατὰ τὴν οἰκίαν, ἢ τε μήτηρ καὶ τὰ παιδιά πάντα.

The word is naturally common in greetings—e.g. P Ryl II. 230<sup>12</sup> (A.D. 40) ἀσπάξου Θέρμιον(ν) τῇ(ν) ἀδελφῇ καὶ τὰ παιδιά σο(ν), P Fay 126<sup>11</sup> (ii/iii A.D.) ἀσπάξομαι . . . Τεψοῖν καὶ τὸ ἀβάσκαντον αὐτῆς παιδίον, "I salute Tepsois and her child, whom the evil eye shall not harm." The address παιδιά, "Lads!" in Jn 21<sup>6</sup> may be paralleled from the Klepht ballad, Abbott *Songs* p. 42, where τὰ παιδιά is used of soldiers: cf. the colloquial use of "lads" in English, and the Irish "boys."

For παιδίον = "slave" we may cite BGU IV. 1153<sup>7</sup> (B.C. 14) ἐπὶ τὸ δουλικόν(ν) σφ(μάτιον), where πα(ίδιον) has been written over σωματίον as if it were less offensive. See also P Amh II. 131<sup>8</sup> (early ii/A.D.) μελησάτω σοι . . . ὅπως τὰ παιδιά περὶ τὴν ἰδιοσπορίαν ἡμῶν καὶ τοὺς γεωργοὺς ἐπιμελῶς ἀναστραφῶσιν, "see that the slaves give attention to the sowing of our private land and to the cultivators" (Ed.), *ib.* 144<sup>8</sup> (v/A.D.) σπουδάσον οὖν τὸ μικρὸν[ν] παιδίον ἡμῶν Ἀρτεμίδωρον[.] θεῖναι ἐν ὑποθήκῃ, "make haste therefore and put our little slave Artemidorus under pledge" (Ed.), and *Syll* 868<sup>3</sup> (deed of manumission) ἡλευθέρωσεν παιδίον Ἀγαθόποδα. For adj. παιδικός see P Hamb I. 10<sup>18</sup> (ii/A.D.), P Oxy VII. 1066<sup>10</sup> (iii/A.D.), and cf. MGr dim. παιδάκι.

# παιδίσκη

from meaning originally "a young woman" came in later Greek to denote "a female slave": see Rutherford *NP*, p. 312 f., Kennedy, *Sources*, p. 40 f. Exx. of this meaning, as in LXX and NT, are—PSI IV. 406<sup>25</sup> (iii/B.C.) Δριμύλος παιδίσκην ἡγόραξεν (δραχμας) τ, P Giss I. 2<sup>1, 23</sup> (B.C. 173) παιδίσκην δο[ύλην αὐτῆς] ἢ ὄνομα Στολῆς, P Grenf I. 43<sup>3</sup> (ii/B.C.) Ἀ]φροδισία καὶ ἡ θυγάτηρ καὶ ἡ παιδίσκη, BGU I. 95<sup>19</sup> (ii/A.D.) ὑπάρχει δὲ τῇ θυγατρὶ παιδίσκη δοῦλη Τασσου[χάρ]ιον, and the illiterate P Oxy VII. 1069<sup>19</sup> (iii/A.D.) τὴν πεδεσκήν μου δι πρὸ λόγον ἀνάγκασον φειλοποιεῖστε (= φιλοποιεῖσθαι), "make my slave-girl be properly industrious" (Ed.). Other reff. in Rostovtzeff, *Large Estate*, p. 115 f. In PSI VI 667 (iii/B.C.) a παιδίσκη writes to her employer that she is "tired of dragging wood" (κεκ[μ]ηκνῆ? α ξυλοφοροῦσα), but "does not wish to go on strike" (οὐ θέλουσα ἀναχωρῆσαι). On the honoured place which female slaves frequently occupied in the family see Wilcken *Cstr.* i. p. 686, and cf. Milligan *Here and There*, p. 98 i.

The masc. ὁ παιδίσκος is not found in the Ptolemaic papyri, but see P Strass I. 56<sup>23</sup> (ii/iii A.D.).



παίζω.

For this NT ἄρ. εἰρ. (1 Cor 10<sup>7</sup>) cf. the sepulchral inscr. *Kaibel* 362<sup>5</sup> (ii/iii A.D.)—

παῖσον, τρύφησον, ἱήσον· ἀποθανεῖν σε δεῖ.

The verb is found in the magic P Lond 121<sup>428</sup> (iii/A.D.) (= I. p. 98); cf. the compounds ἐμπαίζω s.v., προσπαίζω in P Par 50<sup>21</sup> (B.C. 159) (= *UPZ* i. p. 365) προσπαίζουσι αὐτ<φ>, and συμπαίζω in BGU IV. 1027<sup>xxvi. 20</sup> (end iv/A.D.) συμπέ(= αἰ)ζοντες τῇ ἡγεμονικῇ [τάξει, and in P Cairo Preis 2<sup>11</sup> (s.v. πείρα). See also Aristes 284 θεωρεῖν δσα παίζεται μετὰ περιστολῆς, “to watch plays which are played with propriety” (Thackeray), and the subst. παίστης in P Gen I. 73<sup>5</sup> (ii/iii A.D.) (= *Chrest.* I. p. 575), where a woman makes a contract for herself σὺν ἄλλοις παισταῖς τρισί, “with three other dancers.”

For the tense formation of παίζω cf. Thackeray *Gr.* i. p. 222, and note MGr ἑπαιξα, ἐπαίχτηκα: see also Hatzidakis, *Einf.* p. 135 f.

παῖς.

In Gnomon 41 (c. A.D. 150) it is laid down—ἐὰν Αἰγύπτιος ἐκ κοπρίας [ἀν]έλῃται παῖδα καὶ τοῦτον υἱοποιήσῃται, μετὰ θάνατον τεταρτολογ[εῖ]ται, “if an Egyptian shall take up a child from the dungheap, and adopt him as a son, he shall be mulcted after his death to the extent of one fourth of his property.” For παῖς applied to a female child see P Strass I. 41<sup>9</sup> (A.D. 250) ἐκδικήσαι τὰ τῆς παιδός, and P Oxy I 52<sup>15</sup> (A.D. 325) εἴδμεν τὴν παῖδα ἔχουσαν κατὰ τῶν εἰσχλῶν ἀμυχὰς μετὰ πελιωμάτων (see *ib.* II. p. 319), “we saw that the girl had wounds on her hips with livid spots”: cf. Lk 8<sup>54</sup> (for voc. of address see *Proleg.* pp. 70, 235).

The word is commonly applied to slaves, as in Lk 7<sup>7</sup> αἰ., e.g. P Lille 27 (iii/B.C.), where 11 male slaves are enumerated under the heading παῖδες, then 2 female slaves, and then again 3 male slaves: cf. P Strass I. 40<sup>24</sup> (A.D. 569) Κολλοῦθος Βίκτορος φανιλίτριος ἑδραῖος κατάδουλος παῖς, and P Iand 20<sup>7</sup> (vi/vii A.D.) ἔασον τὸν Μηνῆα καὶ τὸν παῖδα λαβεῖν, where the editor cites Usener, *Episc.* p. 168<sup>10</sup> ἀφίημι δὲ τῶν παιδων ἐλεύθερον Μῆν Νικίαν Δύκωνα. See also s.v. θεράπων.

παίω.

For παῖω, “strike,” “smite,” as in Lk 22<sup>64</sup> (see Streeter, *Four Gospels*, p. 325 ff.), cf. PSI III. 168<sup>15</sup> (B.C. 118) οἶ] ἐπιθέμενοι ἑπισάμ με [ράβ]δω εἰς τὸν δεξιὸν [ἀ]ρ[μό]ν, “who attacking smote me with a rod on the right shoulder-joint.” See also Artem. p. 149<sup>18</sup> ff.

πάλαι,

“long ago”: P Hib I. 46<sup>14</sup> (B.C. 258) ἔδει δὲ πάλαι τὰ ἐνέχυρα αὐτῶν ὧδε εἶν[αι], “their securities ought to have been here long ago” (Edd.), P Oxy IX. 1219<sup>6</sup> (iii/A.D.) δ καὶ σὺ ἐπίστασαι ἐτι πάλαι ἀπὸ τοῦ πατρὸς αὐτοῦ, “which also you know long since from his father,” P Lond 113.1<sup>32</sup> (vi/A.D.) (= I. p. 201) πρὸς τοῖς ἡδὲ πάλαι δοθεῖσιν, “in addition to those (sc. monies) already given long ago.” In 2 Cor 12<sup>19</sup> πάλαι with durative present = “all this time.” For the comp. παλαιότερον, see PSI IV. 349<sup>6</sup> (B.C. 254–3) ἀπεστάλκαμεν δὲ περὶ τούτου παλαιότερον εἰς Ἀλεξάνδρειαν πρὸς Ἀπολλώνιον.

παλαιός,

“old,” is naturally very common in our sources. A few exx. will suffice—P Ryl II. 125<sup>7</sup> (A.D. 28–9) τευχάρων παλαιῶ(ν), “old walls,” BGU IV. 1095<sup>10</sup> (A.D. 57) περὶ δὲ τοῦ φοίνικος παλαιὸν οὐχ εὗραμεν . . . τὰ δὲ νῆα (ἡ νέα) ἐν χειρὶ γέγοναι, where dates which had been gathered for some time are contrasted with new, freshly gathered ones, P Oxy VIII.1159<sup>25</sup> (late iii/A.D.) τὸ τυλάριον τ[δ] παλαιὸν τὸ ἐν τῷ συμποσίῳ ἄνω, “the old cushion that is up in the dining-room,” *ib.* XII. 1494<sup>17</sup> (early iv/A.D.) ἐλέ(= αἰ)ας κνῖδια παλε(= αἰ)ά, “old jars of olives,” and *Ostr* 1129<sup>4</sup> (A.D. 207) οἴνου π(αλαιοῦ?), “old wine,” cf. 1 Cor 5<sup>7</sup> f. See also P Ryl II. 186<sup>2</sup> (late ii/A.D.) παλαιῶν ὀφλη(μάτων), “ancient fines,” i.e. arrears of fines incurred in lawsuits, and P Grenf II. 77<sup>7</sup> (iii/iv A.D.) (= *Selections*, p. 120) παλαιῶ νομίσματος, “old coinage,” i.e. prior to the new coinage of Diocletian. The adj. is used with reference to time in BGU III. 903<sup>9</sup> (ii/A.D.) τοῖς παλαιοῖς χρόνοις. With 1 Jn 2<sup>7</sup> cf. P Giss I. 4<sup>9</sup> (A.D. 118) (= *Chrest.* I. p. 414) of land οὐκ ἐκ τοῦ παλαιοῦ π[ρο]στάγματος γεωργεῖσθαι, and the Christian letter P Oxy XII. 1492<sup>9</sup> (iii/iv A.D.) κατὰ τὸ παλ[αῖον] ἔθος.

The compar. occurs in P Ryl II. 236<sup>11</sup> (A.D. 256) ἐχέτω δὲ τὰ παλαιότερα μανδάκια, “let them have the older bundles,” and adverbially in PSI IV. 349<sup>6</sup> (B.C. 254–3) ἀπεστάλκαμεν δὲ περὶ τούτου παλαιότερον (“a long time ago”).

παλαιόω,

in pass. = “become old,” as in Heb 8<sup>13</sup>: cf. *Preisigke* 582<sup>71</sup> (B.C. 69) πεπαλαιώσθαι with reference to a temple building. *Preisigke Wörterbuch* s.v. also cites *Archiv* ii. p. 441, No. 55<sup>4</sup> (ii/A.D.) τείχη β περιβόλου παλαιωθέντα. In Heb 12.c. the verb on its two occurrences is sometimes understood transitively = “abrogate”: so Tindale “he hath abrogat.”

πάλη,

“wrestling”: Artem. p. 255<sup>16</sup> ἀνδρῶν πάλη: cf. *Preisigke* 678<sup>6</sup> (c. A.D. 100) π[ρ]αλαισταὶ κρίσεως πᾶ πάλης. For the metaph. usage, as in Eph 6<sup>12</sup>, cf. a iv/v A.D. homily P Oxy XIII. 1601<sup>8</sup> πνευματικ[ή] ἐστὶν ἡμῖν ἡ πάλη. See also M. Anton. vii. 61 ἡ βιωτικὴ τῇ παλαιστικῇ ὁμοιότερα ἤπερ τῇ ὀρχηστικῇ. Παλαίστης in the literal sense of “wrestler” occurs in P Lond 1178<sup>56, 79</sup> (A.D. 194) (= III. p. 217 f.). MGr παλεύω, “wrestle.”

παλιν,

an adverbial acc. like δίκην, μάτην, χάριν, originally meaning “back,” return to a previous position, in later Greek came to be used rather in the sense of “again,” repetition of a previous action. Exx. are P Tebt I. 58<sup>22</sup> (B.C. 111) πάλιν προσεντέλλομαι σοι προσεδρεύσαι, “I again bid you be in attendance” (Edd.), P Fay 122<sup>40</sup> (c. A.D. 100) ἕως ἀπολαβῶν τὸ λοιπὸν τῆς τιμ[ῆ]ς πάλιν σοι γράψω, “until I get the remainder of the price and write to you again” (Edd.), PSI IV. 299<sup>14</sup> (iii/A.D. εἴψομαι τ]ῷ θεῷ ἕως οὗ ἂν με πάλιν πρὸς ὑμᾶς εὐδοώσῃ, “I pray God until he again gives me a prosperous return to you,” P Oxy

XII. 1490<sup>6</sup> (late iii/A.D.) εἰ οὖν πάλιν δύνῃ ἐκπλέξαι παρὰ σεαυτῷ, τύχῃ τῇ ἀγαθῇ, "if then you can again get him off by yourself (?), good luck to you" (Edd.), and P Gen I. 53<sup>20</sup> (iv/A.D.) ἐγὼ πάλιν σὺς δούλος εἰμὶ καὶ οὐκ ἀποστατίσωμαί (= ἡσομαί) σου ὡς πρῶτον, "I am again thy slave, and shall not be absent from you as formerly."

For a wider use of πάλιν we may cite P Oxy IV. 742<sup>9</sup> (B.C. 2) (= Witkowski<sup>2</sup>, p. 128) παράδος δέ τινα τῶν φίλων ἀριθμῶ αὐτάς. ἵνα πάλιν φ[ί]λος ἡμῖν παραδοί ἀσφ[α]λῶς, "deliver them (*sc.* bundles of reeds) carefully counted to one of our friends, that a friend may deliver them to me safely," *ib.* XIV. 1676<sup>24</sup> (iii/A.D.) χαίρω ὅτι καλῶ[ς] ἔχεις μὲν, κἀγὼ δὲ πάλιν (see below) καταξύομαι μὴ ὁρῶν σε, "I rejoice for your happiness, but still I am vexed at not seeing you" (Edd.), and *ib.* 1775<sup>9</sup> (iv/A.D.) οὐχ ὤκησα οὐτε πάλιν ἡμέλησα.

To meet the difficulty of Mk 15<sup>13</sup> where the *first* outcry of the mob is referred to, Souter (*Lex. s.v.*) suggests "an unsuitable mistranslation of an Aramaic word of much wider signification, *further, thereupon*" (cf. Wellhausen, *Einleitung*, p. 28 f.). But for this secondary meaning of πάλιν it is not necessary to go back to Aramaic, as Moffatt has pointed out (*Exp.* VIII. xx p. 141), in view of such a passage as P Oxy XIV. 1676<sup>20</sup> (iii/A.D.) ἀλλὰ καὶ λυπούμαι πάλιν ὅτι ἐκτός μου εἶ[μι], "still I am sorry you are not beside me." Similarly in Gal 5<sup>3</sup> πάλιν is perhaps best rendered by "further," the sequence being logical rather than temporal.

For the byform πάλι, as in Jn 1<sup>36</sup> W, and in MGr, Mayser (*Gr.* p. 241) can only cite from Ptolemaic times the fragment of an anthology, P Tebt I. 1 (c. B.C. 100), but it is common in post-Ptolemaic papyri and inscrr., e.g. P Flor III. 334<sup>6</sup> (ii/A.D.) πάλι τῇ σῇ σφραγίδι ἀσφαλῶς κλείσας σφράγισον τὸ δαπανθῆν ἀνάλωμα εἰς τοὺς θησαυροὺς, P Oxy I. 119<sup>7</sup> (ii/iii A.D.) (= *Selections*, p. 103) οὐτε πάλι χαίρω σε λυ(= οὐ)πόν, "I shall not greet you again henceforth," and the early Christian letter P Amh I. 3 (a)<sup>ii.13</sup> (between A.D. 264 and 282) εἰ δὲ εἰ. . . ἄρτοις (ἂ. ἄρτους?) πάλι πρεπράσιν, "but if they have again sold loaves." Further exx. will be found in Crönert, *Mem. Herc.* p. 140 n<sup>3</sup>. It may be noted that the dictum ascribed to Phrynichus (ed. Lob. p. 284): πάλι οὕτω λέγουσιν οἱ νῦν ῥήτορες καὶ ποιηταί, δέον μετὰ τοῦ ν πάλιν, ὡς οἱ ἀρχαῖοι λέγουσιν, is set aside by Rutherford *NP*, p. 347 f.

### παλιγγενεσία.

It lies outside our object to discuss the meaning or this term in the teaching of the Stoics and Pythagoreans, but as illustrating its reference to the Messianic "rebirth" of the world in Mt 19<sup>28</sup>, we may cite its application to the world's renewal after the flood in Philo *Vit. Mos.* (ed. Cohn) II. 65 and to the restoration of Judah in Jos. *Antt.* XI. 66 (iii, 9). See also Dalman *Words*, p. 177 ff.

The word occurs in Wünsch *AF* p. 17<sup>17</sup> (iii/A.D.) ὁρκίζω σε τὸν θεὸν τὸν τῆς παλιγγενεσίας Θωβαραβαῦ: also in a general sense in the much mutilated P Lond 878 (iii/iv A.D.) (= III. p. xlii) δῶρ[ον] παλιγγενεσίας. For the adj. see the magic P Lond 121<sup>510</sup> (iii/A.D.) (= I. p. 100) σὺ εἰ ὁ πατήρ τῆς παλιγγενεοῦς αἰῶνος. Dibelius has an elaborate note on παλιγγενεσία in the *HZNT ad Tit* 3<sup>5</sup>: for its place in the mystery religions, see also Angus, *Mystery Religions and Christianity*, p. 95 ff.

### πάμπολος,

"very much," "very great," which is read in the TR of Mk 8<sup>1</sup>, but not elsewhere in Biblical Greek, is known to classical Greek, and occurs in such passages from the Κοινή as BGU III. 731<sup>ii.8</sup> (A.D. 180) ξύλα ἐρίκινα πάμπολλα, P Oxy IV. 718<sup>11</sup> (A.D. 180-192) χρόνῳ δὲ παμπόλλῳ ὕστε[ρον], "a very long while afterwards" (Edd.), and P Gen. I 16<sup>15</sup> A.D. 207) (= *Chrest.* I. p. 417) πάντα τὰ ὑποστέλλοντα τῇ κώμῃ πάμπολλα δντα.

### πανδοχεῖον,

a colloquial word (for form see Lob. *Phrym.* p. 307) found in the comic writers (e.g. PSI I. 99<sup>2</sup>-ii/A.D.: cf. Kennedy *Sources*, p. 74), occurs in Biblical Greek only in Lk 10<sup>34</sup> = "inn." For πανδοκ(ε)ία, "the trade of an innkeeper," cf. P Gen I. 54<sup>28</sup> (iv/A.D.) ἔδωκαν δὲ ὑμῖν ἐν π[α]νδοκίᾳ νομισμάτια δύο καὶ ἀργυρίου τάλ[αν]τα πεγνῆγοντα.

### πανδοχεύς,

"host" (Lk 10<sup>35</sup>): Artem. p. 190<sup>24</sup> *al.* For πανδόκεια, "hostess," cf. *Syll* 901 (= 1251)<sup>3</sup> (period of Roman Republic) Δεκομία Συρίσκα πανδόκεια χρηστὰ χαίρει (cf. the Vergilian *Copa Syriaca*), and Herodian I. p. 248<sup>24</sup> (cited by Dittenberger *ad l.*).

### πανήγυρις.

The word is common in inscrr. relating to *res sacrae*, but seems to have remained in ordinary use. Thus BGU IV. 1074<sup>9</sup> (official—A.D. 275) εἶναι οἱ καθ' ἐκάστην πα[ν]ήγυριν ἀγωνοῦνται πειθαρχήσουσιν, and P Oxy I. 41<sup>1</sup> (iii/iv A.D.) . . . ἡμεῖς πανηγύρεως οὐσης opens (fragmentarily) a very incoherent report of a public meeting. The "festal" idea is prominent in such passages as P Fay 93<sup>11</sup> (A.D. 161) χωρὶς ἀγορῶν σὺν πανηγύρεσιν, "with the exception of markets and festivals"; P Oxy I. 42<sup>3</sup> (proclamation regarding an assault at arms—A.D. 323) τὸ ἔθος ὁμοῦ τε καὶ ἡ πανήγυρις προάγουσα [σ]ημαίνει [δ]τ' ἐπιδοκίμωσιν τοὺς ἐφήβους [τ]ὰ γυμν[α]κὰ ἐπιδείκνυσθαι προσήκει, "tradition, no less than the distinguished character of the festival, requires that the *ephebi* should do their utmost in the gymnastic display"; and *ib.* IX. 1214<sup>3</sup> (v/A.D.) φεδρύνων (ἰ. φαιδρύνων) τὴν π[α]νήγυριν τῆς γενεθλίου τοῦ υἱοῦ μου Γενναδίου καταξίωσον, "deign to gladden the birthday festival of my son Gennadius." "*Festal assembly*" would apparently render the word best in Heb 12<sup>23</sup>, where Moffatt (*JCC ad l.*) aptly cites Philo in *Flacc.* 118 ἱλαρὰς εὐθυμίας, ἦν πανήγυρις ἐπιζητεῖ: cf. also Trench *Syn* p. 6 f. For the verb cf. PSI IV. 374<sup>15</sup> (B.C. 250-49) πανηγυριεῖν τοὺς ναύτας, and P Oxy IV. 705<sup>35</sup> (A.D. 200-2) καὶ ἔτι καὶ νῦν τῶν ἐπινεικίων ἡμέραν ἐκάστου ἔτους πανηγυρίζοντας. MGr πανηγύρι (παναγύρι), πανηγυρίζω.

### πανοικεῖ.

This NT ἄπ. εἶρ. (Ac 16<sup>34</sup>), "with all the household" is common in the closing greetings of private letters, e.g. P Ryl II. 434<sup>12</sup> (ii/A.D.) ἑρρῶσθαί σε, ἀδελφε, εὐχομαι πανοικεῖ εὐτυχοῦντα, and similarly P Iand I. 81<sup>5</sup> (ii/A.D.), P Oxy VI. 935<sup>30</sup> (iii/A.D.), P Fay 129<sup>9</sup> and 130<sup>30</sup> (both iii/A.D.). The adj. πανοίκιος occurs in Nero's letter, *Syll* 373 (= 3810)<sup>15</sup> (A.D. 55) περὶ τῶν θυσιῶν . . . ἃς ἐνετε[λ]λασθε . . . ὑπέρ



τῆς πανοικίου μου ὑγείας . . . ἐπιτελέσαι. For the subst. πανοικισία (cf. Lob. *Phryn.* p. 512 ff.) it is sufficient to cite P Oxy XIV. 1664<sup>3</sup> (iii/A.D.) σε προσαγορεύω εὐχόμενός σε σῶζεσθαι πανοικισία: cf. *SAM* i. p. 7.

### πανοπλία,

"armour" (Lat. *armatura* = *omnia arma*). In *Syll* 652 (= 3885)<sup>28</sup> (c. A.D. 220) the *ephebi* are ordered to be reviewed at a religious festival in Attica—ἐχοντας] τὴν πανοπλίαν: cf. Eph 6<sup>11</sup>. See also *Priene* 5<sup>4</sup> (before B.C. 326–5) πομπὴν καὶ πανοπλίαν εἰς Ἀθήνας ἀποστέλλειν. The editor reads π[άν]οπλον in a mutilated census-return, P Oxy VIII. 1110<sup>6</sup> (A.D. 188), but suggests as an alternative ἐνοπλον, with some such word as δρόμον preceding.

### πανουργία.

The bad sense of this word, "craftiness," "cunning," which prevails in its NT occurrences (cf. Armitage Robinson on Eph 4<sup>14</sup>), is well illustrated by P Oxy II. 237<sup>viii. 12</sup> (A.D. 186) παραγγέλλω τῆς τοιαύτης πανουργίας ἀπέ[σ]χεσθαι, "I proclaim that such persons shall abstain from this form of knavery" (Edd.), where the reference is to threatening an action which will make creditors renounce their claims. Note also the conjunction in *OGIS* 515<sup>47</sup> (iii/A.D.) ἐκ κακουργίας καὶ πανουργίας: cf. Artem. p. 240<sup>19</sup> πανουργίαν καὶ κακοτροπίαν. The subst. πανούργημα is found in a good sense in Judith 11<sup>6</sup>.

### πανούργος.

In *Kaibel* 1103<sup>3</sup> πανούργος is found as an epithet of Eros. The editor renders it *veterator*, "crafty": cf. 2 Cor 12<sup>16</sup>, the only occurrence of the adj. in the NT. P Lond 46<sup>73</sup> (iv/A.D.) (= I. p. 67) shows πανουργικὸν ξύλον in a spell for discovering a thief. Πανούργος is formed on the analogy of κακούργος <κακο-*Φεργος* (Boisacq *s.v.* πᾶς, p. 748).

### πανπληθεί.

With this adv. = "with the whole crowd" (Lk 23<sup>18</sup>), cf. the corresponding subst., as in 2 Macc 10<sup>24</sup>, in Aristeas 90 πάντα καθαρῖεσθαι τὰ συναγόμενα παμπληθῆ τῶν θυμάτων αἵματα, "that all the vast accumulation of sacrificial blood is swept away" (Thackeray).

### πανταχῇ,

"everywhere" (Ac 21<sup>28</sup>). For the form with iota subscript, which Moulton prefers (*Gr.* ii. p. 84; cf. Meisterhans *Gr.* p. 145), see P Eleph 3<sup>6</sup> (B.C. 284–3) ἡ δὲ συγγραφὴ ἦδε κυρία ἔστω πανταχῇ οὐ ἂν ἐπιφέρῃ Ἑλλάφιον, and similarly *ib.* 4<sup>6</sup> (B.C. 284–3), and P Oxy XIV. 1639<sup>21</sup> (B.C. 73 or 44) κυρία [ἡ χ]εῖρ παντα[χῇ] ἐπιφερομένη καὶ παντὶ τῷ ἐπιφέ[ρο]ντι, "this bond is valid wherever and by whomever it is produced" (Edd.). The iota is wanting in P Gen I. 35<sup>12</sup> (A.D. 161) πανταχῇ ἐπιφερόμε[νον], and *ib.* 9<sup>15</sup> (A.D. 251).

### πανταχόθεν,

"from all sides," confined in NT to TR of Mk 1<sup>45</sup>, can be readily illustrated from the Κοινή—P Oxy II. 237<sup>vii. 8</sup> (A.D. 186) πανταχόθεν οὖν . . . τοῦ πράγματος προ[δ]ήλου γενομένου, "on all points, then, the affair being now clear,"

P Tebt II. 423<sup>23</sup> (early iii/A.D.) ἐὰν καλῶς πράσσης [λ]αβῶν πανταχόθεν ἀγόρασον αὐτ[ο]ῦ καλὸν χιτῶνα, "if you fare well, get together all you can and buy there a good tunic" (Edd.), and P Ryl II. 239<sup>21</sup> (mid. iii/A.D.) πανταχόθεν ἴδε αὐτῷ μικρὸν ὄγαρίδιον, "look out everywhere for a small donkey for him" (Edd.). The last document shows ἐκ πανταχόθεν, "by all means."

### πανταχοῦ,

"everywhere": PSI IV. 382<sup>6</sup> (B.C. 248–7) ξύλα ἐξητή-καμεν πανταχοῦ, BGU IV. 1125<sup>12</sup> (B.C. 13) κύρια] τὰ διωμολογημένα πανταχοῦ, and *ib.* III. 942<sup>6</sup> (A.D. 240) κυρία ἡ ἐπὶ λόγου ἀποχῇ πανταχοῦ ἐπιφερομένη ὡς ἐν δημοσίῳ κατακεχωρισμένη.

### παντελής.

The NT has this word only in the phrase εἰς τὸ παντελές, Lk 13<sup>11</sup>, Heb 7<sup>26</sup>: so in P Lond 1164 (f)<sup>11</sup> (A.D. 212) (= III. p. 161) a man sells some property ἀπὸ τοῦ νῦν εἰς τὸ παντελές. This would support a temporal meaning in Heb *L.c.* "to save finally," which suits well the πάντοτε that follows: so long as our Intercessor lives our σωτηρία is assured. Cf. *Syll* 3 489<sup>11</sup> (c. B.C. 234) τὸν ἀγῶνα παντελῆ, where the reference is to an interrupted contest, which had been brought to an end, and *OGIS* 642<sup>4</sup> (end of ii/A.D.) τὸ μνημ(ε)ῖον . . . ἔκτισεν . . . αὐτῷ τε καὶ υἱοῖς αὐτοῦ καὶ υἰανοῖς εἰς τὸ παντελές αἰώνιον τεμῆν. See also Preisigke 5357<sup>7</sup> ὅσα πρὸς ἀνατροπὴν παντελῇ ἄγει τὸν συνηγορούμενον. In Lk *L.c.* the meaning is like that of παντελῶς in P Lille I. 26<sup>3</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 49) αὐτῇ (sc. γῇ) μὲν οὖν ἐστὶν παντελὴς ἀπηρ[γ]μένη ("bare," "uncultivated"), P Lond 42<sup>27</sup> (B.C. 168) (= I. p. 31, *Selections*, p. 11) παντελῶς ἀηδίζομαι, "I am utterly distressed," and P Oxy II. 281<sup>11</sup> (A.D. 20–50) παντελῶς ὄντα ἀνέγκλητον, "being blameless in all respects": cf. *ib.* XII. 1469<sup>4</sup> (A.D. 298) παντελῶς διανύειν τὰ προσήκοντα, "to accomplish in full our duties," and *ib.* IX. 1186<sup>6</sup> (iv/A.D.) οὐ μὴν κατὰ τὸ παντελές ἀπηγορευμένον, "not entirely forbidden" (Ed.).

### πάντη.

This NT ἀπ. εἰρ. (Ac 24<sup>3</sup>) is seen in P Eleph 1<sup>14</sup> (B.C. 311–10) (= *Selections*, p. 4) with reference to a contract valid πάντη πάντως, "under all circumstances." Cf. P Fay 113<sup>2</sup> (A.D. 100) πάντη πάντο(=ως) πέμψις Πίνδαρον, "be very sure to send Pindarus" (Edd.), *ib.* 130<sup>7</sup> (iii/A.D.) προνοῶ τοῦ χ[α]λκοῦ πά[ν]τη πάν[τ]ως καθὼς ἐταξάμην, "I am by all means looking after the copper, as I arranged" (Edd.). In the NT occurrences of the word Moulton prefers to read πάντη without ι subscript: see *Gr.* ii. p. 84. An interesting ex. of the word combined with πολλάκις occurs in a iii/A.D. inscr. from Termessos *BCH* xliii. (1899), p. 189 (as restored by Ramsay, *Cities*, p. 442) Αὐρ. Μω[υσ]ῆς Κάρπου, ὁ πάντη πολλάκις γενόμενος καὶ τὸν κόσμον πολλάκις ἱστορήσας, νῦν δὲ κείμει μηκέτι μηδὲν εἰδώς: ταῦτα [δ]ὲ [μ]ό[ν]ο[ν] "εὐψύχει, οὐδεὶς ἀθάνατος," "I Aurelius Mo[s]es, son of Karpus, having been everywhere often and having often investigated the world, now lie in death no longer knowing anything; but this only (I say) 'be of good courage, no man is immortal'" (Ramsay).

## πάντοθεν,

"from all sides," for πανταχόθεν, the prevailing form in Attic prose, cf. P Amh II. 51<sup>27</sup> (sale of a house—B.C. 88) οὐδ' ἂν ὧσι γέγοντες πάντοθεν, "whatever may adjoin it on all sides"; similarly P Lond I 164 (f)<sup>14</sup> (A.D. 212) (= III. p. 161), and PSI I. 66<sup>9</sup> (v/A.D. ?) πάντη πάντοθεν.

## παντοκράτωρ

is common in the LXX (cf. Aristeas 185) usually for Πῑκρῡ, and is found in the NT *novies*, always, with one exception (2 Cor 6<sup>18</sup>), in the book of Revelation, where Hort (*Comm. ad Rev* 1<sup>8</sup>) understands the title as denoting "not One who can do anything, but One who holds together and controls all things." Outside Jewish or Christian writers, he is able to cite only one occurrence of the word, viz. from a metrical Cretan inscr. παντοκράτωρ Ἑρμιόνι (Hermes). We may compare an inscr. from Delos BCH vi. (1882), No. 25, p. 502 Διὶ τῷ πάντων κρατοῦντι καὶ Μητρὶ μεγάλῃ τῇ πάντων κρατούσῃ, cited by Cumont *Les Religions Orientales*, p. 267 (Engl. Tr. p. 227), where see the whole note on this attribute of omnipotence assigned to the Syrian and Phrygian deities.

The word is used as an imprecation in the account of a legal process, P Lips I. 40, where one of the parties is represented as saying <sup>ii. 13</sup> ἐλ μὴ ἦσαν πρὸς τῇ οἰκίᾳ μου, πάλαι ἂν ὁ Ἀσυνγκρίσιος τετελεύτηκεν, μὰ τὸν παντοκράτορα. It is not infrequent in the Christian papyri, e.g. BGU III. 948<sup>3</sup> (iv/v A.D.) εὐχομαι τὸν παντοκράτορα θεόν, P Oxy VI. 925<sup>1</sup> (a prayer—v/vi A.D.) (= *Selections*, p. 131) ὁ θε(ὸς) ὁ παντοκράτωρ ὁ ἅγιος ὁ ἀληθινὸς . . ., and BGU III. 954<sup>1</sup> (an amulet—vi/A.D.) (= *Selections*, p. 132) δέσποτα θε(ὸς) παντοκράτωρ ὁ πατή[ρ] τοῦ κυ(ρίου) . . . We may add the interesting letter addressed to Paphnutius by Athanasius (can he be, as Bell suggests, St. Athanasius himself?) which, after the opening address, proceeds—ὁ π[α]ντοκ[ράτωρ] θεός. καὶ ὁ Χρ[ι]στὸς αὐτοῦ δόξῃ τὴν σὴν θεοσέβειαν π[α]ραμένειν ἡ[μῖν] πολὺν [χ]ρόνον (P Lond 1929<sup>3</sup>—mid. iv/A.D.). Cf. also *Kaibel* 1067<sup>8</sup> (not earlier than Justinian) where the word is restored as an epithet of Χριστὸς ἀχραντος.

## πάντοτε,

"at all times," "always," used by late writers for διαπαντός (cf. Rutherford *NP*, p. 183 f.), may be illustrated by P Giss I. 17<sup>4</sup> (a slave to her master—time of Hadrian) (= *Chrest.* I. 481) εὐχομαι πάντοτε περὶ τῆς ὑγείας σου, and P Oxy XIV. 1759<sup>4</sup> (letter to an athlete—ii/A.D.) εὐχομαί σε ὑγιαίνειν [καὶ] νικᾶν πάντοτε. See also *Syll* 376 (= <sup>3</sup> 814)<sup>37</sup> (A.D. 67), where Nero is described as—εὐσεβῶν τοὺς θεοὺς ἡμῶν παριστανομένους αὐτῷ πάντοτε ἐπὶ προνοίᾳ καὶ σωτηρίᾳ. For an earlier ex., from time of Augustus, see BGU IV. 1123<sup>8</sup>.

## πάντως.

The strongly affirmative sense of πάντως, "surely," "by all means," is well seen in P Ryl II. 229<sup>20</sup> (A.D. 38) πάντω(ς) δέ, Ἀφροδίσιε, τοὺς ἄρτους μοι πέμψον καὶ τὸ ὀψάριον, "be sure, Aphrodisius, to send me the loaves and the relish" (cf. Jn 21<sup>9</sup>), P Fay 129<sup>3</sup> (iii/A.D.) ἐτάξατο πάντως καταβῆναι τῇ ἐνδεκάτῃ, "he appointed for certain

the eleventh for his coming down" (Edd.), P Oxy XIV. 1676<sup>15</sup> (iii/A.D.) ἀλλὰ πάντως κρείττονα εἶχες διὰ τοῦτο ὑπερφάνηκας ἡμᾶς, "but you doubtless had better things to do; that was why you neglected us" (Edd.), *ib.* 1680<sup>14</sup> (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τί ποτε ἔχει πρὸς σέ, "I suspect that he must assuredly have some further claim against you," and P Giss I. 103<sup>22</sup> (iv/A.D.) πάντως ταχέως ἡμᾶς κατάλαβε: cf. also Herodas VII. 89.

The word is found in a complete negation in P Vat A<sup>15</sup> (B.C. 168) (= Witkowski<sup>2</sup>, p. 65, *UPZ* i. p. 303) οὐ γὰρ πάντως δεῖ στενῶς ἐπανάγοντά <σε> προρμενέιν ἕως κτλ. cf. Rom 3<sup>9</sup>, and for a partial negation see 1 Cor 5<sup>10</sup> (Blass-Debrunner § 433. 2). For a weakened πάντως = "probably," "possibly," see Cadbury *JBL* xlv. p. 223 ff.

## παρά

is found in the NT c. gen. (78 times), c. dat. (50 times), and c. acc. (60 times): see *Proleg.* p. 106. All these constructions can be freely illustrated from our sources.

(1) c. gen. indicating source or origin "from the side of," "from," used of persons after verbs of receiving etc.: *Ostr* 1027<sup>3</sup> (Ptol.) (= *LAE*, p. 152) ἀπέχω παρὰ σοῦ τὸ ἐπιβάλλον (cf. Lk 15<sup>12</sup>) μοι ἐκφόριον, "I have received from you the fruit that falleth to me," P Petr II. 11 (1)<sup>5</sup> (mid. iii/B.C.) (= Witkowski<sup>2</sup>, p. 8) γίνωσκε δέ με ἔχοντα παρὰ Φιλωνίδου (δραχμᾶς) ὁ, P Eleph 13<sup>2</sup> (B.C. 223–2) (= Witkowski<sup>2</sup>, p. 42) παραγενομένου Σανῶτος ἐκομισάμην τὴν παρὰ σοῦ ἐπιστολήν, P Tebt II. 283<sup>22</sup> (B.C. 93 or 60) τοῦτον δὲ γενομ[έ]νου ἔσομαι τετευχώς [τῇ]ς παρὰ σοῦ ἀντιλήμψεως, "for if this is done I shall have obtained succour from you" (Edd.), P Oxy IV. 742<sup>2</sup> (B.C. 2) παράλαβε παρὰ Πόθου τὸν κάλαμο[ν] πανα[ρ]ιθμῶι, "take over from Pothus the reeds all together" (Edd.), P Fay 121<sup>13</sup> (c. A.D. 100) καὶ τὸ δ[έ]ρμα τοῦ μόσχου . . . αἴτησον πα[ρὰ] τοῦ κυρτοῦ βυσρέως, "ask the hunch-backed tanner for the calf's hide," and *ib.* 93<sup>6</sup> (A.D. 161) βούλομαι μισθώσασθαι παρὰ σοῦ τὴν μυροπωλακὴν καὶ ἀροματικὴν ἐργασίαν, "I wish to lease from you your business of perfume-selling and unguent-making" (Edd.). For παρά c. gen. to denote the agent, as in Mt 18<sup>19</sup>, cf. Epict. iv. 10. 29 τὰ ἀλλότρια ὕφεται . . . ὡς ἂν ἰδῶται παρὰ τοῦ ἔχοντος ἐξουσίαν (see Sharp, *Epict.* p. 92).

For a similar use after pass. verbs (like ὑπό: cf. Ac 22<sup>30</sup> TR παρά, but *NA* ABC ὑπό), cf. P Tebt I. 12<sup>15</sup> (B.C. 118) ἐκομισάμην τὸ παρὰ σοῦ γρ(αφέν) ἐπισ(τόλιον), *ib.* 34<sup>6</sup> (c. B.C. 100) χάριν τοῦ παρ' αὐτοῦ ἀπηγγένου, "about the person arrested by him," and the late P Oxy I. 125<sup>17</sup> (A.D. 560) συγχωρήσω αὐτὴν ὑπομνησθῆναι παρ' οἰουδὴποτε προσώπου ὑπὲρ ἐμοῦ, "I should permit you to be reminded of your suretyship for me by any person whatsoever" (Edd.).

Οἱ παρ' αὐτοῦ is common in the sense of a man's "agents" or "representatives," e.g. P Tor II. 4<sup>20</sup> (ii/B.C.) μηδὲνα τῶν παρ' αὐτῶν, "no one of those acting for them," P Tebt I. 51<sup>60</sup> (B.C. 118) οἰκο(νόμους) ἢ τοῖς παρ' αὐτῶν, "oeconomi or their agents," P Amh II. 41<sup>4</sup> (ii/B.C.) πέπομφα τὸν παρ' ἐμοῦ, "I have sent my agent" and *ib.* 111<sup>21</sup> (A.D. 132) καὶ μηδὲν τὸν ὁμολογοῦντα μήτε τοὺς παρ' αὐτοῦ ἐγκαλὶν τοῖς περὶ τὸν Στοτοήτιν, "and that neither he nor his representatives make any claim on Stotoëtis" (Edd.).



The phrase is also used more generally of a man's "neighbours," "friends," "associates," e.g. P Par 36<sup>18</sup> (B.C. 163-2) (= *UPZ* i. p. 138) Ἀρμαῖν . . . τὸν παρ' ἐμοῦ, "Harmas who is closely associated with me," *ib.* 49<sup>13</sup> (c. B.C. 161) (= *LPZ* i. p. 308f.) οἱ παρ' ἐμοῦ γραμματεῖς, *ib.* 51<sup>40</sup> (B.C. 159) (= *UPZ* i. p. 360) εὐφραίνεσθε, οἱ παρ' ἐμοῦ πάντες P Amh II. 35<sup>13</sup> (B.C. 132) τοὺς παρ' ἡμῶν γεωργοὺς, P Oxy II. 298<sup>87</sup> (i/A.D.) Σαραπίων καὶ πάντες οἱ παρ' ἡμῶν, "all of us," and BGU II. 419<sup>14</sup> (A.D. 277) οὐδεὶς τῶν παρ' ἐμοῦ οὐδὲ τέκνον τ[έ]κνου. Cf. also Herodas I. 2 with Headlam's note.

For a parallel to Mk 3<sup>21</sup>, where the context seems to confine οἱ παρ' αὐτοῦ to members of Christ's "family" (see Swete and Field *ad l.*), we may cite P Revill Mél, p. 295<sup>7</sup> (B.C. 131-0) καλὸς ποιήσεις παρακαλῶν σαυτὸν καὶ τοὺς παρ' ἡμῶν, the reference being to the writer's mother and sisters; cf. <sup>13</sup> and see Witkowski, *Epp.* <sup>2</sup> p. 96. This narrower application may also perhaps be found in P Grenf II. 36<sup>9</sup> (B.C. 95) ἔρρωμαι δὲ καὶ αὐτὸς καὶ Ἑσθλότης . . . καὶ οἱ παρ' ἡμῶν πάντες, "all our family," and BGU III. 998<sup>ii.8</sup> (B.C. 101) μῆτ' αὐτὸς Ψενμεγῆς μῆδ' ἄλλον μηδένα τῶν παρ' αὐτοῦ.

Τὰ παρ' αὐτῆς πάντα, "all her means," in Mk 5<sup>28</sup> (cf. Lk 10<sup>7</sup>, Phil 4<sup>18</sup>), may be illustrated from Priene III<sup>177</sup> (i/B.C.) ἔδαπάνησεν δὲ παρ' ἑαυτοῦ μετὰ τῶν συναγωνοθετῶν, *ib.* 118<sup>15</sup> (i/B.C.), and C. and B. ii. p. 394. No. 277, where a father stated that he has erected τὸν βωμὸν σὺν τῷ γρά[μ]δῳ to his children παρὰ ἑαυτοῦ, "at his own expense." Ramsay compares the similar use of παρά on coins. See also the exx. from Josephus in Field, *Notes*, p. 27.

For the neut. art. without a subst. followed by παρά c. gen. cf. P Hib I. 109<sup>9</sup> (B.C. 247-6) τὸ παρ' αὐτῶν καὶ τῶν μετ[ό]χων, with reference to an amount due "from them and their partners," and PSI VI. 598<sup>2</sup> (iii/B.C.) ἀκούσας τὰ παρ' Ἑτεάρχου.

(2) c. dat. "by," "beside," is used only of persons in the NT except in Jn 19<sup>25</sup>, with which we may compare P Oxy I. 120<sup>23</sup> (ii/A.D.) ἐπεὶ (i. ἐπὶ) ξένης καὶ παρὰ τῇ τάξ(=εἰ) ὄντα (i. ὦν), "being a stranger to the place and engaged at his post." See also *Kaihel* 703<sup>1</sup> (ii/iii A.D.) ἐννεακαῖ-δεκάμηνος ἐγὼ κείμαι παρὰ τύμβῳ. For the ordinary personal use see P Hib I. 147 (early iii/B.C.) σύντασσε [τοὺς] παρὰ σοὶ φ[ύ]λακας φυλάσσειν, P Oxy II. 298<sup>28</sup> (i/A.D.) παρὰ σοί, "where you are," P Fay 122<sup>3</sup> (c. A.D. 100) τὸ παρὰ σοὶ σί[ν]απτι τὸ ἐν τῷ θησαυρῷ Σοχῶτον, "the mustard that is with you in the store of Sochotes," P Oxy IX. 1220<sup>8</sup> (iii/A.D.) πέμψε(=αι) μοι κέρμα εἰς τὰ γινόμενα παρ' ἐμοῦ ἔργα τῆς κ<αρπ> οφορίας, "send me some money for the business of harvesting going on here" (Ed.), *ib.* XII. 1593<sup>15</sup> (iv/A.D.) περὶ ὧν βούλῃς παρ' ἐμοῦ ἀντίγραψόν μοι, and *ib.* VI. 925<sup>5</sup> (Christian prayer—v/vi A.D.) φανέρωσόν μοι τὴν παρὰ σοὶ ἀλήθειαν. Cf. Herodas V 61.

For the phrase παρὰ τοῖς θεοῖς and its equivalents with verbs of prayer etc. the following exx may serve—BGU II. 632<sup>8</sup> (ii/A.D.) (= *LAE*, p. 172) μν[ύ]αν σου ποιούμενος (cf. Philem 4) παρὰ τοῖς [ἐν]θάδε θεοῖς, P Oxy XII. 1583<sup>4</sup> (ii/A.D.) τὸ προ[σκ]ύνημά σ[ο]υ ποιῶ παρὰ τῷ κυρίῳ Σ[α]ρά[πι]δι, *ib.* XIV. 1678<sup>2</sup> (illiterate—iii/A.D.) πρὸ μὲν πάντων εὐχομέ σε ὁλοκληρεῖν καὶ ὑεῖναι παρὰ τῷ κυρίῳ θεῷ, *ib.* XII. 1489<sup>3</sup> (late iii/A.D.) ἀσπα[[ξ]σον Φῖρμον καὶ Τεκούσαν καὶ τοὺς ἡμῶν πάντας παρὰ τοῖς θεοῖς τῆς

πόλεως τῶν Ἀντινοαίων, "salute Firmus and Tecusa and all our friends before the gods of Antinoópolis" (Edd.), and *ib.* 1495<sup>4</sup> (Christian—iv/A.D.) πρὸ μὲν πάντων εὐχομαί σοι τὴν ὁλοκληρίαν παρὰ τῷ κ(υρι)ῷ θε(ε)ῷ. See also the note by Ghedini in *Aegyptus* iii. p. 191 f.

(3) c. acc. "by," "beside," "near"; P Eleph 21<sup>7</sup> (B.C. 285-4) τὴν δὲ συγγραφὴν ἐκόντες ἔθεντο παρὰ συγγραφο-φύλακα Ἡράκλειτον, P Lille I. 17<sup>19</sup> (iii/B.C.) ὁ σίτος ὃ παρ' ὑμᾶς, P Petr III. 21<sup>5</sup> (B.C. 236) οὐλὴ ἐπὶ μῆλου παρ' ὀφρυν ἀριστεράν, P Par 47<sup>7</sup> (c. B.C. 152-1) (= *UPZ* i. p. 332, *Selections*, p. 22) ψευδῆ πάντα καὶ οἱ παρὰ σὲ θεοὶ ὁμοίως, "all things are false and your gods with the rest," P Tebt I. 39<sup>21</sup> (B.C. 114) παρὰ τὸ αὐτόθι Διὸς ἱερόν, "near the temple of Zeus here" (Edd.), and P Oxy XII. 1583<sup>5</sup> (ii/A.D.) γενοῦ παρὰ Ἰσίδωρον χάριν τοῦ [φαι]νόλου, "go to Isidore for the cloak." For a suggestion that in Ac 22<sup>3</sup> ἀναθεραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ should be translated "in this city I was brought under the influence of Gamaliel," see *Epp T* xxx. p. 39 f.

The temporal use of παρά = "during" is seen in P Oxy III. 472<sup>10</sup> (c. A.D. 130) δύναμαι μὲν γὰρ καὶ ἄλλα τινα λελοί(=υ)πῆσθαι παρὰ τὸν τῆς προνοίας χρόνον, "he may indeed have had other troubles during the period of his stewardship" (Edd.). In Rom 14<sup>5</sup> ἡμέραν παρ' ἡμέραν, παρά is best understood as="in preference to," the preceding κρίνει being then taken in the sense of "estimates," "approves of" (see SH *ad l.*). For the phrase τὸ παρὰ τοῦτο indicating the "difference" between two figures, see P Hib I. 99<sup>10</sup> (c. B.C. 148) with the editors' note.

(4) Some miscellaneous uses of παρά may be illustrated. For the meaning "against," "contrary to," as in Ac 18<sup>13</sup>, Rom 1<sup>28</sup> *al.*, cf. P Tebt I. 5<sup>92</sup> (B.C. 118) τοὺς δὲ παρὰ ταῦτα ποιοῦντας θαν[ά]τωι [η]μιούσθαι, "those who disobey this decree are punishable with death" (Edd.), *ib.* 205<sup>3</sup> τοὺς κεκοφάτας τῶν ἰδίων ξύλα παρὰ <τὰ> ἐκ<κ>εμένα προστάγματα, "those who have cut down wood on their own property in contravention of the published decrees" (Edd.), *ib.* 27<sup>41</sup> (B.C. 113) τὰ παρὰ τὸ δέ[ξ]ιον κεχειρισμένα, "your improper procedure" (Edd.); also the common sepulchral inscr., as in C. and B. ii. p. 537, No. 394<sup>9</sup> εἰ δέ τις παρὰ ταῦτα ποιήσει, ἔστω αὐτῷ πρὸς τὸν κρίτην θεόν.

Like the Semitic *min*, παρά is used of comparison in P Tebt I. 5<sup>65</sup> (B.C. 118) μέ[τ]ροις μέ[τ]ροις [πα]ρὰ τὰ εὖς<ταθμα>, "larger measures than the correct bronze measures," *ib.* 19<sup>12</sup> (B.C. 114) σὺ δὲ ὁρθῶς ποιήσεις τὸ προσάγγελμα μὴ ἐλλατῶσας παρὰ τὸ πρῶτον, "you will be right in not diminishing the report compared with the first one" (Edd.); cf. Lk 13<sup>24</sup>, 18<sup>14</sup>, Rom 1<sup>25</sup>, 12<sup>3</sup>. In MGr παρά and ἀπό are used to express comparison.

Παρά "on account of," as in 1 Cor 12<sup>15</sup>, meets us in P Oxy XII. 1420<sup>7</sup> (c. A.D. 129) οὐ παρ' ἐμὴν δὲ αἰτίαν οὐ κατεχωρίσθησαν, "but it is not on account of my fault that they have not been presented" (Edd.), P Ryl II. 243<sup>6</sup> (ii/A.D.) οὐδὲν παρὰ σὲ γέγονε, "nothing has occurred through any fault of yours" (Edd.). With this may be compared the use of παρά τό c. inf. to denote cause or origin, e.g. P Magd 11<sup>5</sup> (B.C. 221) παρὰ τὸ δὲ σύνεγγυς εἶναι τὸν Ἀρσι[ν]οίτην, "because the Arsinoite district was near": see Mayser *Gr.* II. i. p. 331.

In BGU IV. 1079<sup>16</sup> (A.D. 41) (= *Selections*, p. 39) παρὰ

τάλαντόν σοι πέπρακα τὰ φο[ρτ]ία μου, the meaning is perhaps not more than "I have sold my wares for a talent." For an adverbial use cf. P Grenf II. 36<sup>3</sup> (B.C. 95) (= Witkowski<sup>2</sup>, p. 119) Παγάνει Πανεβχούνιος καὶ Παθήμει, παρὰ καὶ Πετταρσεμβει, where παρὰ καὶ = "una et" (Witkowski). On the force of παρὰ in composition, see *Proleg.* p. 247.

As in the case of all the prepositions, reference should be made to the important theses by Kuhring and Rossberg, see under Abbreviations I. Full particulars of NT usage are given in Paul F. Regard's monograph *Contribution à l'étude des Prépositions dans la langue du Nouveau Testament* (Paris, 1919).

### παραβαίνω,

"pass on" occurs in P Ryl II. 77<sup>44</sup> (A.D. 192) ὀφείλει εἰς τὴν κατεπεύγουσα]ν ἀρχὴν παραβαίνειν, "he ought to pass on to the office immediately required" (Edd.). For the definitely metaphorical meaning "transgress," which alone is found in the NT (unless Ac 1<sup>25</sup>), we may cite the following exx.: P Par 46<sup>12</sup> (B.C. 152) (= UPZ i. p. 338) παραβέβηκεν τοὺς ὅρκους, P Amh II. 35<sup>30</sup> (B.C. 132) παραβήκτος τὰ τῆς χειρογραφίας, P Bad 35<sup>3</sup> (A.D. 87) πα[ρ]αβὰς σου τὴν συνταγ[ήν], BGU II. 638<sup>16</sup> (A.D. 143) μὴ ἐξεῖναι δὲ μηθὲν τῶν προγεγραμμένων παραβῆν[αι], and P Oxy III. 526<sup>19</sup> (ii/A.D.) εἰ καὶ μὴ ἀ[ν]έβενε ἐγὼ τὸν λόγον μου οὐ παρέβον, "even if he were not going I should not have broken my word" (Edd.). [For the omission of ἂν in this last sentence in the apodosis of unfulfilled condition, see *s.v.* ἂν, and *contra* Robertson, *Gr.* p. 920 f.]

Παραβαίνω is frequent in connexion with wills. e.g. P Oxy III. 494<sup>28</sup> (A.D. 156) where provision is made that anyone who shall disobey (τὸν παραβησόμενον) the conditions of a will shall forfeit to the party abiding by it (τῷ ἐμμένοντι) the damages and other sums. On the legal usages of παραβαίνω and ἐμμένω see Berger *Strafklausein*, p. 3. For παραβαίνω used in a religious connexion, cf. *Syll* 574 (= 989)<sup>3</sup> (ii/B.C.) δς δ' ἂν παραβαίνει, αὐτὸς [αὐτὸν] αἰτιάσεται, with reference to the temple of Artemis at Ephesus, and *OGIS* 569<sup>19</sup> (iv/A.D.) μηδεμιᾷ σκαιᾷ τινὶ καί[νουργί]α τὴν τιμὴν] τὴν τοῖς θεοῖς ὀφειλομένην παραβαίνειν.

### παραβάλλω.

The RV rendering of Ac 20<sup>15</sup> παρεβάλομεν εἰς Σάμον, "we touched at Samos," is supported by P Petr II. 13 (5)<sup>4</sup> (B.C. 258-253) ο[ὗ]κ ἔδει μὲν οὖν σε παραπορεύεσθαι ἀλλὰ καὶ πρὸς ἡμᾶς παραβαλεῖν ὥρ[ας] μόριον, where Mahaffy renders, "you ought, indeed, not to have passed us by in this way, but to have landed with us for a quarter of an hour": but see Field, *Notes*, p. 131.

The verb in its wider sense "betake oneself," "go," may be illustrated by BGU IV. 1106<sup>49</sup> (B.C. 13) παραβαλεῖ[τε] δὲ ἡ Θεοδότῃ πρὸς τὸν Μάρκον . . . ἐκοῦσα καὶ τὸ παιδίον πρὸς τὸ ἐπιθεωρεῖσθαι ὑπ' αὐτοῦ, *ib.* III 824<sup>14</sup> (A.D. 55-6) παράβαλε οὖν ἐκεῖ, P Ryl II. 153<sup>5</sup> (A.D. 138-161) παραβάλλου[τα] . . . εἰς τὸν τάφον μου, P Oxy VI 930<sup>21</sup> (iii/iii A.D.) μελησάτω σοί τε καὶ τῷ παιδαγωγῷ σου καθήκοντι καθηγητῇ σε παραβάλλειν, "let it be the care of both you and your paedagogue to betake yourself to a suit-

able teacher," and *ib.* 937<sup>10</sup> (iii/A.D.) παραγγέλλω σοι . . . ἵνα παραβάλῃς πρὸς τῇ πλατείᾳ τοῦ θεάτρου, "I bid you go to the street of the theatre." See also P Flor III. 312<sup>8</sup> (A.D. 92) παραβέβη[κα] τὸν προκείμενον ὑπομνηματικόν.

In Aristes 281 παραβάλλοντες τὸ ζῆν = "while risking their lives": see *s.v.* παραβολεύομαι. For the mid. of the verb cf. *Syll* 342 (= 3762)<sup>39</sup> (B.C. 48) ψυχῇ καὶ σ[ώ]ματι παραβαλλόμενος.

### παραβάσις.

P Flor III. 313<sup>15</sup> (A.D. 449) ἀπὸ καταγνώσεως καὶ παραβάσεως. P Lond 1015<sup>11</sup> (vi/A.D.) (= III. p. 257) προστίμου καὶ παραβάσεως.

### παραβάτης.

The remarkable tradition preserved in Cod. Bezae after Lk 6<sup>4</sup> is perhaps the origin of the phrase παραβάτης νόμου in Paul and James: see Plummer *ad* Lk *l.c.*

### παραβιάζομαι.

For the orig. meaning "urge," "press," against nature or law, cf. *Epictetus* ed. Usener p. 36<sup>5</sup> μήτε τὸ ἀδύνατον καὶ παραβιάζεσθαι. See also Polyb. xxii. 10. 7.

### παραβολεύομαι,

"expose myself to danger" (cf. classical παραβάλλομαι), occurs in the NT only in Phil 2<sup>30</sup>, but is cited by Deissmann (*LAE*, p. 84 n.<sup>5</sup>) from an Olbian inscr. of ii/A.D. which is under no suspicion of appropriating a coinage of a NT writer—*Latyschev* I. 21<sup>26</sup> ff., where it is said of a certain Carzoas—ἀλλὰ καὶ (μέχρι) περάτων γῆς ἐμαρτυρήθη τοὺς ὑπὲρ φιλίας κινδύνους μέχρι Σεβαστῶν συμμαχίᾳ (for dat. see *Proleg.* p. 64) παραβολευσάμενος, "but also to the ends of the world it was witnessed of him that in the interests of friendship he had exposed himself to dangers as an advocate in (legal) strife (by taking his clients' causes even) up to emperors." The word is from παράβολος, "venturesome," the verbal part expressing the energy of βάλλω, instead of being static as in παραβολή: see *s.v.* παραβάλλω.

### παραβολή.

Our sources throw no special light upon this word which in the NT is found only in the Synoptics = "parable," "similitude," and *δὲ* in Heb (9<sup>8</sup>, 11<sup>10</sup>) = "figure," "type." For Heb 11<sup>19</sup>, where Isaac's restoration was to Abraham a sort of resurrection, Moffatt (*ICC ad L.*) cites Aelian *Var. Hist.* iii. 33 describing Satyrus the flautist—τρόπον τινὰ τὴν τέχνην ἐκφάυλ[ξ]ω παραβολῇ τῇ πρὸς φιλοσοφίαν. According to Quintil. v. 11. 23 "παραβολή, quam Cicero collationem vocat, longius res quae comparentur repetere solet." See further, especially for the Biblical usage, Hatch, *Essays*, p. 64 ff.

In P Flor III. 384<sup>83</sup> (v/A.D. ?) τὰς τοῦ μηχανοστασίου παραβολάς, the editor understands π. as = "ripazazioni."

### παραγγελία,

"injunction," "command": P Lond 1231<sup>16</sup> (A.D. 144) (= II. p. 109) ὅπως ἐχ[ω]ν ἔγραπτον παραγγέλαιαν πρό- νοριαν ποιησῆται τῆς γε[ωρ]γίας τῶν [ἀρου]ρῶν αὐτ[ός], and P Oxy XII. 1411<sup>16</sup> (A.D. 260) εἰ μὴ πειθαρχήσιαν τῇδε τ[ῇ]



παρ]αγγέλλω, πειραθήσονται. . . "if they disobey this injunction, they will experience the penalties . . ." (Edd.).

For the more technical meaning, a "summons" to appear in court, cf. P Oxy III. 484<sup>18</sup> (A.D. 138) ὅπως ἔχων ἔγγραπτον παραγγέλλαν παραγένηται ὅπου ἐὰν ὁ κράτιστος ἡγεμὼν . . . ἐπ' ἀγαθῷ τὸν νομὸν διαλογίζηται, "in order that he may have a written notice and appear wherever his highness the praefect holds his auspicious court for the nome" (Edd.). The NT usage is discussed by Milligan, *Thess.* p. 47.

Παράγγελμα may be illustrated from P Amh II. 50<sup>5</sup> (B.C. 106) ἐκ τοῦ παραγγέλ(ματος), "in accordance with the summons": see *Archiv* ii. p. 123 and cf. P Lond 904<sup>38</sup> (A.D. 104) (= III. p. 126, *Chrest.* I. p. 237).

## παράγλω

is common in Ptolemaic papyri to describe the official summons before a court, e.g. P Par 46<sup>17</sup> (B.C. 153) (= UPZ i. p. 338) γέγραφέ σοι, ὅπως [s] Ἀπολλωνίω παραγγέλλης, P Grenf I. 40<sup>8</sup> (ii/B.C.) (= *Chrest.* II. p. 21) ἔκρινον γράψαι σοι ὅπως εἰδὼς παραγγέλλης καὶ τοῖς ἄλλοις ἱερεῦσι ἐτοίμους εἶναι, and P Tebt I. 14<sup>5</sup> (B.C. 114) ἔγραψας ἡμῖν Ἡρᾶν (I. Ἡράτι) . . . εὐθυνομένωι δὲ φόνωι καὶ ἄλλαις αἰτία(ι)ς παραγγέλλαι ἀπαντᾶν ἐν ἡμέραις(ς) τρισὶν πρὸς τὴν περὶ τούτων ἐσομένην διεξαγωγήν, "you wrote to me that I was to give notice to Heras who is arraigned for murder and other offences to appear in three days' time for the decision to be made concerning these charges" (Edd.).

Miscellaneous uses of the verb are—P Amh II. 30<sup>40</sup> (ii/B.C.) παρηγγελαμεν τῇ Θεμβώτος (I. Θεμβώτι) ἐκχωρεῖν ἐκ τῆς οἰκίας, "we ordered Thembo to depart out of the house," P Tebt II. 386<sup>22</sup> (B.C. 12) ἐν ἡμέραις τριάκοντα ἀφ' ἧς ἐάν μοι παραγγίλῃ, "within thirty days from the day on which you give me notice," with reference to the repayment of a dowry following on a deed of divorce, P Ryl II. 81<sup>9</sup> (c. A.D. 104) διὰ σοῦ αὐτοῖς παραγγέλλας ἐν ὅσον ἐὰν χρεῖαν ἔχωσι ὑδάτους (I. ὕδατος) ἐαυ[τοῖς] ἐπιχαλῶσι, "instructing them through you to draw off as much water as they need" (Edd.), the illiterate *ib.* 435 (ii/A.D.) where we have twice the formula παρήγγελκά σου (I. παρήγγελκά σοι) ἄλλα ἀπαξ, "I have instructed you several time" (cf. *Archiv* vi. p. 379), and P Oxy VI. 937<sup>8</sup> (iii/A.D.) κἂν νῦν οὖν παραγγέλλω σοι, ὦ κυρία μου ἀδελφή, ἵνα παραβάλῃς πρὸς τῇ πλατείᾳ τοῦ θεάτρου, "and for the present I bid you, my dear sister, go to the street of the theatre."

For the aoristic present παραγγέλλω in Ac 16<sup>18</sup>, see *Proleg.* p. 119. With παραγγέλλω in 1 Tim 6<sup>17</sup> *al.* Ramsay (*Exp T* xiv. p. 159) compares the use in the inscr. of Dionysopolis—παραγγέλλω πᾶσι μὴ καταφρονεῖν τοῦ θεοῦ. MGr παραγγέλνω.

## παραγίνομαι

The use of παραγίνομαι as a synonym for ἔρχομαι, which Thackeray (*Gr.* i. p. 267) thinks may be of Ionic origin, is common in the LXX and later Greek generally (cf. Glaser *De ratione*, p. 36f.). In the NT it is mainly confined to the Lucan writings, but Harnack (*Sayings of Jesus*, p. 86) goes too far when he asserts that it is "a choicer (*gewählter*) word than ἔλθον": (cf. Lk 19<sup>16,18</sup>). This is true to about the same extent as it is that *arrive* is "choicer" than *come*. In Witkowski's collection of Ptolemaic private letters παρα-

γίνομαι occurs some thirty times, four of them being in letters of men marked as "non eruditorum"—e.g. P Eleph 13<sup>2</sup> (B.C. 223-2) (= Witkowski<sup>2</sup>, p. 42) παραγενομένου Σανώτος ἐκομισάμην τὴν παρὰ σοῦ ἐπιστολήν, P Oxy IV. 743<sup>23</sup> (B.C. 2) (= Witkowski<sup>2</sup>, p. 129) παραγενομένου γὰρ Δαμάτος εἰς Ἀλεξάνδρειαν ἦλθαμεν ἐπὶ Ἐπαφρόδειτον.

Other exx. of παραγίνομαι from Ptolemaic times are P Hib I. 55<sup>3</sup> (B.C. 250) παραγενοῦ εἰς Ταλαῶν ἡδη, "come to Talao at once," P Lond 42<sup>12f</sup> (B.C. 168) (= I. p. 30, UPZ i. p. 300, *Selections*, p. 10), ἐπὶ δὲ τῷ μὴ παραγίνεσθαί σε [πάντων] τῶν ἐκεῖ ἀπειλημένων παραγεγο[ν]ότων ἀηδίζομαι, "but that you did not return when all those who were shut up with you returned distresses me" and P Par 43<sup>5</sup> (B.C. 153) (= UPZ i. p. 323) παραγενομένου (I. παραγενοῦ) δὲ εἰς τὴν ἡμέραν, which Wilcken understands as an invitation to a marriage.

From Roman times we have—P Oxy II. 291<sup>9</sup> (A.D. 25-26) μ[έ]χρι ὕγια[τ]ινω παρ[α]γένωμαι, "until I come in peace," BGU II. 531<sup>11,17</sup> (A.D. 70-80) ἄχρι οὗ πα[ρ]αγενάμενος (for form cf. Blass-Debrunner § 81. 3) ἐγ[ώ] σώσω . . . , P Ryl II. 232<sup>3</sup> (ii/A.D.) ἅμα τῷ [παρ]αγενέσθαι τὸν στρατηγὸν εἰς τὴν Ἡράκλειαν, "as soon as the strategus arrived at Heracleia," P Oxy IX. 1220<sup>33</sup> (iii/A.D.) ἐὰν παραγένη σὺν θεῷ, "if you come, D.V." (Ed.), and the Christian commendatory letter *ib.* VIII 1162<sup>7</sup> (iv/A.D.) τὸν ἀδελφῷ(=δ)ν ἡμῶν Ἀμμώνιον παραγινόμενον πρὸς ὑμᾶς συνδέεσθαι αὐτὸν ἐν ἱρήνῃ, "our brother Ammonius, who is coming to you, receive in peace" (Ed.). Notwithstanding AV and RV, the primary sense of the verb in 2 Tim 4<sup>18</sup> is still "came," the idea of "help" arising from the use of the dat. here only in NT. From the inscr. note *Syll* 554<sup>18</sup> (beg. ii/B.C.) εἰς τὸ καθ' ἐξάμηνον παραγινόμενον δικαστήριον, with reference to a six-monthly judicial circuit in Magnesia.

## παράγω

For the transitive use of παράγω (as in MGr) = "bring forward," which is not found in the NT, we may cite BGU IV. 1139<sup>19</sup> (B.C. 5) where steps are taken to compel a certain Paris—παραγαγεῖν τὴν θυγατέρα ἡμῶν, [ἐν]α ἀποκομισθώμεθα αὐτὴν καὶ ὧ[μεν] ἐνέρετῃ(μένοι), and P Oxy VI. 971 (i/ii A.D.) where payment of so many obols is made to workmen—ἀντλ(οῦσι) καὶ παράγ(οῦσι) ὕδραγ(ωγόν).

For the meaning "pass by," as in Mt 20<sup>30</sup> *al.*, cf. P Tebt I. 17<sup>4</sup> (B.C. 114) τῇ δὲ 15 παράγειν τὴν κώμην, "on the 16th pass by the village." In P Magd 12<sup>7</sup> (B.C. 217) the meaning passes into "lead astray," παρήγαγόν με οὐ βουλόμενοι σφραγίσασθαι τὴν συγγραφὴν, "ils me dupent en refusant de sceller le bail" (Ed.): cf. Pindar *Nem.* vii. 23 σοφία δὲ κλέπτει παράγοισα μύθοις. In Mk 1<sup>16</sup> παράγων is almost = "walking": note *v.l.* περιπατῶν. In P Lond 1169<sup>45</sup> (ii/A.D.) (= III. p. 45) καθ' ἣν ἔσχε παραγω—, Wilcken (*Archiv* iv. p. 532) reads not παράγων but παραγωγὴν in the sense of a "Passierschein" or "pass." The subst. is also found in BGU II. 362<sup>viii.9</sup> (A.D. 215) σὺν παραγωγῇ.

## παραδειγματίζω

In its sole NT occurrence, Heb 6<sup>6</sup> (cf. Pss. Sol. 2<sup>14</sup>), this verb is used in the sense of "expose to public ignominy."

Cf. Plut. *Mor.* 520 where Archilochus is described as rendering himself infamous—*ἐαυτὸν παραδειγματίζοντος*—by the character of the verses he writes: cf. the use of the *simplex* in Mt 1<sup>19</sup>, and see *s.v.* *δειγματίζω*.

We may cite one or two *exx.* of the subst. in the more ordinary sense of "example": PSI IV. 422<sup>88</sup> (iii/B.C.) *Ὁρός μω(=οι) τὸ παραδείγμα ἔδωκεν*, P Fay 20<sup>2</sup> (Imperial edict—ii/A.D.) *μοι παρέστη τὸ βούλευμα τοῦτο οὐδὲ ἀποδέοντι παραδείγματων*, "I have formed this intention, not wanting in precedents" (Edd.), P Oxy II. 237<sup>viii.8</sup> (A.D. 186) *παραδείγματι τῷ καλλίστῳ χρώμενος*, "following a most illustrious precedent," *OGIS* 508<sup>8</sup> (A.D. 162-3) *ὥς μὴ ραδίως ἀνάγεσθαι τινας τοῖς παραδείγματι*, and the epitaph to an athlete, *Kaibel* 940<sup>4</sup>—

Τῷ οἴαδε τις δείξας παραδείγματα παισὶν ἑαυτοῦ  
μᾶλλον ὀρέξασθαι τῆς ἀρετῆς προτρέπει.

### παράδεισος.

The essential features of this foreign (Iranian) word cling to it in its wide popular use and pass on into the applications found in the Bible. The modern Persian *rāiṭā* means a garden, as does *παράδεισος* from the earliest records we have of it in Greek (Xen. *Anab.* i. 2. 7 etc.). A garden of fruit-trees (protected presumably by a wall) is the general idea of it as seen in the papyri where it is very common. Thus we have P Petr III. 26<sup>6</sup> (iii/B.C.) *εἰς ἀλλότρινον κλῆρον ἢ παράδεισον ἢ κῆπον ἢ ἀμπ[ελῶ]να*, bringing together "plot or orchard or garden or vineyard," P Tebt I. 5<sup>83</sup> (B.C. 118) *τὰς ἀπομοίρας ὡς ἐλάμβαν[ο]ν ἐκ τε τῶν κ[τη]μάτων καὶ τῶν [π]αραδεί(σων)*, "the tithes which they (the temples) used to receive from the holdings and the orchards,"—and *OGIS* 90<sup>15</sup> (Rosetta stone—B.C. 196) *τὰς καθηκούσας ἀπομοίρας τοῖς θεοῖς ἀπὸ τε τῆς ἀμπελίτιδος γῆς καὶ τῶν παραδείσων καὶ τῶν ἄλλων τῶν ὑπαρξάντων τοῖς θεοῖς*. In P Lond 933<sup>12</sup> (A.D. 211) (= III. p. 69) there is a payment on account of a "olive-orchard," *ἐλαιωνοπαράδ(εως)*. In P Petr I. 16<sup>ii.7</sup> (B.C. 230) Mahaffy translates *τὰ γενήματα τῶν ὑπαρχόντων μοι παραδείσων*, "the produce of my parks," but the mere mention of *produce* shows that "orchards" are meant: see further Grenfell's note in P Rev L p. 94 ff. and Wilcken *Ostr.* i. p. 157 f. From Genesis to Revelation fruit-trees are an essential part of the imagery connected with Eden. Milton's picture brings in the wall as well. And this part of the word's connotation suits strikingly the thought of that "fold" of God over whose jasper wall "great and high" the "first grand Thief" shall never climb. Deissmann (*BS* p. 148) finds the earliest *ex.* of the word in its technical Biblical meaning in 2 Cor 12<sup>4</sup>, then Lk 23<sup>43</sup> and Rev 2<sup>7</sup>; 4 Esdr 7<sup>53</sup>, 8<sup>52</sup>. For the Jewish conception of the "garden" as the abode of the blessed cf. Enoch lxi. 12, and see Weber *Jüd. Theol.* pp. 341, 344.

### παραδέχομαι.

"receive." "welcome," with a personal object, as in Heb 12<sup>6</sup> LXX: BGU I. 27<sup>10</sup> (ii/iii A.D.) (= *Selections*, p. 101) *παρέδξατο ἡμᾶς ὁ τόπος ὡς ὁ θεὸς ἠθέλην*, P Oxy XIV. 1676<sup>28</sup> (iii/A.D.) *ἡδιστά σε παραδεξόμεθα*, and PSI III. 208<sup>8</sup> (iv/A.D.) *Ἑρακλὴν παράδεξαι [κ]ατὰ τὸ ἔθος*. Hence the meaning "approve," "commend," in Aristes 190 *τοῦτον δὲ εὖ μάλα παραδεξάμενος*.

The verb is common = "make allowance for," especially in leases—P Ryl II. 229<sup>16</sup> (A.D. 38) *παρεδέξαμην σοι πάντα*, "I have given you every allowance" (but see Olsson *Papyrusbriefe*, p. 81), P Amh II. 86<sup>13</sup> (A.D. 78) *ἐὰν δέ τις ἄβροχο(ς) γένηται παραδεχθήσεται μοι κατὰ τὸ ἀνάλογον τοῦ φόρου*, "if any of the land becomes unwatered, a proportionate allowance from the rent shall be made to me," P Oxy I. 101<sup>25</sup> (A.D. 142) *ἐὰν δέ τις τοῖς ἐξῆς ἔτεσι ἄβροχος γένηται, παραδεχθήσεται τῷ μεμισθωμένῳ*, "if in any of the years there should be a failure of water, an allowance shall be made to the lessee" (Edd.), and P Fay 125<sup>10</sup> (ii/A.D.) *τὸ δαπανηθ[έν] παραδέξομαι*, "I will make allowance for the expense." For a similar use of subst. *παραδοχή* see P. Oxy XIV. 1639<sup>122</sup> (A.D. 218-221) with the editors' note.

The verb is also found in receipts, e.g. *Preisigke* 3975<sup>3</sup> (iii/B.C.) *παραδέχεται*, and BGU VI. 1423<sup>1</sup> (ii/B.C.). For a similar use of the subst. cf. P Lond 1157 (A.D. 197-198?) (= III. p. 61 ff.) where, at the end of each monthly summary in a register of receipts in respect of certain taxes, the formula occurs—*σύμφωνος πρὸς παραδοχ(ήν)*, which "presumably means that the amount named tallies with the receipts" (Edd.). In P Flor I. 79<sup>24</sup> (A.D. 60) (= *Chrest.* I. p. 171) *εἰ[ν]αί με ἐν τῇ παραδοχῇ τῶν ἀπὸ τοῦ γυμνασίου*, Wilcken understands *παραδοχή* as "admission-list." As regards the adj. *παραδοχικός*, P Hib I. 87<sup>13</sup> (B.C. 256) *σ[ι]τον καθα[ρὸν] μέτροις παραδ[ο]χικοῖς* is translated by the editors "pure corn measured by the receiving measures," but Herwerden *Lex. s.v.* prefers the meaning "handed down by use," and therefore "legal." *Παραδόχimos*, "hereditary," is found in P Tebt II. 298<sup>10</sup> (A.D. 107-8), *al.*

### παραδιατριβή.

*Παραδιατριβαί* has only the support of a few minuscule MSS. in 1 Tim 6<sup>8</sup>. The true reading *διαπατριβαί* is understood by Field (*Notes*, p. 211) in the sense of "mutual irritations": cf. for the sense of *reciprocity* the simple compd. in Polyb. ii. 36. 5 *τὰ μὲν οὖν κατὰ Καρχηδονίους καὶ Ῥωμαίους ἐν ὑποψίαις ἦν πρὸς ἀλλήλους καὶ πατριβαίς* (cited by Lock *ICC ad 1 Tim l.c.*).

### παραδίδωμι.

(1) For this common verb in its ordinary meaning of "hand over" to another, cf. P Oxy IV. 742<sup>7</sup> (B.C. 2) *παράδος δέ τινα τῶν φίλων ἀριθμῷ* (see *s.v.*) *αὐτὰς ἵνα πάλιν φ[ι]λος ἡμῖν παραδοῖ* (for form, Mayser *Gr.* p. 137) *ἀσφ[αλῶς]*, "deliver a few of them (bundles of reeds: cf. *JTS* xi. (1920) p. 297 f.) to one of our friends that a friend may deliver them to me safely," P Amh II. 93<sup>22</sup> (application for lease of an oil-press—A.D. 181) *μετὰ τὸν χρόνον παραδώσω τὸ ἐλαιουργίον καθαρὸν σὺν ταῖς ἐναί(=ε)στώσαις θύραις καὶ κλεισί, ἐὰν φαίνεται μισθῶσαι*, "at the end of the time I will deliver up the oil-press uninjured together with the doors and keys belonging to it, if you consent to the lease" (Edd.), P Tebt II. 406<sup>8</sup> (c. A.D. 266) an inventory of articles *ἀ καὶ παρεδόθη Πασιγένη*, "which were delivered to Pasigenes," and the Christian letter P Grenf II. 73<sup>11</sup> (late iii/A.D.) (= *Selections*, p. 118) *τ[α]ύτην παραδέδωκα τοῖς καλοῖς καὶ πιστοῖς*, with reference to the handing over of a woman to the care of certain good and faithful men until



her son arrives. It may be noted that in Ac 15<sup>26</sup> Field (*Notes*, p. 124) understands the verb of men "pledging" their lives; see also his note on 1 Cor 13<sup>3</sup> (p. 176 f.).

(2) The use of παραδίδωμι with the correlative παραλαμβάνω, as in 1 Cor 11<sup>23,25</sup>, 15<sup>3</sup>, may be illustrated from CP Herm I. 119<sup>iii.23</sup> (lease of a house) ἐν τέλει τοῦ χρόνου παραδώσω σὺν θύραις δν [ὡς] παρίληφα, BGU IV. 1018<sup>24</sup> (iii/A.D.) μετὰ τὸν χρόνον παραδώσο τὰς ἀρούρας καθαρὰς ὡς παρέλαβον, and P Thead 8<sup>25</sup> (A.D. 306) παραδώσω τοὺς τε αἴγας καὶ πρόβατα . . . εὐάρεστα πάντα καθὼς κἀγὼ παρέλαβον.

(3) The additional thought of "deliver up" to prison or judgment appears in such passages as P Petr III. 28 (v) verso (δ)<sup>4</sup> (iii/B.C.) παρεδόθη δὲ Παῶτι δεσμοφύλακι, "but he was handed over to Paos the gaoler," in connexion with the breaking into a house: cf. P Hib I. 54<sup>21</sup> (c. B.C. 245) τὸ σῶμα δὲ εἰ συνελήφας παράδος [[αὐτο]] Σεμφθεί ὅπως διακομισθῇ ἡμῖν, "and if you have arrested the slave, deliver him to Semphtheus to bring to me" (Edd.), *ib.* 59<sup>3ff.</sup> (c. B.C. 245) ἀποστείλον πρὸς ἡμᾶς μετὰ φυλακῆ[s] τὴν παραδοθεῖσάν σοι ἔχουσιν τὸ κλέπιμον ἔλαιον καὶ τὸν παραδόντα σοι ἀποστείλον, "send to us under guard the woman who was delivered to you with the contraband oil in her possession, and send also the person who delivered her to you" (Edd.), and OGIS 669<sup>15</sup> (i/A.D.) εἰς τε τὸ πρακτόρειον τινὰς παρέδοσαν. It is further noteworthy that the language of 1 Cor 5<sup>5</sup>, 1 Tim 1<sup>20</sup>, can be illustrated from pagan execratory formulas, e.g. the great magical Paris papyrus P Par 574<sup>247</sup> (iii/A.D.) (= *Selections*, p. 114) παραδιδωμί σε εἰς τὸ μέλαν χάος ἐν ταῖς ἀπωλ(=ε)αῖς, "I shall give you over to black chaos in utter destruction," and P Lond 46<sup>385</sup> (iv/A.D.) (= I. p. 75) νεκδαίμων . . . παραδιδωμί σοι τὸν δ(εῖνα), ὅπως . . . : see Deissmann *LAE*, p. 303 f. MGr παραδίδω, "surrender."

### παράδοξος,

"unexpected" (as in Lk 5<sup>28</sup>, cf. Aristeas 175) readily passes into the meaning "wonderful," "admirable." In this latter sense it was applied to one who was victor in both πάλη and πένταθλον (see Meyer on P Hamb I. 21<sup>3</sup>) and occurs as an athletic title in P Lond 1178<sup>54</sup> (A.D. 194) (= III. p. 217) πύκτου ἀλείπτου παραδόξου, and 58 παλαιστοῦ παραδόξου, also P Oxy XIV. 1759 (ii/A.D.) where Demetrius wishes Theon, an athlete, νικᾶν πάντοτε, and concludes with the greeting <sup>10</sup> ἔρρωσέ μοι, παράδοξε. The word is used as a proper name in BGU II. 362<sup>xiv.10</sup> (A.D. 215), and probably P Qxy IX. 1205<sup>4</sup> (A.D. 291).

For the adv. cf. OGIS 383<sup>20</sup> (mid. i/B.C.) κινδύνους μεγάλους παραδόξως διέφυγον.

### παράδοσις

in itself signifies an act of "transmission" or "delivery" as in P Grenf II. 46 (a)<sup>8</sup> (A.D. 139) παρέτυχον τῇ γενομένη παραδόσει, in connexion with the official inspection of a freight, BGU IV. 1047<sup>iv.11</sup> (time of Hadrian) τὴν γενομένην αὐτοῖς παράδοσιν, P Oxy X. 1262<sup>7</sup> (A.D. 197) ἐπὶ παραλήμψεω(s) καὶ παραδόσεως σπερμάτων, "for the receiving and delivery of seed" (cf. Phil 4<sup>15</sup>), and P Fay 129<sup>6</sup> (iii/A.D.) ἐτάξατο πάντως καταβῆναι τῇ ἐνδεκάτῃ καὶ τὴν παράδοσιν ποιήσασθαι, "he appointed for certain the

eleventh for his coming down and making the delivery" (Edd.): cf. also Bell in *Archiv* vi. p. 104 on the παραδόσεις of records by the outgoing to the incoming βιβλιοφύλακες, and the similar use of the word to denote treasure lists and inventories handed over by one set of officers to their successors, cf. *Roberts-Gardner*, p. 256.

For the NT use of the word, see Burton *ICC ad Gal* 1<sup>14</sup>, and Mayor *Jude* pp. 23, 61 ff., and on the possibility that we have in the παραδόσεις of 2 Thess 2<sup>15</sup> (cf. Rom 6<sup>17</sup>, 16<sup>17</sup>) reference to an early catechism or creed based on the sayings of Christ, see Seeberg *Katechismus*, pp. 1 ff., 41 f.

### παραζηλώω.

In 1 Cor 10<sup>22</sup> this verb must be understood not as a simple statement of fact, but as connoting the intention of the speaker—"What! do we intend to rouse the Lord's jealousy?" (Moffatt). In Ps 36<sup>1,7,8</sup> μὴ παραζήλου, "fret not thyself," *noli aemulari*, is the thrice-repeated burden of the Psalm in view of "the infinite disorders of the world" (see *Church Cathedral Sermons*, p. 203 ff.). The subst. is used in a good sense in *Test. xii. patr.* Zab. ix. 8 of the Lord's bringing all the Gentiles εἰς παραζήλωσιν αὐτοῦ, "into zeal for Him."

### παραθαλάσσιος,

"by the sea," in Mt 4<sup>13</sup> finds a good parallel in *Syll* 326 (= 3709)<sup>20</sup> (c. B.C. 107) ἐπιστρέψας ἐπὶ τὰ παραθαλάσσια.

### παραθεωρέω,

"overlook," "neglect," is found in an inscr. dealing with the right of a-ylum at the temple of Pnepheros at Theadelphia, *Chrest.* I. 70<sup>84</sup> (B.C. 57-6) τούτου δὲ γενομένου ἔσται τὸ θεῖον μὴ παραθεωρημένον: cf. Ac 6<sup>1</sup>.

### παραθήκη

for the Attic παρακαταθήκη (see Nägeli, p. 27) in the sense of "deposit" can be freely illustrated—P Par 54<sup>51</sup> (B.C. 163-161) (= *UPZ* i. p. 388) ἀπέχω παρὰ Ἀφροδείσῳ παραθήκην (δραχμὰς) ἘΦ, "I have received from Aphrodisius 1500 drachmae as deposit," P Hamb I. 2<sup>9</sup> (A.D. 59) ὁμολογοῦμεν ἔχειν παρὰ σου διὰ χειρὸς δ' ἐγ[γ]ύω[ν] ἀλλήλων εἰς ἔκτισιν παραθήκην ἀργυρίου . . . δραχμὰς ἑξακοσίας, P Ryl II. 324<sup>16</sup> (A.D. 139) ἀργυρίου δραχμὰς ἑξήκοντα παραθήκην [ἀκί]νδνον παντὸς [κι]νδύνου, BGU II. 520<sup>6</sup> (Jan. A.D. 172) ὁμολογῶ ἔχω (i. ἔχειν) π[α]ρὰ σοῦ ἐν παραθήκῃ 300 drachmae to be paid back in May-June, and P Lond 943<sup>9</sup> (A.D. 227) (= III. p. 175) ἐκτείσ[ω κατ]ὰ τὸν τῶν παραθηκῶν νόμον (a parallel to νόμος in Rom 7<sup>12</sup>). *Syll* 814 (= 31199)<sup>4</sup>, a leaden tablet found in the temple of Demeter at Cnidus (Audollent *Defixiones* p. 5 cites authorities for dating it ii/i B.C.) devotes to Demeter and Kore and the other infernal gods τοὺς λαβόντας παρὰ Διοκλεῖς παραθή[καν] καὶ μὴ ἀποδιδόντας ἀλ[λ'] ἀποστερούντας.

A special use is seen in *Syll* 848 (ii/B.C.), where Asandros of Beroea ἀνατίθησι τῷ Ἀπόλλωνι τῷ Πυθίῳ ἑλευθέραν ἐμ παραθήκῃ Εὐπορίαν τὴν αὐτοῦ παιδίσκῃν καταβεβλήκῃαν δραχμὰς Ἀλεξανδρείας διακοσίας. Dittenberger remarks that the practice of emancipation is varied: ἐμ

παραθήκη implies that the freedom of Euporia is committed as a charge to Apollo's care.

For παραθήκη in the sense of "pledge," "security," we may refer to *Syll* 329 (= 742)<sup>51</sup> (B.C. 85) with Dittenberger's note.

### παραινέω.

With the inf. construction of this verb, "exhort," "advise," as in *Ac* 27<sup>22</sup>, cf. *BGU* III. 747<sup>1.10</sup> (A.D. 139) στρατιώταις . . . παραινῶν πείθε[σθ]αι τοῖς κελευομένοις, and see *Proleg.* p. 205. Cf. further *BGU* II. 372<sup>ii.4</sup> (A.D. 154) ἵνα δὲ μὴ μόνον το[ύτ]οις ἀλλὰ [κ]αὶ ἐτέ[ρ]οις ταῦτά με παραινεῖν καὶ πράσσειν μάθωσι, the late *P* Iand 16<sup>4</sup> (v/vi A.D.) ὑμέτερον οὖν τῶν σ[υ]μβ[ιωτῶν] ἔστιν τὸ παραινεῖσθαι τῷ σφωτάτῳ ὑμῶν ἀδελφῷ [τ]ῷ δικάει[ν] μου φ[υλ]άξαι ἐν τῇ κρίσει, and *Kaibel* 261<sup>17</sup> (ii/A.D.) τοῦτ' Εὐδοξος βροτοῖς πᾶσι παραινῶ. For the absol. use in *Ac* 27<sup>9</sup> we may cite *Syll* 36 (= 389)<sup>40</sup> (B.C. 420) καθὰ παραινῶσι Β[ο]ττιαῖοι. The meaning "encouragement" usually given to παραίνεσις in *Sap* 8<sup>9</sup> may perhaps be supported by *Syll* 256 (= 3557)<sup>33</sup> (B.C. 207-6) διὰ τὴν παρα[ίνεσιν] τοῦ θε[ο]υ.

### παραιτέομαι,

"request," "entreat," is found in *P* Petr II. 38 (c)<sup>48</sup> (Ptol.) παρατεῖ[σθαι] κ[α]ταπλινεῖν εἰς [Ἄλ]εξανδρεῖ[αν]: cf. *Mk* 15<sup>6</sup> ΑΒΝ (but see *Field Notes*, p. 43), *Heb* 12<sup>19</sup>. For the meaning "beg off from," as in *Heb* 12<sup>25</sup> (cf. *Field Notes*, p. 234), cf. *BGU* IV 1040<sup>32</sup> (ii/A.D.) τοὺς πράκτ[ο]ρα[s] πα[ρ]αιτῖσθαι, "to beg off from the factors."

Hence the stronger sense "refuse," "decline" (*1* Tim 4<sup>7</sup>, 5<sup>11</sup>; cf. *Aristeas* 184), in *P* Lond 1231<sup>3</sup> (A.D. 144) (= III. p. 108) παραιτούμενοι τὴν εἰς τὸ μ[ε]λλόν with reference to "resigning" a lease of land, and *BGU* II. 625<sup>6</sup> (beg. iii/A.D.) (as amended *Chrest.* I. p. 37) γένωσκε, ἀδελφε, ἐκληρώθην (*Eph* 1<sup>11</sup>) εἰς τὰ Βουκόλια· οὐκ ἡδυνόμην παρετήσε (i. ἡδυνάμην παραιτήσασθαι). In an edict of Germanicus Caesar, *Preisigke* 3924<sup>37</sup> (A.D. 19), παραιτούμαι is directly contrasted with ἀποδέχομαι.

See also the letter of the Emperor Claudius to the Alexandrines, *P* Lond 1912<sup>49</sup> (A.D. 41) ἀρχι[ε]ριεῖα δ' ἐμὸν καὶ ναὸν κατασκευὰς παρετούμε (i. παραιτούμαι), "I deprecate, however, the appointment of a high-priest to me and the erection of temples" (Bell).

### παρακαθέζομαι,

"sit beside," occurs in the NT only in *Lk* 10<sup>80</sup>. Its use there may have suggested the words put into the mouths of the women at the tomb of Jesus in *Ev. Petr.* 11 τίς δὲ ἀποκυλίσει ἡμῖν καὶ τὸν λίθον . . . ἵνα εἰσελθοῦσαι παρακαθεσθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὀφειλόμενα;

For the corresponding verb παρακαθίζανω cf. *Syll* 717<sup>85</sup> (B.C. 100-99) ταῖς σχολαῖς παρακαθίζανων, and for παρακάθμαι see *PSI* IV. 402<sup>10</sup> (iii/B.C.).

### παρακαλέω,

"ask," "beseech," as frequently in the NT, is a common formula in papyrus private letters, e.g. *P* Par 42<sup>8</sup> (B.C. 156) (= *UPZ* i. p. 318) παρεκάλεσα αὐτὸν ἐρχεσθαι, περὶ ὧν ἂν βούληται, *BGU* IV. 1141<sup>10</sup> (B.C. 14) ἐρωτῶ σε οὖν καὶ παρακαλῶ καὶ τὴν Καίσαρος τύχη[ν] σε ἐξορκίζω, and

*P* Oxy IV. 744<sup>6</sup> (B.C. 1) ἐρωτῶ σε καὶ παρακαλῶ σε ἐπιμελεῖσθαι <ητ> τῷ παιδίῳ.

For παρακαλέω c. semi-final ἵνα, as in *1* Thess 4<sup>1</sup> B, cf. *P* Ryl II. 229<sup>17</sup> (A.D. 38) παρακάλεσον οὖν τὴν γυναῖκά σου τοῖς ἐμοῖς λόγοις, ἵνα ἐπιμελῇται τῶν χοιριδίων, and the Christian *P* Heid 61<sup>4</sup> (iv/A.D.) (= *Selections*, p. 126) παρακαλῶ [ο]ἶδν, δέσποτα, ἵνα μνημον[ε]ύης μοι εἰς τὰς ἀγίας σου εὐχάς: see *Proleg.* p. 206 ff.

Similarly παρακληθεῖς is used, much as we use "please"—*P* Fay 109<sup>3</sup> (early i/A.D.) παρακληθεῖς τοὺς τρεῖς στατήρες (= as) οὓς ἐῤῥηκέ σοι Σέλευκος δῶναί μοι ἥδη δὸς Κλέωνι, "please give to Cleon the three staters which Seleucus told you to give me" (Edd.), and so<sup>10</sup>, *P* Ryl II. 230<sup>6</sup> (A.D. 40) παρακληθ[ε]ῖς οὖν ἐκ παντὸς τρόπου ποιήσον, "please do your utmost," and *P* Tebt II. 448 (ii/iii A.D.) παρακληθεῖς δέ, ἀδελφε, συναλαβῶ τῷ ἀναδιδόντί σοι τὸ ἐπιστόλιον.

The somewhat stronger meaning "exhort," "urge," is seen in *P* Oxy VII. 1061<sup>4</sup> (B.C. 22) ἀνάγκη ἔσχον παρακαλέσαι Πτολεμαῖον, "I have been obliged to urge Ptolemaeus," *P* Amh II. 130<sup>15</sup> (A.D. 70) παρακλήμαι ἐπὶ μίσονος (i. μέζονος) ναύλου, "I have been called on to pay (?) a higher freight," *BGU* III. 846<sup>10</sup> (ii/A.D.) (= *Selections*, p. 94) παρακαλῶ σοι, μήτηρ, δι[ε]αλάγητί μοι, "I beg of you, mother, be reconciled to me," and *P* Oxy I. 117<sup>3</sup> (ii/iii A.D.) κατ' ὅψιν σε παρακλήκα, "I have urged you in person" (Edd.).

For *2* Cor 12<sup>8</sup> Deissmann (*LAE*, p. 311) cites *Syll* 804 (= 3170)<sup>31</sup> where a man, who was cured at the shrine of Asclepius in Epidaurus, records regarding one of his ills—καὶ γὰρ περὶ τούτου παρεκάλεσα τὸν θεόν, "and concerning this thing I besought the god": see also *P* Leid K<sup>9</sup> (B.C. 99) (= I. p. 52) πα[ρ]ακαλῶ δὲ κ[α]ὶ αὐτοὺς τοὺς θεοὺς, δπως δώσιν αὐτοῖς χ[ά]ριν, and *P* Lond 1244<sup>6</sup> (iv/A.D.) (= III. p. 244) εὐχόμενος καὶ παρακαλῶν τὸν θεόν.

With *1* Cor 4<sup>13</sup> (cf. *Ac* 16<sup>39</sup>) Lietzmann (*HZN* ad l.) compares the use of the verb in *Aristeas* 229, 235, 238, 264. See also *Menander Fragm.* p. 241—

οὐχὶ παρακληθέντας ὑμᾶς δεῖ γὰρ ἡμῖν εὖνοεῖν,  
ἀλλ' ὑπάρχειν τούτο,

"you ought not to wait to be called on for goodwill to us: we should have that already."

A triple compd. προσεπιπαρακαλέω is found in *BGU* I. 248<sup>4</sup> (i/A.D.), 249<sup>18</sup> (ii/A.D.).

### παρακαλύπτω,

"conceal," "veil," is found in the NT metaphorically only in *Lk* 9<sup>45</sup>, where Grimm detects a Hebraism without any adequate cause.

### παρακαταθήκη,

"trust," "deposit," which is read for παραθήκη in the TR of *1* Tim 6<sup>20</sup>, *2* Tim 1<sup>14</sup>, may be illustrated from *Chrest.* I. 198<sup>17</sup> (B.C. 240) ἐμ παρακαταθήκη, *BGU* I. 114<sup>1.7</sup> (ii/A.D.) ἀπαιτεῖν παρακαταθήκην ἐξ ὑπαρχόντων, ὃ νοοῦμεν ὅτι αἱ παρακαταθήκαι προικῆς ("gifts") εἰσιν, and *P* Oxy I. 71<sup>1.6</sup> (A.D. 303) παρακαταθήκην ἀκίνδυνον καὶ ἀνυπόλογον, "a secure deposit, subject to no claim or charge." See also *Artem.* p. 4<sup>17</sup> λαβὼν μνᾶς δέκα παρακαταθήκην ἐφύλαξεν and *Plut. Anton.* 21 where the word is used of "deposits" with the Vestal Virgins.



For the verb cf. P Oxy II. 237<sup>ii. 16</sup> (A.D. 186) παρακαταθέντος τε τὸ ἀργύριον, "placing money on deposit," and BGU I. 326<sup>i. 16</sup> (A.D. 194) (= *Chrest.* II. p. 365) τῇ τε πίστι [α]ύτης παρακατατίθεμαι (l. παρακατατίθεμαι).

### παράκειμαι.

For παράκειμαι, "lie to my hand," "am present," as in Rom 7<sup>18, 21</sup>, we may compare P Oxy III. 530<sup>17 ff.</sup> (ii/A.D.) where a son writes to his mother with reference to certain payments—ἐπὶ πλέον δέ μοι παρέκει[το], πάλιν σοι ἀπεστάλκειν, καὶ τοῦτο πέ[μ]πων κέρημαι, "if I had had more, I would have forwarded a further sum; I have borrowed to send even this" (Edd.). Striking is the Christian prayer of iv/v A.D. written "in large rude uncials," P Oxy VII. 1058—

Ὁ θε(ε)ς τῶν παρακει-  
μένων σταυρῶν,  
βοήθησον τὸν δο-  
υλόν σου Ἀποφουάν.  
ἀμήν.

"O God of the crosses that are laid upon us, help thy servant Apphous. Amen" (Ed.). Cf. also *Kaibel* 703<sup>3</sup> (ii/iii A.D.) γαῖα πατρὶς ἢ παράκειμαι. Preisigke *Wörterbuch* s.v. gives a large number of Ptolemaic exx. of the word, e.g. P Tebt I. 61(δ)<sup>132</sup> (B.C. 118-7) διὰ τὸν δ[μ]βρον τῶν παρακειμένων ἰδάτων.

For a new trans. use of the verb = "bring in," "adduce," cf. P Par 15<sup>35</sup> (B.C. 120) ἠρώτησεν τὸν Ἑρμίαν εἰ τινα ἀπόδειξιν παρακίται, P Tor I. 1<sup>71. 4</sup> (B.C. 116) παρακίσθαι αὐτὸν τὴν συνχώρησιν, and see Mayser *Gr.* II. i. p. 88.

### παράκλησις.

For the primary meaning "appeal," "exhortation" (as in 1 Thess 2<sup>3</sup>, 2 Cor 8<sup>4</sup>) cf. P Grenf I. 32<sup>10</sup> (B.C. 102) διὰ τὰς ἡμῶν παρακλήσεις, with reference to the "appeals" made to allow three soldiers to come to a certain spot, and P Tebt II. 392<sup>26</sup> (A.D. 134-5) of the insertion of a name in an agreement of indemnity at the instance of others—κα[τὰ] παράκλησιν γέγραπται αὐτῶν. See also the late P Flor III. 323<sup>6</sup> (A.D. 525) δε[ί]σεις καὶ παρακλή[σ]εις προσ[ε]νήνοχα σφί, and from the inscr. *Syll* 552 (= 2695)<sup>42</sup> (after B.C. 129) κατευχὴν καὶ παράκλησιν παντὸς τοῦ πλήθους ποιέ[σ]θαι.

On the semi-technical use of παράκλησις in Lk 2<sup>35</sup> with reference to the coming of the Messiah see Dalman *Words*, p. 109 f., and on the similar meaning "comfort" (not "invocation" as Hort *Ecclesia* p. 55) in Ac 9<sup>31</sup> see Swete *Holy Spirit in the NT* p. 96 f. As against the derivation of Βαρνάβας = υἱὸς παρακλήσεως, see s.v. Βαρνάβας.

### παράκλητος,

orig. "one called in" to support, hence "advocate," "pleader," "a friend of the accused person, called to speak to his character, or otherwise enlist the sympathy of the judges" (Field *Notes*, p. 102). For the history of the word, which in the NT is confined to the Johannine writings, though the idea is present in Paul (Rom 8<sup>26-27</sup>), see the excellent summary by Hastings in *D.B.* iii. p. 665 ff.: cf. Lightfoot *On a Fresh Revision*<sup>3</sup> p. 56 ff., Zahn *Introd.* i.

p. 64 f., and Bauer *Joh.* p. 137 ff. (in *HZNT*). Useful reff. to the work of the "advocate" in the Hellenistic world will be found in Deissmann *LAE*, p. 340, where stress is rightly laid on the borrowing of the word in Heb. and Aramaic as evidence of its popular use.

The word is found in a very illiterate letter of ii/A.D., BGU II. 601<sup>13</sup> εὐ οὖν ποιήσης γράψον μοι περὶ τῆς οἰκίας, ὅτι τι ἔπραξας, καὶ τὸν ἀραβῶνα τοῦ Σαραπίωνος πάρακλος (l. παράκλητος) δέδωκα αὐτῷ, καὶ γράψον μοι περὶ τῆς ἀπα(= ο)γραφῆς. In the previous sentence the writer says she has deposited in Demeter's temple καλαμειντὰ ἀσπ(= φ)αλίσματα ("bonds written with a pen" ?). Does she mean παρακληθεῖσα by her παράκλητος, i.e. "on being summoned" ?

The negative of the verbal occurs in *OGIS* 248<sup>25</sup> (B.C. 175-161) "that the Demos (of Athens) may . . . show that it honours those who benefit itself and its friends ἀπαράκλητους," i.e. "uninvited."

### παρακοή,

orig. "a failing to hear," "a hearing amiss" (*incuria*), and later active "disobedience" (*inobedientia*), as in Rom 5<sup>19</sup>, where it is opposed to ὑπακοή. Cf. Trench *Syn.* p. 227 and see s.v. παρακούω. Two Byz. exx. of the subst. are found in P Lond IV. 1345<sup>36</sup>, 1393<sup>52</sup> (cited by Preisigke *Wörterbuch* s.v.).

### παρακολουθέω.

This important verb is used with various nuances of meaning which are closely related, and raise some interesting points of NT interpretation.

(1) Thus in the v.l. παρακολουθήσει for ἀκολουθήσει in [Mk] 16<sup>17</sup> the literal meaning "accompany," "follow closely" passes into the meaning "result," as may be illustrated by PSI III. 168<sup>24</sup> (B.C. 118) where it is stated that owing to the breaking down of a dyke οὐ κατὰ μικρὸν ἐλάττωμα παρακολουθεῖν τοῖς βασιλικοῖς: cf. P Rein 18<sup>15</sup> (B.C. 108) ὧν χάριν οὐκ ὀλέ[γα] μοι βλάβη δι' αὐτὸν παρηκολούθησεν, similarly *ib.* 19<sup>12</sup> (B.C. 108) and BGU IV. 1123<sup>13</sup> (time of Augustus), P Strass I. 22<sup>20</sup> (iii/A.D.) ἀν ἀλλαχόσε νομὴ παρακολούθησιν ἔχοντός τινος ἀφορμήν, P Lond 113. 1<sup>48</sup> (vi/A.D.) (= I. p. 202) ἐδέξεν ταύτην τὴν ἔγγραφον ὁμολογίαν τῆς διαλύσεως μεταξὺ αὐτῶν παρακολουθήσαι, and P Oxy VI. 942<sup>5</sup> (vi/vii A.D.) πάντῳ δὲ ἡμᾶς ἀήδισεν ἡ ἀδελφικὴ σου λαμπρ(ότης) μηδὲν ἡμῖν σημάνασα τῶν παρακολουθησάντων, "we were much displeased with your brotherly excellency for not explaining to us any of the consequences" (Edd.). See also P Tebt I. 28<sup>2</sup> (c. B.C. 14) τῶν παρηκολουθηκόντων ἐμποδίσμων τῇς καθ' [ἡμᾶς] ἀσχολία[s], "the hindrances placed in the way of the performance of our work" (Edd.).

(2) In Lk 1<sup>3</sup> the word is often understood = "investigate," as pointing to the evangelist's careful research into the facts he describes. And for this meaning we thought (*Exp.* VII. x. p. 286 f.) that we had found a good ex. in P Par 46<sup>16</sup> (= *UPZ* i. p. 338) (B.C. 152) where Apollonius appeals to his brother Ptolemaeus to examine personally into his grievance against a third party: νομίζω γὰρ μάλιστα τῶν ἄλλων παρακολουθήσαντά σε τῇ ἀληθείᾳ πικρότερον

προσενεχθήσεσθ' αὐτῷ, "for I think that you above all others when you have investigated the truth will deal more severely with him." But Cadbury in an elaborate article (*Exp* VIII. xxiv. p. 406), to which we are much indebted, points out that "Apollonius is not appealing for investigation, but is asking Ptolemaeus to summon the offending person to trial," adding that he will summon no other than Ptolemaeus as witness, seeing that of all concerned he is most "cognizant of the truth of the case." The verb, that is, "refers not to future inquiry but to past first-hand knowledge," a sense which, as Cadbury points out, may be further illustrated by such passages as PSI IV. 411<sup>3</sup> (iii/B.C.) ὅπως οὖν παρακολουθῶν καὶ σὺ πρὸς ταῦτα εξαγάγῃς τοὺς λόγους γέγραφέ σοι, and P Lond 23<sup>56</sup> (B.C. 158-7) (= UPZ i. p. 154) τῆς πρὸς Σώστρατον γραμματέα γεγραμένης ἐπιστολῆς τάντιγραφον ὑποτετάχαμεν, ὅπως παρακολουθῆς. Add also OGIS 335<sup>14</sup> (ii/B.C.), where there are unfortunately many gaps—ἐτι οὐ[κ ἐ]ν τῷ παρόν[τι κα]ιρῷ μόνον οὐδ[ὲ] . . . . . αὐτῶν, [ἀλλὰ] ἐκ παλαιῶ[ν χρ]όνων π[α]ρρηκοιούθησαν ἡ . . . . . εἰς τὸν ἡμέτερον δ[ὲ] ἡμῶν ἐξ[ο]νσι προθυμαί, and the subst. in M. Anton. iii. 1 where we are exhorted to "press forward," διὰ τὸ τὴν ἐννόησιν τῶν πραγμάτων καὶ τὴν παρακολουθήσιν προαπολήγειν, "because our insight into facts and our close touch of them is gradually ceasing even before we die" (Haines).

In view then of these passages we seem to be justified in understanding that Luke comes before us in his Preface not as one "having investigated" all his facts afresh, but as one "having acquired familiarity" with them, "having become cognizant" of them, for long (ἀνωθεν), and having so kept in touch with them, that his witness is practically contemporary witness.

In addition to Cadbury's *Exp* art. reference should be made to his "Commentary on the Preface of Luke" in Appendix C to *The Beginnings of Christianity* (edited by Jackson and Lake), Vol. ii. (1922), p. 489 ff., and to the useful list of articles and monographs dealing with the Preface, which will be found there.

(3) If then we are justified in taking παρακολουθῶ in Lk 1<sup>8</sup> in the sense "am familiar with," may not this help us in the two passages in the Pastoral Epp., 1 Tim 4<sup>8</sup>, 2 Tim 3<sup>10</sup>, in which it occurs? In these the verb is usually taken as = "follow" a standard or rule of conduct, but with this there should at least be associated the prior idea of familiarity with the facts or truths, which lead to the conduct spoken of. In this connexion the following citations may prove helpful—P Tebt I. 61<sup>0</sup> (B.C. 140-139) ὅπως παρακο[λουθήσας τῇ μεγίστῃ σπο]υδῇ μηθὲν φροντίδος παραλίπη[ις] (with reference to an ordinance previously referred to), Syll 664 (= <sup>3</sup>718)<sup>8</sup> (B.C. 98-7) ἐμφανίζου[σιν] παραμ[ηκο]λουθηκέναι αὐτὰς τοῖς ὑπ[ὲρ] τοῦ δήμου ἐψηφισμέ[νο]ις περὶ τούτων πᾶσι, ib. 652 (= <sup>3</sup>885)<sup>82</sup> (c. A.D. 220) οἱ τε ἐφ[η]βου[ι] παρακολουθοῦντας τῇ περὶ τὸ θεῖον τῆς πόλεω[ς] θεραπείαι, and c. acc. ib. 790 (= <sup>3</sup>1157)<sup>90</sup> (c. B.C. 100?) ὅπως πα[ρα]κολ[ουθ]ῶσι οἱ παραγινόμεν[ο]ι πάντες τὰ δεδογμένα, and OGIS 257<sup>17</sup> (B.C. 125-96) ὅπως δὲ καὶ σὺ τὰ συγχερηθέντα παρακολουθῆς, καλῶς ἔχων [ἐκρίναμεν] ἐπιστεῖλαι σοι (with Dittenberger's note). This meaning of παρακολουθῶ is very common in Hellenistic philosophical writing, e.g. Epict. i. 7. 33, ii. 24. 19, both times c. dat.: cf. also 2 Macc 9<sup>27</sup> v.l.

παρακούω.

For παρακούω, "hear without heeding," "ignore," as in LXX, Mt 18<sup>17</sup>, Mk 5<sup>33</sup>, cf. the end of a letter P Hib I. 170 (B.C. 247) (= Witkowski<sup>3</sup>, p. 27) φρόντισον δέ, ὅπως μηκέτι ἀπὸ τούτων παρακούσει ἡμῶν, ἵνα μὴ ἀντὶ φίλας ἔχθραν [ποιώ]μεθα, P Par 63<sup>130</sup> (B.C. 164) (= P Petr III. p. 28) πείραν λαμβάνειν τῶν ἐξακολουθού(=δ)των ἐπιτήμων τοῖς παρακούουσὶ τινος τῶν μετὰ σπουδῆς [ἐ]νθυμουμένων, where the verb means simply "ignore," as against Mahaffy's "wilfully misinterpret," and P Flor II. 148<sup>8</sup> (A.D. 266-7) ἐὰν δέ τις τούτων μου τῶν γραμμάτων παρακούσῃ, οὐ συνοίσει αὐτῷ, "if any one of them pays no heed to these my letters, it will not go well with him."

See also for a stronger sense, as in LXX Isai 65<sup>12</sup>, Par. Magique de Paris 3037 διὰ τὸ παρακούειν αὐτόν, "because of his (Pharaoh's) refusal to hear," and Syll 256 (= <sup>3</sup>557)<sup>24</sup> (c. B.C. 207-6) ὥς δὲ ἐπιβ[α]λόμενοι παρη[κο]ύσθησαν, "were refused": similarly Test. xii. patr. Dan. ii. 3, and for the meaning "disobey" see Musonius p. 82<sup>3</sup>. The verb is discussed by Field *Notes*, p. 28.

παρακύπτω.

In accordance with its derivation this verb suggests primarily looking at something not immediately in the line of vision, which may be seen e.g. by stretching or stooping, and, "when used figuratively, it commonly implies a rapid and cursory glance, never the contrary" (Hort *ad* 1 Pet 1<sup>12</sup>; see also his note on Jas 1<sup>25</sup>). An instructive ex. is P Oxy III. 475<sup>23</sup> (A.D. 182) where a slave, anxious to catch a glimpse of castanet-players in the court below, is described as—βουληθεὶς ἀπὸ τοῦ δώματος τῆς αὐτῆς οἰκίας παρακύψαι: cf. Jn 20<sup>11</sup>, Ev. Petr. 11. The verb is also found in P Lips I. 29<sup>10</sup> (a will—A.D. 295) μηδὲ παρακ[ύ]πτ[ειν] ὥτινισιν πράγμα[τ]ι δια[φ]έρον[τ]ί μοι. Παρακύπτω is discussed by Field *Notes* pp. 80 f., 235 f., and Abbott *Joh. Voc.* p. 300 ff. Ὑπερκύπτω occurs in Syll 802 (= <sup>3</sup>1168)<sup>91</sup> (c. B.C. 320) ὑπερκύπτει εἰς τὸ ἄβατον. See also s.vv. κύπτω, ἀνακύπτω, κατακύπτω, and Epict. i. 1. 16 (cited by Sharp *Epict.* p. 75).

παραλαμβάνω

is the usual expression for receiving anything but money, for which ἀπέχω (aor. ἔσχον) is regularly used. Its correlative, as in the NT, is παραδίδωμι: thus Syll 588 (c. B.C. 180), a long account of ἀναθήματα in the Temple of Apollo at Delos, begins τάδε παρελάβομεν ἐν τῷ ναῷ τοῦ Ἀπόλλωνος παρὰ ἱεροποιῶν . . . καὶ παρέδομεν τοῖς μεθ' ἑαυτοὺς ἱεροποιοῖς. Cf. also the illiterate P Oxy IV. 742<sup>28</sup> ff. (B.C. 2) (= Witkowski<sup>3</sup>, p. 127 f.) παρᾶλαβε παρὰ Πόθου τὸν κάλαμ[ον] πανα[ρ]θμῶ . . . ἀποστείλόν μ[οι] πόσας δέμας παρελάβης (for form, *Proleg.* p. 52) . . . παράδος δέ τινη τῶν φίλων ἀριθμῶ αὐτάς, "receive from Pothus the reeds all together, send me word how many bundles you have received, and deliver a few of them (see s.v. παραδίδωμι) to one of our friends."

Wilcken *Ostr.* i. p. 109 quotes a few instances of ἔλαβον in receipts with its correlative παρέλαβον in one place: on the relation of παρέλαβον to ἔλαβον in Jn 1<sup>12</sup> see *Proleg.* p. 115.

Other exx. of the verb are P Fay 123<sup>13</sup> (c. A.D. 100)



παραλάβωμεν τὸ ἐλάδιον λυ(=οι)πὸν ἐὰν δόξῃ σοι, "let us get from him the rest of the oil if you agree" (Edd.), P Tebt II. 309<sup>27</sup> (A.D. 116-7) παρειλήφαμεν τὸ [βιβλίδιον, "we have received the account," and P Strass I. 45<sup>64</sup> (A.D. 312) παρέλαβμεν τὸ ἐνγεγραμμένον μέτρον τοῦ πυροῦ καὶ κριθῆς ὡς πρόκειται, "we received the registered amount of wheat and barley as agreed." With Jn 14<sup>3</sup> Deissmann (*LAE* p. 166) compares an ancient epistolary formula: δόξα . . . τῷ . . . θεῷ . . . τὴν ψυχὴν ἡνίκα συμφέρεῖ παραλαμβάνοντι.

The form παρελάβοσαν in 2 Thess 3<sup>8</sup> N\* AD\* has received increasing attestation since Moulton's note in *Proleg.* p. 52, and for the intruded nasal in παραλήμψομαι (Jn 14<sup>3</sup>), see the exx. in Mayser *Gr.* p. 194 f. P Amh II. 35<sup>15</sup> (B.C. 132) shows ἐπὶ τὴν παράλημψιν τῶν ἐκφορίων, "for the collection of the rents": cf. P Ryl II. 83<sup>3</sup> (A.D. 138-161) πρὸς παράλημψιν καὶ καταγωγὴν βιβλίων, "for the receiving and forwarding of the accounts." For παραλημπτής see Preisigke *Fachwörter* s.v.: the μ is wanting in the "badly written and ill-spelled" receipt issued by "the receivers of public clothing"—οἱ . . . παραληπταὶ δημοσί(α) ἱματισμοῦ (P Ryl II. 189<sup>1</sup>—A.D. 128).

### παραλέγομαι.

For the meaning "coast along" in Ac 27<sup>8</sup>, Field (*Notes*, p. 143 f.) cites Diod. Sic. xiii. 3 κάκειθεν ἤδη παρέλέγοντο τὴν Ἰταλίαν, xiv. 55 αἱ δὲ τριῆρεις ἔπλευσαν εἰς τὴν Διβύην, παρέλέγοντο δὲ τὴν γῆν. In BGU II. 665<sup>ii.14</sup> (i/A.D.) ἐνεγέλκωτο γὰρ θέων παρα[λ]έγων, the verb seems to refer to casual, incidental speech.

### παράλιος,

"by the sea" (Lk 6<sup>17</sup>): cf. *Syll* 498 (= 468)<sup>1</sup> (B.C. 244-3) στρατηγὸς ἐπὶ τὴν χώραν τὴν παραλίαν. According to Herwerden (*Lex.* s.v.) ἡ παραλία = ἡ παράλιος (ναὺς sc.) occurs rather frequently in Attic inscr.

### παραλλαγή.

The special meaning of a periodic "change" of a heavenly body which this word has in its only NT occurrence (Jas 1<sup>17</sup>), is illustrated by Hort *ad L.* from Dion Cass. lxxvi. 13, where it is said of the Emperor Severus in the North of Scotland—τὴν τε τοῦ ἡλίου παράλλαξιν καὶ τὸ τῶν ἡμερῶν, τῶν τε νύκτων καὶ τῶν θερινῶν καὶ τῶν χειμερινῶν μέγεθος ἀκριβέστατα κατεφόρασαν. In Aristeas 75 παραλλαγή is used of stones arranged alternately—λίθων ἐτέρων παρ' ἐτέροις, τοῖς γένεσι παραλλαγὴν ἔχοντων. For the verb cf. Preisigke 4947<sup>4</sup> (love-charm—iii/A.D.) εἰς τὸ παραλλαγῆναι τὴν ψυχὴν αὐτῆς, Theophr. *H.P.* v. i. 3 αἱ πέψεις τῶν καρπῶν παραλλάττονται, "times of ripeness vary."

### παραλογίζομαι.

The first meaning "cheat in reckoning" which Hort (*ad Jas* 1<sup>22</sup>) finds in this word is well illustrated by *OGIS* 665<sup>16</sup> (A.D. 48) δαπάνας ἀδικούς καὶ παραλογισ[θείσ]ας ("fraudulently reckoned"). For the verb = "cheat," "delude" in general we may cite P Magd 29<sup>5</sup> (B.C. 218) παραλελόγισται με, P Amh II. 35<sup>12</sup> (B.C. 132) παραλογισάμενος τοὺς παρ' ἡμῶν γεωργοὺς. In P Oxy I. 34 verso<sup>ii.9</sup> (A.D. 127) ἐπέλ

ύπτυνός ἐστιν ὡς παραλογίσασθαι τι βουλευθεὶς τῶν δεινόντων, the reference is to a keeper of a state library, who had shown a willingness to "make a wrong use of" certain documents. Cf. Col 2<sup>4</sup>, where the verb points to drawing an erroneous conclusion from the reasoning submitted.

The subst. παραλογισμός seems always to point to *wilful* error; see e.g. P Lond 24<sup>80</sup> (B.C. 163) (= I. p. 32, *UPZ* i. p. 118) ἐφ' οἷς διαπέπρακται ἐπὶ παραλογισμῷ, "what he had carried through in a deceitful manner." P Oxy VIII. 1103<sup>5</sup> (A.D. 360) τῶν νεολέκτων τῶν στρατευθέντων ἐφ' ἡμῶν ἐκ παραλογισμοῦ ἀνεγκόντων ὡς μὴ πληρωθέντων τοῦ συνφώνου τοῦ πρὸς αὐτοὺς, "the new levies raised by us for military service had falsely represented themselves as not having received the sum agreed upon with them" (Edd.); cf. Aristeas 250 where womankind is said to be subject to sudden changes of opinion διὰ παραλογισμοῦ, "through fallacious reasoning." For παραλογία cf. P Amh II. 33<sup>15</sup> (c. B.C. 157) ἀδικημάτων[ν] καὶ παραλογεῶν σίτου τε καὶ χαλκοῦ, "misdeeds and peculations of both corn and money" (Edd.).

### παραλυτικός.

For this rare word cf. Vett. Val. pp. 110<sup>84</sup>, 127<sup>21</sup>. Παράλυτος is found in Artem. p. 244<sup>2</sup> ὁ ἐξ αὐτῆς γεννώμενος παράλυτος ἐγένετο, cf. *ib.*<sup>4</sup>

### παραλύω.

For the literal sense "loose," "set free," cf. PSI IV. 435<sup>9</sup> (B.C. 258-7) (as restored by Deissmann, *LO<sup>4</sup>*, p. 121) ἐμοῦ δὲ π[α]ρ[α]καλέσαντος τὸν θεὸν Σάραπιν, ὅπως ἂμ με παραλύσῃ τοῦ ἐνταῦθα [ἔργου], *Syll* 226 (= 495)<sup>175</sup> (c. B.C. 230) ἐξ ὧν ἀπέλυσε μὲν τὴν πόλιν ὀφειλημάτων, παρέλυσε δὲ τόκων. The subst. παράλυσις occurs in Artem. p. 263<sup>14</sup>.

### παραμένω,

"remain beside," "stand by," is common: e.g. BGU IV. 1097<sup>15</sup> (time of Claudius or Nero) οὐχο (= οὐκ) ὀλιγωρῶ ἀλλὰ εὐψυχόσῃ πα[ρ]αμένω, P Ryl II. 234<sup>17</sup> (ii/A.D.) εἰ βούλει παραμείναι με ἐνθάδε μετὰ τῶν ἀνθρώπων, P Oxy I. 120<sup>18</sup> (iv/A.D.) ἀποστῆλόν μοι τινα . . . παραμένοντά μοι ἄχρις ἂν γνῶ πῶς τὰ κατ' αἱμαὶ ἀποτίθαιται (l. ἐμὲ ἀποτίθεται), "send someone to stay with me until I know the position of my affairs" (Edd.), *ib.* IX. 1222<sup>4</sup> (iv/A.D.) παραμείναι τῇ ἀπετήσῃ (l. ἀπαιτήσῃ), "to stay for the collection."

In P Flor I. 44<sup>19</sup> (A.D. 158) parents offer in lieu of interest for a loan the services of their son παραμένοντα τῷ [Δ]ημητρ[ί]φ κ[αὶ] ποιούν[τ]α τὰ ἐπιτασσόμενα αὐτ[ῷ]. Vitelli notes that "παραμένειν (cf. παραμονή) is a common euphemism for *serve*": he quotes the will of Gregory Nazianzen, αὐτῇ παραμείναι τὰς κόρας μέχρι τοῦ τῆς ζωῆς αὐτῆς χρόνου. Such a *nuance* would heighten the force of Phil 1<sup>25</sup>, and still more that of Jas 1<sup>25</sup>. For other exx. cf. P Petr III. 22<sup>1</sup> (B.C. 236), where a man in his Will sets free certain slaves ἕαμ μοι παραμείνω[σιν] ἔως ἂν ἐγὼ ζῶι, "if they remain with me as long as I live," BGU IV. 1126<sup>9</sup> (B.C. 8) where a barmaid comes under the obligation ἐπὶ χρόνον ἔτη τρία . . . παραμεγεῖν, "that she shall remain for the space of three years," in the beer-shop, in

discharge of certain debts, P Tebt II. 384<sup>21</sup> (contract of apprenticeship to a weaver—A.D. 10) *παρεδόμεθα τὸν ἀδελφὸν ὑμῶν (ἡ μῶν) Πασίωνα π[αραμέ]νοντα αὐτῷ ἐνιαυτὸν ἓνα*, “we will produce our brother Pasion to remain with him (the weaver) for one year,” P Oxy IV. 724<sup>13</sup> (A.D. 155) *παρμενεὶ δὲ σ[ο]ι μετὰ [τὸν] χρό[νον] ὅσας ἐὰν ἀργήσῃ ἡμέρας ἢ μῆνας*, where it is provided that an apprentice shall “remain” with his master for as many days or months as he may have played truant during his apprenticeship, and from the inscr. *Syll* 850<sup>5</sup> (B.C. 173–2) *παρμενιάτω δὲ παρὰ Ἀμύνταν Σωτήριχος ἐπὶ ὀκτὼ ἀνεκλήτως*, of a slave, and *ib.* 840<sup>9</sup> (= <sup>3</sup>1209<sup>24</sup>) (B.C. 101–100) *ἀφῆκεν ἐλεύθερον παρμενιάντα αὐτῷ τὸν τὰς ζωᾶς χρόνον*, of a slave boy manumitted, but to stay with his master as long as he lives. The service is clearly *free*: Vitelli’s “euphemism” must not be pressed too far.

In late Greek *παρμενέω* has come to mean “remain alive,” cf. Schmid, *Atticismus* i. p. 132, who cites Dio Chrys. i. 62. 8, *al.*, and for the double compd. *συνπαρμενέω* cf. PSI I. 64<sup>3</sup> (i/B.C.?). The subst. *παρμονή* occurs in P Ryl II. 128<sup>20</sup> (c. A.D. 30) *μὴ στοχασάμενος ὦν ὀφείλει μοι σὺν τῇ γυναικὶ αὐτοῦ κατὰ παρμονήν*, “being oblivious of the debt which he and his wife owe me in accordance with a contract of engagement” (Edd.)—*παρμονήν* standing for *παρμονῆς συγγραφῆν*: see also Preisigke *Fachwörter s.v.* *Παρμονή* = “durability” is found in P Lond V. 1764<sup>4</sup> (vi/A.D.) *ἀναδεχόμενος τὴν τοῦ οἴνου καλλομένην καὶ παρμονήν*.

### παραμυθέομαι.

The derived sense “comfort,” “console,” as in 1 Thess 5<sup>14</sup>, is well illustrated by the Christian letter written by a servant to his master regarding the illness of his mistress—P Oxy VI. 939<sup>26</sup> (iv/A.D.) (= *Selections*, p. 130) *παρμυθούμ[ε]θα δὲ αὐτὴν ἐκάστης ὥρας ἐκδεχόμενοι τὴν [σ]ὴν ἀφίξιν*, “but we are comforting her by hourly expecting your arrival.” See also P Fay 19<sup>6</sup> (ii/A.D.) *παρμυθούμενον καὶ προτρέποντα*, “comforting and tending” with reference to Antoninus’ care of the Emperor Hadrian. The double compd. *προσπαρμυθέομαι* is found in *Syll* 342 (= <sup>3</sup>762<sup>29</sup>) (c. B.C. 48) *τὴν εὐνοίαν τοῦ [βασιλέ]ως πρὸς τὴν τ[ῆ]ς πόλεως σωτη[ρί]αν προσπαρμυθούμενος*.

### παραμυθία

in its only occurrence in the NT, 1 Cor 14<sup>3</sup> (cf. Sap 19<sup>12</sup>), refers to spiritual “encouragement” or “comfort.” J. Weiss *ad L.* thinks that the idea may be derived from the tales which a mother or nurse relates to a child: cf. 1 Thess 2<sup>11</sup> and MGr *παρμυθί*, “fable,” “tale.” In the Christian P Oxy X. 1298<sup>2</sup> (iv/A.D.) the writer addresses his correspondent as—*παρμυθία τῶν φίλων*, “the consolation of his friends”: cf. P Th-ad 17<sup>17</sup> (A.D. 332). In BGU IV. 1024<sup>11</sup>, 12<sup>ff.</sup>, a long legal report of the end of iv/A.D., we read of an old woman who sold her daughter *πορνοβοσκῶ ἵνα δυνηθῶ διατραφῆναι*. The girl is murdered, and the mother demands that the murderer *παρσχεῖν αὐτῇ εἰς λόγον διατροφῶν ὅλ[λ]γην τινὰ τοῦ βίου παρμυθίαν*. The word seems to have developed into the “comforts” of life, as with us—it is at any rate “consolation” in a money form that is suggested. Cf. the late use of the word=“gratuity”

(*Lat. solatium*) in P Lond V. 1785<sup>5</sup> (vii/A.D.), and its technical use in monetary transactions, as illustrated in P Hamb I. p. 128 n<sup>1</sup>.

### παρμύθιον,

which in the NT is confined to Phil 2<sup>1</sup> (cf. Sap 3<sup>18</sup>), is explained by Moule (*CGT ad L.*) as meaning “the converse which draws the mind aside (*παρα*—) from care; the *aegri-moniae alloquium* of Horace (*Epod.* xiii. 18),” much in the sense of our “solace.” Cf. P Flor III. 332<sup>19</sup> (ii/A.D.) when a mother writes to her son—*γράφει μοι συνεχῶς περὶ τῆς ὑγίης ὑμῶν, ἵνα ἔχω παρμύθιον τῆς προελεύσεώς* (“condition”) *μου*. In an epitaph of about Hadrian’s time, *Kaibel* 951<sup>4</sup>, a son is described as *πατὴρ καὶ μητὴρ . . παρμύθιον*. An adj. *παρμυθιακός* (not in LS<sup>8</sup>) occurs in P Oxy XIV. 1631<sup>13</sup> (contract for labour in a vineyard—A.D. 280) *π[α]ρμυθιακῆ ἐργασίᾳ*, which the editors understand of keeping the vines well tended probably by digging, and quote *Geop.* iii. 5. 4 (May) *παρμυθεῖται γὰρ ὁ σκάφος τὴν διψῶσαν ἀμπελον*.

### παρανομέω,

“act contrary to the law” (Ac 23<sup>3</sup>), is not so common as we might have expected, but see *OGIS* 765<sup>9</sup> (i/B.C.) *οὐ μόνον δὲ ἐν τῇ χώρᾳ εἰς τοῦς π[ο]λι[τ]ας παρε[ν]δ[ι]κον*. Cf. also PSI IV. 330<sup>9</sup> (B.C. 258–7) *ἀδίκως μετὰ βίας παρανομήεις*, and the late P Oxy VIII. 1106<sup>9</sup> (vi/A.D.), where certain lawbreakers are warned that a troop of soldiers may hand them over *πρὸς τιμωρίαν ὧν ἂν παρανομήσῃαι τολμήσειεν*, “to be punished for any lawlessness upon which they may venture.”

### παρανομία.

In P Oxy VIII. 1119<sup>8</sup> (A.D. 254) a petitioner complains of *τὴν τόλμην καὶ τὴν παρανομίαν*, “the audacity and illegality,” of a certain amphodogrammateus, and the same papyrus shows <sup>10</sup> *ἐκ τοῦ παρανομήματος*, “in consequence of his illegal action.” For the adj. cf. *Chrest.* II. 372<sup>vi. 24</sup> (ii/A.D.) *τὸ ἀγνωστὸν δάνειον ἐκβάλλω ἐκ παρνομίου γάμου γενομένου*, and P Tebt II. 285<sup>4</sup> (A.D. 239) where it is applied to “illegitimate” children. The adv. occurs in P Flor I. 36<sup>3</sup> (iv/A.D.) *τὰ παρνομίως καὶ ῥυψοκινδύνως ἐπ[ι] τῶν τόπων τολμώμενα*.

### παρὰπικραίνω,

“provoke” (= *παροργίζω*, Hesych.), is regarded by Moffatt (*ICC ad Heb* 3<sup>18</sup>) as a LXX coinage “to express ‘rebellious’ with a further sense of provoking or angering God.” In Deut 32<sup>18</sup> it is parallel to *παροξύνω*.

### παρὰπικρασμός

occurs in the NT only in Heb 3<sup>8, 18</sup> from Ps 94 (95)<sup>8</sup>: cf. *Aq* 1 Kingd 15<sup>33</sup>, *Sm* Job 7<sup>11</sup>, and *Th* Prov 17<sup>11</sup>, and see Nestle’s note in *Exp T* xxi. p. 94.

### παράπιπτο.

The use of this verb in P Oxy I. 95<sup>34</sup> (A.D. 129) *ἦν ἐὰν συμβῇ παραπεσῇ ἢ ἄλλως πως διαφθαρή[η]ται*. [ . . . ], “if the terms of it (*sc.* a contract) should be broken or it in any





Other exx. of the verb are BGU IV. 1159<sup>9</sup> (time of Augustus) ἐργάτην παρεσκευακῶς (L. παρεσκευακῶς) μεγάλην, and from the inscr. *Syll* 721 (= 3662)<sup>17</sup> (B.C. 165-4) εὐχρηστον ἐαυτὸν παρασκευάζειν, *ib.* 545 (= 3707)<sup>18</sup> (ii/B.C.) τὰ πρὸς τὸν καιρὸν ἐμπερίως καὶ προθύμως παρεσκεύασεν. In 1 Cor 14<sup>8</sup> the mid. παρασκευάζεται is better understood intransitively "prepare," "make preparations," than reflexively "prepare himself" (AV, RV): see *Proleg.* p. 156. Cf. also P Cairo Zen 59096<sup>4</sup> (B.C. 257) ὅπως τὰ πρὸς τῇ [παρουσίαν αὐτοῦ] παρασκευασώμεθα.

### παρασκευή

is found in the general sense o. "preparation" in P Petr II. 45<sup>iii</sup>.<sup>17</sup> (B.C. 246) τοιαύτην παρασκευήν, P Strass I. 41<sup>8</sup> (A.D. 250) αἰτοῦμεν [δοθῆναι ἡμῖν ἡμέραν πρὸς] παρασκευὴν τῆς δίκης, and *Syll* 503 (= 3596)<sup>12</sup> (c. B.C. 200) τῇ[s τε τῶν σίτων παρ]ασκευῆς ἐφρόντισεν.

For παρασκευή as the technical designation for Friday (cf. MGr) see *Didache* viii. 1 ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευήν. "but ye shall fast on the fourth day and the preparation day (Friday)": cf. *Jos. Antt.* XVI. 163 (vi. 2). The questions raised by the use of παρασκευή in the Synoptics and Jn lie outside our province, but see Abbott *Joh. Gr.* p. 92 f. Herwerden *Lex. s.v.* cites ἡ παρασκευή = *dies Veneris* from Clem. Al. p. 316, 15 (*Sylb.*).

### παρατείνω,

"prolong" (Ac 20<sup>7</sup>): cf. P Oxy II. 237<sup>viii</sup>.<sup>10</sup> (A.D. 186) παρατείνειν τὴν ἀπόδοσιν, "to postpone payment." The verb is used of distance in P Amh II. 68<sup>31</sup> (late i/A.D.) ἐφ' ὅσον παρατείνει νό(του), P Strass I. 29<sup>9</sup> (A.D. 289) λείον-χέναί . . . [τ]ῆς γῆς [ἐ]φ' ὅσον παρατίνουσιν νότον.

### παρατηρέω.

For this verb "watch carefully," as in Mk 3<sup>2</sup> *al.*, cf. P Par 42<sup>9</sup> (B.C. 156) (= *UPZ* i. p. 318) χαριεὶ δὲ συμπαραστάς ἡμῖν ἐν τοῖς λοιποῖς καὶ παρατηρήσας τοὺς ἀλάστορας, "you will do us a favour if for the future you will stand by us and keep a watchful eye on the criminals," and P Oxy VI. 937<sup>16</sup> (iii/A.D.) παραγγέλλω σοι ἵνα . . . παραγγείλῃς πᾶσι τοῖς ἐκεῖ . . . παρατηρεῖσθαι αὐτήν, "I bid you to bid all who are there to keep a strict watch on it (a stone bowl)."

In Lk 20<sup>20</sup> Field (*Notes*, p. 74) prefers to take the verb absolutely, "watching their opportunity." Hobart p. 153 f. illustrates its use for close observation of an illness. *Tebt Ostr* 10 (ii/A.D.) (= P Tebt II. p. 337) contains "a note of a number of days on which an unnamed person παρατηρεῖ." For the verb with reference to the scrupulous (not "wrongful") observance of days and seasons in Gal 4<sup>10</sup>, Burton (*ICC ad L.*) cites Dion Cass. xxxviii. 13 τὰ ἐκ τοῦ οὐρανοῦ γινόμενα παρατηρεῖν, and three passages from Josephus. See also Aristaeas 246.

### παρατήρησις,

"a watching for" (Lk 17<sup>20</sup>), like its verb, is claimed by Hobart p. 153 as a medical term. MGr παρατήρησις, "observation," "watchfulness."

### παρατίθημι.

For παρατίθημι in its literal sense "place beside," "set before," as in Mk 6<sup>41</sup> *al.*, cf. P Oxy II. 326 (c. A.D. 45) παρατίθεικα τῇ μητρὶ Φιλου[μέν]ῃ τὸ βροχίον τοῦ μέλανος ("the ink pot"). A literary ex. is afforded by Menander *Fragm.* 146 p. 43—

ὡς ἀμνυδαλὰς  
ἐγὼ παρέθηκα,

"when I had set almonds before you." From this the transition is easy to "submit," "report," "bring forward by way of proof" (cf. Ac 17<sup>8</sup>), e.g. P Tor I. 11<sup>ii</sup>.<sup>28</sup> (B.C. 116) ὦν καὶ παραθήσομαι ἀντίγραφα ἐπὶ τῆς καταστάσεως, P Oxy I. 33 *verso*.<sup>iii</sup>.<sup>12</sup> (interview with an Emperor—late ii/A.D.) ὁ ἡβό[κατο]ς εὐθὺς δραμῶν παρέθετο [τῷ] κυρίῳ, "the veteran straightway ran and reported it to his lord," P Tebt II. 287<sup>10</sup> (A.D. 161-9) ἐνέτ[υ]χον τῷ στρατηγῷ π[α]ρατιθέμενοι . . . "they petitioned the strat gus adding a statement . . .," *ib.* 291<sup>82</sup> (A.D. 162) ταῦ[τ] ἐστὶν τὰ π[ε]ρ[ὶ] τοῦ γένους παρατεθέντα, "this is the evidence submitted concerning parentage" (Edd.), *ib.* 318<sup>24</sup> (A.D. 166) ἀκ[ο]λούθως οἷς παρεθ[έ]μην ἀντ[ι]γρ[ά]φ[οις], "in accordance with the copies of the deeds submitted by me" (Edd.), PSI V. 447<sup>16</sup> (A.D. 167) ἃ τε παρέθοντο (cf. Blass-Debrunner, § 94. 1) δικαιώματα τῷ [πρ]ογεγρα(μμένῳ) Ἰουλῳ, and P Thead 15<sup>6</sup> (A.D. 280-281) τὴν δὲ βίαν πολλάκις παρεθέμεθα διὰ τῶν σῶν ὑπομνημάτων, where Jouguet (see his note *ad L.*) finds the meaning to be, "nous avons fait plusieurs fois consigner, à toutes fins utiles, le récit de ces actes dans ton journal." The subscription of *Chrest.* I. 26<sup>35</sup> (A.D. 156), for which Wilcken can find no exact parallel, runs—ἐλτίνα δίκαια ἔχεις, τῷ στρατηγῷ παραθοῦ καὶ τὰ δέοντα ποιήσεις.

The verb is common in connexion with the declaration and registration of claims on property, as when in P Oxy IV. 713 (A.D. 97) a claim of ownership addressed to the keepers of the records is headed—παρετέθ(η), "inserted in the register": cf. *ib.* II. 237<sup>viii</sup>.<sup>34</sup> (A.D. 186) παρατιθέτωσαν δὲ καὶ αἱ γυναῖκες τὰς ὑποστάσεις τῶν ἀνδρῶν, "wives shall also insert copies in the property-statements of their husbands" (Edd.). For the mid. = "pledge," "deposit with another," see CPR I. 12<sup>8</sup> (A.D. 93) παρεθήμην σοι ἐνέχυρα περονείδων ("buckles"? ) ζεύγος, and the corresponding use of the subst. in P Oxy III. 533<sup>9</sup> (ii/iii A.D.) αἱ πρόσοδοί μου . . . παρὰ τῷ ταμείῳ [ἐ]ν π[α]ραθέσει λογισθήτωσαν, and P Gen I. 44<sup>24</sup> (A.D. 260) διὰ τῆς παραθέσεως τῶν δραχμῶν.

Hence the thought of "commend" a person to the care of another, as in P Oxy XIV. 1663<sup>8</sup> (a letter of recommendation—ii/iii A.D.) Σωτήρα . . . παρατίθεμαι σοι, and PSI I. 96<sup>2</sup> (v/A.D.) παραθέσθαι αὐτὸν τοῖς πρωτοκ(ωμήταις): cf. Ac 14<sup>23</sup>, 20<sup>32</sup>, also Ps 30<sup>6</sup> (Lk 23<sup>48</sup>).

### παρατυγχάνω,

"happen to be present," as in Ac 17<sup>17</sup> (cf. Field, *Notes* p. 125), may be illustrated from P Oxy I. 113<sup>14</sup> (ii/A.D.) χάριν ἔχω θεοῖς πᾶσιν γινώσκων [[δτι]] ὅτι μετέλαβον παρατετυγχότα Πλουτῶνα εἰς τὸν Ὀξυρυγχίτην, "I thank all the gods to think that I came upon Pluton in the Oxryrhynchite nome" (Edd.), *ib.* 76<sup>11</sup> (A.D. 179) πρὸς





Dictys the Cretan, tells us, P Tebt II. 268<sup>72</sup> (early iii/A.D.) τῇ δὲ πυρᾷ παρήδρευεν AL[as, "Ajax kept vigil by the pyre" of Patroclus. See also the magic P Lond 121<sup>892</sup> (iii/A.D.) (= I. p. 112) πέμψον ἀγγελόν σου ἐκ τῶν παρεδρενῶ(=δ)ντων σου, and OGIS 473<sup>8</sup> (A.D. 37-41) ταμίας ὁ παρεδρεύσας τὴν πρώτην ἐξάμηνον Φιλόδημος Ἑστιά[ου. In Aristas 81 τοῖς δὲ τεχνίταις παρήδρευεν ἐπιμελῶς, Thackeray renders "would carefully supervise the craftsmen." The subst. πάρεδρος, "assessor" (cf. Sap 9<sup>4</sup>), appears in OGIS 185<sup>9</sup> (i/B.C.), where see Dittenberger's note.

### παρείμι

= (1) "am present": P Lille I. 12<sup>1</sup> (B.C. 250-249) ἐμνήσθην σοι καὶ παρόντι περὶ τῶν β (ἀρουρών), "I have recalled to you in your presence (i.e. by word of mouth) the affair of the hundred arourae," P Lond 42<sup>22</sup> (B.C. 168) (= I. p. 30, UPZ i. p. 30, Selections, p. 10) ὡς ἔτ[ι] σοῦ παρόντος πάντων ἐπεδέμην, "while you were still at home I went short altogether," P Amh II. 66<sup>85</sup> (A.D. 124) παρῆναι τοὺς μαρτυρῆσαι δυναμένους τὸ[ν] φόν[ο]ν, "that there were present persons able to witness to the murder" (Edd.), and P Oxy VII. 1070<sup>60</sup> (iii/A.D.) κατ' ὄψιν παρών, "when with you in person" (Ed.); (2) "have come": P Par 46<sup>18</sup> (B.C. 153) (= UPZ i. p. 338) παραχρήμα παρῆσομαι πρὸς σέ, P Ryl II. 77<sup>45</sup> (A.D. 192) παρὼν εἴπειν), "came forward and said." Field (Notes, p. 65) prefers this latter meaning in Lk 13<sup>1</sup>: see also Mt 26<sup>60</sup> al.

We may add a few exx. of prepositional phrases—P Tebt II. 423<sup>14</sup> (early iii/A.D.) ἐν τῷ παρόντι, "at present," P Ryl II. 108<sup>7</sup> (A.D. 110-1) ἐπὶ τοῦ παρόντος, "for the present," P Fay 122<sup>21</sup> (c. A.D. 100) (as in Olsson *Papyrus-briefe*, p. 179) κατὰ παρόντα, "at present," P Giss I. 47<sup>15</sup> (time of Hadrian) πρὸς τὸ παρόν, "with regard to the present" (cf. Heb 12<sup>11</sup>): cf. also P Ryl II. 109<sup>10</sup> (A.D. 235) ἐπὶ παρόντι σοι διὰ βοηθοῦ, "you being represented by an assistant" (Edd.).

### παρεισάγω,

lit. "bring in from the side," hence "introduce" (2 Pet 2<sup>1</sup>): cf. P Tor I. 1<sup>viii.4</sup> (B.C. 116) προεφέρετο ἀλλότριον εἶναι τὸ παρεισαγόμενον ὑπ' αὐτοῦ, where παρα- does not convey any idea of secrecy or stealth, cf. s.v. παρεισφέρω. This applies also to the verb in Aristas 20 εἰ τινες προήσαν ἢ μετὰ ταῦτα παρεισήχθησαν εἰς τὴν βασιλείαν, "any who were there before or had since been introduced into the kingdom" (Thackeray), and in Apol. Aristides 8.

### παρείσακτος.

Like παρεισάγω, this word in its only occurrence in the NT, Gal 2<sup>4</sup>, need not necessarily have a sinister reference, but may simply mean that the brethren are "alien" to the body into which they have introduced themselves: see Burton *ad* Gal *l.c.* and cf. Suid. παρείσακτον· ἀλλότριον.

### παρεισιδύω.

The subst. occurs in P Strass I. 22<sup>80</sup> (iii/A.D.) οὐδεμίαν παρεῖσδυσιν ἔχεις, ἡ γὰρ γυν[ὴ] ἐν τῇ νομῇ γέγονεν πολλῷ χρόνῳ, "you cannot creep in, for the woman has been in possession for a long time": the sense is just that of Jude 4

παρεῖσεδύσαν (2 aor. pass. for 2 aor. act., Blass *Gr.* p. 43) γὰρ τινες ἄνθρωποι. See also Vett. Val. p. 345<sup>8</sup>, and Linde *Epic.* p. 26.

### παρεισέρχομαι,

lit. "come in from the side." The use of the verb in Rom 5<sup>20</sup> "come in to the side of a state of things already existing" (SH) shows that the idea of *stealth* is not necessarily present: cf. Vett. Val. p. 357<sup>8</sup> τοῦτο δέ μοι παρεῖσῆ-θεν περὶ τῆς προκειμένης ἀγωγῆς. On the other hand with Gal 2<sup>4</sup> "who sneaked in to spy out our freedom" Burton (*JCC ad l.*) compares such a passage as Luc. *Asin.* 15 εἰ λύκος παρεῖσέλθοι.

The corr. double compd. παρῆσέρχομαι occurs in the late P Lond 1075<sup>17</sup> (vii/A.D.) (= III. p. 282) ἵνα μὴ τοῦ λοιποῦ[ν] παρῆσέλθῃ τοῦ σκοποῦ ὑμῶν.

### παρεισφέρω.

With the phrase in 2 Pet 1<sup>5</sup> σπουδὴν πᾶσαν παρεισενέγκαντες Deissmann compares the almost similar expression in the i/A.D. Decree of Stratonicea, *CIG* II. 2715 <sup>a10</sup> πᾶσαν σπουδὴν ἰσφύρεσθαι, as pointing, to say the least, to a common use by the two writers "of the familiar forms and formulae of religious emotion"; see *BS* p. 360 ff., and especially p. 367. The phrase εἰσφέρομαι σπουδὴν in late Greek is fully illustrated by Mayor *ad* 2 Pet *l.c.*, but his claim that the addition of παρα- alters the sense can hardly be pressed in view of the above citation. See, however, the nuance "smuggle" in P Tebt I. 38<sup>12</sup> (B.C. 113) (= *Chrest.* I. p. 363) χάριν τῶν παρεισφερόντων εἰς τὴν κώμην καὶ παραπωλούντων Κολ[πιτ]ικὸν ἔλαιον καὶ κίκι, "owing to the smuggling into the village and illicit sale of Colpitic and castor oil" (Edd.).

### παρεκτός.

This rare word used as a prep. c. gen. "apart from," "except" (*quater* in NT) is seen in *Test. xii. patr.* Zab. i. 4 παρεκτὸς ἐννοίας, Didache vi. 1 παρεκτὸς Θεοῦ. For the form παρῆξ cf. PSI I. 53<sup>1.21</sup> (census return—A.D. 132-3) παρῆξ τῶν προ(ε)γραμμένων, "apart from the persons written above," and P Oxy VIII. 1133<sup>8</sup> (A.D. 396) τοὺς τέσσαρας χρυσίνους παρῆξ μυριάδων ἑξακοσί(=ω)ν, "four golden solidi less 600 myriads."

### παρεμβάλλω.

The military use of παρεμβάλλω, which is common in the LXX = "encamp" (cf. Anz *Subsidia*, p. 311 f.) appears in Lk 19<sup>43</sup> N (περιβαλοῦσιν AB) in the sense "cast up," "raise up." With this may be compared the technical use in P Fay 91<sup>6</sup> (A.D. 99), where we have παρεμβάλλουσα used absolutely to describe a woman who puts olives into the press: similarly P Ryl II. 128<sup>9</sup> (c. A.D. 30). See also P Oxy I. 129<sup>4</sup> (vi/A.D.) ὅτι εἰς ἑκθεσμα πράγματά τινα παρεμβάλλεις ἑαυτόν, "that you are giving yourself over to lawless deeds" (Edd.).

### παρεμβολή,

originally "insertion," "interpolation," came as early as Theophilus (*fr.* 9) or Diphilus (*fr.* 57) to be used of a



"camp" or "encampment." [Phryn. ed. Lob. p. 377 describes the word as δεινῶς Μακεδονικόν, but see Thumb *Hellen.* p. 224.] It is so used in the LXX and *decies* in the NT with slightly varying connotations.

Similar exx. from the papyri are BGU IV. 1097<sup>8</sup> (time of Claudius or Nero) ἀπήλθεν εἰς παρεμβολὴν στρατεύσασθαι, *ib.* I. 140<sup>5</sup> (time of Hadrian) προείτθη ἥδε ἡ ἐπιστολ(ή)? ἐν τῇ π[α]ρεμβολ(ῇ) τῇ[s] χεῖμασ[α]ς λεγιώνο(s) τρίτης, P Oxy XII. 1481<sup>3</sup> (a soldier to his mother—ii/A.D.) διότι ἐν παρεμβολῇ ἡμῶν (ἐμῶν), and from the inscr. *Syll* 318 (= 3700)<sup>20</sup> (Thessalonica—B.C. 117) μετεπέμψατο εἰς τὴν παρεμβολήν. See also Kennedy *Sources*, p. 15

Interesting refl. to the great παρεμβολή near the suburb of Nicopolis will be found in the letter on the Meletian schism, P Lond 1914<sup>10</sup> *et.* (A.D. 335?). For the village named Παρεμβολή in the Arsinoite nome, see P Ryl II. 330 (A.D. 130), and the editor's note to P Hamb I. 2<sup>8</sup> (A.D. 59).

### παρενοχλέω.

For *παρενοχλέω*, "annoy," "trouble," c. dat. as in Ac 15<sup>19</sup>, its only occurrence in the NT, cf. P Gen I. 31<sup>4</sup> (A.D. 145-6) Διδόσκορος . . . ἐκάστοτέ σοι κατ' ἐπιδημίαν παρενοχλῶν. The more usual constr. in the Κοινή is c. acc., e.g. P Vat C<sup>17</sup> (B.C. 161) (= UPZ i. p. 267) τόν τε βασιλέα δι' ἐντεύξωσαν παρηνωχλήκαμεν, P Tebt I. 32<sup>3</sup> (B.C. 145?) στόχασαι οὖν ὅπως μὴ παρενοχλήσῃς τὸν Ἀσκληπιάδην, *ib.* 34<sup>9</sup> (c. B.C. 100) μὴ παρανοχλέῃς θω ὑπ' οὐδενός, and the quaint injunction to certain village officials P Lond 379<sup>2</sup> (iii/A.D.?) (= II. p. 162) μὴ παρενοχλῇ (= εἰ)τε ἀκαιοῖ (ἐ. ἀκαίροι), "do not give trouble at inconvenient seasons." From the inscr. we may cite *OGIS* 139<sup>16</sup> (B.C. 146-116) γράψαι Δόχῳ . . . μὴ παρενοχλεῖν ἡμᾶς πρὸς ταῦτα, and the new literary reference in Menander's *Θυρωρός*, Demiańczuk, *Suppl. Com.* p. 56 οὐκ ἀδελφός, οὐκ ἀδελφὴ παρενοχλήσει.

The verbal ἀπαρενοχλητός is found in P Tor I. 1<sup>viii</sup>. 23 (B.C. 116), P Oxy II. 286<sup>10</sup> (A.D. 82) (see s.v. παρέχω), and BGU II. 638<sup>13</sup> (A.D. 143).

### παρεπίδημος.

The sense of "a sojourner," or "a stranger" settled in a particular district only for a time, which is confined in the LXX to Gen 23<sup>4</sup>, Ps 38(39)<sup>12</sup>, and in the NT to 1 Pet 1<sup>4</sup> (see Hort's note), 2<sup>11</sup>, Heb 11<sup>13</sup>, can be well authenticated in our documents. Thus in a Will, P Petr III. 7<sup>15</sup> (B.C. 238-7), a bequest is made to a certain Apollonius—παρεπίδημον ὃς καὶ Συριοστὶ Ἰωνάθας [καλεῖται, and in P Tor II. 81<sup>3</sup> (B.C. 118) παρεπιδημούντες (*peregrini*) and κατοικοῦντες (*incolae*) are distinguished. Cf. also *OGIS* 383<sup>150</sup> (mid. i/B.C.) πλήθος ἐπιχωρίων καὶ παρεπιδημον, and Polyb. xxxii. 22. 4.

The corr. verb is common, e.g. P Petr II. 13(19)<sup>12</sup> (mid. iii/B.C.) ὅπως τ[ο]υτοῦν γε τὸν χρόνον παρεπιδημῆις, "in order that for this season at least you may sojourn with us" (Ed.), BGU I. 113<sup>12</sup> (A.D. 143) βουλόμενος παρεπιδημῆν πρὸς καιρόν, P Oxy III. 473<sup>2</sup> (A.D. 138-160) a decree in honour of a gymnasiarch by the magistrates and people of Oxyrhynchus together with the "resident" Roman and Alexandrian citizens—Πρωμαίων καὶ Ἀλεξανδρέων τοῖς

παρεπιδημοῦσι, and Aristas 110 προσέταξε μὴ πλέον εἰκοσιν ἡμερῶν παρεπιδημῆν. With Heb 11<sup>13</sup> we may compare *IosPE* i. 22<sup>27</sup> τῶν παρεπιδημούντων ξένων. See further Hicks *CR* i. p. 6, Deissmann *BS* p. 149, Wilcken *Papyruskunde* I. i. pp. 40, 55, and Jouguet *Vie municipale* p. 92 ff.

### παρέρχομαι,

"pass by": P Giss I. 54<sup>11</sup> (iv/v A.D.) (= *Chrest.* I. p. 408) πολλοὶ (ἐ. πολλὰ) πλοῖα παρήλθαν γομώμενα: cf. Lk 18<sup>37</sup>. For the constr. with διά, as in Mt 8<sup>28</sup>, cf. P Amh II. 154<sup>2</sup> (vi/vii A.D.) μὴ παρέλθειν τινα διὰ τῶν ἐποικείων αὐτοῦ, "that no one should pass by the way of its farmsteads." The verb is used in connexion with *time* in P Magd 25<sup>3</sup> (B.C. 221) παρεληλυθότος τοῦ χρόν[ο]υ, and the Imperial edict P Fay 20<sup>6</sup> (iii/iv A.D.) ἐκ τοῦ παρελθόντος χρόνου: cf. Mt 14<sup>15</sup>, where Wellhausen draws attention to the force of παρα- in composition, and understands παρήλθεν as "vorgeht," i.e. "advanced," see *Proleg.* p. 247. For the meaning "arrive," cf. P Gen I. 72<sup>4</sup> (ii/iii A.D.) εὐθέως οὖν ἀρ[γ]ύριον ἐτοίμασον, ἵνα παρερχόμενος εἶρω πρ[ὸ]ς ἐμοῦ.

In other instances, such as Lk 12<sup>37</sup>, παρέρχομαι, when used participially with a finite verb, means little more than our "come and . . ." In P Oxy I. 38<sup>11</sup> (A.D. 49-50) the verb is used of an "application" to the strategus—καθὰ π[α]ρήλθον ἐπὶ τοῦ γεινομένου τοῦ νομοῦ στρατηγοῦ Πασώνος. See also s.v. ἀντιπαρέρχομαι.

### πάρεσις.

Wetstein *ad Rom* 3<sup>25</sup> cites Dion. Hal. *Antt. Rom.* vii. 37 ὀλοσχερὴ πάρεσιν οὐχ εὗροντο, τὴν δὲ εἰς χρόνον ἀναβολὴν ἔλαβον, in support of the meaning "remission of punishment," and Lietzmann (*HZNT ad l.*) adds a reference to Xenophon *Hipparch.* vii. 10. To these two exx. of this important NT ἄπ. εἰρ. Deissmann (*BS* p. 266) now supplies a possible third. It occurs in BGU II. 624<sup>21</sup> (time of Diocletian), where παρέσει implies (temporary) "remission of debt," cf. 1<sup>9</sup> ἱερᾶς μὴ ἀμείλει ὀφιλῆ[ς]. If this is correct, it may be taken as supporting Field's contention (*Notes*, p. 153 f.) that while both ἀφεσις and πάρεσις imply remission, the former is more commonly used of the remission or forgiveness of a sin, the latter of a debt: but see s.v. ἀφεσις.

### παρέχω.

This common verb appears both in the act. and mid. = "provide," "supply": (1) act.—P Eleph 1<sup>4</sup> (marriage-contract—B.C. 311-0) (= *Selections*, p. 2) παρεχέτω δὲ Ἡρακλείδης Δημητρίαι ὅσα προσήκει γυναικὶ ἐλευθέραι πάντα, "let Heraclides provide for Demetria all things that are fitting for a freeborn woman," P Amh II. 48<sup>9</sup> (B.C. 106) παρεχέτω οἶνον μόνιμον, "let him provide wine that will keep," BGU II. 531<sup>11</sup>. 20 (A.D. 70-80) ἐὰν δὲ ἀστοχήσης, [αἰω]νίαν μοι λολήν [π]αρέχιν μέλλεις, "if you forget me, you will cause me endless grief," P Oxy VI. 937<sup>24</sup> (iii/A.D.) εἰ τινος χρήζει ὁ Ἀντινοεὺς παρασχέσεις (for fut. cf. *Proleg.* p. 176 f.) αὐτῷ, "if the man from Antinoöpolis wants anything provide him with it" (Edd.), P Gen I. 75<sup>14</sup> (iii/iv A.D.) τόπον δὲ αὐτοῖς παράσχες ποῦ μίνωσιν, and the Christian P Oxy XIV. 1682<sup>8</sup> (iv/A.D.) ἡ μὲν τοῦ θεοῦ πρόνοια παρέξει τὸ

μετὰ ὀλοκληρίας σε τὰ οἰκεία ἀπολαβεῖν, "may the divine providence grant that you may be restored in security to your home" (Edd.). For the phrase κόπους παρέχειν τινί, as in Mt 26<sup>10</sup> *al.*, see *s.v.* κόπος and add BGU III. 815<sup>7</sup> (ii/A.D.) ὁ προ[κου]ράτορ μου κόπους [τινά]ς πα[ρ]έχει περὶ τῆς [δο]χῆς, and more particularly for Gal 6<sup>17</sup> the Leiden papyrus cited *s.v.* βαστάζω.

(2) mid.—P Hal I. 84 (B.C. 232) τὰς χρεῖας παρέχεισθαι, P Lond 1166<sup>14</sup> (A.D. 42) (= III. p. 105) χωρὶς τοῦ παρ-σχεσθαι τοὺς ὁμολοῦντας (i. ὁμολογοῦντας) τὴν καὺσιν καθὼς προκείται ἔτι, with reference to the heating of a gymnasium, P Oxy II. 275<sup>28</sup> (A.D. 66) (= *Selections*, p. 57) where it is provided that a father at the expiry of a contract of apprenticeship παρέξειται, "shall produce," his son to make good any days on which he may have played truant (ἀτακτῆση), *ib.* 286<sup>9</sup> (A.D. 82) παρέξεισθαι ἐμέ τε καὶ τὴν μητέρα μου Θαῆσιν ἀπαρηνολήτους καὶ ἀνεσπράκτους κατὰ πάντα τρόπον, "would guarantee me and my mother against any trouble or liability whatsoever" (Edd.), BGU III. 846<sup>11</sup> (ii/A.D.) (= *Selections*, p. 94) οἶδα τῆ [ποτ'] αἰμαυτῶ παρέσχημαι, "I know what I have brought upon myself."

This prepares us for the further meaning "show" or "present oneself," as in Tit 2<sup>7</sup>: e.g. P Par 63<sup>viii.15</sup> (B.C. 164) ἐμαυτὸν ἀμεμφμοιρητον παρέσχημαι, P Oxy II. 281<sup>13</sup> (A.D. 20–50) παντελῶς ὄντα ἀνέγκλητον ἐματὴν ἐν ἀπάσει παρείχομην, "I showed myself completely blameless in every respect," and the marriage contract CPR I. 27<sup>14</sup> (A.D. 190) αὐτῆς δὲ τῆς Θαῖσαριου ἀμεμπτου καὶ ἀκατηγόρητον ἐαυτὴν παρ[ε]χομένην (= s) ἐν τῇ συμβιώσει.

Similarly in the inscr. Magn 86<sup>13</sup> (ii/B.C.) πρό[θυμ]ον ἐα[υτὸν] πρὸς τῷ [α]ρα[καλοῦ]μενα παρέχεται, Priene 65<sup>6</sup> (c. B.C. 190) εὐνου[ν] ἐαυτὸν καὶ [ἐ]κτενῆ παρεχόμε[ος] διετελεῖ, and the exx. in Herwerden *Lex. s.v.* and Deissmann *BS* p. 254.

The technical use of παρέχω, "pay," is seen in P Petr I. 16(2)<sup>13</sup> (B.C. 230) where, with reference to the repayment of a sum of money, the person liable comes under an agreement—ἐὰν δὲ μὴ διαγράψω [καὶ] μὴ παρασχῶμαι τὸ λοιπὸν ἐμφανὲς ἀποτείσω ἡμιόλιον, "if the whole be not paid then I will pay 50 per cent. over and above the money (as fine)" (Ed.). So frequently in ostraca receipts, e.g. Ostr 1012<sup>4</sup> (end ii/A.D.) παρέσχεις εἰς στρ[ατηγικὰς] χρεῖας εἰλης Ἡρακλειανὸς ἀχύ(ρου) . . . εἰς γ(όμον) ᾧ : cf. *Ostr.* i. p. 107f.

### παρηγορία,

"consolation" (Col 4<sup>11</sup>): cf. the two sepulchral inscr. *Kaibel* 204<sup>13</sup> (i/B.C.)—

Ὁὐκ ἐπιον Διῆτης Ἀιδωνίδος ἔσχατον ὕδωρ,  
ὥς σὲ παρηγορίην κὰν φθιμένοισιν ἔχω,

and *ib.* 502<sup>4</sup> (iii/iv A.D.) βουλὴ ταῦτον ἐπραξε παρηγορίην νί[ο]ι[ο]. For the verb see the pagan letter of consolation on the occasion of a death P Oxy I. 115<sup>11</sup> (ii/A.D.) (= *Selections*, p. 96) παρηγορεῖτε οὖν ἑαυτοὺς, *Syll*<sup>3</sup> 866<sup>28</sup> (A.D. 153) παρηγορήσαι αὐτοῦ τά τε τέκνα καὶ τοὺς συγγενεῖς . . . φέριν συνμέτρως τὰ τῆς λύπης, and *Kaibel* 261<sup>18</sup> (ii/A.D.) τὸν βίον τρυφῇ παρηγορήσον. As an ex. of the reciprocal middle we may cite MGr νὰ παρηγορηθοῦμε, "that we may comfort one another."

### παρθενία,

"virginity" (Lk 2<sup>36</sup>): PSI I. 41<sup>5</sup> (iv/A.D.) ἀνδρὶ Παγένει ᾧ συνήφθην ἐκ παρθενίας, *Syll* 567 (= 3983)<sup>18</sup> (ii/A.D.) ἀπὸ παρθενίας. See also the illustrations from late literary sources in *Field Notes*, p. 50. MGr παρθενιά.

### παρθένος,

"maiden," "virgin": cf. P Ryl II. 125<sup>28</sup> (A.D. 28–9) διὰ τῆς ἑατοῦ θυγατρὸς παρθένου, and P Lond 983<sup>4</sup> (iv/A.D.) (= III. p. 229), where a man complains of abusive language addressed τῇ ἡμετέρᾳ συμβίῳ καὶ τῇ παρθένῳ μου θυγατρὶ. In *Kaibel* 565<sup>3</sup> (not later than ii/A.D.) παρθένος is a child of five years of age. For the rare fem. form ἡ παρθνή (cf. MGr παρθένα), Hatzidakis (*Einl.* p. 24) cites a papyrus published in the *Journal des Savants*, 1873, p. 100. In farm accounts, P Fay 102<sup>30</sup> (c. A.D. 105), payments are made for παρθέ(νων) λιχνίζουσῶ(ν), "girls winnowing." For αἱ παρθένοι αἱ ἱεραὶ, see the citation from *Michel* 694 *s.v.* εἶπεν, and cf. W. M. Ramsay *Ann. of Brit. School at Athens* xviii. p. 58.

The masc. used of men who have not known women in Rev 14<sup>4</sup> may be paralleled from *CIG* IV. 8784b—

Σκεῦος θεωργόν (cf. Ac 9<sup>15</sup>) συλλαλείτω παρθένω  
βλάβης σκέπασθαι δεσπότην Κωνσταντίνον :

cf. also *Joseph and Asenath* 3 ἐστὶν δὲ οὗτος ὁ Ἰωσήφ ἀνὴρ θεοσεβῆς καὶ σώφρων καὶ παρθένος, *ib.* 6 ἄσπασον τὸν ἀδελφόν σου, διότι καὶ αὐτὸς παρθένος.

The adj. παρθεν(ε)λος is found in the illiterate P Ryl II. 435<sup>2</sup> (ii/A.D.) παρήγγελκά σου (i. παρήγγελκά σου) ἄλλα (for accentuation, *Archiv* vi. p. 379) ἅπαξ ὅτι ἄρην (i. ἄρον) τὰ παρθενιά σου τέκνα, "I have charged you more than once 'Take away your children born of a maiden'": cf. παρθενικός in P Lond 47<sup>41</sup> (ii/A.D.) (= I. p. 82) δάφνη παρθε[ν]ική. See also P Par 57<sup>ii.21</sup> (B.C. 156) where for παρθένη Wilcken (*UPZ* i. p. 445) suggests παρθενικήν or παρθένειον with ζώην understood. For different forms of the word used as proper names see Preisigke *Namenbuch*.

### παρίημι,

"let pass," "omit" (Lk 11<sup>42</sup>), cf. P Giss I. 43<sup>23</sup> (ii/A.D.) μηδ[έν]α παρείκιναι ἀναπόγρα(φον), P Oxy IX. 1202<sup>15</sup> (A.D. 217) παρεί[κε]ν τὸν ἡμέτερον νῖόν—a father's complaint that his son's name had been omitted from a list of ephebi, and *Syll* 326 (= 3709)<sup>28</sup> (B.C. 107) οὐδένα δὲ χρόνον ἀργὸν παρείς. In P Oxy IV. 713<sup>36</sup> (A.D. 97) ἐκ τῆς Θρασυμάχου παρειμένης (sc. γῆς), παρειμένης is a technical term applied to land, perhaps, as the editors suggest, in the sense of "conceded to" or "abandoned": cf. now *ib.* XII. 1549<sup>4, 35</sup> (A.D. 240), also P Hib I. 53<sup>5</sup> (B.C. 246) with the editors' note, and see Heb 12<sup>12</sup>. For the meaning "admit" we may cite Aristeas 173 παρειμένοι δ' εἰς τὴν αἴλην . . . ἡσπασάμεθα τὸν βασιλέα, "on being admitted to the court, we greeted the king."

### παριστάνω, παρίστημι.

The trans. sense of this verb "place beside," "present," "produce," is well seen in its use in connexion with judicial proceedings, as when in P Ryl II. 94<sup>11</sup> (A.D. 14–37) the head and the secretary of a guild of weavers become sureties



for the production of five of their number against whom proceedings were pending—ἐπάνανκον παραστήσι(ν) σοι αὐτοῦ(ς) ὀπνηκά ἐὰν ἐρῇ (i. αἰρή) ἐκδικούντες τὰ διὰ τοῦ ὑπομνήματος Πανινούτιος, “it is incumbent on us to produce them for you whenever you choose, to answer the claims stated in the petition of Paninoutis” (Edd.): cf. P Oxy II. 2 9<sup>14</sup> (A.D. 23) ἐὰν δὲ μὴ παριστῶ ἐν τα[is] προκειμέναις ἡμέραι(ς) ἐκτείσω τὰ προκείμενα(ς) τῶν χρυσίων μν[α]ίων δύο ἀνυπερθέτως, “if I do not produce him (a prisoner for whom he had become surety) within the said number of days, I will pay the said two minae of gold without delay” (Edd.), P Amh II. 66<sup>40</sup> (A.D. 124) οἱ ὑπὸ σοῦ παρὰ τ[α]θῆντες μάρτυρες ὁμολόγησαν τὸν φόνον ἐγνωκέναι, “the witnesses produced by you acknowledged that they knew of the murder” (Edd.), and P Oxy VI. 897<sup>10</sup> (A.D. 346) ἐπέθετο ἡμῖν ἡ ὑμῶν ἐμέλεια ὥστε Χωοὺν . . . ἀναζητήσαι καὶ παραστήσαι, “your grace required us to search out and produce Chooos” (Edd.).

This judicial sense helps us in 1 Cor 8<sup>8</sup> βρώμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ, “food will not affect our standing with God” in the Day of Judgment to which the fut. tense points. Cf. P Hal I. 1<sup>218</sup> (mid. iii/B.C.) with reference to the oath by race or descent, ἄλλον δ’ ὅρκον μηδένα ἐξέστω ὁμνύναι μη[δ]ὲ ὅρκ[ι]ζειν μηδὲ γενεὰν παρίστασθαι: with the editors’ note p. 121.

For the verb in connexion with *sacrifice*, as in Rom 12<sup>3</sup>, cf. Priene 113<sup>40</sup> (after B.C. 84) τὰς τε θυσίας τὰς εἰσισμένας καὶ τὰς πατέροις τοῖς τῆς πόλεως πα[ρ]αστήσειν θεοῖς, and Magn 98<sup>47</sup> (beg. ii/B.C.) παριστανέντων δὲ καὶ οἱ οἰκονόμοι . . . ἱερεῖα τρία, [α] θύουσιν τῷ τε Διὶ . . . [This last is apparently the earliest inscriptional evidence as yet known for the form παριστάνω: cf. Thieme. p. 13.] See also Deissmann *BS*, p. 254.

The rendering “is ready” (for the reaper) which Swete prefers for παρέστηκεν in Mk 4<sup>29</sup> may be supported by P Petr III. 43(3)<sup>15</sup> (iii/B.C.) ἔτι δὲ [οὐ]κ ἀγνοεῖς ὥς σοι διελέγην περὶ τοῦ ση[σ]άμου καὶ κρότωνος [δ]τι παρέστηκεν. “further you are well aware how I told you in conversation that the sesame and croton are ready”: cf. P Lille I. 8<sup>5</sup> (iii/B.C.) γεωργῶ γῆν βασιλικὴν ἀρουρῶν ρῆ, καὶ ἡ γῆ παρέστηκεν.

The intrans. sense “appear” is seen in P Oxy XIV. 1642<sup>2</sup> (appointment of a representative—A.D. 289) ἀποσυν-ίστημι σε κατὰ ταῦτά μου τὰ γράμματα παραστήναι παρὰ σοὶ ἐν τῷ Ὁξύρυγχῃ, “I appoint you by this my deed to appear at home in the Oxyrhynchite nome as my representative” (Edd.). For the literal sense “am standing by,” “am at hand,” as in Lk 19<sup>24</sup>, cf. Aristeas 19.

For the subst. παράστασις cf. P Magd 22<sup>4</sup> (B.C. 221) καταπλεύσαι με εἰς τὴν πόλιν ἐπὶ τὴν παράστασιν τὴν γε[νο]μένην ἡμῶν, “pour notre comparution,” P Oxy VII. 1033<sup>8</sup> (A.D. 392) ἀναγκαζόμεθα δὲ συνεχῶς ἕνεκεν τῆς παραστάσεως διαφόρων προσώπων, “we are often called upon for the production of various persons” (Ed.). The reference to the happily completed building of the Temple of Artemis in Magn 100 a<sup>12</sup> (2nd half of ii/B.C.) θέας ἐπιπνοίας καὶ παραστάσεως γενομένης τῷ σύμπαντι πλήθει τοῦ πολιτεύματος εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ might serve, as Thieme remarks (*ZNTW* vii. (1906), p. 265 f.) for the dedication of a Christian church at the present day.

## Παρμενᾶς.

This proper name (Ac 6<sup>5</sup>), a pet form of Παρμενίδης (cf. Jannaris *Gr.* § 287), occurs in a wall-scratching in the Serapeum at Memphis, Preisigke 2489 Διονύσιον Παρμενᾶνος (i. -ἄτος) τὸν ἀδελφὸν Εὐφρας.

## πάροδος.

With this NT ἀπ. εἰρ. (1 Cor 16<sup>7</sup>), cf. PSI IV. 354<sup>8</sup> (B.C. 254–3) ἐστὶν δὲ ἐν παρόδῳ. See also *OGIS* 544<sup>19</sup> (ii/A.D.) ἐν τῇ τῶν ὁχλῶν παρόδῳ, with Dittenberger’s note. The LXX use of the word “passer-by,” “traveller” (e.g. 2 Kingd 12<sup>4</sup>), is found in an epigram of the Imperial period cited by Deissmann *LAE* p. 296, where an old man Chrysogonus is represented as

παντὶ λέγων παρό-  
δῳ· πίνει, βλέπεις  
τὸ τέλος,

“saying to each passer-by, ‘Drink, for thou seest the end’”.

Cf. also *Kaibel* 236<sup>9</sup> (ii/i B.C.)—

μᾶλλον δὲ κλαύσας, πάροδε, τὴν ἐμὴν τύχην  
βαῖν’ οὐ φίλον σοι καὶ τύχοις ὅσων θέλεις,

“rather having bewailed, passer-by, my fate, go where it is pleasant for you, and may you obtain all that you wish!”

In an account of early ii/A.D., P Amh II. 126<sup>34</sup>, there are included παροδίων (δραχμαὶ) ρ, and in P Lond 318<sup>2</sup> (A.D. 156–7), 330<sup>5</sup> (A.D. 164) (= II. p. 87 f.) παρόδιον not in LS<sup>8</sup> is understood by the editor as “a pass or permit to travel.” For the adj. παρόδιος cf. P Tebt I. 45<sup>22</sup> (B.C. 113) τὴν παρόδιον θύραν, “the street door,” and so *ib.* 47<sup>14</sup>, and for the verb παροδεύω (as in Sap 1<sup>8</sup>) see *Kaibel* 810<sup>11</sup>—

μή με μάτην, ξένοι, παροδεύετε, γειννιώσων  
πόντῳ καὶ Νύμφαις Κύπριδα καὶ Βρομίω,

i.e. *subsistite viatores fruituri quae ab mari, ab fonte, a Baccho vobis bona parata sunt* (Ed.).

## παροικέω,

lit. “dwell beside,” comes to be used in late Greek in the sense of “dwell transitorily,” as compared with “dwell permanently” (κατοικέω): see the reff. in Lightfoot *Col.* p. 159. The word is thus very suitable to describe the *pilgrim* nature of the Christian Church in relation to the locality in which it is situated: cf. Clem. R. *ad Cor.* inscr. ἡ ἐκκλησία τοῦ θεοῦ ἡ παροικούσα Ῥώμην τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικούσῃ Κόρινθον (with Lightfoot’s note), Polycarp *ad Phil.* inscr. τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικούσῃ Φιλίππους. See also Philo *de conf. linguarum* 78 (ed. Wendland) πατρίδα μὲν τὸν οὐράνιον χώρον ἐν ᾧ πολιτεύονται, ξένην δὲ τὸν περιγίον ἐν ᾧ παρῴκησαν νομίζουσιν. For the verb in a broken context, see PSI VI. 677<sup>2</sup> (iii/B.C.).

## παροιμία,

“a sojourn” in the spiritual sense, as in 1 Pet 1<sup>17</sup>, is found in the Christian *IGSI* 531<sup>7</sup> τούτου τοῦ βίου τὴν παροιμίαν. See further Hort 1 *Pet.* p. 154 ff.

In Pss. Sol. 17<sup>19</sup> τίμιον ἐν ὀφθαλμοῖς παροικίας ψυχῇ σσσωμένη ἐξ αὐτῶν we have "perhaps the earliest instance of παροικία applied to a *community* temporarily sojourning in a strange land," which has the further interest of showing that this use of παροικία was Jewish, before it was adopted by the Christian Church (see Ryle and James *ad l.*). In P Lips I. 64<sup>23</sup> (A.D. 368-9) the true reading is ἀπὸ τῆς πόλεως καὶ τῆς ἀγορικίας (not παροικίας): see *Chrest.* I. p. 333.

### πάροικος.

Hicks (*CR* i. p. 5f.) has shown that πάροικος, while never losing the idea of "a sojourner," "a stranger" (see *s.v.* παροικέω, παροικία), is often found in the inscr. in the sense of the classical μέτοικος to denote "a licensed sojourner" in a town, "whose protection and status were secured by the payment of a small tax," as contrasted with ξένος, a mere passing stranger (cf. Eph 2<sup>19</sup>). Add to Hicks's reff., as bringing out the mixed character of the population in Graeco-Roman towns, an inscr. from Priene (cited by Rouffiac, p. 45), *Priene* 113<sup>38 ff.</sup> (after B.C. 84), where Zosimus promises to invite τοὺς τε πολίτας πάντας καὶ πα[ροι]κούς καὶ κατοίκους καὶ Ῥωμαίους καὶ ξένους καὶ δούλους, and later is praised for offering them a festival, 42<sup>ff.</sup> δειπνέειν γὰρ τοὺς πο[λι]τας πάντας κατὰ φυλὰς καὶ τοὺς ἐφιβευκότες τῶν παροίκων καὶ κατοίκων καὶ Ῥωμαίους πάντας καὶ τοὺς παρεπιδημούντας Ἀθηναίων κτλ.

See also *OGIS* 55<sup>29</sup> (B.C. 247-221) with Dittenberger's note, along with Deissmann *BS* p. 227 f. and Kennedy *Sources* p. 102.

### παροιμία.

In accordance with its derivation from παρά and οἶμος, παροιμία denotes literally "by the way." Apart from 2 Pet 2<sup>23</sup>, it is found in the NT only in Jn (10<sup>6</sup>, 16<sup>25, 29</sup>), where Abbott (*Joh. Voc.* p. 219 f.) understands it as a brief, general (rather than a dark) saying. See also T. K. Abbott *Essays* p. 82 ff., and Headlam on Herodas II. 61 ἐγὼ δ' ὅκως ἂν μὴ μακρηγορέω ὑμέας . . . τῇ παροιμίᾳ τρύχω. "Not to beat about the bush and weary you with general remarks and allusions *by the way*, but to get on the *main road* and come to the point."

### πάροιος,

"one given to too much wine," is found *bis* in the Pastorals (1 Tim 3<sup>3</sup>, Tit 1<sup>7</sup>). For the corr. verb cf. PSI IV. 352<sup>b</sup> (B.C. 254-3), where Artemidorus complains to Zeno regarding certain companions—ἐν οἴνῳ γὰρ εἰσιν καὶ ἐμ πόρναις διὰ παντός, and not only so but ἐπαρώνησάμι (for augment, cf. Crönert *Mem. Herc.* p. 209 n.<sup>1</sup>) με . . . καὶ εἰς αὐτά με ἤγαγον, "they have made me drunken and led me on to the same thing." He then asks Zeno's aid, ἵνα μὴ πάλιν συμβάλῃ μοι . . . παροινεῖσθαι. Cf. P Lond 1914<sup>27</sup> (A.D. 335?) ἡμάρτησα καὶ ἐπαρυνήθη ἐν τῇ νυκτὶ ὅτι τοὺς ἀδελφοὺς ὕβρισα, "I sinned and was drunken in the night, in that I maltreated the brethren" (Bell). This prepares us for the wider meaning "assault with drunken violence," as in P Petr III. 32 (ε) *ταῖο (ὁ)?* (Ptol.) ἐπι- παραγενόμενος καὶ παροινήσας ἡμᾶς ἀφείλετο τὰ κτήνη, and P Eleph 12<sup>3</sup> (B.C. 223-2) γεγράφαμεν Πλειστάρχει

τῷ φυλακίτῃ περὶ τῶν παροινησάντων σε ἀποθέσθαι αὐτοὺς εἰς τὴν φυλακὴν. For the subst. see Artem. p. 60<sup>12</sup> ἔπεται γὰρ αἰὲ τῇ μέθῃ παροινία.

### παροίχομαι,

which connotes time "gone by" in Ac 14<sup>16</sup>, is used in a similar context in P Ryl II. 153<sup>16</sup> (A.D. 138-161) τοῦ παρω- χημένου χρόνου, and *Syll* 652 (= 3885<sup>b</sup> (c. A.D. 220) δι]ὰ τῶν παρωχημένων [χρόνων. Παρωχηκότα occurs in BGU I. 288<sup>2</sup> (time of Antoninus Pius) in a broken context.

### παρομοιάζω,

"am somewhat similar to," is found in Biblical Greek only in Mt 23<sup>27</sup>: see *s.v.* παρόμοιος.

### παρόμοιος,

"somewhat similar," as defined by Pollux: ὁ γὰρ παρό- μοιος παρ' ὀλίγον ὁμοῖός ἐστιν. The word, which in Biblical Greek is confined to Mk 7<sup>13</sup>, is common in classical and late writers: see the citations in Wetstein *ad l.*

### παροξύνομαι.

For παροξύνομαι, "provoke" *in malam partem*, as in 1 Cor 13<sup>5</sup>, we may cite PSI I. 41<sup>13</sup> (iv/A.D.), where a woman complains that her husband is being provoked against her by her sister, παροξυνόμενος ὑπὸ τ[ῆ]ς ὁμογενείας αὐτοῦ [ἀδελφῆς, and the fragmentary BGU II. 588<sup>7</sup> (i/A.D.) ὁ ὑπ' ἀνθρώ[ . . . ] παροξυνθείς. The verb is used *in bonam partem* in *OGIS* 48<sup>15</sup> (iii/B.C.) ἐφ' ο[ἱ]ς παροξυνόμενοι οἱ νεώτεροι καὶ οἱ ἄλλοι π[ολι]ταῖ ο[ἱ] αἰρο[ύ]μενοι βέλτιον π[ολι]τεύεσθαι κτλ. See also Jos. *Antt.* XVI. 125 (iv. 4) παροξύνει δὲ τὴν εὐνοίαν, Xen. *Mem.* iii. 3. 13 φιλοτιμία ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἐντίμα, and the other exx. in *Field Notes*, p. 231.

### παροξυσμός.

Like its verb, παροξυσμός is used both *in bonam* (Heb 10<sup>24</sup>) and *in malam partem* (Ac 15<sup>29</sup>). For its use medically see P Tebt II. 272<sup>b</sup> (late ii/A.D.) ἐν τοῖς παροξυσμοῖς, "during the paroxysms," and Artem. p. 190<sup>10</sup> τοῖς δὲ νοσοῦσι παροξυσμοὺς σημαίνει καὶ φλεγμονὰς . . .

### παροργίζω,

"provoke to anger" (Eph 6<sup>4</sup>). Over the door of a Church of S. George at Zorava in Syria, which was formerly a pagan temple, the inscr. runs—ὅπου θεὸς παρωργίζετο, νῦν θεὸς ἐξευμενίζεται, "where God was provoked to anger, God now shows Himself gracious" (*OGIS* 610<sup>4-vi</sup>/A.D.).

### παροργισμός

does not seem to occur outside Biblical Greek. In the LXX it is used as a rule with an active meaning "provocation," but in its only NT occurrence, Eph 4<sup>26</sup>, it points rather to a state of provocation, "wrath": see Armitage Robinson *Eph. ad l.*

### παροτρύνω,

"urge on," which is confined to Ac 13<sup>50</sup> in Biblical Greek, is cited by Hobart p. 225 for its medical associations, but it



is by no means uncommon in a more general sense in late Greek, e.g. Jos. *Antt.* VII. 118 (vi. 1) παρώτρυναν τὸν βασιλέα λέγοντες κατασκόπους πεπομφέναι . . .

### παρουσία.

For παρουσία in the general sense of "presence," "arrival," as in the later books of the LXX (Judith 10<sup>18</sup>, 2 Macc 8<sup>13</sup>, *al.*), it is sufficient to cite P Oxy III. 486<sup>15</sup> (A.D. 131) ἡ ἐπιμ[έ]λεια τῶν ὑπὸ τοῦ ποτ[α]μοῦ παρασεσυρμένων χρῆζει μου τῆς παρουσίας, "the repair of what has been swept away by the river requires my presence" (Edd.), *ib.* XIV. 1668<sup>25</sup> (iii/A.D.) τὴν ὑμῶν παρουσίαν ἐγδεχόμεθα, "we await your presence," a man to his "brothers," *ib.* I. 118<sup>22</sup> (late iii/A.D.) οὐδὲν γὰρ δφελος ὑστερησάντων (i. ὑστερήσαντος) τῶν χρεωδῶν τῇ παρουσίᾳ αὐτοῦ, "it is no use if a person comes too late for what required his presence" (Edd.), and *ib.* VI. 903<sup>15</sup> (iv/A.D.), where a woman declares that her husband ὥμωσεν ἐπὶ παρουσίᾳ τῶν ἐπισκόπων καὶ τῶν ἀδελφῶν αὐτοῦ ὅτι ἀπεντεῦθεν οὐ μὴ κρύψω αὐτῇ <ν> πάσας μου τὰς κλεῖς, "swore in the presence of the bishops and of his own brothers, 'Henceforward I will not hide all my keys from her'" (Edd.).

What, however, more especially concerns us in connexion with the NT usage of παρουσία is the quasi-technical force of the word from Ptolemaic times onwards to denote the "visit" of a King, Emperor, or other person in authority, the official character of the "visit" being further emphasized by the taxes or payments that were exacted to make preparations for it. Thus in P Petr II. 39(e)<sup>18</sup> (iii/B.C.) mention is made of contributions for a "crown" (στεφάνου) to be presented to the King on his "arrival" (παρουσίας), and in a letter of B.C. 264 or 227, P Grenf II. 14(b)<sup>3</sup>, a certain Appenneus writes that he has prepared ἐπὶ τὴν παρουσίαν τὴν Χρυσίππου, "for the visit of Chrysippus" (the dioecetes) by laying in a number of birds for his consumption. Other *exx.* from the papyri are P Par 26<sup>1</sup>.<sup>18</sup> (B.C. 163-2) (= *Selections*, p. 15), where the Serapeum Twins lay their grievances before King Ptolemy Philometor and Queen Cleopatra on the occasion of their royal visits to Memphis—καθ' ἃς ἐποείσθ' ἐν Μέμφει παρουσίας, and P Tebt I. 48<sup>14</sup> (c. B.C. 113) τὴν ἐπιγεγραμμένην πρὸς τὴν τοῦ βασιλέως παρουσίαν ἀγορὰν (πυροῦ) (ἀρταβῶν) π, "the 80 artabae of wheat for the supplies imposed in connexion with the King's visit" (Edd.).

From the inscr. we may cite *Syll* 226 (= 495)<sup>25</sup> (Olbia, c. B.C. 230) τὴν τε παρουσίαν ἐμφανισάντων τοῦ βασιλέως, and *OGIS* 139<sup>9</sup> (B.C. 146-116) ἀναγκάζουσι ἡμᾶς παρουσίας αὐτοῖς ποιέσθαι οὐχ ἐκόντας, where Dittenberger notes that the phrase παρουσίας ποιέσθαι is used "paullo insolentius" with reference to the demands which the visits entailed; and from the ostraca, *Ostr* 1481<sup>2</sup> (ii/B.C.) λόγος παρ(ου)σίας τῆ(ς) βασιλ(ί)σης, and *ib.* 1372<sup>4</sup> (A.D. 33), a receipt for payments made εἰς τὴν παρουσίαν Φλάκος ἡγημῶν (i. Φλάκκου ἡγεμόνος).

Wilcken in *Archiv* v. p. 284 notes a late papyrus which shows that Christians of vi/A.D. were conscious of the technical meaning of the word: P Aphrod Cairo 3 has a petition for the παρουσία of a *dux*, ἦν (sc. ἐξουσίου, i.e. the *dux* himself) ἐκδέχόμεν πρὸ πολλοῦ, οἷον οἱ ἐξ "Ἄδου καραδο-

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κοῦντες (cf. Rom 8<sup>19</sup>) τὴν τότε (ποτε?) τοῦ Χ(ρί)στοῦ ἀενάου θ(εο)ῦ παρουσίαν. See further *Ostr.* i. p. 274 ff., and more particularly for the NT significance of the word Deissmann *LAE*, p. 372 ff. The relation of παρουσία to ἐπιφάνεια and ἀποκάλυψις is discussed by Milligan *Thess.* p. 145 ff.

### παροψίς.

For the late use of παροψίς in Mt 23<sup>35</sup> to denote the "dish" on which dainties were served rather than the dainties themselves (see Rutherford *NP*, p. 265 f.), cf. BGU III. 781<sup>2</sup> (as amended *Berichtigungen*, p. 66-i/A.D.) παροψίδων ἀναγλύπτων, so *ib.* 14: also Artem. p. 67<sup>8</sup> πίνακες δὲ καὶ παροψίδες.

### παρρησία.

In accordance with its etymology παρρησία is used especially of "freedom," "boldness" in speech, but it readily passes into the more general meaning "confidence," as in Heb 3<sup>6</sup>, 1 Jn 2<sup>28</sup>, Job 27<sup>10</sup>, *Test. xii. patr.* Reub iv. 2. This may be illustrated from P Par 63<sup>iii</sup>.<sup>7</sup> (B.C. 165) καλῶς ἔχιν ὑπέλαβον ταύτην ἔτι τὴν παρρησίαν (for spelling, cf. Winer-Schmiedel *Gr.* p. 56) ἀγαγεῖν πρὸς σε, P Oxy VIII. 1100<sup>15</sup> (A.D. 206) μετὰ παρρησίας (cf. Ac 28<sup>31</sup>), unfortunately in a broken context, and *Kaibel* 1096<sup>5</sup> παρρησίαν ὁμοίαν οὐκ ἔχων βροτοῖς. Cf. also Aristas 125 συμβουλευόντων παρρησίᾳ πρὸς τὸ συμφέρον τῶν φίλων, "since friends unreservedly offer advice for one's best interests" (Thackeray).

In *OGIS* 323<sup>10</sup> (B.C. 159-8) εὐδοκί[μ]ῃ κῶς ἐν ταῖς χρεῖαις ἀπάσαις κ[εκ]όσμηκε τὸν αὐτοῦ [β]ίον τῇ καλλίστῃ παρρησίᾳ, the word seems to be equivalent to "liberality," and in Vett. Val. p. 6<sup>3</sup> ζωῆς καὶ θανάτου παρρησίαν ἔχοντες, the editor renders π. by *potentia*. See also Artem. p. 24<sup>22</sup> μέτωπον ὑγιές . . . παρρησίαν καὶ εὐανδρίαν σημαίνει.

### παρρησιάζομαι

in the NT is confined to the free and bold proclamation of the Gospel, which is the right and privilege of the servant of Christ. See *s.v.* παρρησία, and cf. *Ep. Diogn.* xi. 2 οἱς ἐφάνερωσεν ὁ Λόγος φανεῖς, παρρησίᾳ λαλῶν.

### πάσχω,

the general transliteration in the LXX of Πῶς, is applied in the NT to (a) the paschal lamb (Mk 14<sup>18</sup>, 1 Cor 5<sup>7</sup>), or (b) the paschal supper (Mk 14<sup>1</sup>), or (c) the paschal festival as a whole (Lk 22<sup>1</sup>). For the form of the word see a note by Nestle in *Exp T* xxi. p. 521 f.

### πάσχω.

For the neutral sense of this verb "am acted upon," "experience," as in Mt 17<sup>15</sup> (v. l.), cf. the common euphemism ἐὰν τι πάσχω with reference to death, e.g. P Eleph 2<sup>3</sup> (B.C. 285-4) ἐὰν δέ τι πάσχη Διονύσιος, P Petr I. 14<sup>9</sup> (a Will—B.C. 237) ἐὰν δέ τι ἀνθρώπινον πάσχω καταλιμπάνω τὰ ὑπ[άρχοντα] κτλ., and P Ryl II. 68<sup>22</sup> ff. (B.C. 89) where ἐὰν μὲν τι πάθω is contrasted with ἐὰν δὲ περιγένημαι, "if I survive." In a deed of divorce, P Flor

I. 93<sup>14</sup> (A.D. 569), the parties complain—ἐκ σκαίου πονηροῦ δαίμονος π[ε]ϊπόνθαμεν. Note also πάσχω ἀπόκρισιν, which occurs *ter* in P Oxy XVI. 1855<sup>3, 10, 14</sup> (vi/vii A.D.), and is understood by the editors, “get a favourable response” to certain demands. The document is late, but the curious phrase may perhaps be taken as illustrating the good sense which is sometimes given to the verb in Gal 3<sup>4</sup>.

For the meaning “experience ill treatment,” “suffer” bodily or otherwise, we may cite P Amh II. 78<sup>4</sup> (A.D. 184) βίαν πάσχων ἐκάστοτε ὑπὸ Ἐκύσεως, “I am constantly suffering violence from Hekusis,” PSI IV. 299<sup>7</sup> (iii/A.D.) τραχώματα (“roughnesses”) ἔσχον καὶ δεινὰ πέπονθα (for form, see *Proleg.* p. 154), P Oxy VIII. 1120<sup>1</sup> (early iii/A.D.) περὶ ἧς (sc. ὕβρεως) πέπονθεν ἐπὶ τόπων ὁ ἀνὴρ τῆς θυγατρὸς μου Πολυδεύκης, “concerning the outrage suffered at his abode by my son-in-law Polydeuces” (Ed.), and the Christian P Fay 136<sup>3</sup> (iv/A.D.) εἰδότες ὅτι ἔχετε με ἰς ὅς’ ἂν πάσχετε, θεοῦ βοηθοῦντος, “knowing that you have me to aid in whatever you may suffer, the Lord helping you” (Edd.).

### πατάσσω,

“strike,” “smite.” In P Hal I. 119<sup>3</sup> (mid. iii/B.C.) punishment is apportioned δούλῳ ἐλεύθερον πατάξαντι: cf. P Par 50<sup>8</sup> (B.C. 159) (= *UPZ* i. p. 365) βουλόμενος πατάξει αὐτόν, BGU IV. 1024<sup>iii, 17</sup> (end iv/A.D.) ὁ δὲ ἔξι[os] καταλαβὼν π[α]τάσσει τὴν φεύγουσαν, and the Christian P Hamb I. 22<sup>7</sup> (iv/A.D.) ἐχθροῦς . . . πατάσσων, of God. We are reminded of the curses in Deut 28<sup>23, 28</sup> by *Syll* 891 (= 3 1240)<sup>11</sup> (ii/A.D.) τοῦτόν τε θεὸς πατάξει ἀπορία καὶ πυρετῷ. In the NT only the aor. and fut. are found in accordance with general Attic usage: see Wackernagel *Hellenistica*, p. 17 n<sup>1</sup>.

### πατέω.

For the intrans. use of this verb “tread,” “walk,” we may cite the new fragment of an uncanonical gospel, P Oxy V. 840, where a Pharisee is represented as saying to the Saviour in the temple, 12ff. τίς ἐπέτρεψέν σοι πατέ[ειν] τοῦτο τὸ ἄγνερήριον . . . τ[ὸ]ν ὄν[τα] καθαρὸν, ὃν οὐδεὶς ἄλλος εἰ μὴ] λουσάμενος καὶ ἀλλά[ξας τὰ ἐνδύ]ματα πατέ; “who gave thee leave to walk in this place of purification, which is a pure place, wherein no other man walks except he has washed himself and changed his garments?” (Edd.).

The trans. use “tread on,” “trample,” is seen in such passages as P Flor II. 150<sup>5</sup> (A.D. 267) πατήσαι τὰ ἐν τῷ αἰγιαλῷ θέρη, “to tread the crops in the sand,” P Oxy VI. 988 (A.D. 224) τὴν δὲ κριθὴν καλῶς πεπατημένην χωρὶς δίσσης καὶ ἀθήρος. The verbal is common, e.g. BGU II. 591<sup>22</sup> (A.D. 56–57) and P Flor III. 369<sup>12</sup> (A.D. 139/149) φοίνικος ξηροῦ πατητοῦ, “dry pressed dates.” For the subst. πατητής (*calculator*), “one who treads grapes with the feet,” cf. BGU IV. 1039<sup>4</sup> (Byz.): in P Oxy VIII. 1142<sup>3</sup> (late iii/A.D.) πάτημα is a kind of fodder, see the editor’s note. The metaph. use of the verb is fully illustrated by Headlam *Herodas*, p. 392.

### πατήρ.

For the looser use of πατήρ as a title or respect or honour, see P Oxy X. 1296 (iii/A.D.), where the writer

refers to two other men as “father” (15, 18) in addition to his real “father” (cf. 21): cf. BGU I. 164<sup>2</sup> (ii/iii A.D.), P Oxy XIV. 1665<sup>3</sup> (iii/A.D.), *ib.* 1678<sup>19</sup> (iii/A.D.), P Strass I. 26<sup>1</sup> (iv/A.D.), and for a literary reference *Menandrea*, p. 91<sup>3</sup>. In P Par 60<sup>8</sup> (B.C. 154) Apollonius addresses his eldest brother as πατήρ, apparently as head of the family: see Wilcken’s note in *UPZ* i. p. 321 where exception is taken to the view that the title indicates membership in the same religious community, as suggested in Otto *Priester* i. p. 124 n.<sup>3</sup>, *Selections*, p. 22. In P Lond 1178<sup>10</sup> (A.D. 194) (= III. p. 216) the Emperor Claudius is designated πατήρ πατρίδος (*pater patriae*).

With I Tim 5<sup>1</sup> we may compare the fragment of a Christian letter, P Oxy XII. 1592 (iii/iv A.D.), where a woman addresses her spiritual “father” as κ[ύρι]έ μου π[α]τέρ, and rejoices ὅτι τοιοῦτός μου π[α]τήρ τὴν μνήμην ποιεῖται. In the early Christian letter P Amh I. 31<sup>ii, 16</sup> (between A.D. 264 and 282) τὸν πατέρα Ἀπολλῶνιν, Harnack, *Geschichte* II. 2. p. 180, regards πατέρα as the title of the provincial bishop, but Deissmann (*LAE*, p. 196) thinks that the writer is speaking of his real father, and similarly Ghedini *Lettere*, p. 71 f. It may be noted that the idea of the Divine “Fatherhood” is fully discussed by Westcott *Epp. of St. John*, p. 27 ff.

For the anarthrous πατήρ cf. *Proleg.* pp. 71 f., 82 f., and Abbott *Joh. Gr.* p. 96 f., and for a probable use of πάτηρ as voc. see P Par 51<sup>38</sup> (B.C. 159) (= *UPZ* i. p. 360). A form πάτρα or πατρά denoting probably “sister by the father’s side” occurs in *C. and B.* ii. p. 394, No. 272: see Ramsay’s note.

Exx. of πατρόθεν are *Syll* 216 (= 3 426)<sup>10</sup> (B.C. 270–261) ὅπως ἀναγραφῇ τὸ ὄνομα αὐ[τοῦ] πατρόθεν ἐν τῇ στήλῃ, *ib.* 645 (= 3 1047)<sup>41</sup> (c. B.C. 100) ἀναγραφάντων . . . τὸ ὄνομα τοῦ δανεισαμένου πατρόθεν.

### πατραλώας.

See *s.v.* πατρολώας.

### πατριά

in Eph 3<sup>15</sup> is used, as often in the LXX (Gen 12<sup>8</sup> *al.*), of a group of persons united by descent from a common father or ancestor: hence the Lat. rendering *paternitas* in the collective sense of that word. Herwerden *s.v.* refers to a Delphic inscr. of v/B.C., where πατριά are “genera, sive familiae, quibus phratría constat.”

The adv. πατριάστί, “according to paternal descent,” occurs in P Hal I. 124<sup>8</sup> (mid. iii/B.C.); cf. *Syll* 614 (= 3 1023)<sup>33</sup> (c. B.C. 200) ἀπογραφείσθων . . . ἐν τριμήνῳ τὸ ὄνομα πατριάστί ποτὶ τὸς ναποίας, where Herwerden (*Lex. s.v.*) understands πατριάστί rather in the sense or “addito nomine gentili.”

### πατριάρχης,

“patriarch,” directly transferred to the NT (e.g. Ac 2<sup>20</sup>) from the LXX, where it was “presumably formed . . . on the analogy of Heb. expressions with שׂרָר (‘head’) and נָשִׂא (‘prince’), denoting leaders of tribes or families” (Kennedy *Sources*, p. 114).



## πατρικός,

"paternal," "ancestral" (Gal 1<sup>14</sup>): P Par 22<sup>33</sup> (B.C. 163) (= UPZ i. p. 193) ἐπαναγκάσῃ δ' αὐτήν, εἰ τ[ὸ] πατρικὸν ἡμῶν παρὰ λόγον ἔχει, ἀποδοῦναι, "and compel her, if she is wrongfully keeping our patrimony, to restore it," P Tebt I. 59<sup>7</sup> (B.C. 99) (= Witkowski<sup>2</sup>, p. 112) ἦν ἔχετε πρὸς ἡμᾶς ἀνωθεν πατρικὴν φιλίαν, "the hereditary friendship which you have for me of old," *ib.* II. 382<sup>3</sup> (B.C. 30–A.D. 1) πατρικοὺς κλή(ρους), P Amh II. 74<sup>21</sup> (A.D. 147) ὑπάρχ(ει) δὲ ἡ[μῶν] τὸ ἐπ[ὶ]β[αλ]λὸν ἡ[μῶν] μέρος πα[τρ]ικ[ῆς] . . . , "we own a half share that has fallen to us of our father's" (Edd.), and Gnomon 46 (A.D. 150) (= BGU V. 1. p. 22) τ[ὸ] τέκνα τῷ πατρικῷ γένει ἀκολουθεῖ. The form πατρίκιος is found in P Tebt II. 567 (A.D. 53–4).

## πατρίς,

"native place," "native town" rather than "native land" (cf. Mt 13<sup>54</sup>, Lk 4<sup>23f</sup>; Field *Notes*, p. 10): BGU IV. 1140<sup>7</sup> (B.C. 4) κινδυνεύω οὐ μόνον τῆς ἰδίας πατρίδος στερηθῆναι ἀλλὰ . . . , P Ryl II. 153<sup>3</sup> (a Will—A.D. 138–161) the testator bequeaths certain privileges to a freedman ἐπιμ[ε]νοντι ὡς προγέγραπται τῇ πατρίδι μου, "while he remains as aforesaid in my native city" (Edd.), P Oxy VIII. 1102<sup>10</sup> (c. A.D. 146) an instruction to a man τὸ τέταρτον τῆς οὐσίας εἰσενεκεῖν ὑπὲρ τῆς γυμνασι[α]ρχίας τῇ αὐτοῦ πατρίδι, "to contribute the fourth part of the estate to his native city for the gymnasiarchy," P Ryl II. 77<sup>34</sup> (A.D. 192) πειθόμενος τῇ ἑαυτοῦ πατρίδι ἐπιδέχομαι στεφάν[ου] φόρον ἐξηγητεῖαν, "obedient to my native city, I offer to undertake the office of a crowned exegetes" (Edd.). Cf. also the important rescript of Caracalla, P Giss I. 40<sup>ii.9</sup> (A.D. 215) permitting those who had been banished to return to their own homes—ὑποστρεφέντων πάντες εἰς τὰς πατρίδας τὰς ἰδίας, and the epitaph of Avircius Marcellus, Bishop of Hierapolis in Phrygia about A.D. 170, which closes with the warning that whoever disturbs his tomb shall pay χρηστῇ πατρίδι Ἱερὰπολι χεῖλια χρυσᾶ, "1000 gold pieces to my excellent fatherland Hierapolis" (see W. M. Ramsay, *Exp.* III. ix. p. 265). For the mystical sense of πατρίς in Heb 11<sup>14</sup> Moffatt (*ICC ad l.*) cites Philo de Agric. 65 (ed. Wendland).

For πατριότης see P Lond 1916 (a letter dealing with the Meletian schism—c. A.D. 330–340), where the postscript is added—<sup>31f</sup> ἐνδείξασθε οὖν τὴν ἔμφυτον ὑμῶν ἀγάπην καὶ εὐσπ[λ]αγχνίαν καὶ τὴν στοργὴν τῆς ὑμῶν πατριότητος, "show them the love and compassion that are native to you and the affection of your fatherliness" (Bell).

## Πατρόβας.

Lightfoot (*Phil.* p. 174 f.) recalls that this proper name (Rom 16<sup>14</sup>), an abbreviated form of Patrobius, was borne by a well-known freedman of Nero (Tac. *Hist.* i. 49, ii. 95), and cites two other exx. of it from the inscrr.: TLCL.AUG. L.PATROBIUS (Grut. p. 610. 3), and TLCLAUDIO. PATROBIO (Murat. p. 1329. 3). Pallis (*ad Rom l.c.*) prefers the accentuation Πατροβάς, and regards the suffix as a contemptuous addition to the name when applied to slaves. He cites Blaydes *ad Aristoph. Eq.* 534: "Forma Κοννάς pro Κόννος contemptum exprimit."

## πατρολόας,

"a parricide," is confined in the NT to 1 Tim 1<sup>9</sup>, where TR reads πατραλώας. With the list of vices in which it occurs Deissmann (*LAE*, p. 321 f.) compares the "scolding" of Ballio the pander in Plaut. *Pseud.* I. iii. 134, where it is said to the *parricida*—*verberasti patrem atque matrem*, with the scornful answer—atque occidi quoque potius quam cibum praehiberem. The classical πατραλοίας seems to make "father-thrasher" (ἀλο(ι)άω) the original meaning.

## πατροπαράδοτος.

To the few exx. of this NT ἀπ. εἰρ. (1 Pet 1<sup>18</sup>), "handed down from one's fathers," "inherited," Deissmann (*BS*, p. 266 f.) adds a Pergamene inscr., *Perg* 248<sup>40</sup> (B.C. 135–134), in which Attalus states that his mother Stratonike, who came originally from Cappadocia, had brought τὸν Δία τὸν Σαβάκιον πατροπαράδοτον to Pergamus. See also another Pergamene inscr. *Cagnat* IV. 293<sup>1.31</sup> where a gymnasiarch is praised ἐπὶ [τ]οῖς προγεγραμμένοις καὶ ἐπὶ τῷ πατροπαράδοτ[ο]ν [ἐχ]ον[τα] τὸ μεγαλο[μερὲς] καὶ φιλόδοξον μηδένα καιρὸν παραλείπειν, and *Michel* 394<sup>4</sup> (mid. i/b.c.) πατροπαράδοτον παρεληφώς τὴν πρὸς τὸν δῆμ[ον] ἡμῶν εὐνοίαν.

## πατρῴος,

"received from one's fathers," which occurs *ter* in Acts, may be illustrated by P Eleph 5<sup>22</sup> (B.C. 284–3) ἔχω λόγον καὶ κεκόμ[ι]μαι ἅπαντα τῶν πατρώων, P Oxy III. 483<sup>24</sup> (A.D. 108) τοὺς πατρώους θεούς (cf. Ac 24<sup>14</sup>), *Chrest.* I. 116<sup>4</sup> (ii/iii A.D.) ἡγοῦ μάλιστα τοὺς πατρώους καὶ σέ[β]ου Ἰσὺν Σαράπιν κτλ., *ib.* 96<sup>vi.22</sup> (A.D. 215) εἰς ἐπ[ὶ]μέλ[ε]ι[α]ν τοῦ πατρώου ἡμ[ῶν] θεοῦ, P Lond 973<sup>6</sup> (iii/A.D.) (= III. p. 213) προσκύνῃμά σου ποιῶ . . . παρὰ τοῖς πατρώοις θεοῖς, P Oxy VII. 1025<sup>13</sup> (late iii/A.D.) συνεορτάσοντας ἐν τῇ πατρώᾳ ἡ[μῶν] ἑορτῇ γενεθλίῳ τῷ Κρόνον θεοῦ μεγίστον, "in order to celebrate with us our traditional festival on the birthday of Cronus the most great god" (Ed.), and from the inscrr. *Syll* 571 (= 987)<sup>26</sup> (iv/b.c.) τοῦ Διὸς τοῦ Πατρώου.

## Παῦλος.

The designation Σαῦλος ὁ καὶ Παῦλος of Ac 13<sup>9</sup> is fully discussed by Deissmann *BS*, p. 313 ff., where it is shown that the Apostle was already in possession of the double name at the time referred to: cf. Ramsay *Paul*, p. 81 ff. Elsewhere (*Recent Discovery*, p. 356) Ramsay suggests that Paul's complete Roman name may have been "C. Julius Paullus," in view of the frequent conjunction of the names Julius Paullus in Lycaonia.

In the important letter on the Meletian Schism, P Lond 1914<sup>59</sup> (A.D. 335?), greetings are conveyed to Παῦλον τὸν ἀναγνώστην: the editor refers to a priest of the same name (ἀπὸ Τηέν[ε]ως) in *ib.* 1917<sup>11</sup> (c. A.D. 330–340), and to ὁ μακάριος Παῦλος in *ib.* 1919<sup>25</sup> (same date). The name is not uncommon in the inscrr., see e.g. *Perg* 374 A<sup>16</sup> (time of Augustus), where Ἀ. Καστρίκιος Παῦλος is included among the choristers of θεὸς Σεβαστὸς καὶ θεὰ Ῥώμη in Pergamum: cf. Thieme, p. 40. In Menander *Frag. Gr. Hist.* iv. 245 there is mention of Παῦλος ὁ Κλιεξ.

## παύω.

For the mid. = "cease," as with one exception (I Pet 3<sup>10</sup>) in the NT, cf. P Hib I. 59<sup>10</sup> (c. B.C. 245) εἰ μὴ παύσει κ[α]κοποιῶν ἐν τῇ κώμη[ι] μεταμελή[σ]ει σοι, "if you do not cease your malpractices in the village, you will be sorry for it," P Oxy VIII. 1121<sup>10</sup> (A.D. 295) οὐκ ἐπαυσάμην τὰ πρέποντα γίνεσθαι ὑπὸ τέκνων γονεῦσι ἀναπληροῦσα, "I was assiduous in performing what is owing from children to parents" (Ed.), and P Lond 417<sup>11</sup> (c. A.D. 346) (= II. p. 299, *Selections*, p. 124) καὶ πάλιν, ἀμ μὴ παύσεται (ἡ ἐὰν μὴ παύσῃται), ἔρχεται εἰς τὰς χεῖράς σου ἄλλω ἄβαξ (ἡ ἄλλο ἄπαξ), "and again, if he does not desist, he will come into your hands still another time." In an illiterate letter from parents to their son giving news regarding their health, P Oxy X. 1299<sup>5</sup> (iv/A.D.), they write—ἐπιτα ἀπὸ τοῦ νέου ἔτους πολλὰ ἑνοσοῦμεν, ἀλλὰ εὐχαριστῶ[μ]εν τῷ θεῷ ὅτι ἐπαυμένην (ἡ πεπαυμένην) ἐσμε[ν], "next, since the new year we have been very ill, but we give thanks to God that we have recovered" (Edd.).

## παχύνω,

"thicken," "fatten," which is used metaphorically in Mt 13<sup>15</sup>, Ac 28<sup>27</sup>, occurs in a medical prescription, unfortunately very mutilated, P Tebt II. 273<sup>33</sup> (ii/iii A.D.) πρὸς πεπαχυ[σ]μ[ε]ν[α]. . . [ ]. The subst. παχύτης is found in Aristeas 93 and πάχος *bis* in *ib.* 71, and its plur. in PSI VI. 601<sup>5</sup> (iii/B.C.) τοῖς μεγέθεσι καὶ τοῖς πάχεσιν. For the corr. adj. see P Oxy VI. 921<sup>18</sup> (iii/A.D.) σινδόνιον παχὺ ἄ, "I thick cambric," PSI IV. 364<sup>5</sup> (B.C. 251-0) παχύτερον (ἰμάτιον), and P Petr II. 4(11)<sup>8</sup> (B.C. 255-4) ξύλα . . . εὐμηκίστατα καὶ παχύτατα, "beams as long and thick as possible."

## πέδη,

"a fetter" (Mk 5<sup>4</sup>, Lk 8<sup>20</sup>): PSI IV. 406<sup>24</sup> (iii/B.C.) ἀπάγεται εἰς φυλακὴν ἡμέρας ἕξι ἐμὰ πῆδαις ὦν, P Lond 46<sup>488</sup> (iv/A.D.) (= I. p. 81) πῆδας λύει—said of a charm. For the verb πεδάω see Artem. p. 261<sup>8</sup>.

## πεδινός,

"level," "low-lying," is found in the NT only in Lk 6<sup>17</sup> (Vg *in loco campestri*): cf. Aristeas 107 τινῶν μὲν πεδινῶν . . . τινῶν δὲ ὀρεινῶν. For the adj. πεδιακός see BGU III. 915<sup>17</sup> (A.D. 49-50) πεδιακ(ῆς) ὁδο(ύ), for the subst. πεδίον, see P Tebt I. 56<sup>8</sup> (late ii/B.C.) γέ[γ]ιν[ω]σ[κε] δὲ περὶ τοῦ κατακειλῦσθαι τὸ πεδίον ἡμῶν, "you must hear about our plain having been inundated" (Edd.), P Fay 361<sup>4</sup> (lease—A.D. 111-112) ἐποικίῳν καὶ πεδίῳν, "farmsteads and plains," and for πεδιοφύλαξ, "the guard of an estate," see *ib.* 113<sup>4</sup>, 114<sup>5</sup> (both A.D. 100).

## πεζεύω.

On Ac 20<sup>13</sup> Blass remarks: "πεζεύειν de terrestri (non necessario pedestri) itinere." An interesting parallel to the same passage is noted by Moffatt (*Extr* VIII. xvii. p. 237) from Plutarch's life of Marcus Cato (ix), where Cato states that one of the three things he regretted in life was πλεῦσας ὅπου δυνατὸν ἦν πεζεύσαι, "having once sailed to a place where he could have walked."

## πεζῆ.

For the contrast in Mk 6<sup>32f.</sup> between ἐν τῷ πλοίῳ, "in the boat," and πεζῇ (*sc.* ὁδῷ), "by land," cf. PSI V. 446<sup>13</sup> (A.D. 133-7) μήτε πλέοντι μήτε πεζῇ βαδίζ[ον]τι, and Artem. p. 182<sup>1</sup> τοῖς διαποροῦσι πότερον πεζῇ ἢ ἀπὸ τοῦ αὐτοῦ ἡ κατὰ πλοῦν συμβουλευεῖ πεζῇ. In P Tebt I. 5<sup>28</sup> (B.C. 118) the word is found with the two meanings "on foot" and "by land," ὁμολῶς δὲ καὶ τοὺς πεζῇ ἀ[ν]απορε[υ]μένους] ἐκ τῆς πόλεως τὴν [ἀ]γοῦσαν πεζὴν ὁδὸν . . ., "likewise persons who travel on foot up the country from Alexandria by the land-route which leads . . ." (Edd.).

## πεζός,

"on foot" or "by land": cf. P Fay 111<sup>10</sup> (A.D. 95-6) πεζῶι [τὰ] χυρίδια ἐλάσαι, "to drive the pigs on foot," P Meyer 19<sup>4</sup> (ii/A.D.) ἐξελθὼν . . . πεζός. For a curious metaphorical usage cf. the contract of apprenticeship P Oxy IV. 724<sup>10</sup> (A.D. 155), where payment is to be made to a shorthand teacher, τοῦ παιδὸς ἐκ παντὸς λόγου πεζοῦ γράφοντος καὶ ἀναγινώσκ[ον]τος ἀμέμπτως, "when the boy writes fluently in every respect and reads faultlessly" (Edd.).

## πειθαρχέω.

The unusual constr. c. gen. = "obey" one in authority is found both in the papyri and in the inscrr., as in the marriage contracts P Tebt I. 104<sup>14</sup> (B.C. 92) ἔ[σ]τω δὲ Ἀπολλωνία π[α]ρὰ Φιλίσκῳ πειθαρχοῦσα αὐ[τῷ] τοῦ ὡς προσή[κ]ον ἐστὶν γυναῖκα ἀνδρός, "Apollonia shall remain with Philiscus, obeying him as a wife should her husband" (Edd.), P Oxy II. 265<sup>13</sup> (A.D. 81-95) ὅσ[α] εἰ πειθαρχεῖν γαμετὴν γυναῖκα ἀνδρός, and in *Syll* 2 (= 3 22)<sup>7</sup> (B.C. 494) πυνθάνομαι σὲ τῶν ἑμῶν ἐπιταγμάτων οὐ κατὰ πάντα πειθαρχεῖν.

For πειθαρχέω c. dat., as in Ac 27<sup>21</sup>, cf. P Oxy XII. 1411<sup>18</sup> (A.D. 260) εἰ μὴ πειθαρχήσῃαν τῇδε τ[ῇ] παρ[α]γγελίᾳ, and *Magn* 114<sup>8</sup> πειθαρχεῖν δὲ π[άν]τως τοῖς ὑπὲρ τοῦ κοινῆ συμφέροντος ἐπιταττομένοις, and for the verb absolutely, as in Tit 3<sup>1</sup>, cf. *OGIS* 483<sup>70</sup> (ii/A.D.) ἐὰν δὲ μηδ' οὕτω πειθαρχῶσιν οἱ ἰδιῶται, ἐκδοσὶν ποιέσθωσαν κτλ.

## πειθός,

"persuasive." For the spelling of this adj. (WH *πιθός*), which hitherto has not been found elsewhere than in 1 Cor 2<sup>4</sup>, cf. Moulton *Gr.* ii. p. 78, where the word is treated "as a new adj. straight from the verb-stem." See also Winer-Schmiedel, p. 135 n.<sup>20</sup>, and *Field Notes*, p. 167.

For the subst., which is read in certain inferior authorities in 1 Cor 2<sup>4</sup>, see P Oxy III. 474<sup>37</sup> (A.D. 184?) ἀβουλίᾳ μᾶλλον ἢ πειθοῖ τῶν παρηγγελμένων χρωμένοις, "in defiance rather than obedience to the proclamations" (Edd.): cf. P Amh II. 31<sup>11</sup> (B.C. 112) πειθανάγκης προσαχθείσης περὶ τοῦ καθήκοντος προστίμου, "forcible persuasion being employed with regard to the proper fine" (Edd.).

## πείθω.

For the conative present "apply persuasion," "seek to persuade," as in Ac 26<sup>28</sup>, see *Proleg.* p. 147. The corresponding aor. *ἔπεισα* is seen in P Tor I. 1<sup>vii.36</sup> (B.C. 116) εἴπερ γε δὴ ἐνόμιζεν ἔχειν τι δίκαιον, δι' οὗ δύναται τὸν κριτὴν πείσαι, and BGU I. 164<sup>28</sup> (ii/iii A.D.) παρακαλῶ οὖν



σε, φίλτατε, ἤδη ποτὲ πείσαι αὐτὸν τοῦ ἔλθειν. Cf. also P Oxy II. 294<sup>22</sup> (A.D. 22) ἐὰν μὴ τι πίσωσι τὸν ἀρχιστάτορα δο[ύ]ναι εἰκανὸν ἕως ἐπὶ διαλογισμόν, "unless indeed they shall persuade the chief usher to give security for them until the inquiry." The 2nd perf. πέποιθα c. dat., which is rare in Hellenistic prose, is found in BGU IV. 1141<sup>17</sup> (B.C. 14) πέποιθα γὰρ ἐματῶι, *persuasi mihi*: cf. 2 Cor 10<sup>7</sup>, Phil 1<sup>4</sup>, Philem<sup>21</sup>. In PSI V. 538<sup>7</sup> (iii/B.C.) the intrans. πέποιθα is construed c. gen., which the editor attributes to Ionic influence—ἐπίστην δὲ καὶ σὺ διότι τοῦ ὁψωνίου πεποιθήμεν, "sai anche tu che sull' ὁψώνιον facciamo assegnamento."

For the mid. or pass. "am persuaded," we may cite P Petr II. 11(1)<sup>4</sup> (mid. iii/B.C.) (= *Selections*, p. 7) ἐὰν γὰρ σὺ παραγένηι, πέπεισμαι ῥαιδίως με τῶι βασιλεῖ συσταθῆσθαι, "for, if you come, I am sure that I shall easily be introduced to the king," BGU IV. 1118<sup>40</sup> (B.C. 22) πειθεσθαι περὶ τῆς τούτων ἀξίας, P Oxy II. 268<sup>7</sup> (A.D. 58) δ καὶ ἐπε[ίσθη]σαν κεφάλαιον, "the sum which they severally consented to accept" (Edd.), *ib.* X. 1293<sup>13</sup> (A.D. 117-38) ἄλλος ξένος ἐστὶν οὐ δεῖ με πισθῆναι ὡς ἐσχέκατε, "another stranger whose word I have to take that you have received it" (Edd.), P Ryl II. 176<sup>3</sup> (A.D. 201-11) ἂς ἐπέισθη[ν] λαβεῖν παρ' αὐτ[ῆς], "the sum which she was induced to accept from her" (Edd.), and P Fay 133<sup>12</sup> (iv/A.D.) μὴ πισθéis οὖν τοῖς καρπῶναις, "without being persuaded by the fruit-buyers."

In P Lips I. 28<sup>28</sup> (A.D. 381) εὐδοκῶ καὶ πίθομαι πᾶσι τοῖς ἐγγεγραμμένοις ὡς πρόκειται, the word passes into the meaning "obey": cf. the letter of Epicurus to a child ex vol. Hercul. 176 (iii/B.C.) (= *Selections*, p. 5f.)—<sup>10</sup> ἐ[ὶ] ὑ]γιαίνεις . . . καὶ πάπαι καὶ Μάτρω[ν]ι πάντα πε[ί]θη[ν]αι, and <sup>14</sup> ἐγὼ καὶ ο[ἱ] λοιποὶ πάντες σε μέγα φιλοῦμεν, ὅτι τούτοις πείθῃ πάντα, also P Ryl II. 77<sup>34</sup> (A.D. 192) πειθόμενος τῇ ἐμαυτοῦ πατρίδι, "being obedient to my native city."

## Πειλάτος.

This proper name, with the spelling Πιλᾶτος, occurs several times in late papyri, e.g. P Lond V. 1661<sup>29</sup> (A.D. 553) of a νομικός, who acted as the scribe of various documents. [It is of interest to note that in this instance the scribe in appending his signature seems to have used a special form of notarial script: see the editor's note *ad l.*]

## πεινάω,

"hunger": cf. P Flor I. 61<sup>54</sup> (A.D. 85) (= *Chrest.* II. p. 89) λειμοῦ γεν[ο]μένου πε[ί]νων οὐκ ἀπ[ὸ] [τ]ῶν πυρὸν; The construction c. acc. in Mt 5<sup>6</sup> appears to be unique. For the reading πίνων not πινῶν in P Par 47<sup>23</sup> see *s.v.* πίνω, and for the disappearance of the -ήω verbs from the Κοινή see *Proleg.* p. 54, Thackeray *Gr.* i. p. 242.

## πεῖρα.

The phrase πείραν λαμβάνειν, "make trial," "have experience of" in Heb 11<sup>29, 36</sup>, is fully illustrated from late Greek writers by Field *Notes*, p. 232 f. We may add a few exx. from the Κοινή—P Par 63<sup>129</sup> (B.C. 164) (= P Petr III. p. 28) εἰ . . . μὴ βούλεσθε πείραν λαμβάνειν τῶν . . . ἐπιτίμων, "if you do not wish to experience the penalties" (Mahaffy), P Oxy

XIV. 1681<sup>10</sup> (iii/A.D.) ἀπὸ μέρους πείραν λαβόντας τῆς ἡμετέρας γνώμης, "because you have had a partial proof of my sentiments" (Edd.), and P Cairo Preis 2<sup>11</sup> (A.D. 362), where a man complains that after he had enjoyed three years of married life his mother-in-law had made sport of him (συνέπεξέν με), asserting that his wife was experiencing (the evil effects of) a demon—ὡς τῆς γυναικὸς μου πείραν λαβούσαν (i. πείραν λαβούσης) δέ (= αἰ)μονος.

Similar phrases occur in PSI IV. 377<sup>10</sup> (B.C. 250-249) ἕως ἂν τούτου τοῦ (ἔτους) πείραν σοι ἀποδώμεν, P Oxy XII. 1415<sup>29</sup> (late iii/A.D.) Πτολεμαῖος [π]είραν τῆς προαιρέσεως αὐτοῦ πολλάκις δέδωκεν, BGU IV. 1027<sup>xxvii, 11</sup> (end iv/A.D.) οὔν δλέθρου πείρας ἐπρόξετε . . . ἡ π[ί]ρα τῶν πραγμάτων ἐπειδείξει, and *Syll* 890 (= <sup>3</sup> 1239)<sup>18</sup> (ii/A.D.) πᾶσι τοῖς κακοῖς πε[ί]ραν δώσει. For a gen. πείρης, see Dieterich *Untersuchungen*, p. 172. In P Lond 1923<sup>8</sup> (iv/A.D.) πειρατήριον occurs = "temptation"—διὰ τῶν ἀγίων σου εὐχῶν σωθήσομε(= αἰ) ἀπὸ παντὸς πι(= εἰ)ρατήριου τοῦ διαβόλου.

## πειράζω.

This poetic and late prose form of πειράω (*q.v.*), even when used in the general sense of "try," "test," has always the idea of probation associated with it: see the instances cited by Hort *ad Jas* 1<sup>2</sup>, especially Plut. *Moralia* 15, p. 230a where "Namertes being congratulated on the multitude of his friends asked the spokesman εἰ δοκίμιον ἔχει τίνι τρόπῳ πειράζεται ὁ πολύφίλος; and when a desire was expressed to know he said 'Ἀτυχία.'" For a more sinister sense cf. Vett. Val. p. 17<sup>8</sup> καθόλου δὲ κακεντρεχῶν τῇ διανοίᾳ, μάλιστα κατὰ τῶν πειραζόντων ἢ τῶν πονηρὰ δρώντων.

The Biblical usage is fully discussed by Hort *l.c.* See also Kennedy *Sources*, p. 106 f., and the exx. from late Greek in Anz *Subsidia*, p. 274. MGr πειράζω (Thumb *Hellen.* p. 218).

## πειρασμός,

"trial," is confined to Biblical Greek and literature founded on it, except Diosc. p. 3B τοὺς ἐπὶ τῶν παθῶν πειρασμούς, "trials" made of drugs to see their effect in certain diseases: cf. Hort *ad Jas* 1<sup>2</sup>. In *ZNTW* x. (1909), p. 246 ff. de Zwaan has suggested that the reading τὸν πειρασμόν (without ὑμῶν or other addition) in Gal 4<sup>14</sup> may be taken, on the analogy of MGr, as = "the devil," "the demonic power."

## πειράω,

usually found in mid. or pass. with act. meaning "try," "attempt," is confined to Ac 26<sup>21</sup> in NT, but can be freely illustrated from the Κοινή, e.g. PSI VI. 604<sup>18</sup> (iii/B.C.) πειράσομαι ἀνέγκλητος εἶναι, P Vat A<sup>37</sup> (B.C. 168) (= *UPZ* i. p. 303) ἀλλὰ πᾶς τις πειράται, ὁπηνίκα ἂν ἐκ κινδύνων διασωθῇ, ταχέως παραγίνεσθαι, "but everyone tries, whenever he has been delivered out of dangers, to come home quickly," P Par 49<sup>7</sup> (B.C. 161) (= *UPZ* i. p. 308) πεπειράμαι (cf. 1 Kingd 17<sup>39</sup>) . . . εἰς πᾶν τό σοι χρήσιμον ἐμαυτὸν ἐπιδιδόναι, P Fay 124<sup>7</sup> (ii/A.D.) νῦν οὖν πάλειν ἐπείραθην (cf. 1 Macc 12<sup>10</sup>) γράφιν σ[ο]ι, "so now again I attempt to write to you," PSI IV. 299<sup>18</sup> (iii/A.D.) αὐτὸς δὲ πειρώμαι, ἐπὶ πλοίου εὐπορηθῶ, καταλαβεῖν ὑμᾶς, and

P Oxy I. 71<sup>1</sup>.<sup>10</sup> (A.D. 303) ἐπειράθη μὲν τινα κακουργίαν ἐπὶ ἀποστερέσει τῇ ἡμετέρᾳ ποιήσασθαι διὰ τὸ ἀγράμματόν με εἶναι, "he attempted, owing to my being illiterate, to commit a fraud to my detriment" (Edd.).

## πεισμονή

in Gal 5<sup>8</sup> may be either act. "the act of persuasion," or pass. "the being persuaded": see Lightfoot or Burton (*ICC*) *ad* 2. for exx. of both usages. For πείσμα see the vi/A.D. P Oxy VI. 943<sup>5</sup>. Σερήνος γὰρ . . . διὰ πείσματος γυναικὸς ἐδίωξεν Κόλλουθον τὸν εὐλαβέστατον ἐκ τοῦ λο(ν)τροῦ, καὶ ὅτε ἐποίησεν τὸ πείσμα αὐτοῦ οὐ θέλει ἀποστήναι, "for Serenus through the persuasion of his wife chased the most discreet Colluthus out of the bath, and having done what he was persuaded to do will not depart" (Edd.).

## πέλαγος.

For πέλαγος, "the open sea" (note the conjunction with θάλασσα in Mt 18<sup>8</sup>), see *OGIS* 74<sup>3</sup> (B.C. 247–221) Θεόδοτος Δωριωνὸς Ἰουδαίος σωθεὶς ἐκ πελ(ά)γους, and cf. *ib.* 69<sup>4</sup> ff. σωθεὶς ἐγὼ μεγάλων κινδύνων ἐκπελεύσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης. The adj. πελάγιος occurs in the sailor's song P Oxy XI. 1383 (late iii/A.D.) where the 2nd column begins—

Ῥοδίοις ἐκέλευον ἀνέμοις καὶ μέρεσι τοῖς πελαγίοις,  
ὅτε πλείν ἤθελον ἐγὼ,

"I commanded the Rhodian winds and the seaward parts when I wished to sail."

## πελεκίζω,

"cut off with an axe" (Rev 20<sup>4</sup>): cf. Polyb. i. 7. 12 μαστιγώσαντες ἅπαντας κατὰ τὸ παρ' αὐτοῖς ἔθος ἐπελέκισαν, and the corr. verb πελεκῶ in Apol. Arist. 13 πριζομένους καὶ πελεκουμένους. For πέλεκυς, "axe" (Lat. *securis*), cf. PSI V. 506<sup>7</sup> (B.C. 257–6) εἰς τὴν ξυλοκοπίαν πελέκεις δέκα, and for πελέκημα, "chipped-stone," cf. P Oxy III. 498<sup>23</sup>, <sup>26</sup> (ii/A.D.). See also Luckhard *Privathaas*, p. 33 f.

## πέμπτος.

It is hardly necessary to illustrate this word, but, as showing the housing conditions of the time, we may cite P Fay 31<sup>15</sup> (c. A.D. 129) where a woman applies to the keepers of the archives at Arsinoe for leave to alienate πέμπτον μέρος, "the fifth part" of certain house property belonging to her. In the Gnomon 79 (= BGU V. i. p. 31) it is laid down that in every temple (ἱερόν) where there is a shrine (ναός) there must be a prophet, who shall receive τῶν προσόδων τὸ π[έμ]πτον. For the form πέμτος cf. *Ostr.* 3<sup>3</sup>, 4<sup>4</sup> (both A.D. 17–18), and see Mayser *Gr.* p. 166.

## πέμπω.

It is not necessary to do more than cite a few exx. of this common verb—P Hib I. 54<sup>19</sup> (c. B.C. 245) (= *Chrest.* I. p. 563) κόμισαι δὲ καὶ τὸν ἔριφον παρὰ Ἀριστίνους καὶ πέμψον ἡμῖν, "get the kid also from Aristion and send it to me," P Par 63<sup>1</sup>.<sup>17</sup> (B.C. 164) (= P Petr III. p. 18)

ἐν τῷ πεμφθέντι σοι παρ' ἡμῶν ὑπομνήματι, "in the minute sent to you by us," P Tebt I. 22<sup>8</sup> (B.C. 112) πεπομφότες τῇ κᾶ ἐπὶ τὰ σπέρματα, "having sent on the 21st for the seed," *ib.* II. 414<sup>9</sup> (ii/A.D.) ἢ μὴ ὅτι ἡσθένηκα, πάλαι πεπόνφην σοι, "had it not been for the fact that I was ill, I would have sent them to you long ago" (Edd.), and P Iand 10<sup>3</sup> f. (iii/A.D.) ἐπένοσάμεν σοι ταύτην τὴν ἐπιστολὴν διὰ τῶν φυλάκων [ἐκπορευομένων, ἐπειδὴ δι' ἄλλου οὐ δυνάμεθα πένσαι σοι, with the editor's note, where there are also collected a number of instances of the dropping of the 2<sup>d</sup> π, e.g. P Oxy III. 528<sup>11</sup> (ii/A.D.) ἔπεμσας, <sup>19</sup> ἔπεμσε, and <sup>24</sup> ἔπεμσα. See also Deissmann's note *ad* P Meyer 20<sup>12</sup>. MGr aor. ἔπεψα.

In the letter of Psenosiris, P Grenf II. 73<sup>10</sup> (late iii/A.D.) (= *Selections*, p. 118), the "colourless" πέμπω is used to denote *banishment* into the Oasis—τὴν Πολιτικὴν τὴν πεμφθεῖσαν εἰς Ὀασιν ὑπὸ τῆς ἡγεμονίας. See also *Preisigke* 3815 where the label attached to a body forwarded for mummification runs—Βησοῦς πεμπομένη εἰς Πανῶ(ν) καὶ παραδιδόμενην ἀπαφιασθῆ τῷ Πανιοσάτι (ἢ παραδιδόμενην ἐνταφιασθῆ τῷ Πανισάτι).

## πένης,

"poor" (2 Cor 9<sup>9</sup>): P Oxy III. 471<sup>95</sup> (ii/A.D.) πένης ἄνθρωπος [ἐν] εὐτελέσιν ἱματίοις, "a poor man wearing cheap clothes" (Edd.), P Ryl II. 62<sup>11</sup> (transl. from Latin—iii/A.D.) δύναμαι χαρίσασθαι καὶ πένητι [πλοῦ]τον, PSI II. 120<sup>47</sup> (a collection of sayings—iv/A.D.?) πένης ὢν πλουσίους μὴ ὁμῶς, and BGU IV. 1024<sup>vi</sup>.<sup>9</sup> (end iv/A.D.) τις γράυς καὶ πένης. See also P Flor III. 296<sup>18</sup> (vi/A.D.) πένητι καὶ πτωχῷ, which with its context recalls, as the editor points out, Ps 40(41)<sup>3</sup>. The words are also contrasted in Aristes 249: for the subst. πενία cf. *ib.* 289. See further *s.v.* πτωχός.

## πενθερά,

"a mother-in-law" (Mt 8<sup>14</sup>, *al.*): cf. P Fay 126<sup>5</sup> (ii/iii A.D.) <ε>πεμψεν ἐπὶ τὴν πενθερά(ν) σου χάριν τοῦ κτήματος, "he sent a message to your mother-in-law about the farm." MGr πεθερ(ι)ά.

## πενθερός,

"a father-in-law" (Jn 18<sup>13</sup>): cf. P Oxy II. 237<sup>vii</sup>.<sup>21</sup> (A.D. 186) Σεμπρώνιον πενθερόν ἐαυτοῦ, P Thead 13<sup>1</sup>.<sup>2</sup> (A.D. 322 or 323) Ἡρων πενθερός αὐτῷ ἐτελεύτα, and P Lond 232<sup>8</sup> (c. A.D. 346) (= II. p. 296) πενθερός γὰρ τυγχάνει Τιμοθέου.

## πενθέω,

"mourn." The conjunction ο. πενθέω and κλαίω, as in [Mk] 16<sup>10</sup> *al.*, is found in a very illiterate letter addressed by a man to his wife, P Oxy III. 528<sup>9</sup> (ii/A.D.) γινώσκεις σε θέλω ἀφ' ὧς ἐ(κ)ξήλθες ἀπ' ἐμοῦ πένθος ἡγοῦμένην νυκτὸς κλέ(=α)ων, ἡμέρας δὲ πενθῶ(ν), "I wish you to know that ever since you left me I have been in mourning, weeping by night and mourning by day." See also P Par 22<sup>24</sup> (B.C. 163) (= *UPZ* i. p. 193) ἐπιγεννηθέντος δὲ τοῦ πένθους τοῦ Ἀπιοῦ κατὰγουσιν ἡμᾶς πενθεῖν τῷ θεῷ. In *Syll* 879 (= 3 1219)<sup>5</sup> (iii/B.C.) it is laid down τὰς



πενθούσας ἔχειν φαιάν ἐσθήτα μὴ κατερρυπμένην, "that the mourning women should wear dark raiment, not soiled."

## πένθος,

"mourning" (Jas 4<sup>o</sup>, *al.*): cf. P Tebt II. 332<sup>11</sup> (A.D. 176) πένθους ἀνδρὸς θυγατρὸς μου ἕνεκα, "on account of my mourning for my daughter's husband," and from the inscr. *OGIS* 56<sup>33</sup> (B.C. 238) τὰ πρὸς . . . τὴν τοῦ πένθους ἀπόλυσιν (with the editor's note), and *Syll* 324 (= 3730)<sup>22</sup> (i/B.C.) χαλεπῶς μὲν ἤνεγκεν τὸ πένθος αὐτοῦ διὰ τὴν χρηστότητα.

## πενιχρός,

"poor" (Lk 21<sup>2</sup>), may be chronicled as occurring in BGU IV. 1024<sup>viii.12</sup> (end of iv/A.D.): the old woman is described by the judge as πενιχρὰ καὶ πρεσβύτης, and further as one ἥτις διὰ τὴν συνέχουσιν αὐτὴν πενίαν τὴν ἑαυτῆς [θυγ]ατέρα[ν] τῆς σωφροσύνης ἀπεστέρη[σεν]. In a petition addressed to the epimeletes, P Petr III. 36 (*a*)<sup>6</sup> (Ptol.), a prisoner writes—μεγάλη ἡ ἀνάγκη ἐστὶν καὶ τὸ πενιχρὸν εἶναι καὶ ὁρᾶν [τ]ὸν θάνατον ὑποκείμενον [ἐν] τῇ φυλακῇ.

## πεντακόσιοι.

P Ryl II. 129<sup>13</sup> (A.D. 30) ἤροσάν μου χόρτου δέσμας πεντακοσίας, "they carried off five hundred bundles of my hay."

## πέντε.

P Tebt I. 56<sup>13</sup> (c. B.C. 130–121) ἀρούρας πέ[ν]τε, "5 arourae." For the form πέτε cf. P Iand 14<sup>6</sup> (iv/A.D.) ἐποί[η]σα ἐκεῖ πέτε ἡ[μ]έρας.

## πεντεκαιδέκατος.

P Amh II. 131<sup>7</sup> (early ii/A.D.) ἐλπίζω . . . μετὰ τὴν πεντεκαιδεκάτην ἀναπλεύσειν, "I hope after the fifteenth to return home."

## πεντήκοντα.

We may cite *Μαρι* 16<sup>29</sup> στέφανον διδόντες ἀπὸ πεντήκ[οντα] χρ[υσ]ῶν, if only because it is a good ex. of the substitution in the Κοινή of ἀπό c. gen. for the gen. of price: see Radermacher *Gr.* p. 91.

## πεντηκοστή.

With the use of this word to denote the Jewish Feast of "Pentecost" we are not at present concerned. It may be noted, however, that in the ostraca πεντηκοστή is a 2 % tax: see Wilcken *Ostr.* i. pp. 276 ff., 343 f., and the note ad *OGIS* 46<sup>12</sup> (B.C. 285–247) τοὺς ὑποτεθέντας εἰς τὰς εἰκόνας, τὴν πεντηκόστην καὶ τὸ γραφίον τῶν ὄρκων.

## πεποίθησις,

"confidence," "trust," confined in the NT to Paul, is condemned by the Atticists, see Lob. *Phryn.* p. 294 f., Rutherford *NP* p. 355. The subst. is found in the LXX only in 4 Kingd 18<sup>19</sup>: for the verb see Thackeray *Gr.* i. p. 224 f.

## περαιτέρω.

Good illustrations of the use of this compar. adv. = "further," "beyond," in Ac 19<sup>9</sup> are afforded by P Fay 124<sup>8</sup> (ii/A.D.) γράφιν σ[ο]ι πρὶν ἢ τι περαιότερ[ο]ν ἐνχηρήσω πο[ι]εῖν, "to write to you before taking further steps" (Edd.), and BGU II. 372<sup>ii.12</sup> (A.D. 154) μ[η]δὲν περαιτέρω . . . ἐξετάζειν.

## πέραν.

For πέραν c. gen., as in Jn 6<sup>1</sup>*al.*, cf. P Amh II. 149<sup>5</sup> (vi/A.D.) πέραν τῆς Ὀξυρρυχ(ιτῶν) πόλεως, "opposite the city of Oxyrhynchus." For τὸ πέραν, "the region beyond," as in Mt 8<sup>18, 28</sup> *al.*, cf. BGU IV. 1061<sup>4</sup> (B.C. 14) ἐκ Σιναρὺ τοῦ πέραν, and *ib.* 1022<sup>25</sup> (A.D. 196) εἰς τὸ πέραν. The form πέρα is found in P Leid W<sup>vii.25</sup> (ii/iii A.D.) (= II. p. 103) διαπεράσεις τὸ πέρα, "you will cross to the other side," and P Oxy I. 117<sup>8</sup> (ii/iii A.D.) τοῦ ἄντα καὶ . . . τοῦ πέρα, "of the near and the far (vineyard)."

## πέρας,

"end": cf. P Giss I. 25<sup>7</sup> (ii/A.D.) δεόμενος αὐτοῦ ὅπως πέρας ἐπιθῇ τῷ πράγματι, "asking him to put an end to the matter," BGU IV. 1019<sup>7</sup> (mid. ii/A.D.) δς ἔδωκεν τὸν στρατηγὸν τοῦ νομοῦ εἰς τ[ὸ] πέρας ἐπιθεῖναι τ[ῇ] λογοθεσίᾳ, P Oxy II. 237<sup>viii.16</sup> (A.D. 186) πέρας τῆς χρηματικῆς ἀμφισβήτησεως λαβούσης, "when the money-action has come to an end" (Edd.), and *OGIS* 669<sup>40</sup> (i/A.D.) οὐδὲν γὰρ ἔσται πέρας τῶν συκοφαντημάτων. See also the adverbial use in P Oxy II. 282<sup>11</sup> (A.D. 30–35) κατὰ πέρ[α]ς ἐξ[ῆλθε], "finally she left the house," said of a dissatisfied wife, and *ib.* XIV. 1673<sup>22</sup> (ii/A.D.) τὸ δὲ πέρας ἦτησα τὴν μνᾶν, "in the end I asked for the mina."

## Πέργαμον.

Along with this form of the name of the city (Strabo, Polyb. *al.*) is to be found (ἡ) Πέργαμος (Xen. Paus. *al.*). The two occurrences in the NT (Rev 1<sup>11</sup>, 2<sup>12</sup>) are in the acc. and dat., leaving the nom. uncertain, and curiously no ex. of the nom. can be quoted from Fränkel's Pergamene inscr. (see *Perg* in Index III.) For features in the history and character of Pergamum, which make the message of Rev 2<sup>12</sup> ff. specially appropriate, see Ramsay *Letters*, p. 291 ff., and the art. in *EB s.v.* Pergamos.

The city gave its name to "parchment" (περγαμηνή, *charta pergamena*), which was first manufactured here: see Gardthausen *Griech. Palaeographie*<sup>2</sup> i. p. 93 ff.

## περί.

While περί, literally "round about" as distinguished from ἀμφί (not in NT) "on both sides," is found c. dat. in classical Greek and the LXX, in the NT it occurs only c. gen. (291 times) and c. acc. (38 times): see *Proleg.* p. 105 and cf. p. 98.

1. For the commonest use c. gen. = "concerning," "about," see P Lille I. 17<sup>4</sup> (mid. iii/B.C.) ἐπιστολήν περί συταρ[έ]λου, *ib.* 26<sup>1</sup> (iii/B.C.) ἔγραψάς μοι περί τῆς εἰς τὴν σησαμελίαν γῆς, P Par 44<sup>7</sup> (B.C. 153) ἀγωνιῶ γὰρ περί σου, P Lips I. 104<sup>13</sup> (B.C. 96–5) περί ὧν ἂν αἰρήσθῃς, γράφετέ μοι, P Oxy IV. 743<sup>21</sup> (B.C. 2) περί πάντων αὐτῷ τὴν ἐπι-

τροπήν δέδωκα, "I have entrusted to him the care of the whole matter" (Edd.), *ib.* XII. 1583<sup>11</sup> (ii/A.D.) γράψον μοι περί τῶν ὄντων, "write me regarding the present state of affairs," and BGU II. 632<sup>12</sup> (ii/A.D.) (= LAE, p. 173) ο[ύ]χ ὀκνῶ σοι γράψαι περί τῆ[ς] σωτηρίας μου καὶ τῶν ἐμῶν, "I am not delaying to write you regarding the health of me and mine." In P Par 48<sup>8</sup> (B.C. 153) (= Witkowski *Ερρ.* 2 p. 91) ἀκούσαντες . . . τὰ περί σου συμβεβηκότα, we have a mixture of ἀκούσαντες περί σου and ἀκούσαντες τὰ (σοι) συμβεβηκότα.

Περί, "with regard to," at the beginning of a new clause (as in I Cor 7<sup>1</sup>) may be illustrated from the headings in the Mysteries inscr. from Andania *Syll* 653 (= 736)<sup>1</sup> (B.C. 91) περί ἐρῶν καὶ ἱερῶν, *al.* See also P Eleph 134<sup>2</sup> (B.C. 223-2) περί δὲ τῶν ἑκκοσι δραχμῶν οὕτω ἐκεκόμιστο Φίλων . . . περί δὲ τοῦ οἰναρίου Πραξιᾶδης οὕτω εἰσέλθου ἐξ ἀγροῦ, BGU IV. 1097<sup>5</sup> (time of Claudius or Nero) περί δὲ Σαραπάτος τοῦ υἱοῦ οὐ καταλέλυκε παρ' ἐμὲ ὅλως, and *ib.* I. 246<sup>13</sup> (ii/iii A.D.) περί δὲ Νείλου οὐδ[ὲ] π[α]ρασφαλίσματά μοι ἐδίδου οὐδὲ καταγραφὴν . . . 17 περί Ἑρμιόνης μελησάτω ὑμῖν, πῶς ἄλυστος ἦν.

The transition to the meaning "on account of," "for," is easy, when περί becomes practically identical with ὑπέρ (*q.v.*): cf. in the NT Mk 14<sup>24</sup>, Gal 1<sup>4</sup>, I Cor 1<sup>13</sup>, Heb 5<sup>3</sup>, *al.*, where the two words are *variae lectiones*, and for περί in this sense in the papyri see P Oxy X. 1298<sup>4</sup> (iv/A.D.) πρὸ πάντων εὐχομε τῷ κυρῷ θεῷ περί τῆς ὁλοκληρίας σου καὶ τῶν φιλητάτων σου, and *ib.* XII. 1494<sup>6</sup> (early iv/A.D.) μά[λ]λιστα μὲν δεήσει καὶ ὑμᾶς εὐχεσθαι περὶ ἡμῶν, "it will be most necessary for you too to pray on my behalf" (Edd.). On the preposition placed after its noun in Ac 19<sup>40</sup> see Field *Notes*, p. 131.

Περί is frequent c. gen. of the articular inf., e.g. P Tebt I. 56<sup>6</sup> (c. B.C. 130-121) γέγ[ω]σ[κε] δὲ περί τοῦ κατακεκλυσθαι τὸ πῆδον ὑμῶν (i. ἡμῶν), "you must hear about our plain having been inundated" (Edd.), and P Ryl II. 230<sup>3</sup> (A.D. 40) ἐκομισάμην ἐπιστολὴν(ν) περί τοῦ πέμψαι με ἐπὶ τοὺς ἄρτους τῇ εἰ, "I received a letter regarding my sending for the loaves on the 5th."

2. For the *local* use of περί c. acc. cf. P Tebt I. 56<sup>12</sup> (c. B.C. 130-121) ζητή[σ]α[ς] μοι περί τὴν κώμην σου εἰς τὴν τροφήν ἡμῶν γῆς ἀρούρας πέ[ν]τε, "by seeking out in the neighbourhood of your village 5 arourae for our maintenance" (Edd.), P Oxy II. 246<sup>14</sup> (A.D. 66) περί τὴν αὐτὴν Φθῶχιν, "in the neighbourhood of the said Phthochis." See also from the inscr. *Preisigke* 1568<sup>8</sup> (ii/B.C.) οἱ περί αὐλήν ("court-officials").

With Mk 4<sup>10</sup> οἱ περί αὐτόν, "his disciples," cf. P Petr II. 45<sup>11.7</sup> (B.C. 246) τοῖς περί τὸν Λαοδίκεν, "to the party of Laodike," P Grenf I. 101<sup>7</sup> (B.C. 174) οἱ περί τὸν Δρύτωνα, and for the classical idiom in Ac 13<sup>13</sup> οἱ περί Παῦλον, "Paul and his company," cf. *ib.* I. 21<sup>18</sup> (B.C. 126) αἱ περί Ἀπολλωνίαν, "Apollonia and her sisters" as joint beneficiaries under a Will, and P Fay 34<sup>11</sup> (A.D. 161) τοῖς[ς] περί τὸν Πανασνέα, "to Panesneus and his partners."

With Phil 2<sup>28</sup> τὰ περί ἐμέ, cf. P Par 44<sup>6</sup> (B.C. 153) τὰ περί Ἀπολλωνίου, and see also *ib.* 15<sup>17</sup> (B.C. 120) τῇ περί ἑαυτοῦς βίβ[η] χρώμενοι, P Ryl II. 153<sup>45</sup> (A.D. 138-161) διὰ τὴν περί ἐμὲ ἀσθένειαν, and the magic formula P Oxy VI. 886<sup>6</sup> (iii/A.D.) ὁ δὲ τρόπος ἐστὶν τὰ περ[ὶ] τὰ γράμματα κθ, "the method is concerned with the 29 letters."

The *temporal* use of περί c. acc., as in Mt 20<sup>3</sup>, Ac 10<sup>3.9</sup> *al.*, may be illustrated by BGU I. 246<sup>20</sup> (ii/iii A.D.) περί τὸν Χοιᾶκ, PSI III. 184<sup>5</sup> (A.D. 292) χθὲς περί ἔκτην ὥραν.

Further instances of the different uses of περί will be found in the monographs of Kuhring and Rossberg (see Abbreviations I.).

### περιάγω.

For the trans. use of περιάγω, "lead around," as in I Cor 9<sup>5</sup>, cf. P Cairo Zen 59033<sup>3</sup> (B.C. 257) ἐγὼ δὲ τοῖς ἐλθοῦσιν περιαγαγὼν πάντας τοὺς παραδείσους ἐδείξα. See also Diod. Sic. xvii. 77 πρὸς δὲ τούτοις τὰς παλλακίδας ("concubines") ὁμοίως τῷ Δαρείῳ περιήγε, and *s.v.* χεῖρ.

### περιαιρέω

in its literal sense "take away," "remove," may be illustrated from BGU IV. 1061<sup>16</sup> (B.C. 14) ἐξέδυσαν καὶ περιέλοντο αὐτοῦ πόκους ἐρίων ρν. Cf. P Tebt II. 300<sup>11</sup> (A.D. 151), where instructions are given that a priest who had died should be struck off the list—ἐπιδίδο(= ω)μι ὦ(= δ)πως περιερεθῇ [τ]οῦτο τὸ ὄνομα, BGU IV. 1085<sup>11.7</sup> (ii/A.D.) ἀξιούντων περιαιρεθῆναι αὐτὸν τῆς προκηρξέω[ς], and the corresponding use of the act. in P Flor III. 308<sup>7</sup> (A.D. 203) ἀξίῳ αὐτὸν περιελεῖν ἐκ τῶν δημοσίων λόγων: see also Ac 28<sup>13</sup> and Field *Notes*, p. 149f. For the metaph. usage, as in Ac 27<sup>20</sup>, cf. M. Anton. xii. 2 τὸν πολλὸν περι-σπασμὸν σεαυτοῦ περιαιρήσεις, "thou wilt free thyself from the most of thy distracting care" (Haines).

### περιάπτω,

in the derived sense of "kindle," is found in the NT only in Lk 22<sup>56</sup> (cf. 3 Macc 3<sup>7</sup>). For the original meaning "tie about," "attach," see the magic P Lond 121<sup>197</sup> (iii/A.D.) (= I. p. 90) ἐπιγρᾶφ(ε) εἰς χάρτ(ην) καὶ περιάπττε ρουραβισαρον . . . as a charm against discharge from the eyes, *ib.* 21<sup>9</sup> (p. 91) γράψον εἰς χάρτην καθαρὸν καὶ περιάψον ιαω σαβαωθ αδωναι . . . as a charm against ague, and Aristeas 159 ἐπὶ τῶν χειρῶν δὲ διαρρήδην τὸ σημεῖον κελεύει περιήφθαι, "he expressly orders that the 'sign' be 'bound round upon the hands'" (Thackeray). The verb should perhaps be restored in this sense in PSI I. 64<sup>7</sup> (i/B.C. ?) π[ε]ριήψ[ας] μοι χρυ[σίου]: see the editor's note. In Vett. Val. p. 285<sup>32</sup> περιάπτειν = *diffamare*.

### περιαστράπτω.

Among the few reff. for this word, which in the NT is confined to Ac 9<sup>3</sup>, 22<sup>6</sup>, we may cite 4 Macc 4<sup>10</sup> ἀγγελοῖ περιαστράπτοντες τοῖς ὄχλοις.

### περιβάλλω.

For a good parallel to the TR of Lk 19<sup>43</sup> cf. P Oxy IV. 707<sup>32</sup> (c. A.D. 136) where a man is charged with neglecting a vineyard—μηδὲ τὰς πλάτας περιβεβληκῆναι, "not even to have built the enclosing walls." For the meaning "wrap about," "clothe myself," as in Mk 14<sup>51</sup> (cf. Field *Notes*, p. 40), see P Fay 12<sup>18</sup> (c. B.C. 103) ἐξέδυσαν δὲ περ[ὶ]βεβλήμην ἱμάτιον, "they stripped me of the garment in which I was clothed," P Grenf I. 38<sup>14</sup> (ii/i B.C.) (as emended *Berichtigungen*, p. 182) ὃ τε περιβεβλήμην ὁδόνιον κατέρηξεν, and the



metaphor. use in PSI IV. 330<sup>7</sup> (B.C. 258-7) οὗτος δὲ τῇ μεγίστῃ με ἀτιμία περιβέβληκεν, *ib.* 435<sup>9</sup> (iii/B.C.) (as read by Deissmann *Expt* VIII. xxiv. p. 421) εἰς ἄρρωσ[τ]ί[α]ν μ[ε] περιέβαλεν μεγάλην, "he afflicted me with a great sickness," and Aristaeas 208 αἰκίαις περιβάλλειν, "subject men to injuries." See also Menander Περικ. 36 εὐθὺς προσδραμών| ἐφίλει, περιέβαλλε.

### περιβλέπομαι.

For the act. = "look round," cf. BGU IV. 1097<sup>8</sup> (i/A.D.) ἡν δὲ ὁ ἀντ[ι]δικὸς ἀναβῆ, περιβλέπε αὐτόν. In the NT the verb is used only in the mid., and chiefly with reference to the quick, searching glance of Christ.

The verbal περιβλεπτος is common in late papyri as a form of address, e.g. P Oxy XVI. 1868 *verso* (vi/vii A.D.) τῷ τὰ πάντα λαμπρο(τάτῳ) καὶ περιβλέπτῳ κόμει(τι), "to the in all respects most illustrious and most admired comes": cf. the subst. in BGU II. 547<sup>8</sup> (Byz.) παρακαλῶ τὴν ὑμετέραν περιβλεπτ[ό]τητα.

### περιβόλαιον

in the wider sense of "covering," "clothing," rather than "veil" (AV marg.) in 1 Cor 11<sup>15</sup> (cf. Ps 103(104)<sup>6</sup>) may be illustrated from Aristaeas 158 ἐκ τῶν περιβολαίων παράσημον ἡμῖν μνείας δέδωκεν, "in our clothing, too, he has given us a symbol of remembrance" (Thackeray).

For περιβολος, "enclosure," we may cite the inscr. on the marble barrier of the inner court of the Temple at Jerusalem, *OGIS* 598<sup>4</sup> (i/A.D.) μηθένα ἄλλογενὴ εἰσπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερὸν τρυφάκτου καὶ περιβόλου, "that no foreigner enter within the screen and enclosure surrounding the sanctuary": see further Deissmann *LAE* p. 75, Otto *Priester* i. p. 282 ff.

### περιδέω,

"bind around," as in Jn 11<sup>44</sup>, occurs in the account of a healing at the temple of Asclepius in Epidaurus, *Syll* 802 (= 31168)<sup>82</sup> (c. B.C. 320) μετὰ δὲ τοῦτο τὸν θεὸν τὰν τοῦ Πανδάρου ταινίαν ("band") περιδέσαι περὶ τὰ στίγματα.

For περιδεσμος as a prayer which was believed to fetter the object of imprecation, see Wunsch in Bliss and Macalister, *Excavations in Palestine*, 1902, p. 182.

### περιεργάζομαι,

"am a busybody" (2 Thess 3<sup>11</sup>: cf. Sir 3<sup>23(24)</sup>): cf. PSI V. 494<sup>7</sup> (B.C. 258-7) περὶ δὲ τῶν . . . Ἀρχίου περιεργασάμην εἰς σε ἀπο . . . φιλῶς ἢ γράψης, the letter of the Emperor Claudius to the Alexandrines P Lond 1912<sup>90</sup> (A.D. 41) καὶ Ἰουδαίους δὲ ἀντικρυς κελεύω μηδὲν πλῆμιν ὧν πρότερον ἔσχον περιεργάζεσθαι, "and, on the other side, I bid the Jews not to busy themselves about anything beyond what they have held hitherto" (Bell), and P Giss I. 57<sup>6</sup> (vi/vii A.D.) καταξίωση οὐν περιεργάσασθαι καὶ ποιῆσαι ἀποδοθῆναι τὰ γράμματα.

Very noteworthy from the inscr. is *Syll* 633 (= 31042)<sup>15</sup> (ii/iii A.D.) δς ἂν δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ ἢ περιεργάσῃται, ἀμαρτῶν ὀφιλῆτω Μηνι Τυράννωι. See also the magical citation *s.v.* περιεργος.

As illustrating the meaning of the verb it is customary to quote Plato *Apol.* 19 B, where it is said of Socrates in an

accusatory sense, περιεργάζεται ζητῶν τὰ τε ὑπὸ γῆς καὶ οὐράνια: cf. M. Anton. x. 2 τοῦτοις δὲ κανόνσι χρώμενος, μηδὲν περιεργάζου, "apply these *criteria* to life, and do so without fuss" (Rendall). See also *Test. xii. patr.* Reub. iii. 10 μήτε περιεργάζεσθε πρᾶξιν γυναικῶν, "nor meddle with the affairs of womankind." In Aristaeas 15 the verb is used in a good sense καθὼς περιεργασμαι, "as my research (into God's dealings) has taught me": but contrast 315.

### περιεργος.

The idea of "curious, magical arts," which τὰ περιεργα has in Ac 19<sup>19</sup>, is well illustrated in P Leid V<sup>xii</sup>. 19 (iii/iv A.D.) (= II. p. 39) διὰ τὴν τῶν πολλῶν περιεργίαν τὰς βοτάνας καὶ τὰ ἄλλα, οἷς ἐχρῶντο εἰς θεῶν εἰδωλα, ἐπέγραψαν, ὅπως μὴ συλ(= λλ)αβοῦμενοι περιεργάζονται μηδὲν, διὰ τὴν ἐξακολούθησιν τῆς ἀμαρτεί(= ὅ)ας, "ob vulgi curiositatem herbas et reliqua, quibus utebantur ad deorum simulacra, scriptis consignarunt, ut non intellecturi (reliqui homines) operarentur frustra propter investigationem erroris" (Ed.): see also the note on p. 73 f., and Deissmann *BS* p. 223 n.<sup>5</sup>. Cf. the conjunction of words in Vett. Val. p. 7<sup>30</sup> φρόνιμοι, περιεργοί, ἀποκρύφον μύσται. For the meaning "busybody," as in 1 Tim 5<sup>13</sup>, cf. Menandrea pp. 11<sup>45</sup>, 48<sup>85</sup>, and Menander *Fragsm.* p. 227, also Theophr. *Char.* x. (ed. Jebb).

In the letter of a steward or bailiff, P Oxy IX. 1220<sup>22</sup> (iii/A.D.), the word is used in a more general sense—οὐδὲν ἡφάνισεν ὁ ἵπποποτάμης, ἢ τι γὰρ ἔστιν περιέργου, ἐφίσταμε (= αἰ) αὐτῶν, "the hippopotamus has destroyed nothing, for if there is any superfluity, I watch over the place" (Ed.).

### περιέρχομαι.

With the use of this verb in 1 Tim 5<sup>13</sup> we may compare P Oxy VII. 1033<sup>12</sup> (A.D. 392) μόνοι περιερχόμενοι τὴν πόλιν καὶ κατοπτέοντες, "going about the city alone and keeping watch." The verb occurs in connexion with an inheritance in PSI V. 452<sup>8</sup> (iv/A.D.) ἀνδράπ[οδ]α περιήλθεν εἰς ἡμᾶς: cf. BGU IV. 1074<sup>5</sup> (A.D. 275) ἡσθῆναι ἐπὶ τῷ εἰς ἐμὲ περιεληλυθέναι τὴν τῶν ὄλων κηδεμονίαν. Vett. Val. p. 40<sup>28</sup> ποικίλως τὸν βίον περιερχομένους.

### περιέχω.

For the intrans. use, as in 1 Pet 2<sup>6</sup> (cf. Blass-Debrunner § 308) we may quote P Oxy II. 249<sup>24</sup> (A.D. 80) διαθήκη ὡς περιέχει, "in the will as it stands" or "as it is contained in the will": cf. *ib.* 286<sup>13</sup> (A.D. 82) ἐφ' οἷς ἄλλοις ἢ ἀσφάλεια περιέχει, "with the other guarantees contained in the agreement" (Edd.), P Fay 96<sup>20</sup> (A.D. 122) μενούσης κυρίας τῆς μισθώσεως ἐφ' οἷς περιέχει πᾶσαι, "the lease in all its provisions remaining valid" (Edd.), P Oxy I. 95<sup>34</sup> (A.D. 129) ὡς καὶ ἡ ιδιόγραφος πρᾶσις περιέχει, "as the autograph contract states" (Edd.), *ib.* IX. 1220<sup>20</sup> (iii/A.D.) the accounts will show the details ὡς περιέχει τὸ π[ι]τ[ά]κιον, "as contained in the memorandum," and *Syll* 929 (= 3685)<sup>21</sup> (B.C. 139) καθ' ὅτι τὰ . . . γράμματα περιέχει, also <sup>51</sup> τοῦ δόγματος περιέχοντος, "the decree running thus" (words follow). In *ib.* 75 περιεχόμενον is pass. (c. dat.) = "surrounded": cf. Lk 5<sup>9</sup>.

In P Lond 1178<sup>13</sup> (A.D. 194) (= III. p. 216, *Selections*,

p. 99) the Emperor Claudius says χρυσοῦν σ[τέ]φ[α]νον ἡδέως λαβὼν σύμβολον περιέχοντα τῆς ὑμετέρας πρὸς με εὐσεβείας, "I received with pleasure the golden crown as an expression of your loyal devotion towards me," which would illustrate the trans. use in the TR of Ac 23<sup>25</sup>: cf. also P Tebt I. 44<sup>8</sup> (B.C. 114) χάριν τῆς περιεχοῦσης με ἀρρωστίας, and Menander *Fragm.* 660<sup>2</sup> p. 193 περιέχων ἐγκώμιον, "containing commendation." Searles *Lexicographical Study* p. 102 cites a Delphic inscr. of A.D. 50, Collitz 2208<sup>10</sup> εἰ δὲ μὴ παραμένει καθὼς ἂ ὦνὰ περιέχει, where the verb has the unusual meaning "stipulate."

### περιζώννυμι,

"gird round," is found in the pass., as in Rev 1<sup>13</sup>, 15<sup>2</sup>, in the magic charm P Lond 46<sup>157</sup> (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ἡ χάρις τοῦ αἰῶνος ὀνομά μοι καρδία περιεζωσμένη δῆφιν: cf. Diod. Sic. i. 72. 2 περιεζωσμένοι.

For the subst. περιζώμα, "girdle," cf. P Par 10<sup>12</sup> (B.C. 145) περὶ τὸ σῶμα χλαμύδα καὶ περιζώμα, and P Oxy VI. 921<sup>10</sup> (iii/A.D.) περιζώμα ᾧ, "one girdle," in an inventory of property.

### περίοιστιμι.

OGIS 735<sup>10</sup> (ii/B.C.) ἐν τοῖς νῦν περιστάσι καὶ [ροῖς], "in present circumstances," as contrasted with ἐν τε τοῖς πρότερον χρόνοις mentioned just before. See also P Oxy VI. 899<sup>14</sup> (A.D. 200) where a woman complains of having been reduced to extreme poverty—εἰς ἔνδειά]ν με οὐ τὴν τυχοῦσαν περιστήναι, and *ib.* 902<sup>12</sup> (c. A.D. 465) εἰς τελείαν γὰρ ἀνατροπὴν καὶ εἰς αἰχάτην πεινῶν (i. ἐσχάτην πείναν) περιέστην, "I have been reduced to complete ruin and the extremity of hunger" (Edd.): cf. Vett. Val. p. 285<sup>33</sup> εἰς μεγίστας ἀτυχίας περιεστάνουσιν.

The late use of the mid. = "turn oneself about" to avoid, "shun," c. acc., as in 2 Tim 2<sup>16</sup>, Tit 3<sup>9</sup>, may perhaps be illustrated from *Chrest.* II. 88<sup>iv.30</sup> (ii/A.D.) τῆς δὲ [ἀ]ντίας Δρουσίλλας περιεσταμένης τὴν λογο[θ]εσίαν. Other exx. of the mid. are BGU IV. 1019<sup>8</sup> (mid. ii/A.D.) περι[ε]σταμένης δ' αὐτῆς, and the *florilegium* PSI II. 120<sup>37</sup> (iv/A.D. ?) μηδὲ εἰς πρᾶγμα περίεστασο ὃ σοι μὴ προσήκε.

### περικάθαρχμα,

a term of the deepest opprobrium, drawn from the "rinsing" of a dirty vessel. In the only place in which it occurs in the NT, 1 Cor 4<sup>18</sup>, there may be some reference to the fact that it was the most wretched and outcast, who used to be sacrificed as expiatory offerings: cf. Prov 21<sup>11</sup> and Epict. iii. 22. 78. "Possibly some cry of this sort, anticipating the 'Christiani ad leones' of the martyrdoms, had been raised against P(aul) by the Ephesian populace (cf. xv. 32; also Acts xxii. 22)" (Findlay *EGT ad* 1 Cor 4<sup>18</sup>). The word is fully illustrated by Wetstein *ad l.c.*: see also Lietzmann in *HZNT*.

The verb (Deut 18<sup>10</sup>) is found in Didache iii. 4 μηδὲ ἑπαοιδὸς μηδὲ μαθηματικὸς μηδὲ περικαθαίρων.

### περικαθίζω.

For the meaning "sit around," "encircle," as in Lk 22<sup>56</sup> DG, cf. *Chrest.* I. 11 B.Fr.(a)<sup>10</sup> (B.C. 123) εἰς τῇ]ν πόλιν ἐπιβαλόντες με[τὰ τῶ]ν ἱκανῶν καὶ [ἱππ]έων περικαθίσαν ἡμῶν τὸ φρούριον.

### περίκειμαι.

For the literal sense "wear," "carry," c. acc., as in Ac 28<sup>20</sup> (cf. 4 Macc 12<sup>3</sup>), cf. *OGIS* 56<sup>67</sup> (B.C. 238) περικείμενων τὰς ἰδίας βασιλείας ("diadems") (cited by Mayser *Gr.* p. 34). The metaphorical usage is seen in the illiterate P Lond 1926<sup>12</sup> (mid. iv/A.D.), where a certain Valeria asks for Paphnutius's prayers—μεγάλῳ γὰρ νόσῳ περίκειμε δυσπνήτας δινῆς (i. περίκειμαι δυσπνοίας δινῆς), "for I am afflicted with a great disease in the shape of a grievous shortness of breath" (Bell): cf. Heb 5<sup>2</sup>, and from literary sources Theocritus xxiii. 13 f. φεύγε δ' ἀπὸ χρώς] ὕβριν τὰς ὀργὰς περικείμενος, *Anth. Pal.* xi. 38 πίνε καὶ ἔσθι καὶ περικέιστο ἄνθεα.

### περικεφαλαία,

"helmet"; cf. P Petr III. 140(a)<sup>3</sup> (accounts—iii/B.C.) περικεφαλαίας καὶ θήκης ὕ, "60 dr. for a helmet and sheath," and *Syll* 522 (= 958)<sup>29 f.</sup> (iii/B.C.), where a περικεφαλαία is first prize in a javelin-throwing contest, together with three λόγχοι, and is also offered, together with a κόντος ("the shaft of a pike"), as a prize for the best καταπαλταφέτης.

### περικρατῆς,

"gaining the mastery over" (Ac 27<sup>16</sup>), is found in the apocryphal Sus (Θ) 39 A. For the verb see the *proem.* to the Gnomon<sup>5 f.</sup> (c. A.D. 150) (= BGU V. I. p. 10) ὅπως . . . εὐχέρ[ως] τῶν πραγμάτων περικ[ρ]ατῆς, "in order that you may easily master the business": cf. M. Anton. x. 8. 2.

### περικρύπτω,

"conceal," "hide." Cf. Lk 1<sup>24</sup> περιέκρυβεν, a late impf. from a pres. περικρύβω, not found in the NT (see Blass *Gr.* p. 41). For the simplex see Ev. Petr. 7 ἐκρυβόμεθα. MGr κρύβω.

### περικυκλόω,

"encircle" (Lk 19<sup>48</sup>): cf. the iv/A.D. letter of a deacon to a bishop (see *Archiv* iv. p. 558), where the writer remarks—ἡ γὰρ εὐφημία σου, πάτερ, περιεκύκλωσεν τὸν κ[ό]σμον ὅλον ὡς ἀγαθὸν πατέρα (i. ἀγαθοῦ πατρός, Wilcken) (P Lond 981<sup>9</sup> = III. p. 242, *Chrest.* I. p. 157). Περικυκλῶν is used adverbially in the late P Lond 483<sup>17.77</sup> (A.D. 616) (= II. pp. 325, 328).

### περιλείπομαι,

"am left over" (1 Thess 4<sup>15.17</sup>, with Milligan's note): cf. PSI IV. 409<sup>12</sup> (iii/B.C.) λοιποὶ περιελείφθησαν εἰς τὰς θυσίας, *ib.* VI. 571<sup>14</sup> (iii/B.C.) οὐθέν μοι περιλείπεται, P Par 63<sup>138</sup> (B.C. 164) (= P Petr III. p. 32) βραχεῖα (sc. γῆ) παντελὺς ἀγεώργητος περιλειφθήσεται, "a very small portion of the land will be left uncultivated" (Mahaffy), and BGU IV. 1132<sup>12</sup> (B.C. 13) τὸ περιλειμμένον αὐτῷ μέρος.

### περιμένω,

"wait for" (Ac 1<sup>4</sup>): cf. P Giss I. 73<sup>4</sup> (time of Hadrian) ἑκομισάμην σου τὴν ἐπιστολὴν ἡδέως καὶ περιμένω σε, P Oxy XIV. 1762<sup>10</sup> (ii/iii A.D.) οὐπω μέντοι εἰς διαλλαγὰς ἔλθειν ἠθέλησεν . . . σὲ περιμένων, and BGU II. 388<sup>ii.39</sup> (ii/iii A.D.) ἐ[ν] τῇ πλαστιγραφίᾳ περιμ[έ]νον] ἐστὶν τὸ ὄνομα.



πέριξ,

"round about" (Ac 5<sup>18</sup>), formerly a nom. sing. (Boisacq p. 772), and rare in Attic prose, cf. PSI IV. 317<sup>5</sup> (A.D. 95) *πάϊντες οἱ πέριξ*, and *Kaibel* 468<sup>1</sup> *Δαίνεος στήλη με πέριξ ἔχει*.

περιούσιος.

The appearance of ]περιουσι[ between hiatus in CP Herm I. 32<sup>4</sup> is tantalizing, as there is no indication in this tiny fragment what the meaning may be. The verb *περίειμι*, "survive," may be illustrated from P Oxy I. 37<sup>1</sup> 26 (A.D. 49) (= *Chrest.* II. p. 87, *Selections*, p. 50) <τῶν> στα]τήρων π[ερ]ιόντων, "the staters (forming a nurse's wages) remaining in my possession," *ib.* II. 243<sup>10</sup> (A.D. 79) *ὅποτε περιήν*, "in her lifetime" (Edd.), and P Strass I. 52<sup>8</sup> (A.D. 151) τὰ . . . περιεσόμενα π[άν]τα εἰς τὸ ἴδιον.

For the subst. see P Fay 20<sup>13</sup> (Imperial rescript—iii/iv A.D.) οὐ διὰ περιουσίαν πλούτου, "not owing to a superfluity of wealth," and P Flor III. 367<sup>12</sup> (iii/A.D.) where the writer complains that his correspondent is despising his friends—πλούτῳ γαυρωθεὶς ("puffed up") [καὶ] πολλῇ χρημάτων περιουσίᾳ. In the important letter of Claudius to the Alexandrines, P Lond 1912 (A.D. 41), the Emperor enjoins the Jews to enjoy in a city not their own<sup>95</sup> περιουσίας ἀπάντων ἀγαθῶν, "an abundance of all good things" (Bell). Cf. also Gnomon 6 (c. A.D. 150) (= BGU V. I. p. 13) τετάρτου μέρους ἧς ἔχει περιουσίας, and P Oxy XIV. 1642<sup>25</sup> (A.D. 289) τῶν ἐν περιουσίᾳ τυχευόντων.

Reference should be made to Lightfoot *On a Fresh Revision*<sup>3</sup> App. I. p. 217 ff. "On the words ἐπιούσιος, περιούσιος."

περιοχή

in the literal sense of "compass," "circumference," occurs *quater* in connexion with certain measurements of a piece of land in BGU II. 492 (A.D. 148–9): cf. also the late P Hamb I. 23<sup>20</sup> (A.D. 569) μετὰ τῆς καθόλου αὐτοῦ περιοχῆς, "mit allem was dran und drum ist" (Preisigke). For the use in Ac 8<sup>22</sup> of a "passage" (of Scripture) see the reff. *s.v.* *περιέχω*, and cf. Cic. *ad Att.* xiii. 25. 3 *ergo ne Tironi quidem dictavi, qui totas περιοχάς persequi solet, sed Spintharo syllabatim*. In the LXX *περιοχή* has the meaning "siege," and sometimes apparently "stronghold": see Conybeare and Stock *LXX Selections*, p. 305.

περιπατέω.

On the ethical use of this verb "conduct my life," corresponding to the Heb. *ḥāḏāq*, see *Proleg.* p. 11. For the literal meaning "walk," "go about," cf. BGU III. 846<sup>9</sup> (ii/A.D.) (= *Selections*, p. 94) *σαπρῶς πατριπατῶ* (i. *περιπατῶ*), "I am going about in a disgraceful state," P Fay 126<sup>2</sup> (ii/iii A.D.) *περ[ι]πατοῦντός μου σὺν τῷ πατρί*, and BGU II. 380<sup>13</sup> (iii/A.D.) *περιπατῶ* (i. *περιπατῶ*) μετὰ οὗ ἂν εὔρω. In P Lond 981<sup>11</sup> (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) *περιοδεύομεν καὶ περιπατοῦμεν νυκτῆμαρ*, the words are addressed apparently by subordinate church officials to a bishop: see Ghedini *Lettere*, p. 170 f.

See further, for an interesting parallel to Rev 3<sup>1</sup>, *Kaibel* 387<sup>21</sup>. (III. fere saeculi)—

ὁ κτῶμενος δὲ πολλὰ μὴ τρυφῶν [σ]ὺν τοῖς φίλοις οὗτος τέ[θ]νηκε περιπατῶν καὶ ζῇ νεκρ[ο]ῦ βίον.

In Menander *Ἐπιτρ.* 12 *δίκας λέγοντες περιπατεῖτε*, the verb is almost = "live." MGR *περιπατῶ*, *περπατῶ*, *περβατῶ*.

περιπείρω.

For the metaph. use of this verb "pierce" in 1 Tim 6<sup>10</sup>, cf. Philo *Flacc.* I (ed. Cohn) *ἀνηκίστους περιέπειρε κακοῖς*, and the other passages cited by Wetstein from late Greek.

περιπίπτω.

For *περιπίπτω*, "fall in with," as in all its NT occurrences (Lk 10<sup>30</sup>, Ac 27<sup>41</sup>, Jas 1<sup>2</sup>), cf. P Oxy XIV. 1639<sup>20</sup> (B.C. 73 or 44) *ἔπου ἂν τῷ καθόλου περιπίπτῃς ἡμῖν*, "in any place whatsoever where you may encounter us" (Edd.), P Tebt II. 278<sup>32</sup> (early i/A.D.) *θυμοῦ περιπεσῖτε(=εἴται)*, "he will meet with anger," P Ryl I. 28<sup>220</sup> (mantic—iv/A.D.) *ἐὰν δ[ε] ὁ ἐχόμενος μερίμναις πολλαῖς περιπεσῇται καὶ κακοπαθῇ*, "if the next (toe quiver) he will be involved in much anxiety and distress," and from the inscr. *Syll* 226 (= 3 495)<sup>86</sup> (c. B.C. 230) *διότι μεγάλοις διαπτώμασι περιπεσῇται ἡ πόλις*, and the imprecatory formula to prevent violation of tombs as in *C. and B.* ii. p. 702, No. 636 (A.D. 234) *ὅς ἂν κακουργέσι τοῦτο, τοιοῦταις (!) περιπέσοιτο συμφοραῖς*.

The word is claimed as medical by Hobart p. 129 f., but for its wider usage cf. Wetstein *ad Lk l.c.*, *Field Notes* p. 61, and add *Pelagia-Legenden* p. 9<sup>18</sup>, where it is stated that a harlot cannot be baptized without sponsors, *ἵνα μὴ πάλιν ἐν τοῖς αὐτοῖς εὐρεθῇ περιπίπτουσα*.

The 1 aor. is seen in a new comic fragment (? Menander: Demiafczuk *Suppl. Com.* p. 63):—

ἄνθρωπος γὰρ ὦν  
ἄνθρωπίναις περιέπεσα συμφοραῖς.

περιποιέω.

For the mid. "make my own," "acquire for oneself," as in 1 Tim 3<sup>13</sup>, see P Tor II. 87<sup>0</sup> (B.C. 119) *(ἐαυτ)ῷ μεγάλῃν ἐξουσίαν περι(ποιού)μενος*, and cf. P Amh II. 34 (d)<sup>3</sup> (c. B.C. 157) *πλεῖόν τι περιποιούμενοι τῷ βασιλεῖ*, "gaining more for the king." For the corresponding use of the act cf. P Oxy II. 279<sup>3</sup> (A.D. 44–5) *βο[υ]λόμε(νος) πλεῖον περιποιῆσαι τοῖς δη[μο]σίοις*, *ib.* I. 58<sup>9</sup> (A.D. 288) *ἄφελος μὲν οὐδὲν περιποιούσιν τῷ ταμεῖω*, "they secure no advantage to the treasury" (Edd.), *ib.* XVI. 1892<sup>84</sup> (A.D. 581) *τὸ ἱκανὸν [το]ῦ αὐτοῦ χρέους περιπ[οι]ῆσαι*, "to make up the equivalent of the said debt" (Edd.), P Flor III. 295<sup>5</sup> (vi/A.D.) *ἄλγῳτιαν ἑαυτοῖς περιποιούντες*, and from the inscr. *Syll* 226 (= 3 495)<sup>184</sup> (B.C. 230) *οὐκ ὀλίγα χρήματα περιποίησε τῇ πόλει*. Cf. also *Pelagia-Legenden* p. 12<sup>8</sup>. In P Fay 111<sup>8</sup> (A.D. 95–6) (= *Selections*, p. 66) *τῷ (i. τῷ) αἰτίωμα* (cf. Ac 25<sup>7</sup>) *περιεπύ(=οι)ησε* is rendered by the editors "shifted the blame," in accordance with what seems to be the natural meaning of the context. In support of this unusual meaning for *περιποιέω* Dr. Hunt thinks that *σοι* must be understood, and refers us to the somewhat similar passage in Isocr. p. 150 E, where the common reading is *μεγάλην αἰσχύνην τῇ πόλει περιποιούσιν* (ποιούσιν Blass, *περιπατοῦσιν* Cobet), and to Polyb. v. 58. 5 *χωρὶς τῆς αἰσχύνης, ἣν περιποιεῖ νῦν τῇ βασιλείᾳ*.

## περιποιήσις.

See P Rein 52<sup>2</sup> (iii/iv A.D.) ὑμῖν ἐγράφη τὴν περιποιήσιν τοῦ σείτου καὶ τὴν ἀναπομπὴν δηλῶσαι, where the editor notes that περιποιήσις means "soit acquisition ou production, soit conservation": here he doubtfully selects "production," but in view of the following ἀναπομπήν, "préservation" would be better (cf. P Flor II. p. 89). In P Tebt II. 317<sup>26</sup> (A.D. 174-5) τὸ τῆς περιποιήσεως δίκαιον is rendered "claim of ownership," which may be set by Eph 1<sup>14</sup>, where the "ownership" is *bought back* after alienation.

## περιρῖνω

(for form, cf. WH Notes<sup>2</sup>, p. 139 f.), "sprinkle round about" (Rev 19<sup>13</sup> N<sup>\*</sup>): cf. Syll 566 (= 3982)<sup>8</sup> (after B.C. 133) ἀπὸ δὲ τάφου καὶ ἐκφορᾶς περιρῖνω(=ν)μένοι, *ib.* 567 (= 3983)<sup>15</sup> (ii/A.D.) ἀπὸ συνουσίας νομίμου αὐθημερὸν περιρῖνωμένους καὶ πρότερον χρεισαμένους ἐλαίῳ—with reference to the purification required before entering sacred precincts. A περιρῖντήριον (for form cf. Kühner-Blass ii. p. 281) is mentioned amongst temple furniture in Syll 754<sup>7</sup>. Cf. *Menantrea* p. 140<sup>56</sup> (after massage and purification with brimstone) ἀπὸ κρουνῶν τριῶν ὕδατι περιρῖνω(αι), "sprinkle yourself with water from three fountains."

## περιρῖννυμι.

In Ac 16<sup>22</sup> περιρῖνξαντες is generally understood (AV, RV) of "stripping off" the garments of the prisoners in preparation for a beating (cf. 2 Macc 4<sup>38</sup>). Ramsay, however, refers the action to the Praetors themselves, "rent their clothes in loyal horror, with the fussy, consequential airs that Horace satirises in the would-be Praetor of a country town (*Sat.* I. 5, 34)" (*Paul*, p. 219). The verb is thus taken as practically synonymous with the well-known διαρῖνσω with ἱμάτια, χιτῶνας (Mt 26<sup>65</sup>, *al.*), as expressive of a gesture of horror. In support of this rendering Mr. K. L. Clarke kindly refers us to *Acta Thomae* 63 (Lipsius-Bonnet II. ii. 180) τὴν ἐσθῆτα περιέρρηξα καὶ τὰς χεῖρας ἐπὶ τὴν ὕβιν ἐπάταξα, and cites Cyril's note on Ac 14<sup>14</sup> ἔθος ἐστὶν Ἰουδαίοις ἐπὶ ταῖς κατὰ θεοῦ δυσφημίαις περιρῖνναι τὰ ἱμάτια (Cramer's *Catena in loc.*).

## περισπάω.

The late metaph. use of περισπάω="distract," "worry," in Lk 10<sup>40</sup> is well attested in the Κοινή—P Lond 24<sup>21</sup> (B.C. 163) (= I. p. 32 f., *UPZ* i. p. 117 f.) δὲ ἦν αἰτίαν περισπῶμενος ὑπὸ τῆς Ταθήμεως, *ib.* 24 ἀξιώσιν σε μὴ ὑπεριδεῖν με περισπῶμενον, and *ib.* 29 ὅπως καὶ αὐτὸς τῇ Ταθήμεῖ ἀποδοὺς μὴ περισπῶμαι, "that I may be able to pay *Tathemis* and be no more worried," P Grenf I. 15<sup>6</sup> (B.C. 146 or 135) ὅπως μὴ περισπῶμεθα ἐπὶ τὰ [. . . . .] τα κριτήρια, P Tebt I. 43<sup>38</sup> (B.C. 118) ὅπως μηθενὶ ἐπιτρέπη τ[.]ντ[.]ον περὶ τῶν αὐτῶν παρενοχλεῖν ἡμᾶς μηδὲ περισπᾶν κατὰ μηδεμίαν παρένρῃσιν, "in order that no one may be allowed to molest us on the same charges or to annoy us on any pretext whatever" (Edd.), and *ib.* 45 εἰς ἣν οἱ αἰτιολογούμενοι προνοηθῆναι ὡς οὐ περισπασθῇσονται, "if the allegations are correct see that he is not molested," where we find παρενοχληθήσεται written above περισπασθῇσονται, as if the verb in the sense of "distract"

was not sufficiently clear; cf. also P Oxy IV. 743<sup>36</sup> (B.C. 2) ἐν τῷ δὲ με περισπᾶσθαι (for constr. see *Proleg.* p. 14) οὐκ ἠδυνάσθην συντυχεῖν Ἀπολλωνίῳ, "owing to my worries I was unable to meet Apollonius" (Edd.).

For the more literal sense "draw off," "draw away," cf. P Lond 43<sup>21</sup> (B.C. 168) (= I. p. 31, *UPZ* i. p. 301, *Selections* p. 11) ἔπερ μὴ ἀναγκαϊότερόν σ[ε] περισπᾶν, and P Tor I. iv. 38 (B.C. 116) προηγέκατο τὸν Ἑρμῖαν κατὰ κενὸν περισπᾶν, where in his note (p. 139) the editor describes περισπᾶν as "circumagere aliquem, eumque in diversa trahere decipiendi causa." In P Par 63<sup>21</sup> (B.C. 164) (= P Petr III. p. 26) the verb is used of "distraining" furniture—τὰς ἀποσκευὰς . . . περισπᾶν. For the subst., as in Tob 10<sup>6</sup> N, cf. P Tebt II. 393<sup>16</sup> (A.D. 150) περισπασμῶν χάριν, "on account of his anxieties," and M. Anton. xii. 2 (quoted *s.v.* περιαιρέω). See also *s.v.* ἀπερισπάστω, and the citations from late Greek in Herwerden *Lex. s.v.* περισπάω.

## περισσεῖα,

"superfluity," "surplus." Though Grimm-Thayer (p. 695) include this subst. in their list of so-called "Biblical" words, they inconsistently append the note "Inscr.," and Deissmann (*LAE*, p. 80) has now furnished two interesting exx. from this source. The first is from *CIG* I. 1378, where a president of the games is described as—τὴν περισσεῖαν ἀποδοὺς πᾶσαν τῇ πόλει τῶν ἀγωνοθετικῶν χρημάτων, "having handed over to the city the whole surplus of the money belonging to the presidents of the games." The second is again from a pagan inscr., *BCH* xxi. (1897), p. 65 ἐκ περισσεῖων (i. περισσειῶν), "from superfluous (money)." Add *IGSept* 322 ἐκ τῆς περισσῆς.

## περισσεύω,

with the meaning "remain over," as often in the NT (Mt 15<sup>37</sup>, *al.*), occurs in Syll 306 (= 3672)<sup>19</sup> (B.C. 162-0) εἰ δέ τι περισσεύει ἀπὸ τῶν τόκων, and *ib.* 3250<sup>ii. 33</sup> (B.C. 338-7) τῶν σκευῶν τῶμ περισσευσάντω[ν] σταδίου. The common Pauline sense "have abundance" survives in MGr περισσεύω.

## περισσός,

"over and above," "superfluous," in popular Greek is often in its compve. and superlve. forms practically equivalent to πλείων, πλείστος, a usage which is fully developed in MGr.

Exx. of the word are P Tebt II. 459<sup>4</sup> (B.C. 5) (= Witkowski<sup>2</sup>, p. 126) καὶ δ' εἰς περισσὸν γένηται, μέτρο[σ]ον αὐτοῖς κομισάμενος τὴν τιμὴν τοῦ λοιποῦ, P Fay 111<sup>11</sup> (A.D. 95-6) (= *Selections*, p. 66) περισσὸν [ἐν]ετιλάμ[η]ν σ[υ] (= σοι) εἰς Διο[νυσ]ίαδα μῖναι, "I gave you strict charges to remain at Dionysias," *ib.* 117<sup>23</sup> (A.D. 108) περιτὸν γέγραπτα[ι], "more than enough has been written," *Chrest.* I. 238<sup>ii. 4</sup> (c. A.D. 117) περισσὸν ἡγοῦμαι διεξω(=ο)δέστερον ὑμῖν γράφειν, "I count it superfluous to write you at greater length," and P Tebt II. 423<sup>15</sup> (early iii/A.D.) εἰς εὐρύς ἀγοραστὰς τῶν περισσῶν δυνων, παραχώρησον μέχρι τριῶν, "if you find any purchasers of the surplus donkeys, get rid of as many as three" (Edd.). Add from inscr. *Cagnat* IV. 317<sup>8</sup> (end i/B.C.) ἐκ τῶν περισσῶν τῆς [ἐορτῆς]



χρημάτων καθεύρωσεν, and *C. and B.* ii. p. 658, No. 611—

τὸ ἦν τροφή πό[τ]ος τε. ἡτι[μ]ασμένα?  
περισσὰ δέ ἐστι τὰ ἄλλα [ἀ]νθρώποις μέλει?

For the compve. cf. P Flor II. 127<sup>22</sup> (A.D. 256) πάντως περισσότερον, "in every possible way," and BGU II. 380<sup>10</sup> (iii/A.D.) (= *Selections*, p. 105) where a mother writes to her sick son, ἐτολότην (ἡ ἐθολώθη), ὥς σου περισ(=σσ)ότερον νωχελευομένου (cf. *Aq Prov* 18<sup>9</sup>, 24<sup>10</sup>, *Job* 2<sup>4</sup>), "I was troubled because you were only able to walk so slowly." See also Dieterich *Untersuchungen*, p. 181 n.<sup>3</sup>, though we have not been able to trace his reference to BGU 13, 8.

### περισσοτέρως,

in the strong sense "more exceedingly," as in 2 Cor 7<sup>16</sup>, may be illustrated by P Giss I. 25<sup>12</sup> (ii/A.D.) ἵνα περισσ[ο]τέρως αὐτῷ μελήσῃ διὰ τὸ ὑμῖς αὐτὸν προτρέψαται.

### περισσῶς.

For περισσῶς, "superfluously," with reference to what precedes, cf. P Amh II. 132<sup>2</sup> (early ii/A.D.) περισ(ς)ῶς μοι ἔγραψας περὶ τοῦ μισθοῦ τῶν ἐργατῶν, "it was unnecessary for you to write to me about the wages of the labourers" (Edd.). In P Tebt II. 488 (A.D. 121-2) περισσῶς καὶ νοῖν (ἡ νῦν) ἐγκαλεῖς the adv. has rather the meaning "exceedingly," as in Ac 26<sup>11</sup>. See further Blass-Debrunner § 60, 3.

### περιστερά

(a Semitic borrowing=bird of Istar) is common in the sense of "dove," cf. e.g. P Flor III. 361<sup>5</sup> (A.D. 82-3) περιστερὰς ἐκατόν. The diminutive περιστέριον is found in BGU IV. 1095<sup>18</sup> (A.D. 57) ἱμακάτιον περιστερῶν (ἡ ἡμικάδιον περιστερῶν), "a half-jar of (preserved) pigeons," and περιστερῶν in BGU II. 596<sup>7</sup> (A.D. 84) (= *Selections*, p. 64) where the writer invites a friend to accompany the bearer of the letter, ὅπως εἰς τὴν ἐ(=ο)ρτὴν περιστερεῖδία ἡμῖν ἀγοράσῃ, "that he may buy for us young pigeons for the feast," P Giss I. 80<sup>5</sup> (ii/A.D.) τὰ [π]εριστερῖδι[α] καὶ ὀρνυθάρια, ἀ οὐκ ἦωθα ἐσθεῖν, πέμψον . . ., and P Lond ined. Inv. N. 1575 (iii/A.D.) (cited by Olsson *Papyrusbriefe*, p. 195) μνημονεύσατε τῶν περιστερεῖδων ἡμῶν (a schoolboy to his father). In P Oxy VIII. 1127<sup>8</sup> (A.D. 183) we have the lease of the upper-room of a house with a pigeon-cote—τὸν ὑπερῶν τόπον τῆς . . . οἰκίας καὶ δν ἔχει ἐκεῖ περιστερεῶνα: cf. Wilcken *Archiv* i. p. 129, Luckhard *Privathaus*, p. 99.

According to Plummer *ICC ad Lk* 3<sup>22</sup>, in ancient Jewish symbolism the dove is Israel, and not the Spirit, but see Nestle *ZNTW* vii. (1906), p. 358 f., and Abrahams *Studies in Pharisaism* i. p. 47 ff.

### περιτέμνω

is always used in the LXX for the ceremonial act of circumcision, and Deissmann (*BS* p. 151 ff.) has suggested that the choice of this particular compound by the LXX translators may have been due to the fact that it was "in common use as a technical term for an Egyptian custom similar to the Old Testament *circumcision*." He cites by

way of illustration P Lond 24<sup>12</sup> (B.C. 163) (= I. p. 32, *UPZ* i. p. 117) ὡς ἔθος ἐστὶ[ν] τοῖς Αἰγυπτίοις περι[τε]-τέμνεσθαι (see further below), and BGU I. 347<sup>1,17</sup> (A.D. 171) where we read of a boy—περιτ[μ]ηθῆναι [κατὰ] τὸ ἔθος.

To this evidence we can now add a series of documents dealing with the priests of Soknebtunis, P Tebt II. 291-3: see especially 292<sup>20</sup> (A.D. 189-190), where a priest makes request to the strategus that κατὰ τὸ ἔθος ἐπι[σ]τολῇ . . .] γραφῆναι ὑπὸ σοῦ τ[ῆ] κρατίστῳ ἀρχιερεῖ ἵνα συνχωρήσαντος αὐτοῦ δυν[η]θῶσιν οἱ παῖδες] περιτμηθῆναι καὶ τὰς ἐπιβαλλο[ύ]σας ἱερουργίας ἐπιτελεῖν, "in accordance with custom a letter should be written by you to his highness the high-priest in order that, his permission being given, the boys [his own son and another boy] may be able to be circumcised and to perform the sacred offices assigned to them" (Edd.).

Other documents of a similar character are P Tebt II. 314 (ii/A.D.), Preisigke 15 (A.D. 155-6), BGU I. 82 (A.D. 185) and PSI V. 454 (A.D. 320). See further Wilcken *Archiv* ii. p. 4 ff., and Otto *Priester* i. p. 213 ff.

It is clear, accordingly, that circumcision was in Egypt the necessary ritual preparation for a priest. The conception of Israel as a nation of priests is well illustrated by this connotation of the rite in a neighbouring land: we can recognize, moreover, how "uncircumcised" (ἀπεριτμητος) means so clearly "unclean," when we see the rite applied to a class whose business it was to be capable of entering the presence of the gods. That circumcision in Egypt was not, however, confined to candidates for the priesthood is shown by P Lond 42, where it is applied to a girl on reaching puberty, and in preparation for marriage: see further Wilcken in *UPZ* i. p. 118.

### περιτίθημι,

"place around," "clothe with," as in Mt 27<sup>28</sup>, may be illustrated from PSI I. 64<sup>17</sup> (i/B.C.?), where a woman who has offered to live with a man as his wife promises not to carry off certain articles of adornment if she leaves him—ἐὰν ἄλλα χρυσίου κόσμου μετὰ τὰ προκείμεν[α] . . .]. ῥησας μοι περιθῆς, οὐκ ἀπέλε[ύ]σομαι αὐτ[ῇ] ἔχουσα. For the metaph. meaning "bestow," "confer," as in 1 Cor 12<sup>23</sup> (cf. *Esth* 1<sup>20</sup>), see BGU IV. 1141<sup>10</sup> (B.C. 14) εἰ σὺ μὲν μοι καὶ τιμὴν περιτιθεῖς, P Giss I. 79<sup>11,8</sup> (c. A.D. 117) ὡς εἰμι γυνὴ [π]ᾶσαν σπουδὴν περιτίθεμαι, and *OGIS* 331<sup>23</sup> (mid. ii/B.C.) ὅπως δὲ καὶ σὺ εἰδῆς ὅτι περιτεθείκαμεν (cf. Meisterhans *Gr.* p. 189) τ[ὴν] τ[ι]μὴν καὶ ταύτ[ην] τῷ Ἀθηναίῳ.

### περιτομή.

P Tebt II. 314<sup>5</sup> (ii/A.D.) πιστεύω σε μὴ ἀγνοεῖν ὅσον κάμ[α]τον ἦνεγκα ἕως τὴν [π]ερι[το]μὴν ἐκπλέω ἐπιζητῶντος τοῦ [ἀ]ρχιερέως τὸν παῖδα εἰ[λ]ιδν, "I believe you are aware how much trouble I had in getting the circumcision through, owing to the high-priest's desire to see the boy" (Edd.). See s.v. περιτέμνω.

### περιτρέπω,

"turn round," "turn" (Ac 26<sup>24</sup>): cf. *Jos. Antt.* IX. 72 (iv. 4) ταῦτα τὸν τε Ἰωραμον καὶ τοὺς παρόντας εἰς χαρὰν περιέτρεψε, and *Plut. Pyrrh.* 7 περιετρέψατο (for ἐτρέψατο, Herwerden *Lex.*) καὶ κατέβαλε τὸν Πάνταυχον.

## περιτρέχω,

"run round" (Mk 6<sup>55</sup>; cf. Apoc. Petr. 5), is found in P Flor II. 120<sup>7</sup> (A.D. 254) περιτρέχων τὰ[s] ἄλως, "going round the threshing floors": cf. PSI I. 99<sup>27</sup> (fragment of a comedy—ii/A.D.) περιδραμών.

## περιφέρω.

With περιφέρω, "carry about," in 2 Cor 4<sup>10</sup>, cf. P Oxy XIV. 1664<sup>7</sup> (iii/A.D.) [[ἀ]πᾶσα γὰρ ἡμῶν ἡ ἡλικία ἐν τοῖς στέρνοις σε περιφέρει, "for our whole youth carries you in their hearts"—a friendly letter to a gymnasiarch. In *Syll* 803 (= 3 1169)<sup>66</sup> (c. B.C. 320) it is said of a man blinded in battle—τὰν λόγχαν [ἐνιαυτὸν ἐν τῷ] προσώπῳ περιέφερε. For the adj. see M. Anton. i. 15 τὸ κρατεῖν ἑαυτοῦ καὶ κατὰ μηδὲν περιφόρον εἶναι, "self-mastery and stability of purpose" (Haines). P Tebt I. 12<sup>17</sup> (B.C. 118) περιφορὰν δὲ δὸς Διονυσίῳ χά[ι]ριν τῆς εὐθυμετρίας is rendered by the editors, "give the turn-table (?) to Dionysius for the survey": cf. Eccles 2<sup>12</sup> & A, where περιφορά = "error." Περιφέρεια in its literal sense of "circumference" is found in the plur. in *Preisigke* 358<sup>1</sup> (iii/B.C.).

## περιφρονέω,

"despise" (Tit 2<sup>15</sup>): cf. P Oxy I. 71<sup>11.16</sup> (A.D. 303), where a widow complains to the praefect regarding two overseers who περι[φ]ρονούντες μου τῆς ἀπραγμ[οσύνης], "despising my inability," had mismanaged her affairs, and P Gen I. 14<sup>11</sup> (Byz.) (*Berichtigungsliste*, p. 159) διὰ τὸ μὴ περιφρονεῖν με περὶ τὰ ἐνδοξα πράγματα.

## περίχωρος.

In Ac 14<sup>6</sup> ἡ περίχωρος (sc. γῆ) describes "the country that lies round" the two cities of Lystra and Derbe, "where there were no cities but only villages organized after the Anatolian style, not according to the Hellenic municipal fashion" (Ramsay *Recent Discovery*, p. 39 n.<sup>2</sup>: cf. *CRE* p. 47 ff.).

## περίψημα,

as distinguished from περικάθαγμα (q.v.), the "rinsing," is the "scraping" of a dirty vessel. It is found in Tob 5<sup>19</sup>, where the meaning may be either "offscouring" (cf. Ignat. *Eph.* xviii. 1) or "ransom." For this latter meaning cf. the phrase περίψημα ἡμῶν γενοῦ, which, according to Photius *Lex.*, was pronounced over the criminal who at Athens was flung into the sea as a propitiatory offering to avert public calamity. From this, περίψημά σου came to be used as an epistolary formula much like "your humble and devoted servant": cf. Ignat. *Eph.* viii. 1 with Lightfoot's note *ad l.*, and especially the Festal Letter of Dionysius of Alexandria (Eus. *H.E.* vii. 22. 7), who says that this "popular saying which always seems a mere expression of courtesy" (τὸ δημῶδες ῥῆμα μόνος ἀεὶ δοκοῦν φιλοφροσύνης ἔχασθαι) was translated into action by those Christians who, during the plague, gave their lives in tending the sick. In this connexion cf. the use of the word in an epitaph by a wife on her husband—εὐψυχεῖ, κύριέ μου Μάξιμε, ἐγὼ σου περίψημα τῆς καλῆς ψυχῆς (cited by Thieling *Der Hellenismus in Kleinasien*, p. 34).

For the verb Herwerden (*Lex. s.v.* περιψήν) cites an inscr. from Delos of B.C. 250, *BCH* xxvii. (1903), p. 74<sup>84</sup> σπόγγοι περιψήσαι τὰ ἀναθήματα.

## περπερεύομαι,

"play the braggart," which meets us first in 1 Cor 13<sup>4</sup>, occurs later in M. Anton. v. 5, where it is associated with ἀρεσκεύομαι, "play the toady." Mr. W. K. L. Clarke kindly supplies us with a reference to Basil *Regulae* xlix. 423 A: τί ἐστὶ τὸ περπερεύεσθαι; πᾶν δὲ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν παραλαμβάνεται, περπερείας ἔχει κατηγορίαν. The compd. ἐνπερπερεύομαι is found in nearly the same sense in Cic. *ad Att.* i. 14. 4: cf. also Epict. ii. 1. 34. For the connexion of the verb with *paṛpti*, "puff up," see Boisacq, p. 774.

## Πέρσις.

For this proper name (Rom 16<sup>12</sup>) Rouffiac (*Recherches*, p. 90) cites exx. not only from Rome (*IG* II. 768), but from Thespis (*IG* VII. 2074), and from Egypt (BGU III. 895<sup>29</sup> (ii/A.D.), as amended p. 8). No conclusive argument can therefore be drawn from it any more than from the other proper names in Rom 16 as to the locale of the Church to which they belonged: cf. Lightfoot *Philippians* 3 p. 171 ff., Lietzmann *HZNT* ad Rom 16, and Milligan *Documents*, p. 182 ff.

## πέρυσι.

For the phrase ἀπὸ πέρυσι, "last year," cf. BGU II. 531<sup>11</sup> (ii/A.D.) εἰσὶν ἐν τῷι κεραμεῖ ἀπὸ πέρυσι (δραχμαὶ) ἰβ, P Oxy I. 114<sup>12</sup> (ii/iii A.D.) ἀπὸ Τῦβι πέρυσι: see Deissmann *BS* p. 221. Πέρυσι alone is seen in P Petr II. 4(11)<sup>2</sup> (B.C. 255-4) ἡν ἐσκάψαμεν πέρυσι, "which we dug last year," P Giss I. 69<sup>4</sup> (A.D. 118-9) καὶ γὰρ πέρυσι ἐπὶ τὴν παράλημψιν τῶν ἱματίων αὐτὸν παρὰ σοι κατέλειψα καὶ νῦν δὲ . . . , P Oxy III. 488<sup>31</sup> (ii/iii A.D.) καὶ γὰρ καὶ πέρυσι πρὸς τούτοις ἕτερα με κακῶς παρέγραψεν, "for last year also he made other false entries in his register concerning me besides this" (Edd.), and P Fay 135<sup>15</sup> (iv/A.D.) χρεωστὶς γὰρ καὶ τοῦ πέρυσι λαχανοσπέρμου ἀρτάβην μίαν ἡμισίαν, "for you have been using since last year one and a half artabae of vegetable seed" (Edd.).

The foregoing exx. appear to support the rendering "last year," rather than "a year ago" or "for a year past" in 2 Cor 8<sup>10</sup>, 9<sup>3</sup> (cf. AV, RV). For the bearing of this upon the date of the Ep., see Lake *Earlier Epistles of St. Paul*, p. 141 f.

For the adj. περυσινός cf. PSI VI. 560<sup>8</sup> (B.C. 257-6?) ἐμπυ[ρ]ισμὸν τῆς περυσινῆς (sc. ξυλοκοπίας), "burning of last year's (cut wood)," and *Chrest.* I. 167<sup>13</sup> (B.C. 131) εἰ[s] πλήρωσιν τῆς περυσινῆς [ἐγ]λήψεως ("collecting"). MGr πέρυσι, "of last year."

## ΠΕΤΕΙΝΟΣ,

"flying," or as a neut. subst. "a bird": *Ostr* 1523<sup>3</sup> (B.C. 127-6) ἔχω παρὰ σοῦ τὸ τέλος τῶν πετεινῶν, P Leid W<sup>vi</sup>. 36 (ii/iii A.D.) (= II. p. 101) εἰάν ἐπ' ἑπτης (l. ἐπείπης) ἐπὶ πάντος πετι (= εἰνοῦ) εἰς τὸ ὥτιον, τελευτήσῃ. See also the new Logion P Oxy IV. p. 5 (= White *Sayings*, p. 8).



## πέτομαι.

P Iand 13<sup>85</sup> (iv/A.D.) χαρίζων μοι πετόμενος ἔρχοιο, "for my sake fly and come to me." The editor compares Cic. *ad Att.* ii. 24. 5 *te rogo, ut plane ad nos advoles.* From the literal use of the word we may cite an Ephesian inscr. from the beginning of v/B.C., relating to augury—*Syll* 801 (= 3 1167)<sup>18</sup>. ἐγ μὲν τῆς δεξιῆς ἐς τὴν ἀριστερὴν πετόμενος, ἡμ μὲν ἀποκρύψει, δεξιός, "in flying from right to left, if a bird conceal its wing, it is of good omen."

For the varied forms which this verb exhibits in Rev, the only book of the NT in which it is found, see Blass-Debrunner p. 60, where they are referred to an undefined pres. stem πετ—: cf. Helbing *Gr.* p. 83. See also the letter from a slave to her absent master, P Giss I. 17<sup>11</sup> (time of Hadrian) (= *Chrest.* I. p. 566) ὥφελον εἰ ἐδυνάμεθα πέτασθαι καὶ ἐλθεῖν καὶ προσκυνῆσαι σε, "would that I could fly and come and do obeisance to you!" where πέτασθαι may be pres. inf. from πέταμαι (late prose form), or possibly = πτάσθαι, 1 aor. of πέτομαι. MGr πετεοῦμαι, πετώ.

## πέτρα, .

"a rock": PSI IV. 423<sup>29</sup> (iii/B.C.) λελατομεύκαμεν δὲ καὶ λίθους βασιλικούς ἐκ τῆς πέτρας, P Leid W<sup>xix</sup>. 36 (ii/iii A.D.) (= II. p. 149) ἡ(= αἱ) πέτραι, καὶ τὰ ὄρη, καὶ ἡ θάλασσα. In PSI IV. 433 (B.C. 261–0) πέτρα is used rather of rocky ground, much like πετρώδης in Mt 13<sup>5</sup> αἱ, τὰ σκόρδα ("garlic") τὰ ἐπὶ τῆς πέτρας, οὐκ ἐφύτευθη οὖν ἐπὶ τῆς πέτρας Ὀασιτικά: cf. the similar use of πετραῖος in P Tebt I. 84<sup>1-8</sup> (B.C. 118).

For the catastrophic influence of the divine name we may cite the magic P Leid V<sup>vil</sup>. 81 (iii/iv A.D.) (= II. p. 27) οὐ τὸ ὄνομα [οὐδ] ἡ γῆ ἀκούσασα ἐλεύσεται, δ ἄδης ἀκούων ταρύσσεται . . . αἱ πέτραι ἀκούσασαι ῥήγνυν(= νυν)ται: cf. Mt 27<sup>51</sup>. See also P Osl I. 1263 with the editor's note.

## Πέτρος.

For the occurrence of the name Peter, both in Greek and Latin, among the inscr. in the first-century catacomb of Priscilla at Rome, see Edmundson *The Church in Rome*, p. 52.

The name is found in such early Christian papyrus letters as P Iand 11<sup>9</sup> (iii/A.D.) τῷ κυρίῳ μου ἀδελφῷ Πέτρῳ, PSI III. 208<sup>2</sup> (iii/iv A.D.) χαῖρε ἐν κυρίῳ, ἀγαπητὲ [ἄδ]ελφε Πέτρε.

## πετρώδης.

See *s.v.* πέτρα.

## πήγανον.

On the use of πήγανον, "rue," in Lk 11<sup>42</sup> instead of ἀνηθον, "anise," in Mt 23<sup>23</sup>, as a proof that Luke here used a Semitic source and misread נֶחְמֵץ for נֶחְמֵץ, see Nestle *Exe T* xv. p. 528, and *ZNTW* vii. (1906) p. 260 f.

## πηγή,

"spring": cf. BGU IV. 1120<sup>48</sup> (B.C. 5) τὴν ἐν τῇ ἀντλίᾳ πηγὴν, "the spring in the ship's hold," *OGIS* 168<sup>9</sup> (B.C. 116–81) ἡ τοῦ Νεῖλου πηγὴ ὀνομαζομένη, and Aristaeas 89 πηγῆς ἔσωθεν πολυρρύτου φυσικῶς ἐπιρρεούσης. The

word is used metaphorically in *Kaibel* 463<sup>1</sup> (ii/iii A.D.) βέβηκα πηγὰς εἰς ἐμάς, "unde nata sum redeo," and in the Christian *ib.* 725<sup>28</sup>.—

λαβῶ[ν πηγὴν]ν ἀμβροτον ἐν βροτείῳ  
θεσπεσίῳ ὕδα[τῶ]ν τὴν σὴν, φίλε, θάλλω ψυχὴν  
ὑδασιν ἀεναίῳς πλουτοδότῳ σοφίῃς.

For the contrast with φρέαρ, "well," as in Jn 4<sup>11</sup>, cf. M. Anton. viii. 51 πῶς οὖν πηγὴν ἀέναον ἔξεις καὶ μὴ φρέαρ; "how then possess thyself of a living fountain and no mere well?" (Haines). See also Ramsay *Recent Discovery* p. 308 n.<sup>2</sup> MGr πηγὴ, πηγάδι, "fountain," "spring."

## πήγνυμι,

which is used of "fixing" or "setting up" the tabernacle in Heb 8<sup>2</sup>, is found = "plant" in P Lond 414<sup>18</sup> (c. A.D. 346) (= II. p. 292) ἐπηξαν μὲν ἐρίχα[ν] ἀγρίν (ἡ ἐρείκην ἀγρίαν) καὶ σῦκα. For the subst. πήγμα see *ib.* 1177<sup>175</sup> (A.D. 113) (= III. p. 186) εἰς πήγματα, and for πήξις cf. P Strass I. 32<sup>1-4</sup> (A.D. 261) ἥλους τέσσαρας εἰς τὴν τούτου πήξι.

## πηδάλιον,

"rudder": P Oxy XIV. 1650<sup>11</sup> (freight account—i/ii A.D.) πηδαλίου (δρ.) ἰδ (τετράβολον), "rudder 14 dr. 4 ob.," *ib.* XII. 1449<sup>14</sup> (return of temple property—A.D. 213–17) πηδάλιον τῆς [Νεωτ(έρας)]?, "a rudder representing Neotera" (Edd.), and for the plur., as in Ac 27<sup>40</sup>, P Lond 1164<sup>(4)</sup> (A.D. 212) (= III. p. 164) σὺν . . . πηδαλίοις δυσί, "with two rudders" (said of a boat).

## πηλίκος,

"how great," is often used for ἡλίκος (Blass-Debrunner § 304), which is a *v.l.* in Gal 6<sup>11</sup> B\* 33: cf. Col 2<sup>1</sup> and see *s.v.* ἡλίκος. Πηλίκος occurs elsewhere in the NT only in Heb 7<sup>4</sup> and in the LXX in Zech 2<sup>2</sup>, 4 Macc 15<sup>22</sup>. On the meaning of πηλικά γράμματα in Gal 4<sup>c</sup> see *s.v.* γράμμα and cf. Milligan *Documents* p. 23 f.

## πηλός,

"mud," "clay": cf. P Oxy XII. 1450<sup>4</sup> (A.D. 249–250) τῶν ὀστράκων διὰ πηλοῦ, and the magic P Lond 121<sup>867</sup> (iii/A.D.) (= I. p. 112) λαβὼν πηλὸν ἀπὸ τρόχου [κε]ραμικοῦ μῆζον μύγματος τοῦ θεοῦ . . . From the inscr. see the law of astynomy carved at Pergamum in the time of Trajan, *OGIS* 483<sup>61</sup> ἐάν τινες ἐν ταῖς ὁδοῖς χοῦν ὀρύσσωσιν ἢ λίθους ἢ πηλὸν ποιῶσιν, also *Kaibel* 646<sup>11 f.</sup> (iii/iv A.D.), a sepulchral inscr. deprecating the giving of honours after death—

ζῶντί μοι, εἴ τι ἔχεις, μεταδός, τέφραν δὲ μεθύσκων  
πηλὸν ποιήσεις καὶ οὐκ ὁ θανὼν πίεται,

and cf. Herodas II. 28 ff.—

ὃν χρὴν εἰπεῖν ὅστις ἐστὶ κάκ ποιόν  
πηλοῦ πεφύργητ' εἰδὸτ' ὥς ἐγὼ ζῶειν  
τῶν δημοτέων φρίσσοντα καὶ τὸν ἥμιστον,

"who ought to know who he is, and of what clay he is mixed, and to live as I do, in awe of even the least of the burghers" (Knox).

A subst. πηλοποιία is found in P Petr II. 12(4) (B.C. 241), and an adj. πηλινός in *ib.* III. 48<sup>9</sup> (iii/B.C.) τῶν πηλινών

ἔργων καὶ τῶν πλινθίνων: cf. Luckhard *Privathaus* p. 26 ff. See also *CR* xxxiii. p. 2, where W. M. Ramsay publishes a iv/A.D. inscr., in which the head of a noble Anatolian family is described as τὸν [τῆλ]ινο[ν] χ[ι]τῶνα ἐνταυθοῖ περιδυσάμενον, "putting off the mantle of clay (to consign it) to this place."

### πήρα.

In Mt 10<sup>10</sup> *al.* πήρα is usually understood as "a travelling-bag" containing clothes or provisions for the journey; but Deissmann (*LAE*, p. 108 ff.) prefers to see in it "a collecting-bag" such as beggar-priests of pagan cults carried for receiving alms, and in support of this view cites an inscr. in which a slave of the Syrian goddess tells how he went begging for the "lady", adding—(ἀ)ποφόρησε ἐκάστη ἀγωγή πήρας ὁ, "each journey brought in seventy bags" (*BCH* xxi. (1897) p. 60—Imperial period). Consequently, as Deissmann's translator points out (*LAE* l.c. n.<sup>3</sup>), "wallet" is the right word in English, as seen e.g. in Shakespeare *Troilus and Cressida* III. iii. 145. "Time hath, my lord, a wallet at his back, Wherein he puts alms for oblivion." For the dim. πηρίδιον see Epict. iii. 22. 10, and *Menandrea* p. 14<sup>114</sup> πηρίδιον γνωρισμάτων, "a walletful of birth tokens." The etymology is uncertain.

### πήχυς.

For πήχυς in its original meaning of "forearm," cf. P Amh II. 102<sup>9</sup> (A.D. 180) οὐλή π[ή]χι δεξιῶ, "a scar on the right forearm." As a measure of length, a "cubit," about one and a half feet (cf. Hultsch, *Archiv* iii. p. 438 ff.), the word hardly needs illustration, but we may cite one or two exx. of the contr. πηχῶν (for πηχέων), as in Jn 21<sup>8</sup>, Rev 21<sup>17</sup>—P Petr II. 41<sup>21</sup>. (iii/B.C.) πηχῶν ἰθὺ πλάτος πηχῶν ἑλισσόδος, P Par 14<sup>14</sup> (B.C. 127) πηχῶν δέκα ἕξ, and P Lond 154<sup>9</sup> (A.D. 68) (= II. p. 179) ἕξοδος κοινὴ πλάτους πηχῶ[ν] τριῶ[ν]: other exx. in Mayer *Gr.* i. p. 267, and for the LXX usage see Thackeray *Gr.* i. p. 151. On the possibility that πήχυς may refer to extension of time in Mt 6<sup>27</sup> (Lk 12<sup>25</sup>) see *s.v.* ἡλικία. A subst. πηχισμός, which LS describe as "Eccl.", is not uncommon in connexion with measurements, as of the ground-space occupied by a house in P Strass I. 9<sup>8</sup> (c. A.D. 307 or 352) μέτροις] καὶ πηχισμοῖς καὶ θεμελίοις καὶ τέχαιςιν. MGr πήχυ, "cubit": see Thumb *Handbook*, p. 57.

### πιᾶζω.

This Doric form of πιέζω (*g.v.*) appears in all the NT occurrences of the verb except Lk 6<sup>38</sup>, but always with the different meaning "seize," "lay hold of." For this meaning in the Κοινή we may cite the magic spell κλέπτῃν πιάσαι, "to catch a thief," in P Lond 46<sup>172</sup> (iv/A.D.) (= I. p. 70): cf. *Patr. Orient.* iv. 2, p. 132 f. where Wessely gives ληστοπιάστης, "preneur de malfaiteurs" from a Roman papyrus of the time of Diocletian. Unfortunately the letter P Oxy IV. 812 (B.C. 5) is too fragmentary to decide the meaning of πεπιάσται Δοκρίων in the postscript: but cf. P Hamb I. 61<sup>6</sup> (A.D. 128–9) οἱ δὲ ἀπὸ τῆς κώμης χρώνται τοῖς αὐ[τ]οῖς ὑποδοχοῖς, ὕψ[ος] δὲ κ[αλ]ὸς ἀπότακτος αὐτῶν φόρος διαγράφεται πιαζόμενος ὑπὸ σου.

From a later period comes πιάσαι = λαβεῖν in P Lond 483<sup>78</sup> (A.D. 616) (= II. p. 328) πιάσαι ὀψάρια, cited by C. H. Muller in *Archiv* i. p. 439 as characteristic of the transition from ancient to modern Greek, in which ἔπιασα is aor. of πιάνω, "catch," "seize," "overtake." For Ac 3<sup>7</sup> we may quote (with Thayer) Theocritus iv. 35 τηνὲ καὶ τὸν ταύρον ἀπ' ὠρεὸς ἀγε πιάξας | τὰς ὀπλὰς, "there he brought the bull from the mountain, seizing it by the hoof."

Thumb (*Hellen.* p. 67 n.<sup>1</sup>) accepts W. Schmid's view that πιάζω has been assimilated to the numerous verbs in -άζω: cf. also Schweizer *Perg.* p. 37. If the differentiation took place in one dialect—say that of the bucolics of Sicily—we can understand the word passing into the Κοινή as a kind of slang loanword, while πιέζω lived on awhile with its old meaning. The uses of πιάζω and πιέζω in the LXX are stated by Thackeray *Gr.* i. p. 282.

### πιέζω

(see *s.v.* πιάζω) is found in Lk 6<sup>38</sup> with the original meaning "press down": cf. Micah 6<sup>15</sup> πιέσεις ἑλαίαν, and *Syll* 422 (= 3 904)<sup>7</sup> (iv/A.D.) μ[η]τέ ὁ βουλόμενος κεκρῆσθαι δι' ἀγνοίαν [ὑπὲρ] τῆς ἀπειρίας πιεζέσθω. In *ib.* 587<sup>304</sup> (B.C. 329–8) the subst. πιεστήρ, which Dittenberger says means elsewhere *torcular vel prelum*, seems to have the force of μοχλός ("crowbar"), but the root meaning of *pressing* is still preserved. Πιέζω contains a reduced form of ἐπί and ἔξομαι: cf. πινυτός from ἐπί and the root of νόφος (Boisacq *Dict. Etym.* pp. 782, 785).

### πιθανολογία.

"Persuasive speech" in a somewhat depreciatory sense is evidently the meaning of this word in Col 2<sup>4</sup>, its only occurrence in the Greek Bible: cf. the legal process, P Lips I. 40<sup>iii.7</sup> (iv/v A.D.), where one of the parties declares with reference to certain things that had been seized—διὰ πιθανολογίας τὰ ἀρπαγέντα ζητοῦσι κατέχειν. The adj. π(ε)ιθανός, which has often a similar connotation, occurs in CP Herm I. 7<sup>20</sup>. See also Epict. i. 8. 7 ἡ πιθανολογική, "the art of persuasion."

### πιθός.

See *s.v.* πειθός.

### πικραίνω.

With the pass. "am embittered" in Col 3<sup>18</sup>, cf. the compd. in P Lille I. 7<sup>i.9</sup> (iii/B.C.) προσπικρανθείς μοι.

### πικρία

is properly "an embittered and resentful spirit which refuses reconciliation" (Robinson *ad* Eph 4<sup>31</sup>). For a weakened sense cf. BGU II. 417<sup>5</sup> (ii/iii A.D.), where a father counsels his son not to be too buoyed up in view of "the hardness of the times"—τὴν τοῦ καιροῦ πικρίαν. An interesting ex. of the word occurs in P Leid W<sup>x1.45</sup> (ii/iii A.D.) (= II. p. 121) ἐφάνη διὰ τῆς πν(=ικρίας τοῦ Θεοῦ Νούς. We may add Vett. Val. p. 249<sup>16</sup> πικρίας δεσπόζει. MGr πίκρα, "bitterness," "sorrow."



## πικρός,

"bitter," (1) literally: P Oxy VIII. 1088<sup>64</sup> (medical receipt—early i/A.D.) καρύων πικρῶ(ν), (2) metaphorically: P Par 63<sup>121</sup> (B.C. 164) (=P Petr III. p. 28) τὸ . . . δοκοῦν εἶναι πικρόν, "what appears to be harsh" (Mahaffy) (cf. Jas. 3<sup>14</sup>), PSI I. 28<sup>4</sup> (magic tablet—iii/iv A.D.) πικραῖς μαστίειν, and *Kaibel* 640<sup>62</sup>. (c. ii/A.D.)—

ἐξηκοστὸν ἔτος πανελεύθερον ἐξεβίωσα  
καὶ καλὸν τὸ τύχης καὶ πικρὸν οἶδα βίον.

For a contrast with ὀξύς see Plut. *Flam.* xvii. 2 πικρὸς μὲν οὖν οὐδενί, πολλοῖς δὲ ὀξύς ἐδόκει καὶ κοῦφος εἶναι τὴν φύσιν.

## πικρῶς,

"bitterly": P Petr III. 42 H (8) f.<sup>8</sup> (mid. iii/B.C.) (= Witkowski<sup>2</sup>, p. 15) ὁ βασιλεὺς ἐλθὼν εἰς τὴν λ[ί]μνην πικρ[ῶ]ς σοι ἐχρήσατο. The compar. appears in P Par 46<sup>20</sup> (B.C. 152) (=UPZ i. p. 338) νομίζω γὰρ μάλιστα τῶν ἄλλων παρακολουθήσαντά σε τῇ ἀληθείᾳ πικρότερον προσερχθῆσαι αὐτῷ, "denn ich glaube, dass Du ganz besonders vor den andern der Wahrheit die Ehre geben und ihn schärfer anfassen wirst" (Wilcken).

## Πιλῶτος.

See s.v. Πειλῶτος.

## πίμπλημι,

"fill." For the act. c. acc. and gen., as in Mt 27<sup>48</sup>, cf. P Lond 453<sup>8</sup> (iv/A.D.) (= II. p. 319) πλήσον κεράμιον σινάπις (=ews) χλωροῦ, "fill the vessel with green mustard." The aor. pass. c. gen., as frequently in the Lukan writings, is seen in P Leid W<sup>vi</sup>. 22 (ii/iii A.D.) (= II. p. 99) πλησθεὶς τῆς θεοσοφίας.

## πίμπρημι,

which in the NT is confined to Lk (Ac 28<sup>9</sup>), is "the usual medical word for inflammation," see Hobart p. 50, where εκκ. are quoted from Hippocrates, Aretaeus, and Galen. and cf. Field *Notes*, p. 149. Hence the RV rendering "swell up" in Ac 1 c. In *Syll* 813 (= 3 1179)<sup>15</sup> εἰ τις ἄλλος τὰμὰ ἔχει, πεπρημένος ἐξ[αγορεύ]ων, Dittenberger remarks that the force of πεπρημένος seems to be "igni quodam intestino, veluti febri, homines scelestos vexari et confici."

## πινακίδιον.

With πινακίδιον, "a writing tablet," in Lk 1<sup>63</sup> cf. the form πινάκιον in P Hal I. 1<sup>225</sup> (mid. iii/B.C.) ὁ δὲ καλεσάμενος γραφέτω τὴν μαρτυρίαν εἰς π[ι]ν[ά]κ[ι]ο[ν], P Amh II. 126<sup>38</sup> (account—early ii/A.D.) τιμῆ(s) πινακί(ο)υ (δραχμῇ) ᾧ (δβολοὶ δύο), and *Syll* 790 (= 3 1157)<sup>41</sup> (c. B.C. 100) ἀποδεχόμενοι τὰ πινακία παρὰ τῶν μαντευομένων.

Πινακίς, which is a v.l. in Lk 1 c., may be illustrated from P Ryl II. 144<sup>19</sup> (A.D. 38) ἀπώλεσα πινακίδα, "I lost a writing-tablet," and P Leid W<sup>iii</sup>. 5 (ii/iii A.D.) (= II. p. 89) ἔχε δὲ πινακίτα (l. πινακίδα) εἰς ἣν μέλει τρῶφιν (l. μέλλεις γράφειν) ὅσα σοι λέγει. See also Gnomon 36 (c. A.D. 150) (= BGU V. I. p. 13) κατὰ πινακίδας Ἑλληνικάς, "auf griechischen Tafeln," and Artem. p. 148<sup>27</sup>.

PART VI.

## πίναξ,

originally = "board," "plank," as e.g. in *Syll* 537 (= 3 969)<sup>82</sup> (B.C. 347-6) ἐπὶ τούτων ἐπιθήσει πίνακας συνκολλήσας. Hence anything flat, as "a tablet," "a disc," and later "a dish" as in Mt 14<sup>6</sup> al.: cf. P Tebt I. 112<sup>51</sup> (accounts—B.C. 112) ἄρτου κῆ, πίνα(κος) ἑ, and BGU II. 781<sup>v</sup>. 16 (i/A.D.) πίναξ μέγας ἐν θήκῃ. For πίναξ, "a votive tablet," cf. Headlam *Herodas* p. 181 f. •

## πίνω.

In P Par 47<sup>23</sup> (as read in UPZ i. p. 332—B.C. 152-1) the strategus spends two days in the Anubieion πίνων, "drinking," apparently in connexion with some festival. The schoolboy who does not get his own way informs his father —οὐ μὴ φάγω. οὐ μὴ πείνω· ταῦτα, "I won't eat, I won't drink: there now!" (P Oxy I. 119<sup>15</sup> (= *Selections*, p. 103) —ii/iii A.D.). And the magical P Lond 121<sup>180</sup> (iii/A.D.) (= I. p. 90) supplies a recipe enabling a man, πολλὰ πίνειν καὶ μὴ μεθύειν, "to drink much and not be drunk."

With 1 Cor 15<sup>32</sup> Deissmann (*LAE* p. 296) compares a sepulchral epigram of the Imperial period in which the passer-by is exhorted—πείνε, βλέπεις τὸ τέλος, "drink, thou seest the end." Cf. *Kaibel* 646<sup>12</sup> (iii/iv A.D.) οὐκ ὁ θανὼν πίνεται, and *Syll* 804 (= 3 1170)<sup>15</sup> (ii/A.D.) πίνοντος μου γάλα μόνον, in connexion with a cure at the temple of Asclepius in Epidaurus. For Heb 6<sup>7</sup> cf. *Anacreontea* xxi. 1 ἡ γῆ μέλαινα πίνει, and for the common phrase δοῦναι πίνειν, as in Jn 4<sup>7</sup>, see the citations in Headlam *Herodas*, p. 55 f.

The NT form πείν is overwhelmingly attested in papyri of the Roman age—P Oxy VIII. 1088<sup>55</sup> (medical receipt—early i/A.D.) δὸς πείν (cf. Jn 4<sup>7</sup>, al.), P Flor I. 101<sup>8</sup> (i/A.D.) ὕδωρ εἰς πείν, P Giss I. 31<sup>12</sup> (end ii/A.D.) ἐμοὶ εἰς πείν (cf. *Proleg.* p. 81), and P Oxy XVI. 1945<sup>2</sup> (A.D. 517) παρασχού εἰς πίν. Deissmann (*Urgeschichte* p. 39 f.) has drawn attention to the bearing of this "vulgar" form upon the question of the Johannine vocabulary and style. The dissyllabic πείν, which survives in Mt 27<sup>34</sup> (for LXX see Thackeray *Gr.* i. p. 64), may be seen in a series of accounts P Tebt I. 120<sup>13</sup>, al. (B.C. 97 or 64) εἰς πείν ᾧ. For the form πίομαι (Mk 10<sup>39</sup>) cf. *Proleg.* p. 155, and for πίεσαι (Lk 17<sup>8</sup>), which in the LXX has entirely superseded πίνε (Thackeray *Gr.* i. p. 218), cf. *Proleg.* p. 54.

## πιότης,

"fatness" (Rom 11<sup>17</sup>): cf. *Test. xii. patr.* Levi viii. 8 ὁ πέμπτος κλάδον μοι ἔλαβας ἔδωκεν πιότητος.

## πιπράσκω,

"sell," c. acc. rei: P Par 59<sup>4</sup> (B.C. 159) (= UPZ i. p. 413) πέπρακα (cf. Mt 13<sup>46</sup>: Blass *Gr.* § 59. 5) τὸ ὀθόνιον (δραχμὰς) φ, P Oxy XIV. 1672<sup>3</sup> (A.D. 37-41) πεπράκαμεν χόας) ἁβ ξένους προσώποις, "we sold 32 choes to some strangers," BGU IV. 1079<sup>18</sup> (A.D. 41) (= *Selections*, p. 39) παρὰ τάλαντόν σοι πέπρακα τὰ φο[ρ]τ[ί]α μου, "I have sold my wares for a talent," P Oxy II. 264<sup>2</sup> (A.D. 54) ὁμολογῶ πεπρακέναι σοι τὸν ὑπάρχοντά μοι ἱστὸν γερδίανόν, "I agree that I have sold to you the weaver's loom belonging to me," *ib.* IX. 1200<sup>41</sup> (A.D. 266) πέπρακα τὸ ἐπιβαλόν μοι ψεῖλδον τόπον καὶ ἀπέσχον τὴν τιμὴν ὡς

πρόκειται, "I have sold the free space falling to me and have received the price as aforesaid" (Ed.).

Other exx. of the verb are P Hib I. 41<sup>23</sup> (c. B.C. 261) ἐπιμέλειαν δὲ ποιῆσαι ὅπως καὶ τὸ ὑπάρχον ἐλαιον δι' αὐτοῦ ἤδη πρᾶθῃ, "be careful to see that the existing store of oil be now sold by him" (Edd.), P Fay 131<sup>5</sup> (iii/iv A.D.) ποιήσον αὐτὰς πρᾶθῆναι ἐκ (δραχμῶν) ἰδ', "get them (artabae of barley) sold at 14 drachmae an artaba," and OGIS 484<sup>16</sup> (ii/A.D.) ὅσα μέντοι τῶν λεπτῶν ὀφαρίων σταθμῶι πιπρασκόμενα τιμᾶται ὑπὸ τῶν ἀγορανόμων. The verbal πρᾶτέος is found in the Christian P Oxy XII. 1494<sup>4</sup> (early iv/A.D.) εἰν' οὕτως θεοῦ θέλοντος τάχα τει πρᾶταλόν (L. τι πρᾶτέον) γένηται, "in order that, if God so wills, there may perhaps be something to sell" (Edd.). The subst. πρᾶσις, "a selling," occurs in P Eleph 14<sup>25</sup> (iii/B.C.), and πρᾶτήριον, "a market," in P Par 62<sup>iii.15</sup> (c. B.C. 170). For the compd. παραπιπράσκω (not in LS<sup>8</sup>) see Michel 809<sup>5</sup> (iii/B.C.) and P bibl univ Giss 2<sup>24</sup> (ii/B.C.), and cf. Herwerden *Lex. s.v. παράπρσις*.

### πίπτω,

"fall down," (1) of things—P Petr II. 13(3)<sup>2</sup> (B.C. 258-3) τὸ πρὸς νότον [τ]οῦ ὀχυρώματος τείχος μέρος μὲν τι αὐτοῦ πεπτωκὸς ἐστίν, "the wall to the south of the prison, part of it has fallen" (Ed.); (2) of persons—P Oxy III. 475<sup>25</sup> (A.D. 182) ἔπεσεν καὶ ἐτελε[ύ]τησεν, "he fell and was killed," the report of an accident.

Πέπτωκεν is common = "paid" in documents of iii-ii B.C. : cf. P Lond 1200<sup>3</sup> (B.C. 192 or 168) (= III. p. 2) πέπτωκεν ἐπὶ τὴν ἐν Διοσπόλει τῇ μεγάλῃ τράπεζαν, "paid into the bank at Diospolis Magna," and P Fay 17<sup>1</sup> (B.C. 121), P Tebt I. 101<sup>1</sup> (B.C. 120) with the editors' notes. See also P Hib I. 66<sup>2</sup> (B.C. 228) (= Witkowski<sup>2</sup>, p. 38) πίπτει [σοι] ("tibi solvitur") ἐν τοῖς κατὰ σὲ τόποις εἰκοστή, and Wilcken *Ostr.* i. p. 64. For a somewhat similar use of πέπτωκεν in dockets attached to contracts etc. cf. P Tebt II. 279<sup>1</sup> (B.C. 231) πέπτωκεν εἰς κιβωτὸν τὸ συνάλλαγμα ἐν Τεβτύνει, "there has been placed in the chest at Tebtunis the contract of nurture."

For the form πέσατε in Lk 23<sup>30</sup>, Rev 6<sup>18</sup>, see Robertson *Gr.* p. 338f., for the difficult ἐπέσαντο in Ev. Petr. 5, see Swete *ad L.*, and for the timeless aorists in Lk 10<sup>18</sup> (πεσόντα) and Rev 18<sup>2</sup> (ἔπεσεν), see *Proleg.* p. 134. Callimachus *Ep.* lvi. 4 (*A.P.* vi. 148) Ἔσπερε, πῶς ἔπεσες—a striking verbal resemblance to Isai 14<sup>12</sup>.

### Πισίδιος.

On "Pisidian" Antioch not "in" but "near" Pisidia (Ac 13<sup>14</sup>), see Ramsay *CRE* p. 25ff.

### πιστεύω.

The different constructions of πιστεύω in the NT are fully discussed by Moulton *Proleg.* pp. 67f., 235 : see also Abbott *Joh. Voc.* p. 19ff., and for the possibility that πιστεύω in Acts need not imply belief of a permanently religious character see Ramsay *Teaching* p. 445ff., and *Recent Discovery* p. 164ff.

For πιστεύω (a) c. dat. pers. cf. P Par 63<sup>110</sup> (B.C. 164) (= P Petr III. p. 28) οἷς οὐδὲ βουλόμενοι προσίναι πρὸς τὴν γεωργίαν πιστ[ε]ύ[σει] εἰς ἄν τις, "whom no one would trust,

even if they were willing to do the work" (Mahaffy), P Oxy VI. 898<sup>29</sup> (A.D. 123) οὐ πιστεύοντος οὔτε αὐτῇ οὔδὲ τῇ ἡλικίᾳ μου, "distrusting both her and my own youth" (Edd.), BGU III. 1011<sup>ii.13</sup> (ii/A.D.) κἂν τί σοι προσπίπτῃ περὶ τῶν ἐναντίων, ὧι πιστεύσειεν ἄ[ν] τις, διασάφει, and P Tebt II. 418<sup>15</sup> (iii/A.D.) οὐδενὶ ἐπίστευσα [ᾧ]στε αὐτῇ κομίσαι, "I have trusted no one to take it to her": (b) c. acc. of thing, cf. PSI V. 494<sup>14</sup> (B.C. 258-7) μηθὲν πίστευε ὧν λέγει, and P Par 47<sup>29</sup> (c. B.C. 152-1) (= *UPZ* i. p. 332, *Selections*, p. 23) πιστεύοντες τὰ ἐνύπνια : and (c) for the acc. and dat. we may cite the formula of manumission *Syll* 845<sup>7</sup> (Delphi—B.C. 200-199) τὰν δὲ ἄνῶν ἐπίστευσε Νίκαια τῷ Ἀπόλλωνι ἐπ' ἐλευθερίαι, "the purchase, however, Nicaea hath committed unto Apollo, for freedom" (see Deissmann *LAE*, p. 327).

Πιστεύω is followed by acc. and inf. in P Tebt II. 314<sup>2</sup> (ii/A.D.) πιστεύω σε μὴ ἀγνοεῖν ὅσον κάμ[α]τον ἤνεγκα, "I believe that you are aware how much trouble I had" (Edd.), and by ὅτι in P Lond 897<sup>12</sup> (A.D. 84) (= III. p. 207 as amended *Berichtigungen*, p. 288) κέκρικα γὰρ νῆ τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν πιστεύωι γὰρ ὅτι δυνήσομαι ζῆν, δ μέντοι γε οὐ θέλω.

For the pass. cf. P Oxy III. 528<sup>23</sup> (ii/A.D.) ἥ(= ὅ)να μηκέτι [[φ]]πιστευθῶ μου τὴν ἐνβολήν, "that I may no longer be believed with regard to my embarkation (?)," and *ib.* IX. 1223<sup>28</sup> (late iv/A.D.) οὐκέτι πιστευόμεθα, ἐὰν μὴ εὐγνώμονῃσωμεν, "I am no longer trusted, unless I behave fairly" (Ed.).

With the Pauline use = "am entrusted with" the Gospel etc. (1 Thess 2<sup>4</sup>, Gal 2<sup>7</sup>, 1 Cor 9<sup>17</sup>, 1 Tim 1<sup>11</sup>) Deissmann (*LAE*, p. 379) compares the designation of the Imperial secretary for Greek correspondence—τάξιν τὴν ἐπὶ τῶν Ἑλληνικῶν ἐπιστολῶν πεπιστευμένος (Jos. *Ant.* XX. 183 (viii. 9)).

See also BGU IV. 1159<sup>10</sup> (time of Augustus) πεπιστευμένος ὑπὸ [[τ]οῦ] αὐτοῦ Ἱππολεμαίου τὰς φυλακάς τοῦ αὐτοῦ γόρον. Of πιστεύομαι c. gen. as occasionally in late Greek (e.g. Polyb. vi. 56. 13 πιστευθεὶς ταλάντου) there is no instance in the NT.

### πιστικός.

This rare word, confined in the NT to Mk 14<sup>3</sup>, Jn 12<sup>3</sup>, is sometimes derived (as by LS<sup>8</sup>) from πίνω in the sense of "liquid," but is better understood as from πιστός = "true," "genuine": see the discussion with interesting details in Winer-Schmiedel *Gr.* p. 138, and cf. *ZNTW* iii. p. 169ff. where Nestle finds no ground for Naber's suggestion (*Memnosyne* xxx. (1902), p. 1 ff.) that in the NT passages σπειστικής, ointment "that can be poured out," should be read for πιστικής. Abbott (*Joh. Voc.* p. 252), on the other hand, believes that the word in the original was some form of σπικάτον (not in LS<sup>8</sup>), and refers to Wetstein for illustrations of σπικάτον as an ointment in use among women of luxury.

For πιστικός, "faithful," applied to persons, commentators are in the habit of referring to the description of a good wife in Artem. p. 128<sup>28</sup> (c. A.D. 150)—πιστικὴν καὶ οἰκουρόν, but Hercher prefers to read πιστήν, as also in pp. 158<sup>3</sup>, 189<sup>17</sup>. We can, however, supply instances of this usage from the papyri, e.g. P Mon I. 8<sup>2</sup> (last quarter vi/A.D.)



υἱοῦ μου γνησίου καὶ πιστικοῦ and <sup>4</sup> ἐλασθαί σε ὡς πιστικόν, and for the more specialized sense of "one entrusted with the management of a ship," "a ship-master," see the introd. to the above papyrus, and Bell's note *ad* P Lond 1341<sup>12</sup> (A.D. 709). Cf. also P Flor III. 336<sup>3</sup> (vii/A.D. ?), and possibly *ib.* 311<sup>2</sup> (A.D. 447). In Vett. Val. p. 10<sup>14</sup> πιστικοί is followed as a term of praise by ἀγαθοὶ οἰκονόμοι.

### πίστις.

In accordance with its common NT usage, πίστις is used of "faith," "confidence" in a person in such passages as P Strass I. 41<sup>88</sup> (c. A.D. 250), when in a legal process a witness is charged—ὡς πρεσβύτης καὶ πιστῶς ἄξιος εἰπεῖν ὁ οἶδας ἐν τῷ πράγματι, and P Oxy XIV. 1627<sup>14</sup> (A.D. 342) διὰ τὴν περὶ ἡμᾶς μετριότητα καὶ πίστιν (i. πιστίν), "owing to your clemency to us and confidence in us" (Edd.). In P Lond 233<sup>11</sup> (A.D. 345) (= II. p. 273, *Chrest.* I. p. 68) the editor translates τῇ σῇ πίστει as apparently "at your discretion" or "on your own credit." P Tebt II. 418<sup>15</sup> (iii/A.D.) shows us—ἀπολάβης παρ' ἐμοῦ καλῇ πίστει, "receive it back from me in good faith" (Edd.): cf. P Oxy I. 71<sup>11</sup> (A.D. 303) νομίζονσα τούτους τὴν καλὴν μοι πίστειν ἀποσώζειν, "thinking that they would preserve my good name" (Edd.).

With the conjunction of πίστις and ἀλήθεια in 1 Tim 2<sup>7</sup> cf. P Oxy I. 704<sup>1</sup> (iii/A.D.) πᾶσα κν[ρί]α ἐνγραφὸς συναλλαγῇ πίστιν καὶ ἀλήθειαν ἔχει, "every valid written contract is credited and accepted" (Edd.), and P Flor I. 32 (b)<sup>14</sup> (A.D. 298) ἐξόμνυμι . . . ἐξ ἀληθείας καὶ πιστῶς τὴν ἀπογραφὴν πεποιήσθαι: with 1 Tim 5<sup>13</sup> cf. *CIA* App. (Wünsch, praef. p. xv) ὑποκατέχετε ὑμεῖς αὐτὴν ταῖς ἐσχάταις τιμωρίαις ὅτι πρώτη ἡθέτησεν τὴν πίστιν πρὸς Φήλικα τὸν ἑαυτῆς ἄνδρα (cited by Parry *ad* L.): with 2 Tim 4<sup>7</sup> cf. *Brit. Mus. Inscr.* Part III. No. 587 b.<sup>5</sup> (ii/A.D.) ὅτι τὴν πίστιν ἐτήρησα, and *OGIS* 339<sup>47</sup> (c. B.C. 120) προχειρισμένου τοὺς τὴν πίστιν εὐσεβῶς τε καὶ δικαίως τηρήσοντας: and with ἡ πίστις used of "the (Christian) faith" (Ac 6<sup>7</sup>, *al.*), cf. *Syll* 451 (= 932)<sup>7</sup> (ii/i B.C.) ἀξίως ἀνестράφησαν αὐτῶν τε καὶ τὰς ἐνχειρασθείσας αὐτοῖς πίστῶς.

The passive sense "fidelity," "faithfulness," which is found in the LXX, and occasionally in the NT (Mt 23<sup>23</sup>, Gal 5<sup>22</sup>), is common in our sources. See e.g. the illiterate P Fay 122<sup>22</sup> (c. A.D. 100) ἂν τινα εὕρης κατὰ παρόντας ἔχοντα πίστιν πολλήν, "if you find anyone quite trustworthy among those with you" (Edd.), P Oxy III. 494<sup>0</sup> (A.D. 156) εὐνοοῦσθαι μοι καὶ πᾶσαν πίστιν μοι ἐνδεικνύμεν, "being well-disposed and showing entire faithfulness towards me" (Edd.), BGU I. 326<sup>1-15</sup> (a clause in a Will—A.D. 194) τῇ τε πίστι [α]ὐτῆς παρακατατίθεμαι (cf. the Lat. formula *eius fidei committo*), and P Tebt II. 326<sup>10</sup> (c. A.D. 266) εὐνοία καὶ πίστι καὶ τῇ τοῦ γένους οἰκειότητι, "owing to his kindness, fidelity, and ties of kinship" (Edd.).

For the sense of "guarantee," "pledge," as in Ac 17<sup>31</sup>, cf. the mantic P Ryl I. 28<sup>187</sup> (iv/A.D.) ποὺς ἀριστερὸς ἐὰν ἀλληται, σημαίνει αὐτὸν ἐπὶ λόγῳ καὶ πίστι πλανηθῆναί, "if the left foot quiver, it signifies that a man will be deceived over a promise and pledge" (Edd.).

Πίστις = "bond" or "mortgage" is found in such passages as P Tebt I. 14<sup>9</sup> (B.C. 114) ἀναγραφάμενος αὐτοῦ τὰ ὑπάρχοντα συντάξαι θῆναι ἐν πίστει, "making a list of his property and arranging for it to be placed in bond,"

P Reinach 181<sup>0</sup> (B.C. 108) ἐθέμην αὐτῶι ἐν πίστει καθ' ὧν ἔχω ψιλῶν τό[π]ων συγγραφὴν ὑποθήκης, and P Oxy III. 486<sup>7</sup> (A.D. 131) λαβοῦσα τὸν καθήκοντα τῆς ὠνῆς δημόσιον χρηματισμόν, ἔλεγεν ἐν πίστει με ἔχειν αὐτά, "although I had received the regular official contract of the sale, he said that I held this land on mortgage." The phrase ὠνὴ ἐν πίστει is discussed in *Philologus* lxxiii. (N.F. xvii.), 1904, p. 498 ff. See also the references in Preisigke *Fachwörter* s.v. πίστις, and for NT usage Burton *Galatians* (in ICC), p. 478 ff.

### πιστός.

For πιστός, "faithful," "trustworthy," as generally in the NT, cf. P Grenf II. 73<sup>12</sup> (late iii/A.D.) (= *Selections*, p. 118) τ[α]ύτην παραδέδωκα τοῖς καλοῖς καὶ πιστοῖς ἐξ αὐτῶν τῶν νεκροτάφων εἰς τήρησιν, "I have handed her over to the good and faithful men among the grave-diggers themselves that they may take care of her" (cf. Mt 25<sup>21</sup>), and P Oxy I. 41<sup>29</sup> (iii/iv A.D.) ἀγνοὶ πιστοὶ σύνδικοι, "true and trustworthy advocates." In a deed of sale of a slave, published by Eitrem (*Sklavenkauf*, Christiania, 1916), the slave is described as <sup>27</sup> πιστοῦ καὶ ἀδράστου, "faithful and not given to running away." A petitioner for release from prison οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, "in the name of God and of fair play," describes himself, P Petr II. 19(1a)<sup>4</sup>, as δοὺς τὰ πιστά, with reference apparently to certain required "pledges": cf. BGU IV. 1152<sup>26</sup> (B.C. 10) οὐ τὰ πιστὰ (reading almost certain—Ed.) πα[ρ]έδωκεν. On the rare active use of πιστός, "trusting," "believing," which occurs first apparently in the NT (Gal 3<sup>8</sup>, 2 Cor 6<sup>18</sup>, and *sexies* in the Pastorals), see Hort *ad* 1 Pet 1<sup>21</sup>, where the usage is explained by the predominant sense of πίστις, "faith," "trust." It may be added that in 1 Cor 7<sup>25</sup> Lietzmann (*HZNT ad* l.) understands πιστός as = "Christian," with the meaning "I give my decision in accordance with my best Christian consciousness." He quotes in support a number of Syrian inscr. where πιστός is used as a title. For Πίστος (note change of accent) as a common name for slaves, see the citations in Headlam *Herodas*, p. 329. For adv. πιστῶς, cf. P Lond 301<sup>7</sup> (A.D. 138–161) (= II. p. 256) πιστῶς καὶ ἐπιμελῶς, P Oxy IX. 1187<sup>18</sup> (A.D. 254) ὕγιως καὶ πιστῶς.

### πιστώω

occurs in the pass. in the sense "am assured of" in 2 Tim 3<sup>14</sup>: cf. 3 Macc 4<sup>20</sup> and the *v.l.* in 2 Thess 1<sup>10</sup> (cf. *WH Notes*<sup>2</sup>, p. 128). For the mid. see *Syll*<sup>2</sup> 633<sup>77</sup> (c. B.C. 180) εἶναι αὐτοὺς ἀτελεῖς πιστωσαμένους ὅρκῳ, διότι ἐπὶ κτήσει ποιοῦνται τὴν διαγωγὴν. A good ex. of the NT use of the verb is afforded by Aristaeas 91 πεπεισμένος δὲ καὶ αὐτὸς τὴν τῶν ὑποδοχείων κατασκευὴν δηλώσω, καθὼς ἐπιστώθη, "such is my belief as to the nature of the reservoirs, and I will explain how it was confirmed" (Thackeray). We may note the late compd. πιστοφορέω (not in LS<sup>8</sup>): P Lond IV. 1338<sup>10</sup> (A.D. 709) πιστοφορέθητι εἰς τοῦτο, "be sure of that." For the rare subst. πίστωμα, see Linde *Épisc.* p. 16 f.

### πλανάω.

For the metaph. use of πλανάω, "lead astray," "deceive," cf. P Par 47<sup>28</sup> (B.C. 152–1) (= *UPZ* i. p. 332,

*Selections*, p. 23) ἀποπεπτώκαμεν πλανό(=ώ)μενοι ὑπὸ τῶν θεῶν καὶ πιστεύοντες τὰ ἐνύπνια, P Flor I. 61<sup>18</sup> (A.D. 85) (= *Chrest.* II. p. 88) ἐπλανήθη περὶ τὴν ἐντευξιν, P Oxy VI. 898<sup>8</sup> (A.D. 123) πολλά μ[ε] ἀδικοῦσα ἔτι καὶ πλανήσασά με, "injuring me much and ending by deceiving me," *ib.* II. 237<sup>vi. 8</sup> (A.D. 186) ὡς καὶ σὲ τὸν κύριον πλανήσαι δυνάμενος, *ib.* I. 119<sup>12</sup> (ii/iii A.D.) (= *Selections*, p. 103) πεπλάνηκαν ἡμῶ(=α)ς ἐκε[ῖ], τῇ ἡμέρᾳ ἰβ' ὅτι(=ε) ἐπλευσε(=α)ς, "they deceived us there on the 12th, when you sailed," and the mantic P Ryl I. 281<sup>88</sup> (iv/A.D.) cited *s.v.* πίστις. *Kaibel* 351 (cited *s.v.* πλάνη) shows the verb—

ἐκ[τ]εινεν δέ [μ]ε Ὑ[λ]εύς, δν οὐκ ἤσχυσα [πλ]ανήσ[αι].

See also Menander *Περικειρ.* 79 f. εἰ δὲ καὶ νυνὶ πλανᾷς με —(Δα.) κρέμασον εὐθὺς, εἰ πλανῶ τήμερον, and *Ἐπιτρέπ.* 269 ἐπλανήθη, "she strayed away," also Epict. iv. 6. 23 μὴ πλανᾷσθε, ἄνδρες, ἐμοὶ καλῶς ἐστίν (cf. Gal 6<sup>7</sup>, 1 Cor 6<sup>9</sup>).

### πλάνη

has apparently the act. sense of "deceit" in BGU IV. 1208<sup>6</sup> (B.C. 27-6) δι' οὗ [μοι] ἱστορεῖς τὴν [Καλατύ]τews πλ[άν]ην, "by means of which (*sc.* a writing-tablet) you are acquainting me with the deceit of Kalatyitis." Cf. *Kaibel* 351<sup>3</sup> πάσα[ι]σ[τ]ι πλάνη[ς] τ[έ]χνη[ι]s, where the editor understands the word as denoting the craft and stratagem which hunters use against wild beasts. See further *s.v.* πλανάω. In the NT πλάνη is generally, if not always, used in the pass. sense of "error": cf. Armitage Robinson *ad* Eph 4<sup>14</sup>.

### πλανήτης.

For the ordinary use of πλανήτης, "planet," cf. the magic P Lond 121<sup>613</sup> (iii/A.D.) (= I. p. 100) γενήσας τοὺς εἰ πλανήτας ἀστέρας οἱ εἰσιν οὐρανοῦ σπλάγχνα καὶ γῆς ἔντερα καὶ ὕδατος χύσις καὶ πυρὸς θράσος, and P Eud<sup>vii.</sup> (cited by Mayser *Gr.* p. 441). In Jude 13, on the other hand, the imagery is clearly derived from Enoch (especially 18<sup>14f.</sup>), and the reference is to "wandering stars," stars which have left their appointed orbits: see further Mayor *Comm. ad l.*

### πλάνος,

"misleading," "deceiving" (1 Tim 4<sup>1</sup>): Vett. Val. p. 74<sup>18</sup> ποιεῖ γὰρ μάγους πλάνους θύτας.

### πλάξ.

The late use of πλάξ (for στήλη) as a "tablet" for writing purposes (2 Cor 3<sup>3</sup>, Heb 9<sup>4</sup>) is seen in an inscr. giving the right of asylum to a Jewish synagogue, *Chrest.* I. 54<sup>1ff.</sup> βασιλίσσης καὶ βασιλέως προσταξάντων ἀντὶ τῆς προανακειμένης περὶ τῆς ἀναθέσεως τῆς προσευχῆς πλακὸς ἡ ὑπογεγραμμένη ἐπιγραφῇ τῷ Βασιλεὺς Πτολεμαῖος Εὐεργέτης τὴν προσευχὴν ἀσυλον. The date is uncertain, but Wilcken thinks the reference is to Euergetes I. (B.C. 246-221), and regards this usage of πλάξ as characteristic of the Egyptian Κοινή (cf. the LXX use of πλάκες for the tables of the Law); see his note *ad l.c.* and more recently *UPZ* i. p. 404. We may also note *OGIS* 672<sup>12</sup> (A.D. 80) ἐτέθησαν παρ' ἐκάτερα τῶν τοίχων πλάκες ἐπιγεγραμμέναι δεκατέσσαρες, *Kaibel* 828<sup>1</sup> (ii/A.D.) σοὶ πλάκα [τ]ήν[δ'] ἀνέθ[η]κε, and P Osl I. 1<sup>340</sup> (iv/A.D.) τὸν

στρόβιλον τῆς πλακὸς τοῦ βαλανίου τούτου, "the top (cone) of the tablet of the bath," where, however, the exact meaning of πλάξ is by no means clear, see the editor's note. For πλάξ used of inscribed fragments of limestone, see Wilcken *Ostr.* i. p. 8 note. MGr πλάκα, "slab" (e.g. of a tomb).

### πλάσμα,

"a thing moulded or formed" (Rom 9<sup>20</sup> LXX): cf. the magic P Lond 46<sup>378</sup> (iv/A.D.) (= I. p. 77) πλ[ά]σμα Ἑρμ[οῦ] χλαμυδηφόρου.

### πλάσσω,

"mould," "form" (Rom 9<sup>20</sup> LXX): cf. P Tebt II. 342<sup>22</sup> (late ii/A.D.) πεπλασμένα πλάσεως χειμερινῆς, "being of winter manufacture" (Edd.), with reference to pots, and PSI V. 472<sup>8</sup> (A.D. 295) τῆς πλασσομένης πλίνθου. Cf. Artem. p. 175<sup>15</sup> ἀνθρώπους πλάσσειν, and *Test. xii. patr.* Reub. iii. 5 πλάττειν λόγους (cf. 2 Pet 2<sup>3</sup>).

### πλαστός.

A good ex. of the metaphorical use of πλαστός, "made up," "feigned," in 2 Pet 2<sup>3</sup> is afforded by P Oxy II. 237<sup>viii. 14</sup> (A.D. 186) μὴ παραντίκα πλαστὰ εἶναι τὰ γράμματα εἰπών, "not having immediately declared that the contract is forged": cf. Musonius p. 41<sup>18</sup> πλαστοὶ καὶ οὐκ ἀληθινοὶ φίλοι. The more literal sense is seen in P Oxy IV. 729<sup>30</sup> (A.D. 137) τὴν ἐντὸς πλαστῶν χειρσάμπελον, "the vineyard enclosed by a mud wall" (Edd.). For subst. πλάστης cf. P Giss I. 31<sup>ii. 17</sup> (end ii/A.D.).

### πλατεῖα.

See *s.v.* πλατύς.

### πλάτος,

"breadth": BGU IV. 1157<sup>9</sup> (B.C. 10) πλάτους πηχῶν ἑνδεκα, and similarly P Oxy II. 242<sup>15</sup> (A.D. 77), P Giss I. 422<sup>vi.</sup> (A.D. 117). Cf. πλάτυμμα in BGU I. 162<sup>3</sup> (ii/iii A.D.) ἄλλο πλάτυμμα ἐν χρυσοῦν, and πλάτυσμα, "tile," in Herodas III. 46.

### πλατύνω.

The metaphorical use of this verb = "broaden," "enlarge," as in 2 Cor 6<sup>11, 13</sup>, finds at least a partial parallel in a fragment of an "Index" of the Digest, PSI I. 55<sup>74</sup> (vi/A.D.) δύναι(αι) . . . κατ' ἀρχὰς πλατύνεσθ(αι) ἢ ἀγω(γῇ).

### πλατύς,

"broad." In P Par 10<sup>19</sup> (B.C. 145) a reward is offered for a fugitive slave who is described as μεγέθει βραχύς, πλατὺς ἀπὸ τῶν ὤμων. Cf. P Fay 115<sup>17</sup> (A.D. 101) a strap στερεὴν (ἢ στερεόν) καὶ πλατὺ, "strong and broad," P Flor III. 333<sup>11</sup> (ii/A.D.) μέχρι πλατείας πύλης, and P Ryl II. 169<sup>18</sup> (A.D. 196-7) πλατέων ἄρτων, "flat loaves." In P Lond 880<sup>23</sup> (B.C. 113) (= III. p. 9) we should read, according to P Strass II. 85<sup>22</sup> note, πλατεῖα ὁδὸς τῶν θεῶν: cf. Mt 7<sup>13</sup>. This prepares us for the use of πλατεῖα as a subst. with or without any special name of the "street" or "public square" attached, e.g. P Oxy I. 51<sup>15</sup> (A.D. 173)



ἐπ' ἀμφόδου Πλατείας, "in the Broad Street quarter," *ib.* VI. 937<sup>11</sup> (iii/A.D.) παραγγέλλω σοι . . . ἵνα παραβάλῃς πρὸς τῇ πλατείᾳ τοῦ θεάτρου, "I bid you go to the street of the theatre," and P Amh II. 98<sup>3</sup> (ii/iii A.D.) ἐπ[λ] τὴν Σαραπιακ(ήν) πλατ(εῖαν). Herwerden (*Lex. s.v.*) cites a Christian sepulchral inscr. *JGSI* 325<sup>1</sup> ἅπαντα γῆα καὶ πλατοῖς (i. πλατὺς) ἀὴρ γεν(ν)ᾷ σοι, θάνατε, but the reference appears to be wrong. See also Herodas VI. 53 τὴν πλατεῖαν ἐκβάντι, "as one leaves the Broad" (with Headlam's note). MGr πλατεῖα, "piazza," "square."

### πλείστος,

"very large," plur. "very many," is generally elative in the papyri, e.g. P Petr III. 53 (ο)<sup>5</sup> (iii/B.C.) θ[ε]ώ[ι] πλε[στ]ῇ χάρις, P Tebt I. 45<sup>17</sup> (B.C. 113) σὺν ἄλλοις πλείστοις, "with very many others," and P Oxy VI. 939<sup>3</sup> (iv/A.D.) (= *Selections*, p. 128) ὡς ἐν ἄλλοις πλείστοις, νῦν ἐτι μᾶλλον, "as on very many other occasions, so now still more." But for the genuine superlative sense we may cite such exx. as P Tebt I. 105<sup>46</sup> (B.C. 103) τὴν ἐσομένην πλείστην τιμὴν ἐν τῇ αὐτῇ κώμῃ, "the highest price at which it may be sold at the said village" (Edd.), and P Fay 90<sup>17</sup> (A.D. 234) τὴν ἐπὶ τοῦ καιροῦ ἐσο(μένην) πλ[στ]ῇ τει(μῇ), "the highest current price at the time being" (Edd.).

The word is common in greetings, e.g. P Oxy III. 533<sup>1</sup> (ii/iii A.D.) Ἀπίων Ἀπίωνι τῷ υἱῷ καὶ Ὀρίωνι τῷ φίλτάτῳ πλείοντα χαίρειν, and intensified BGU III. 845<sup>1</sup> (ii/A.D.) . . . ἰρεῖνος τῇ μητρὶ πλείοντα πολλὰ χαίρει (= εἰ)ν. For τὰ πλείοντα see P Tebt I. 22<sup>5</sup> (B.C. 112) διὰ σὲ τὰ πλείοντα συνκἀταινος ἐγενόμην, "for your sake I came to an agreement on most points" (Edd.), P Fay 35<sup>12</sup> (A.D. 150-1) Μύστης ἔγραψα τὰ πλείοντα, "written for the most part by me, Mystes": cf. also Preisigke 87 (ii/A.D.) ἐδήλω(σεν) τοὺς . . . ἄνδρας ἐκ τοῦ πλείοντος (cf. I Cor 14<sup>27</sup>) ἐγγελοῦναι. Πλειστάκι, "repeatedly," occurs in P Ryl II. 130<sup>12</sup> (A.D. 31).

### πλείων.

P Rev L<sup>12</sup> (B.C. 258) τοῦ πλείονος καὶ τοῦ ἐλάσσονος κατὰ λόγον, "for more or less in proportion," P Petr II. 38(δ)<sup>3</sup> (iii/B.C.) πλείονος τιμῆς, "at a higher price," PSI VI. 617<sup>7</sup> (iii/B.C.) ἵνα μὴ εἰς πλείονα ἀνηλώ[μα]τα ἐμπ[ι]πω, P Lille I. 26<sup>3</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 49) ἡ κώμη ἔρημος διὰ τὸ πλείω χρόνον μὴ βεβρέχθαι, and P Oxy I. 41<sup>5</sup> (iii/iv A.D.) ἐπὶ σοῦ τὰ ἀγαθὰ καὶ πλεόν γίνεται, "under you our blessings increase ever more" (Edd.), acclamation to a prytanis at a public meeting.

Adverbial phrases are P Giss I. 47<sup>10</sup> (time of Hadrian) ἀντὶ πλείονος, "under its value," P Ryl II. 65<sup>15</sup> (B.C. 67?) ἐπὶ πλείον, BGU I. 282<sup>29</sup> (after A.D. 175) ἐπὶ τῷ πλείον ἢ ἔλασσον, and PSI V. 514<sup>5</sup> (B.C. 252-1) σπουδάσον μάλιστα μὲν πρὸ πλείονος, εἰ δὲ μή, τό γ' ἐλάχιστον πρὸ τριῶν ἡμέρῶν ἐν Ἀλεξανδρείᾳ καταστ[ή]ναι? For the meaning "several," which is found in the phrase (ἐπὶ) πλείους ἡμέρας (*quater* in Ac), we may compare P Ryl II. 65<sup>9</sup> (B.C. 67?) πλείονα σώματα, "several corpses." For πλεόν ἔλαττον, *plus minus*, cf. BGU IV. 872<sup>1</sup> (Byz.).

The indeclinable πλείω in Mt 26<sup>58</sup> ΝΒΔ (cf. Blass *Gr.* p. 108) can be paralleled from P Oxy II. 274<sup>8</sup> (A.D. 89-97)

πρὸς ᾧ κεκλήρωται . . . πλείω πήχεις ἐννέα τέταρτον ὄγδον—registration of property. As regards spelling Mayser (*Gr.* i. p. 69) has shown that πλείων has progressively ousted πλέων in B.C. papyri. The marked preponderance of the εἰ form in the NT (cf. WH *Notes*<sup>3</sup>, p. 158) shows that in this particular our uncials faithfully represent their originals. In MGr a double comparative form πλείτερος is used, while πλέον (still used in the written language) takes the forms πλέο, πλιό, πλιό.

### πλέκω,

"plait," "weave" (Mt 27<sup>29</sup> *al.*): cf. Aristes 70 κισσὸν ἀκάνθῳ πλεκόμενον, "ivy intertwined with acanthus." For the verbal cf. P Oxy III. 520<sup>20</sup> (A.D. 143) κύρτων πλεκτῶ(ν) τῇ, "8 plaited fish-baskets," and the fem. πλεκτή *bis* in the same document = "rope." The subst. πλοκή occurs in P Giss I. 47<sup>7</sup> (time of Hadrian) (= *Chrest.* I. p. 383) where a θώραξ is described as τὴν πλοκὴν λεπτότατος: cf. Aristes 60, 67. The compd. περιπλοκή = "complication" is found in P Oxy III. 533<sup>10</sup> (ii/iii A.D.) μὴ ἔχωμεν περιπλοκὴν π[ρ]ὸς τὸν ἀντιδικόν. In Vett. Val. pp. 169<sup>32</sup>, 313<sup>26</sup>, πλέκεσθαι = *perturbari*, and in *ib.* 119<sup>22</sup> = *misceri*. The verb survives in MGr with a by-form πλέκνω.

### πλεονάζω.

For the generally intrans. use of this verb = "abound," "superabound," see P Rev L<sup>vi.13</sup> (B.C. 258) τὸ πλεονάζον τοῦ προκηρυθέντος, "in excess of the amount previously decreed," P Lille I. 1 *verso*<sup>16</sup> (B.C. 259-8) εἰς δ' ἔσται βραχὺ τὸ ἀνάλωμα, ὥστε ἀντ' ἐκείνου τοῦ πλεονάζοντος ἔργου ὧδε κομίζεσθαι, "la dépense sera donc peu élevée et de la sorte on balancera le supplément de travail indiqué plus haut" (Ed.); P Ryl II. 214<sup>17</sup> (ii/A.D.) μετὰ τ[ὰς] ἀπὸ μερισμοῦ τοῦ εἰ (ἔτους) π[ε]πλεονακ(υίας) . . . (δραχμάς), "after deduction of the drachmae in excess of the assessment of the 5th year" (Edd.), and the Andanian inscr. relating to the mysteries *Syll* 653 (= 3736)<sup>39</sup> (B.C. 92) εἰ δὲ μή, μὴ ἐπιτρεπόντω οἱ ἱεροί, καὶ τὰ πλεονάζοντα ἱερὰ ἔστω τῶν θεῶν. Cf. also Aristes 273 διὰ τὸ δύο πλεονάζειν τῶν ἐβδομήκοντα, "because their number exceeded seventy by two." The trans. use of πλεονάζω in 1 Thess 3<sup>12</sup> can be paralleled from the LXX (Numb 26<sup>64</sup>, Ps 70(71)<sup>21</sup>). For the subst. πλεόνασμα cf. P Tebt I. 78<sup>7</sup> (B.C. 110-8) and for πλεονασμός cf. P Lond 604 B<sup>54</sup> (c. A.D. 47) (= III. p. 78) with the editor's note, and Wilcken *Ostr.* i. p. 280.

### πλεονεκτέω.

For πλεονεκτέω, "take advantage of," "overreach," which in the NT is confined to Paul, cf. P Amh II. 78<sup>13</sup> (A.D. 184) (see *Berichtigungen*, p. 3) ἐν τοῖς κοινοῖς ἡμῶν ὑ[π]άρχουσιν παντοδαπῶς μ[ο]υ πλεονεκτῇ ἀνθρώπος α[ἰ]θῆρας, "in regard to our common property he, a self-willed man, takes all sorts of advantages over me": see also Aristes 270. In late Greek, as in 1 Thess 4<sup>8</sup>, the verb is often followed by a direct object in the acc. (see *Proleg.* p. 65): for the pass., as in 2 Cor 2<sup>11</sup>, cf. *OGIS* 484<sup>27</sup> (ii/A.D.) πλεονεκτεῖσθαι γὰρ καὶ τοὺς ὀλίγους (*qui humili conditione essent*) ὑπ' αὐτῶν ἀνθρώπων δ(ήλ)ον ἦν.

## πλεονέκτης,

"covetous": cf. P Magd 5 recto<sup>7</sup> (B.C. 221) πλεονέκτης ἄν. The adv. πλεονεκτικῶς occurs in *OGIS* 665<sup>18</sup> (A.D. 48) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ἐξουσίαις ἀποχωρῶμένων. On the fragment of a vellum leaf, P Oxy XV. 1828 recto<sup>4</sup>, belonging probably to iii/A.D., and containing ethical instructions, reference is made to ὁ ψεύστης καὶ ὁ πλεονέκτης [καὶ ὁ ἀποστε]ρητής.

## πλεονεξία,

"covetousness," in P Par 63<sup>68</sup> (B.C. 164) (= P Petr III. p. 24) μηδεμιᾶς ἐν τούτοις μήτε φιλοτιμίας, μήτε πλεονεξίας γενηθείσης keeps company with φιλοτιμία, which here represents a "grasping ambition": cf. PSI V. 446<sup>9</sup> (A.D. 133-7) τὸ δὲ στρατ[ι]ωτικὸν ἐπὶ πλεονεξία καὶ ἀδικία λαμβά[ν]εσθαι συνβέβηκε. In Musonius p. 72<sup>9</sup> (ed. Hense) it is linked with βία—ἄπερ ἀπὸ βίας καὶ πλεονεξίας πέφυκε ζῆν, and in *ib.* p. 90<sup>10</sup> it accompanies ἡδονή—ὁ θεὸς . . . ἀήττητος μὲν ἡδονῆς, ἀήττητος δὲ πλεονεξίας, a remarkable parallel to the NT association with sins of the flesh, based on a saying of Jesus (Mk 7<sup>22</sup>) and repeated by at least three different NT writers (1 Cor 5<sup>10</sup>, Heb 13<sup>4</sup>, 2 Pet 2<sup>14</sup>). Bunyan's instinct rightly made Pickthank name together among Beelzebub's friends "my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility." See also *Exr T* xxxvi. p. 478 f.

That πλεονεξία is a true vernacular word may be illustrated by its appearance in the illiterate P Fay 124<sup>24</sup> (ii/A.D.) μετὰ μέλόν σ[ο]ι πάλειν εἰσο[ρ]εῖς ἢ πλεονεξί[α] σου, "your cupidity will again cause you regret" (Edd.): cf. P Oxy XII. 1469<sup>4</sup> (A.D. 298) ἐπεὶ περ ἐὰν πλεονεξία τις προχωρήσῃ καθ' [ἡ]μῶν δι' ἀδυναμείαν ἀναπόστατοι καταστη[σ]όμεθα, "since, if any advantage of us is taken, our weakness will leave us no escape" (Edd.)—a petition of certain village-representatives against a subordinate official, and *ib.* I. 67<sup>19</sup> (A.D. 338) εἰν' οὕτως διχθῇ [αὐ]τῶν ἢ καθ' ἡμῶν [πλεο]νεξία, "in this way their aggression against me will be made clear" (Edd.)—a dispute concerning property. For the word in a good sense cf. Epict. ii. 10. 9. In *Syll* 418(= 3 888)<sup>133</sup> (A.D. 238) πλεονεκτήματα are simply "advantages," with ἐλαττώματα in antithesis.

## πλευρά,

generally = the "side" of a human being: cf. P Oxy XII. 1414<sup>26</sup> (A.D. 270-5) τῆς πλευρᾶς [ῥ]έγχομαι, "I have a cough from my lung" (Edd.), and the magic P Osl I. 135<sup>5</sup> (iv/A.D.) ἀνυγον αὐτῆς τὴν δεξιὰν πλευράν. The neut. πλευρόν, which, along with πλευρά, is found in the LXX (Thackeray *Gr.* i. p. 157), may be illustrated from the astrological P Ryl II. 63<sup>6</sup> (iii/A.D.) "Ἀρεὺς πλευρών, "the chest to Mars," and P Lond 121<sup>208</sup> (iii/A.D.) (= I. p. 93) εἰς τὸ δεξιὸν πλευρ[ὸ]ν μέρος. An unusual use of the word = "vessel" is found in P Fay 104<sup>2</sup> (late iii/A.D.) πλευρῶν ὑελῶν, "glass vessels": see the editors' note.

## πλέω.

P Grenf II. 14(c)<sup>3</sup> (iii/B.C.) οὐδ' οὐκ ἔφν (ζ. ὁ δ' οὐκ ἔφν) δύνασθαι πλεῦσαι ἄνευ σου, "but he said that he could not sail without you," P Oxy IV. 726<sup>10</sup> (A.D. 135) οὐ δυνάμενος δι' ἀ[σ]θενείαν (cf. Gal 4<sup>13</sup>) πλεῦσαι, "since he is unable

through sickness to make the voyage" (Edd.), *ib.* I. 119<sup>13</sup> (ii/iii A.D.) (= *Selections*, p. 103) πεπλάνηκαν ἡμῶ (= ἂ)ς ἐκε[ῖ], τῇ ἡμέρᾳ ἰβ ὅτι ἐπλευσε(= α)ς, "they deceived us there on the 12th, when you sailed," *ib.* XIV. 1682<sup>4</sup> (iv/A.D.) ὁ ἄρ ἐναντίος ἡμεῖν ἦν ἀφ' οὗ ἐπλευσας, "the wind was contrary to us since you sailed," and *OGIS* 572<sup>30</sup> (iii/A.D.) πλεύσει δὲ μόνα τὰ ἀπογεγραμμένα πλοῖα. For πλωτός, "navigable," see P Tebt I. 92<sup>3</sup> (late ii/B.C.). MGt πλέω (πλέγω), "swim," "travel."

## πληγή,

"blow": cf. *Chrest.* II. 6<sup>9</sup> (B.C. 246) πληγὰς μοι ἐνέβαλεν, P Tebt I. 44<sup>19</sup> (B.C. 114) ἔδωκεν πληγὰς πλείους ἢ [ε]χεν ῥάβδω, P Fay 12<sup>17</sup> (c. B.C. 103) ἤγαγον μεθ' ὕβρεως καὶ πληγῶν, "they dragged me away with insults and blows," and P Tebt II. 331<sup>10</sup> (c. A.D. 131) ἐπληνέγκά[ν] μοι πληγὰς εἰς πᾶν μέλ[ο]ς τοῦ σώματος. Add from the law of astynomy at Pergamum, carved on stone in the time of Trajan, *OGIS* 483<sup>177</sup>, αὐτὸς μαστιγούσθω ἐν τῷ κύφῳ (="the pillory") πληγαῖς πεντήκοντα, and see also *Syll* 737 (= 3 1109)<sup>84</sup> (A.D. 178) ἐὰν δέ τις ἀχρὶ πληγῶν ἔλθῃ, ἀπογραφέστω ὁ πληγῆς πρὸς τὸν ἱερέα ἢ τὸν ἀντιερέα.

For the ellipsis of πληγὰς in Lk 12<sup>47</sup>, 2 Cor 11<sup>24</sup>, cf. Herodas III. 77, V. 33 (with Headlam's notes).

## πληθός

is used (1) of things—P Hib I. 52<sup>5</sup> (c. B.C. 245) τὰ ὀνόματα καὶ τὰ πλήθη, "the names and the amounts," P Lille I. 37<sup>6</sup> (B.C. 241-0) ἱκανὰ πλήθη, "des sommes considérables" (Ed.), P Tebt II. 282<sup>4</sup> (late ii/B.C.) εἰ μὴ <ν> παρειληφέναι τὰ ὑπογεγραμμένα πλήθη, "that I have in truth received the hereinafter mentioned amounts" (Edd.), P Ryl II. 119<sup>22</sup> (A.D. 54-67) διὰ τὸ πλήθος τῶν κατ' ἔτος γενημάτων, "owing to its great yearly productivity" (Edd.); and (2) of persons—*Chrest.* I. 11A<sup>11</sup> (B.C. 123) παραγενομένων τῶν αὐτῶν πληθῶν σὺν δπλοῖς, and P Tebt II. 310<sup>4</sup> (A.D. 186) τῷ πλήθι τῶν ἱερέων, "the corporation of priests" (Edd.).

## πληθύνω,

"increase," "multiply": cf. *Poimandres* 3<sup>3</sup> (ed. Parthey) εἰς τὸ αὐξάνεσθαι ἐν αὐξήσει καὶ πληθύνεσθαι ἐν πλήθει (cited by Dibelius *HZNT ad Col* 2<sup>19</sup>). The verb is fully illustrated in Anz *Subsidia*, p. 296 f.

## πλήθω.

See *s.v.* πίμπλημι.

## πλημμύρα,

"a flooding," "flood." On the form πλημμύρα in Lk 6<sup>48</sup> DW *al.*, as the older spelling, see Moulton *Gr.* ii. p. 101. The verb is found with a single μ in *OGIS* 666<sup>8</sup> (A.D. 54-68), where Egypt is described as πλημμύρουσα πᾶσιν ἀγαθοῖς owing to the good deeds of the praefect Tiberius Claudius Balbillus, and in P Lond 924<sup>10</sup> (A.D. 187-188) (= III. p. 134) πλημμυρέντος τοῦ Νεῖλου. For double μ see Vett. Val. p. 344<sup>13f</sup> and Artem. pp. 123<sup>21</sup> (of a well) πλημμυροῦντος τοῦ ὕδατος and 124<sup>8</sup> (of springs) ὕδατι καθαφρ πλημμυροῦσαι.



## πλήν

(1) as adv. introducing a clause (= *ἀλλά, δέ*) can be illustrated from Plato onwards (cf. Schmid *Atticismus* i. p. 133), and came to be regularly so used in common speech (cf. Blass-Debrunner § 449). With its use in Mt 11<sup>22</sup> *al.*, cf. P Tebt II. 417<sup>8</sup> (iii/A.D.) *πλήν ἀρξόμεθ[α] τοῦ ἔργου*, “but we will begin the work,” BGU IV. 1024<sup>vi.16</sup> (end iv/A.D.) *πλή<ν> συνέθετο ἀπολύσ[ειν] τὸν Διόδημον*. See also P Ryl II. 163<sup>10</sup> (A.D. 139) *πλήν εἰ μή, τὸν ἐπελευσόμενον τῷ ἐμῷ ὀνόματι . . . [ἀφισ]τάνειν με αὐτὸν παραχρήμα*, “otherwise if anyone shall make any claim in my name, I will repel him forthwith” (Edd.), P Fay 20<sup>18</sup> (Imperial edict—iii/iv A.D.) *οὐδὲ γὰρ τοῦτό μοι σπουδαιότε[ρο]ν ἐξ ἀπάντων[ν] χρηματίζεσθαι, πλήν μάλλον φιλανθρωπία τε καὶ εὐεργεσίας συναΐζειν ταύτην τὴν ἀρχήν*, “for it is not my aim to make money on all occasions,” but rather by liberality and the conferring of benefits to increase the welfare of this empire” (Edd.). The classical collocation *πλήν ὅτι*, “except that,” occurs in the NT only in Ac 20<sup>23</sup>, Phil 1<sup>18</sup>; cf. Artemidorus p. 53<sup>4</sup> (after τὰ αὐτά).

(2) as a prep. c. gen. is seen in such passages as P Eleph 27 (B.C. 285–4) *καταλειπτῶν τὰ ὑπάρχοντα πᾶσι τοῖς υἱοῖς πλήν τῶν μερῶν, ὧν ἂν λαμβάνωσι παρὰ Δ. καὶ Κ.*, P Hib I. 90<sup>8</sup> (B.C. 222) *πλήν τῆς χέρσου*, P Lond 33<sup>26</sup> (B.C. 161) (= I. p. 20, *UPZ* i. p. 240) *πλήν τοῦ καταφθερίεσθαι*, and P Leid W<sup>viii.13</sup> (ii/iii A.D.) (= II. p. 107) *πλήν ἐμοῦ*. In P Amh II. 93<sup>17</sup> (A.D. 181) *πλήν* is construed c. acc.—*πλήν τέλος θυ[ε]ϊῶν*, “with the exception of the thya-tax.” *Πλήν τοῦ* c. inf., which is not found in the NT, is illustrated in Mayer Gr. II. i. p. 327.

*Πλήν* is now connected not with *πλέον*, and hence = “more than,” “beyond,” but with *πέραν*, and hence = “besides,” “apart from this”: cf. the use of *παρά*, “beside,” “except,” and see Lightfoot on Phil 3<sup>18</sup>, Brugmann-Thumb *Gr.* 4 p. 523, and Boisacq *Dict. Etym.* s.v.

## πλήρης.

There are not a few traces of an indeclinable *πλήρης*, “full,” in our NT texts—Mk 4<sup>28</sup> (C\*—see WH *Notes*, p. 24), Jn 1<sup>14</sup> (all but D—cf. Deissmann *LAE*, p. 125 ff.), Ac 6<sup>5</sup> (all but B), also Mk 8<sup>19</sup> (AFGM *al.*), Ac 6<sup>8</sup> (AEHP *al.*), 19<sup>28</sup> (AEL 33), 2 Jn<sup>8</sup> (L). See further *Proleg.* p. 50, and for the interpretation of Jn 1<sup>14</sup> cf. C. H. Turner *JTS* i. pp. 120 ff., 561 f.

Indeclinable *πλήρης* can now be abundantly illustrated from the papyri. Much our earliest ex. is P Leid C<sup>ii.14</sup> (B.C. 161) (= I. p. 118, *UPZ* i. p. 353) *χαλκοῦς στατηρη-ῆους μαρσεῖπειον πλήρης*. This is followed by the mummy-ticket *Preisigke* 3553<sup>7</sup> (time of Augustus) *ἔδωκα αὐτῷ τὰ ναῦλα πλήρης καὶ τὰς δαπάνας*, “I have given him his full fare and money to spend,” and P Lond 131 *recto*<sup>138</sup> (A.D. 78–79) (= I. p. 174) *ἀρούρας πλήρης*.

After i/A.D. exx. multiply rapidly, e.g. P Oxy III. 513<sup>55</sup> (A.D. 184) *χαλκοῦς τρεῖς πλήρης*, BGU I. 81<sup>27</sup> (as amended p. 356—A.D. 189) *ἀς καὶ παραδώσω . . . πλήρης*, P Par 18 *δίσκ*<sup>9</sup> (ii/iii A.D.) *τοῦ ναύλου δοθέντος ὑπ’ ἐμοῦ πλήρης*, P Fay 88<sup>8</sup> (iii/A.D.) *ἔσχον παρὰ σοῦ τὸ ἐκφόριον . . . πλήρης*, P Grenf II. 69<sup>29</sup> (A.D. 265) *διὰ τὸ πλήρη[ς α]ὐτὸν ἀπε[σ]χη-κέναι ὡ[ς]—πρόκειται[ι]*, BGU IV. 1064<sup>10</sup> (A.D. 277–8) *τὰ ἴσα τοῦ ἀργυρίου τάλαντα [δ]έκα πλήρης ἀριθμοῦ*, *ib.* I. 13<sup>7</sup>

(A.D. 289) *ἅπερ ἐντεῦθεν ἀπέσ[χ]αμεν παρὰ σοῦ πλήρης, ib.* II. 373<sup>21</sup> (A.D. 298) *ἔσχον τὴν τιμὴν πλήρης ὡς πρόκειται*, and *Ostr* 1071<sup>2</sup> (A.D. 185) *ἔσχ(ομεν) τὸ τέλ(ος) πλήρης ἀπὸ Ἀθῶρ ἕως Μεχέιρ κβ.*

As regards the LXX Thackeray (*Gr.* i. p. 176 f.) thinks that the evidence for indeclinable *πλήρης* “is not as a rule so strong as to warrant our attributing the form to the autographs: in most cases it is certainly due to later scribes.” The clearest exx., he thinks, are Job 21<sup>24</sup>, Sir 19<sup>28</sup>.

Other exx. of the adj. are P Ryl II. 145<sup>17</sup> (A.D. 38) *σάκκο(ν) πλήρη κνήκωι* (i. κνήκου), and P Oxy III. 530<sup>6</sup> (ii/A.D.) *τ[ὸ] δὲ ναύβιον καὶ τὰ ἄλλα πάντα πλήρη διέγραψα*, “but the naubion and the other taxes I have paid in full”; and for the phrase *ἐκ πλήρους* see P Par 261<sup>8</sup> (B.C. 163–2) (= *Selections*, p. 14) *οὐ κεκομισμένα ἐκ πλήρους*, P Lond 1178<sup>43</sup> (A.D. 194) (= III. p. 217, *Selections* p. 100) *ἀποδε-δωκότα τὸ κατὰ τὸν νόμ[ον ἐν]τάγιον πᾶν ἐκ πλήρους δηνάρια ἑκατόν*, “on his payment of the legal fee amounting altogether to a hundred denarii.” For the superl. see P Lond 77<sup>9</sup> (end of vi/A.D.) (= I. p. 232 f., *Chrest.* II. p. 370 f.) *βεβαί[α] [π]ιστεῖ παντὶ πληρεστάτῳ δεσποτεῖα*: cf. 3<sup>9</sup>.

## πληροφορέω.

This verb occurs very rarely outside Biblical Greek, where its earliest occurrence is LXX Eccles 8<sup>11</sup>. It is used of “accomplishing,” “settling” legal matters in such a passage as P Amh II. 66<sup>42</sup> (A.D. 124), where the complainant is invited by the strategus to bring forward his witnesses, *ἵνα δὲ καὶ νῦν πληροφορήσω*, “in order that I may finish off the matter.” Similarly in BGU III. 747<sup>1.22</sup> (A.D. 139) *αἱ[τ]ούμ[ε]νο[ς] π[λ]η[ρ]οφορεῖ[ν]*, the reference seems to be to a collector desiring to get in certain monies “in full.” This prepares us for the verb in connexion with “paying off” debts, as in P Oxy III. 509<sup>10</sup> (late ii/A.D.) *τυγ[χ]ά[ν]ω δὲ πεπληροφορημένος τοῖς ὀφειλομένοις μοι*, “but it happens that I have been paid the debt in full” (Edd.), and P Lond 1164(ε)<sup>11</sup> (A.D. 212) (= III. p. 163) *πεπληροφορήται δὲ καὶ τὸν τόκων κατὰ μέρος διὰ χειρὸς πάντα εἰς περιλυσιν*. Cf. also the expressive BGU II. 665<sup>ii.2</sup> (i/A.D.) *ἐπληροφορήσα αὐτόν*, the idea apparently being that the man to whom money has been entrusted satisfies the investor by the return he makes, and the magic P Lond 121<sup>910</sup> (iii/A.D.) (= I. p. 113) *πληροφοροῦσα ἀγαπῶσα στέργουσα ἐμέ*, pointing to an affection which is fully reciprocated. See further Whitaker *Expt* VIII. xx. p. 380 ff., and xxi. p. 239 f., where it is contended that *πληροφορεῖσθαι* “denotes not a conviction or assurance of the mind, but the result of such an assurance in life and conduct, the rich fruitfulness for which the conviction prepares the way.” Hence in Rom 14<sup>5</sup> the thought is that every Christian is to be “fully fruitful” in following out the course which his own mind shows him to be right.

The verb is also discussed by Deissmann *LAE* p. 82 f., and by Lagrange *Bulletin d'ancienne littérature et d'archéologie chrétiennes* ii. (1912), p. 96 ff.

## πληροφορία

does not occur in classical writers or the LXX, and in the NT appears as a rule to have passed into the meaning “full assurance,” “confidence” (1 Thess 1<sup>5</sup>, Col 2<sup>2</sup>, Heb 10<sup>22</sup>):

cf. Clem. R. *Cor* 42 μετά πληροφορίας πνεύματος ἁγίου ἐξήλθον εὐαγγελιζόμενοι. In Heb 6<sup>11</sup> the meaning is less subjective, "fulness" ("impletio sive consummatio," Grotius). The only instance of the subst. we can cite from the papyri is P Giss I. 87<sup>25</sup> τὴν πληροφορίαν, unfortunately in a very broken context.

### πληρώω.

The original meaning "fill," "fill to the full" (MGr πληρῶ) may be illustrated from the phrase in *Syll* 633 (= <sup>3</sup>1042)<sup>20</sup> (ii/iii A.D.) ἐὰν δέ τις τράπεζαν πληρῶι τῷ θεῷ, λαμβανέται τὸ ἥμισυ. The meaning "pay" is very common (MGr πλερώνω)—e.g. P Hib I. 40<sup>11</sup> (B.C. 261) δραχμὴν μίαν οὐθείς σοι μὴ πληρ<ώσ>η, "no one will pay so much as 1 drachma" (Edd.), BGU IV. 1055<sup>23</sup> (B.C. 13) μέχει τοῦ πληρωθῆναι τὸ δάγην, P Oxy I. 114<sup>3</sup> (ii/iii A.D.) κείται πρὸς β' μνάς· πεπλήρωκα τὸν τόκον μέχρι τοῦ Ἐπειφ πρὸς στατήρα τῆς μνάς, "it is pledged for two minae. I have paid the interest up to Epeiph, at the rate of a stater per mina" (Edd.), P Grenf II. 77<sup>4</sup> (iii/iv A.D.) (= *Selections*, p. 120) ἐπλήρωσα [αὐ]τὸν [το]ὺς μισθοὺς τῆς παρακομιδῆς τοῦ σώματος, "I paid him the costs of the carriage of the body"; P Oxy XII. 1489<sup>5</sup> (late iii/A.D.) ἐνοχλεῖς μοι ὅτι ὀφείλεις Ἀγαθός(= φ) Δάμιον χαλκόν· πεπλήρωσα(= κ)α αὐτόν, "you worry me about the money which you owe to Agathodaemon: I have paid him in full" (Edd.), P Fay 135<sup>9</sup> (iv/A.D.) ἐπισποῦδαςον πληρῶσαι ἵνα ἡ φίλα διαμίνη μετ' ἀλλήλων, "make haste to pay, in order that we may remain on good terms with each other" (Edd.), P Oxy VI. 902<sup>18</sup> (c. A.D. 465) ἐμοῦ ὡς προείπον ἐτοίμως ἔχοντας πληρῶσαι ὅσα ἐποφίλω αὐτῷ ἐγγράφως, "since I am ready, as aforesaid, to discharge any debt secured in writing" (Edd.), and *Syll* 737 (= <sup>3</sup>1109)<sup>48</sup> (before A.D. 178) ἐὰν δέ μὴ πληροῖ (sc. τὴν ὀριστείσαν εἰς οἶνον φοράν). This usage may give us the clue to the translation of Phil 4<sup>18</sup> ἀπέχω δὲ πάντα . . . πεπλήρωμαι, "I have received payment," says Paul, "my account is settled": see C. H. Dodd in *Exp* VIII. xv. p. 295, and cf. Moffatt. "your debt to me is fully paid and more than paid!," and Goodspeed, "you have paid me in full, and more too."

The common NT use of πληρῶω = "accomplish" a duty may be paralleled from P Lond 904<sup>26</sup> (A.D. 104) (= III. p. 125, *Selections*, p. 73) ἵνα . . . τὴν συνήθη [οἰ]κονομίαν τῆς ἀπογραφῆς πληρῶσωσιν, "in order that they may carry out the regular order of the census": cf. P Oxy XIV. 1669<sup>8</sup> (iii/A.D.) ἐνετειλάμην σοι ἐξετάσαι περὶ τοῦ συναγοραστικοῦ εἰ πληροῦται, "I bade you to inquire about the purchased corn, whether the amount is being completed" (Edd.). A Spartan inscr. in the *Annual of the British School at Athens* xii. p. 452, dated provisionally by H. J. W. Tillyard in i/A.D., has δς ἔξει καὶ τὴν τοῦ ξυστάρχου τεμὴν, πληρῶν τὰ εἰθισμέν[α], "discharging the usual offices": the editor cites *CIG* II. 2336 πληρῶσαντα πᾶσαν ἀρχὴν καὶ λ[ε]ιτουργίαν. In the calendar inscr. *Priene* 105<sup>34</sup> (c. B.C. 9) Providence is stated to have filled the Emperor Augustus with virtue for the benefit of mankind, δν εἰς εὐεργ[ε]σίαν ἀνθρώπων ἐπλήρωσεν ἀρετῆς (cf. Lk 2<sup>40</sup>).

The use of the verb in connexion with *time*, which Grimm treats as a "Hebraism," is found fully established in the *Κοινή*—P Lond 1168<sup>10</sup> (A.D. 18) (= III. p. 136) πληρωθέντος δὲ τοῦ χρόνου, P Oxy XIV. 1641<sup>8</sup> (A.D. 68) μέχρι τοῦ

τὸν χρόνον πληρωθῆναι, and P Tebt II. 374<sup>10</sup> (A.D. 131) ὁ χρόνος τῆς μισθώσεως ἐπληρό(=ώ)θη εἰς τὸ διελη[λ]υθὸς ἰδ(ἐτος), "the period of the lease expired in the past 14th year" (Edd.).

### πλήρωμα.

This important word is not very common in the vernacular, but it can be illustrated in the sense of a full "company" or "complement." From Egypt we have P Petr III. 43(3)<sup>12</sup> (B.C. 240) ἔγραψάς μοι μὴ ἀποσπᾶσαι τὸ π[λ]ήρωμα ἐκ Φιλωτέριδος ἕως οὗ τὰ ἔργα συντελέσαι, "you wrote me not to withdraw the gang from Philoteris before they had finished the work" (Ed.), cf. <sup>15</sup>, <sup>19</sup>, and an inscr. from near Sebastopol *Syll* 326 (= <sup>3</sup>709)<sup>40</sup> (c. B.C. 107) παραλαβὼν δὲ καὶ τῶν πολιτῶν ἐπιλέκτους ἐμ. πληρώμασι τρισί ("in three ship-loads"). In P Hib I. 110<sup>85</sup> (c. B.C. 255) (= *Chrest.* I. p. 514) ἀπ[ὸ] τοῦ πληρώματος, Wilcken thinks the reference is to "the ship's crew": cf. Rom 11<sup>25</sup>. See also P Par 60 *Bis*<sup>2</sup> (c. B.C. 200) τὸ ἀνήλωμα εἰς Ἀλεξάνδρειαν ἀπὸ τῶν πληρωμάτων [ἀρ]χαίων.

The very common word πλήρωσις does not occur in the NT, but its restriction to commercial phraseology accounts for this: cf. *Ostr* 464<sup>7</sup> (A.D. 85–6), P Lips I. 105<sup>32</sup> (i/ii A.D.), and P Strass I. 19<sup>5,12</sup> (A.D. 105). That πλήρωμα should take its place as a *nomen actionis* (as in Rom 13<sup>10</sup>) is not strange, as the -σις and -μα nouns are drawing together a good deal: the shortened penultimate of θέμα, κρίμα, κρίσμα etc., due to the analogy of the -σις words, illustrates the closeness of association.

As against the so-called pass. sense of πλήρωμα for which Lightfoot contends (*Col.*<sup>2</sup> p. 257 ff.), see the elaborate note by Armitage Robinson in *Eph.* p. 255 ff. Cf. also the art. "Pleroma" by W. Lock in *Hastings DB* iv. p. 1 f., and for illustrations of the word from Hermetic literature see Reitzenstein *Poimandres* p. 25 n<sup>1</sup>.

### πλησίον,

as adverb = "near" (Jn 4<sup>5</sup>): P Oxy III. 494<sup>24</sup> (A.D. 156) πλησίον τοῦ τάφου μου, *ib.* VIII. 1165<sup>9</sup> (vi/A.D.) κτήματι πλησίον τοῦ Μύρμυκος, "an estate near Murmuk." For the adj. πλησίος cf. *OGIS* 736<sup>5</sup> (ii/i B.C.) (= *Fayûm Towns* p. 48) παρὰ τῶν πλησίων ἱερῶν.

### πλησμονή

is best understood in *malam partem* "repletion," "satiety," in the difficult passage *Col* 2<sup>23</sup>; see Lightfoot's note *ad l.*, and to his citations add Euripides *Fr.* 887 ἐν πλησμονῇ τοι Κύπρις, ἐν πεινῶντι δ' οὐ. Cf. also Artem. p. 199<sup>18</sup> πλησμονῆς ἡ ἐνδείας.

### πλήσσω,

"strike," "smite" (Rev 8<sup>12</sup>): cf. P Ryl II. 681<sup>0</sup> (B.C. 89) ἔ[πληξέν] με ταῖς αὐτῆς χερσίν, BGU I. 163<sup>7</sup> (A.D. 108) ἄλλοι ὥς πληγέντες ὑπὸ αὐτοῦ ἀναφόριον δεδώκασι, "others have given information (from time to time) as having been assaulted by him," P Flor I. 59<sup>4</sup> (A.D. 225 or 241) ὥστε πληγ[ή]ναι μὲν με ἐσέσθ[αι] (i. αἰσθῆσθαι), P Lips I. 40<sup>iii,3</sup> (iv/v A.D.) δλον τὸ σῶμα αὐτοῦ πεπληγμένον ἔστιν, and *Kaibel* 280<sup>3</sup> (*tit. valde recens*) πλη[γ]εῖς ἐν κεφάλαιον κακὸν μόνον ἐ[ξ]ετέ[λ]ε[σ]α[s]. For πλήγμα cf. P Lips I. 40<sup>i,7</sup> (iv/v A.D.) and *ib.* 37<sup>23</sup> (A.D. 389).



## πλοῖαριον,

lit. "a little boat" (Mk 3<sup>9</sup>: Vg *navicula*), but hardly to be distinguished from the ordinary πλοῖον (Jn 6<sup>22,24</sup>): cf. *Ostr* 1051<sup>4</sup> (A.D. 101) πλοῖαριον, and the late P Gen I. 14<sup>8</sup> (Byz.) τὰ ναῦλα τοῦ μικροῦ πλοῖαριου. For the double dim. πλοῖαριδιον (not in LS<sup>8</sup>), cf. P Cairo Preis 48<sup>8</sup> (ii/A.D.) where it is apparently interchangeable with πλοῖον—καὶ τὸ μὲν πλοῖόν σοι, ὡς ἡθέλησας, σκέψομαι. καλῶς δ' ἔχει σε ἐνθάδε ἐλθόντα μετ' ἐμοῦ μένειν μέχρι τὸ πλοῖαριδιον εὐρώμεν. Πλοῖαριον refers to a lamp of some kind in P Grenf II. 111<sup>28</sup> (v/vi A.D.) πλοῖαρι(α) χαλκ(ᾶ) δ.

## πλοῖον,

"boat." For this common word, which comes to be used for "ship" (Ac 20<sup>13</sup>) owing to the almost complete disappearance of ναῦς, cf. P Leid U<sup>11.8</sup> (ii/B.C.) (= I. p. 123, *UPZ* i. p. 370) ἔδοξεν κατ' ἐνύπνον (i. ἐνύπνιον) πλοῖον παπύρινον, δ καλεῖται ἀγυπτιστεῖ ῥώψ, προσορμησάι εἰς Μίμφιν, P Hib I. 152 (c. B.C. 250) ἐμβαλοῦ εἰς τὸ πλοῖον ἄλας καὶ λωτὸν ὅπως ἔχωσιν [οἱ] ναπηγοί, P Ryl II. 229<sup>11</sup> (A.D. 38) ἐρωτῶ σε ἐκ παντὸς τρόπου εὐθέως μοι πέμψαι . . . τὸ ὀψάριον, ἐπεὶ ἐν πλοῖῳ εἰμί, "I ask you therefore to do your utmost to send me the relish, as I am on board a boat," P Oxy I. 36<sup>11.8</sup> (ii/iii A.D.) ξ[άν] δὲ τελώνης ἐκφορ[τισθ]ήναι τὸ πλοῖον ἐπιζήτησθ, "but if the tax-farmer desire that the ship should be unloaded" (Edd.) (cf. Ac 21<sup>8</sup>), and *ib.* XIV. 1763<sup>4</sup> (after A.D. 222) οὕτω μέχρι σήμερον τὰ πλοῖα τῆς ἀνάνας ἐξηλθεν. For the form cf. *ib.* 1773<sup>12</sup> (iii/A.D.) ἀγνήλθα χάριν πλοῦς καὶ οὐκ εὐρον, and see Mayser *Gr.* p. 110 f.

## πλόος, πλοῦς.

The late gen. πλοός, as in Ac 27<sup>9</sup>, occurs in *OGIS* 572<sup>21</sup> (ii/A.D.) ὀφειλῆσαι τῷ δήμῳ ὑπὲρ ἐκάστου πλοός: cf. *ib.* 132<sup>9</sup> (B.C. 130) ἐπὶ τῶν πλῶν, and see Blass-Debrunner § 52. Other exx. of the word are P Oxy IV. 727<sup>11</sup> (A.D. 154) οὐ δύναμειοι κατὰ τὸ παρὸν τὸν ἐς Αἴγυπτον πλοῦν ποιήσασθ[α], and similarly P Tebt II. 317<sup>10</sup> (A.D. 174-5). In an inscr. from Hierapolis, *Syll* 872 (= 1229)<sup>3</sup>, we hear of a merchant who had made πλόας ἐβδομήκοντα δύο between Malea and Italy—an interesting ex. of the facilities of travel at the time.

## πλούσιος,

"rich": BGU IV. 1141<sup>21</sup> (B.C. 14) το[ῖς] γεγονόσι πλουσίῳις, *ib.* I. 248<sup>11</sup> (as amended *Berichtigungen*, p. 32—i/A.D.) περὶ τοῦ πλουσίου, and P Oxy III. 471<sup>79</sup> (ii/A.D.) εὐμορφον καὶ πλούσιον μεράκιον, "handsome and rich stripling": cf. 1 Tim 6<sup>17</sup> (with Parry's note). With the metaph. usage in Jas 2<sup>5</sup> *al.*, cf. Aristaeas 15 τέλεια καὶ πλουσία ψυχῇ, and Antiphanes *fr.* 327 ψυχὴν ἔχειν δεῖ πλουσίαν.

## πλουσίως.

In *OGIS* 767<sup>18</sup> (i/B.C.) a certain Phaus Cyrenensis is commended for having performed his duties towards God ἐκτενῶς καὶ εὐσεβῶ[ς], and his duties towards men μεγαλ[ο]ψύ[χ]ως καὶ πλουσίως ὑπὲρ δ(ύ)ναμιν.

PART VI.

## πλουτέω.

For the aor. = "become rich," as in Rev 3<sup>18</sup>, cf. P Giss I. 13<sup>10</sup> (not dated) ὅπω[ς] πλουτή[σ]ης εἰς αἰῶ[να]. The aor. is ingressive in 1 Cor 4<sup>8</sup> ἡδη ἐπλουτήσατε; "have you already come into your wealth?" The pres. is seen in the Delphic precept, *Syll*<sup>3</sup> 1268<sup>11.20</sup> πλούτει δ[ικαίως].

## πλουτίζω

is included by Anz (*Subsidia*, p. 297) in the class of verbs which, going back to the beginnings of Greek letters, disappear for a time from general use, only to come to light again in later Greek. This particular word is fairly common in the LXX and occurs *ter* in the NT.

## πλοῦτος.

This masc. noun passes into the neuter declension in Hellenistic Greek (*Proleg.*, p. 60), and is so used *occies* by Paul, generally in a figurative sense. For the literal usage in 1 Tim 6<sup>17</sup>, cf. P Flor III. 367<sup>11</sup> (iii/A.D.) πλούτῳ γαυρωθεῖς, P Fay 20<sup>13</sup> (iii/iv A.D.) οὐ διὰ περιουσίαν πλούτου, and *Syll* 553 (= 589)<sup>80</sup> (B.C. 196) ὑπὲρ τε εἰρήνης καὶ πλούτου καὶ σίτου φορᾶς.

## πλύνω,

"wash" (Lk 5<sup>2</sup> *al.*). In a Zenon letter, PSI VI. 599<sup>7</sup> (iii/B.C.) reference is made to πλύναι καὶ διελεῖν (τὸν λίνον) as preliminaries in connexion with weaving: cf. the medical receipt of early i/A.D. P Oxy VIII. 1088<sup>5</sup> λίθου σχι(στοῦ) πεπλ(υμένου) (δραχμῇ) ᾧ, "purified schist i dr.", and *OGIS* 483<sup>169</sup> (ii/B.C.) μήτε ἱμάτια πλύνειν μήτε σκευός. The verb is used rhetorically in Herodas III. 93 ἴσσαι. λάβοις τὴν γλᾶσσαν ἐς μέλι πλύνας, "Fie, sirrah! May you find that tongue of yours—dipped in honey" (Headlam: see note p. 161 f.). For subst. πλύνος see P Ryl II. 70<sup>8</sup> (ii/B.C.) with the editor's note, and BGU VI. 1364<sup>2</sup> (B.C. 126-5), and for adj. πλυσίμος see P Sakkakini 59. 60. 94 *verso* (iii/B.C.) (cited Mayser *Gr.* II. i. p. 6). MGr πλύνω, πλένω, πλυνίσκω (Thumb *Handb.* p. 350).

## πνεῦμα.

This is a notable ex. of those words, whose meaning has been so deepened and enriched through Christian influences, that we cannot expect our sources to throw much light on their use in the NT. One or two points may, however, be noted.

Thus for the more literal meaning of the word we may cite P Oxy VI. 904<sup>7</sup> (v/A.D.), where a certain Flavius petitions a praeses on the ground ὡς λοιπὸν εἰς αὐτὸ τὸ τῆς σωτηρίας πνεῦμα δυστυχῶν με, "so that at last the very breath of my life is in danger" (Edd.). In P Leid W<sup>xiii.2</sup> (ii/iii A.D.) (= II. p. 157) reference is made to a book which περιέχει γέννησιν πνεύματος, πυρὸς καὶ σκότος(=ου)s, "contains the creation of spirit, fire and darkness." The same document <sup>xviii.4</sup> shows οὐ ἀντιτάσσεται μοι πᾶν πνεῦμα, οὐ δαιμόνιον, οὐ συνάτ(=άντ)ημα. Reminiscent of LXX Numb 16<sup>22</sup>, 27<sup>16</sup>, is the Jewish "prayer for vengeance" from Rheneia, *Syll* 816 (= 1181)<sup>2</sup>, which opens—ἐπικαλοῦμαι καὶ ἀξιῶ τὸν θεὸν τὸν ὑψιστον, τὸν κύριον τῶν πνευμάτων καὶ πάσης σαρκός: see Deissmann's commentary in *LAE*,

p. 423 ff., and cf. Wünsch *AF* p. 157 (iii/A.D.) ὀρκίζω σε τὸν θεὸν τῶν ἀνέμων καὶ πνευμάτων Δαίλαμ ("god of the winds").

The first words of an elaborate Christian charm of v/A.D. (?), P Oxy VIII. 1151, intended to ward off sickness and other evils, are Φεύγε, πν(εύμ)α μεμισι(=η)μένον, Χ(ριστός) σε διώκει· προέλαβέν σε ὁ υἱὸς τοῦ θ(εο)ῦ καὶ τὸ πν(εύμ)α τὸ ἅγιον, "Fly, hateful spirit! Christ pursues thee; the Son of God and the Holy Spirit have outstripped thee" (Ed.): cf. the Christian amulet P Iand 610 (v/vi A.D.) directed πρὸς πᾶν ἀκάθαρτον πν(εύμ)α, the familiar phrase of the Gospels.

To the injunction in the magic P Osl 1160<sup>f</sup>. (iv/A.D.) φυλακτῆ[ρ]ιον περιπόη (i. περιπέει), "do you put round yourself an amulet," there are added the words ἀλλὰ κρατ(=εἰ)σθω τῷ πνεύματι, "but let her be in the power of the spirit," where the editor (p. 76) thinks that τὸ πνεῦμα "seems here to have been used in a pregnant sense of the 'evil demon' in general." See also the description of a means for procuring an oracular response in P Lond 46384 (iv/A.D.) (= I. p. 77) γράψον τὸν λό(γον) εἰς χάρτ(ην) ἱερατικὸν καὶ εἰς φύσαν χήνειαν... καὶ ἔνθες εἰς τὸ ζῶδ(ιον) ἐν πνευματώσεως εἵνεκεν ("in order to fill it with πνεῦμα," i.e. spirit and life).

The trichotomy with which Paul has familiarized us in I Thess 5<sup>23</sup> (cf. Milligan *ad L.*) meets us in the Christian P Oxy VIII. 1161<sup>6</sup> (iv/A.D.) containing a prayer to "our gracious Saviour and to his beloved Son," ὅπως οὗτοι πάντες β[ο]ηθήσωσιν ἡμῶν τῷ σώματι, τῇ ψυχῇ, τῷ [[πν(εύματ)ι]] πν(εύματι), "that they all may succour our body, soul, and spirit." For the frequency of the trichotomy in Egyptian ritual in the order ψυχή, σῶμα, πνεῦμα, see F. E. Brightman in *JTS* ii. p. 273 f.

Reference should be made to the classical discussion of πνεῦμα by Burton *Galatians* (in *ICC*), p. 486 ff.

### πνευματικός.

P Lond 4625 (iv/A.D.) (= I. p. 66) ἐν συστροφῇ πρὸς πνευματικ(ήν) ἀπειλήν, "shortly, for spiritual threatening" (Ed.). See also Vett. Val. pp. 111 πνευματικῆς ἡτοι αἰσθητικῆς κινήσεως, 231<sup>20</sup> περὶ καταδίκης καὶ πνευματικοῦ κινδύνου, and for πνευματώδης *ib.* 13<sup>9</sup> ψυχεινοί, πνευματώδεις.

### πνέω,

"breathe," "blow": see the imprecatory tablet Wünsch *AF* 318, found in the grave of an official of Imperial times in the neighbourhood of Carthage, στρέβλωσον ("strain tight") αὐτῶν τὴν ψυχὴν καὶ τὴν καρδίαν ἵνα μὴ [π]νέωσιν. With Ac 9<sup>1</sup>, cf. Herodas VIII. 58 τὰ δεινὰ πνεῦσαι (and see Headlam's note p. 392).

### πνίγω.

The nursery acrostic P Tebt II. 27840 (i/A.D.) πνίξω ἑματόν, ῥιγῶι γάρ, "I will choke myself, for it is cold" (Edd.), gives us the word in an elementary stage of educational achievement. Cf. Artem. p. 313 ἡ ἐμὴν ἡ πνίγεσθαι. The subst. πνιγμός occurs in a Menander fragment published in PSI II. 12680<sup>f</sup>. —

τὶ παθών; χολή, λύπη τις, ἔκστασις φρενῶν, πνιγμός.

### πνικτός.

On πνικτός in the Apostolic Decree, Ac 15<sup>20,29</sup>, see a note by Nestle in *ZNTW* vii. (1906), p. 254 ff., and more recently the elaborate discussion by Ropes in *Beginnings of Christianity* Part I. Vol. iii. p. 265 ff.

### πνοή,

in the sense of "gust," "wind," as in Ac 2<sup>3</sup>, occurs in the sundial inscr. *Preisigke* 35813 (iii/B.C.) τῷ ἄκρον τῆς σκιάς . . . ἐπὶ τῶν ἰῶτα φερόμενον [σ]ημαίνει ζεφύρου πνοήν: cf. Bacchylides v. 28 σὺν ζεφύρου πνοαῖσιν.

### ποδήρης,

"reaching to the feet," the termination -ήρης being perhaps derived from the root of ἀραρίσκαω, though this would rather suggest "feet-fitting." The word is found in the NT only in Rev 1<sup>13</sup> (cf. *Proleg.* p. 49); but to the LXX exx. we may add Aristeas 96 χρυσοὶ γὰρ κώδωνες περὶ τὸν ποδήρη εἰσὶν αὐτοῦ, "for there are 'bells of gold' around the border of his 'long robe'" (Thackeray).

### πόθεν,

"whence": P Oxy II. 237<sup>viii.33</sup> (A.D. 186) δηλοῦντες πόθεν ἕκαστος τῶν ὑπαρχόντων καταβέβηκεν εἰς αὐτοὺς ἡ κτῆσ(ε)ις, "severally declaring the sources from which the property acquired has come into their possession" (Edd.). For the enclitic ποθέν, cf. P Tebt II. 423<sup>23</sup> (early iii/A.D.) δὴ[λω]σόν μοι ταχ[έως] ἵνα τ[έμ]ψω ποθέν αὐτοῖς μέτρ[α] τινά, "tell me at once in order that I may send a few measures to them from somewhere" (Edd.), and for πόθεν = "how," see Mk 12<sup>37</sup>, Jn 1<sup>48</sup> and 6<sup>5</sup> (*Field Notes*, p. 91).

### ποία,

"grass." For the form cf. Moulton *Gr.* ii. p. 83, and see *Syll* 803 (= \* 1169)<sup>121</sup> (from the Asclepieum—iii/B.C.), where a man with an injured eye describes the cure worked by the god—ἐδόκει ὁ θεὸς ποῖαν τρίψας ἐγγεῖν εἰς τὸν ὀφθαλμόν τι· καὶ ὑγιῆς ἐγένετο. A new word πωολογία, whose meaning is obscure, occurs in P Lille I. 53<sup>a1</sup>. (iii/B.C.). Crönert and Wilcken suggest "Grünernte," which has led to a conjecture (*Exr* VII x. p. 566) that in Jas 4<sup>14</sup> ποῖα may possibly = "green herb." rather than be taken as fem. of ποῖος.

### ποιέω.

The phrase εὖ or καλῶς ποιήσεις is very common introducing a command or request, almost = our "please" or "kindly." It is generally followed by an aor. part., as in 3 Jn<sup>6</sup>, e.g. P Oxy II. 294<sup>13</sup> (A.D. 22) εὖ οὖν ποιήσεις γράψας μοι ἀντιφώνη[σ]ιν περὶ τούτων, "please write me an answer on these matters," *ib.* 300<sup>5</sup> (late i/A.D.) περὶ οὗ καλῶς ποιήσεις ἀντιφώνησάς μοι ὅτι ἐκομίσου, "please send me an answer that you have received it," *ib.* III. 525<sup>7</sup> (early ii/A.D.) καλῶς ποιήσεις δούς λω[το]ῦ παρὰ Σαραπίωνος ἐκ τοῦ ἐ[μοῦ] λόγου, "please get some lotus (?) for him from Sarapion at my expense" (Edd.), *ib.* VI. 967 (ii/A.D.); but by the fut. ind. in *ib.* II. 297<sup>3</sup> (A.D. 54) καλῶς ποιήσεις γράψεις διὰ πιττακίων τὸν ἀπολογισμὸν τῶν [π]ρ[ο]βάτων, "kindly write me in a note the record of



the sheep" (Edd.), *ib.* I. 113<sup>6</sup> (ii/A.D.) εὖ ποιήσεις ἀγοράσεις μοι (δραχμάς) β. In *ib.* VI. 929<sup>6,17</sup> (ii/iii A.D.) καλῶς ποιήσεις is followed first by a part. ἀπαιτήσας, and then by ἀποκαταστήσαι. The phrase μὴ ἄλλως ποιήσεις is used in cases of urgency as in the letter already quoted, *ib.* II. 294<sup>14</sup> (A.D. 22) μὴ οὖν ἄλλως ποιήσεις, ἐγὼ δὲ αὐτὸς οὕτω οὐδὲ ἐνῆλεπα (= ἐναλήφιφα sc. ἐμαντὸν) ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ πάντων, "be sure to do this; I am not so much as anointing myself until I hear word from you on each point" (Edd.).

For the strong sense of ποιέω, "am effective," as in the "working" of charms, cf. P Osl I. 1<sup>1,1</sup> (iv/A.D.) εἰς πάντα ποιῶν, with the editor's note. In P Oxy XII. 1480<sup>11</sup> (A.D. 32) πεπόητε εἰς τὸν ἐκλογιστήν, instead of the editors' rendering "he has made it (a delay spoken of) as far as the eclogists is concerned (?)," Olsson (*Papyrusbriefe*, p. 75) thinks that ποιέω may be used for πράττω—"he has arranged it with the eclogists."

The phrase ποιεῖν μετὰ τινος, "to act on someone's behalf," is common in the LXX (Gen 24<sup>12</sup> *al.*), but in the NT is confined to Luke (e.g. 1<sup>72</sup>, 10<sup>37</sup>, Ac 14<sup>27</sup>). It is often regarded as a Hebraism (Blass *Gr.* p. 134, Souter *Lex. s.v.*, but see Kühring, p. 35, *Proleg.* p. 106, Robertson *Gr.* p. 610 f.). The only instances we can quote from the papyri are late—BGU III. 948<sup>3</sup> (iv/A.D.) καλιοτέρην (i. καλλιό-τερον) . . . ἐποίησα μετὰ σοῦ, *ib.* 798<sup>7</sup> (Byz.) εἰς πάντα τὰ καλὰ ἃ ἐποίησεν μετὰ τῶν δούλων αὐτῆς. The Latinism τὸ ἱκανὸν ποιεῖν (Mk 15<sup>15</sup>) is illustrated *s.v.* ἱκανός.

For the meaning "remain," "abide," with an acc. of time as an adverbial addition, as in Ac 20<sup>3</sup>, Jas 4<sup>13</sup>, cf. PSI IV. 362<sup>15</sup> (B.C. 251–0) ὥρῳ με πλείους ἡμέρας ἐκεῖ ποιοῦντα, γράφει μοι εἰς Ἀλεξάνδρειαν, P Par 47<sup>21</sup> (c. B.C. 152–1) (= UPZ i. p. 332) δύο ἡμέρας ποιεῖ ἐν τῷ Ἀνυβιεῖ πίνων, P Flor II. 137<sup>7</sup> (A.D. 263) πρὸς τὴν μίαν ἡμέραν ἦν ποιεῖ ἐκεῖ, P Gen I. 54<sup>19</sup> (iv/A.D.) ἐποίησαμεν γὰρ τρεῖς ἡμέρας ἐν τῇ Καρανίδι κοινώτεροι, and P Iand 14<sup>8</sup> (iv/A.D.): see also Mayser *Gr.* II. i. p. 81.

The meaning "celebrate," as in Mt 26<sup>18</sup>, Ac 18<sup>21</sup> D, Heb 11<sup>26</sup>, is seen in P Fay 117<sup>12</sup> (A.D. 108) ἐπὶ (= ἐι) Ἐρασο[s] τὰ Ἀρποχράτια ὧδε τάχα ἰδὲ πυ[ή]σι, "since Erasmus is going to celebrate the festival of Harpocrates so soon on the 14th" (Edd.).

The case against giving ποιέω a sacrificial sense in the NT (Lk 22<sup>18</sup>, 1 Cor 11<sup>24</sup>) is stated at length by T. K. Abbott *Essays chiefly on the Original Texts of the Old and New Testaments*, p. 110 ff., see *contra* F. W. Mozley *Exp* VI. vii. p. 370 ff.

We may add a few miscellaneous exx.—PSI VI. 552<sup>19</sup> (iii/B.C.) ἐὰν μὲν ποιῶσιν ἡδέως αὐτά, βέλτιστα, P Oxy II. 260<sup>8</sup> (A.D. 59) ἐξ ἧς ἐποιήσαμε[θα] πρὸς[ς] ἑαυτοῦ<ς> ἐπὶ τοῦ στρατηγοῦ, "in consequence of our confronting each other before the strategus" (Edd.), BGU I. 163<sup>7</sup> (A.D. 108) φασὶ οἱ παρόντες ἐκείνον μᾶλλον τοῦτο πεποιηκέναι (for per. cf. 2 Cor 11<sup>26</sup>), καὶ γὰρ ἄλλοι ὡς πληγέντες ὑπὸ αὐτοῦ ἀναφόριον δεδόκασι, P Tebt II. 315<sup>28</sup> (ii/A.D.) where the writer promises to help in getting a friend's books through the scrutiny by the government inspector, πρὶν γὰρ [α]ἰτῶν[ν] π[ρό]ς σε ἐλθὶν ἐγὼ αὐτὸν ποι[ή]σω ἐκπλέξαι σε, "for I will make him let you through before he comes to you" (Edd.), and *ib.* 407<sup>21</sup> (A.D. 199?) where an ex-high-priest warns his wife and daughter that if they do not fall in with his wishes

he will leave certain property to the temple—πά[ν]τα ἔ[σ]α ἐποίησα ἐπ' ὀνόματός σου εἶναι τοῦ [ἐν Ἀλεξανδρείᾳ θεοῦ] μεγ[ά]λου Σαράπιδος, "all that I placed in your name is the property of the great Serapis at Alexandria." In records of manumission, it is frequently stated that an enfranchised slave is free ποιεῖν ὃ κα θέλη, "to do whatever he wills": see Deissmann (*LAE* p. 328 f.), who compares Gal 5<sup>17</sup>.

For the forms ποῖσαι Lk 11<sup>42</sup>, ποῖσας Jn 5<sup>11</sup> W, see Moulton *Gr.* ii. p. 73, and cf. *Archiv* iv. p. 492. Πειποιή-κεισαν, as in Mk 15<sup>7</sup>, is found in *Magn* 93(b)<sup>24</sup> (a Senate decree—c. B.C. 190).

### ποίημα,

"that which is made," plur. "pieces of work" (Rom 1<sup>20</sup>): cf. *Syll*<sup>3</sup> 532<sup>5</sup> (B.C. 218–7) ἐπιδειξίς ἐποίησάτο τῶν ἰδιωμ ποιημάτων.

### ποίησις,

"a doing," "a making" (Jas 1<sup>25</sup>): *Syll* 246 (= 547)<sup>48</sup> (B.C. 211–10) τῆς δὲ ποιήσεως τῆς ἐικό[ν]ος καὶ τῆς ἀναγο-ρεῦσ[ε]ως ἐπιμεληθῆναι τὸν γραμματέα κτλ. MGr ποιήσι, "poetry."

### ποιητής

readily passes into the special meaning "poet," like "maker" *Scottie*: see the reff. in Herwerden *Lex. s.v.*, and add *Preisigke* 595 (ii/A.D.) Π(ουβλίου) Αἰλίου Γλαυκίου ποιητοῦ γενομένου ἐξηγητοῦ, *ib.* 1005 Νεμεσιανὸς πολιτῆς τοῦ θέλου ποιητοῦ Ὁμήρου, and *Cagnat* IV. 827<sup>5</sup> Σεκοῦνδον παντὸ[s] μέτρου πυτήν ἄριστον.

### ποικίλος.

For the original meaning of this adj. "many-coloured," "variegated," cf. P Hib I. 120<sup>7</sup> (B.C. 250–249), an account for goats which are classified as μελαναί, πυρραί, ποικίλαι, "black, red, streaked," similarly P Cairo Preis 37<sup>9</sup> (iii/B.C.) τ[ρεῖς] β[ο]ύς, δύο μὲν [ . . . ], ἐν[α] δὲ ποικίλον, and Artem. p. 234<sup>24</sup> ποικίλα καὶ κατὰστικτα (ἵψα). In Herodas V. 67 Headlam (see note, p. 257) understands the word as "decorated with tattoo-marks." For the adv. cf. Olsson *Papyrusbriefe* 34<sup>20</sup> (time of Claudius) οἱ κονία[τα] ποικίλως πάντα πεποιήκα[σι καὶ] ποι[ο]ῦσι, of plasterers decorating the walls of a house: see also Aristes 17 πολλὰχὼς καὶ ποικίλως.

In its NT occurrences (Mt 4<sup>24</sup> *al.*) the adj. is used metaphorically "various," " manifold": cf. Aelian *V.H.* ix. 8 ὁ δὲ . . . πολλὰς καὶ ποικίλως χρησάμενος βίου μεταβολαῖς, and Herodas III. 89, where the meaning is "shift-ing," "artful," of character (see Headlam's note, p. 159 f.).

For the subst. ποικιλία (cf. Pss. Sol. 4<sup>8</sup>), see the calendar P Hib I. 27<sup>39</sup> (B.C. 301–240) ἡ τῶν μορίων ποικιλία, where, if the restoration is right, the reference is apparently to the multitude of the complicated fractions of the hours of the nights and days: see the editors' note. For ποικιλτής, "a brooder," cf. BGU I. 34 *recto*<sup>11,24</sup>, and for ποικιλτός (Exod 28<sup>6</sup>) "embroidered," cf. P Oxy X. 1277<sup>8</sup> (A.D. 255).

## ποιμαίνω,

"shepherd," "tend": cf. BGU III. 759<sup>11</sup> (A.D. 125) ἐπελθόντες μοι . . . ποιμαίνοντι θρέμματα Ἀνουβίωνος, P Ryl II. 114<sup>9</sup> (c. A.D. 280) Συρίων . . . ἀναπίσας μου τὸν ἀνδρα Γάνιδα ὀνόματι ποιμένιν αὐτοῦ τὰ πρόβατα, "Syrian persuaded my husband Ganis to pasture his flock," P Thead 15<sup>11</sup> (A.D. 280-1) ἀγανακτ[ή]σας ἐκέλευσας αὐτῷ τῷ Συρίωνι παραστήσαι τοὺς ποιμένας μεθ' [ὧ]ν ἐποίμανεν ὁ τῶν παίδων πατήρ, "in your indignation you have ordered Syrian himself to present at the tribunal the shepherds, along with whom the father of the children shepherded," and from the inscr. *Syll* 570 (= 986)<sup>3</sup> (v/v B.C.) ἐν τ[ο]ῖς ἀλσεσιν μ[ὴ] ποιμ[α]ίνειν μηδὲ κοπρ[ε]ῖν (i.e. κοπρέειν: editor).

Bauer (*HZNT ad Jn* 21<sup>15</sup>) sees no difference between βόσκω and ποιμαίνω in Jn 21<sup>15, 17</sup> and 18, but refers to Philo *Quod det. pot. ins. sol.* p. 263<sup>27</sup> ed. Cohn for a difference between them. From the idea of "pasturing," "feeding," the verb passes readily into the idea of "governing," "guiding" (Hort *Ecclesia*, p. 243): cf. Rev 2<sup>27</sup> with Swete's note.

## ποιμήν,

"shepherd," is naturally common, and does not always occur in a very favourable light: cf. P Magd 6<sup>11</sup> (B.C. 221) προστάξει Διοφάνει . . . μὴ περιδεῖμ με ἀνόμως ὑβριζόμενον ὑπὸ τῶν ποιμένων, P Ryl II. 152<sup>9</sup> (A.D. 42) ἐπαφέντε(ς) οἱ ποιμένες . . . ἃ ἔχουσι πρόβατα εἰς ἃς ἔχωι νομάς ἐν ἐλαιῶνι) Θερμουθαρίου, "the shepherds let their flocks into the pasturage which I have in the olive-yard of Thermoutharion."

The word is also used of a lessee of sheep (μισθωτῆς προβάτων), cf. P Lond 851 (A.D. 216-219) (= III. p. 48), and the introd. to P Strass I. 24 (A.D. 118), also *Archiv* iv. p. 533.

## ποίμνη.

Thumb (*Hellen.* p. 142 f.) cites φήμνης = ποίμνης from a wax tablet of iii/A.D. containing fragments of Babrius and published in *JHS* xiii. (1892-3), p. 294 ff.

## ποίμνιον,

"a flock"—the diminutive meaning, as in late Greek generally, cannot be pressed, cf. P Ryl II. 114<sup>20</sup> (c. A.D. 280), where a widow complains to the praefect that her husband's former master had seized certain flocks belonging to the deceased, καὶ μέχρι τῆς σήμερον οικειῶν τ[ῶ]ν υἱῶν τὰ ἡμέτερα ποίμνια, "and until this day he remains in possession of our flocks" (Edd.). Cf. Aristes 170 βουκολῶν καὶ ποιμνίων, "herds and flocks."

## ποίος.

Hort *ad* 1 Pet 1<sup>11</sup> has pointed out that in Mt, Lk, Ac (23<sup>34</sup>) and Rev ποῖος loses its classical force of "kind," "but only with reference to locality (including way) and time." Paul, on the other hand, keeps the proper sense "what manner," (Rom 3<sup>27</sup> *al.*), and so probably Jas 4<sup>14</sup> and 1 Pet 1<sup>11</sup>, 2<sup>10</sup>.

For ποῖος in the weakened sense of "what" in indirect interrogation, see P Par 60<sup>7</sup> (B.C. 154) (as read *UPZ* i. p. 321) ἀπόστιλόν μοι, πόσον ἔχει Πετευσοράπιος καὶ

ἀπὸ πολὺ χρόνου, P Tebt I. 25<sup>18</sup> (B.C. 117) διὰ τίνος καὶ ἀπὸ πολὺ ἐπιδείγματος, P Amh II. 68<sup>7</sup> (late i/A.D.) ἀπὸ πολὺ ἔτους χερσεύουσιν, BGU II. 619<sup>1-8</sup> (A.D. 155) ὕ[π] τίνων καὶ ἐπὶ ποίοις ὑπάρχουσιν, and P Flor II. 254<sup>15</sup> (A.D. 259) δῆλωσόν μοι ἀπὸ πολὺ κτήματος αὐτὰ παρέδωκες. MGr ποῖος, "who?" "which?"

## πολεμέω,

"make war with," is construed with μετά, as *quater* in Rev, in BGU IV. 1035<sup>9</sup> (v/A.D.) (as read *Chrest.* I. p. 39) οἱ οὖν ἀπὸ Ὁξυρύγχων ἠθέλησαν . . . πολεμῆσαι μετὰ τῶν ἀπὸ Κερκήσις, and in the Silko inscr. *OGIS* 201<sup>3</sup> (vi/A.D.) ἀπαξ δύο ἐπολέμησα μετὰ τῶν Βλεμύων. Thumb (*Hellen.* p. 125) points out that there is no need to speak of Hebraism in view of MGr use, as in the popular song τρεῖς ὥρες ἐπολέμαε με δεκοχτῶ χιλιάδες: cf. Abbott *Songs*, p. 44—

τὸ πῶς αὐτὸς πολεμήσει με τρεῖς χιλιάδα(ι)ς Τούρκους.

For the verb used hyperbolically of private quarrels, as in Jas 4<sup>2</sup>, cf. Preisigke 4317<sup>23</sup> (c. A.D. 200) πολεμεῖ με διότι ἐπὶ σοι εἰς ὄψιν, where the growth of the acc. construction may also be noted (cf. *Proleg.* p. 64). The pass. is seen in *OGIS* 748<sup>8</sup> (iv/B.C.) πολεμηθείσης τῆς χώρας. MGr πολεμῶ, "fight," "struggle"; "endeavour" (Thumb *Handb.* p. 350).

## πόλεμος

in the general sense of "war" may be illustrated from P Amh II. 30<sup>27</sup> (ii/B.C.) where in an inquiry regarding the ownership of a house proof is adduced Μαρρῆν . . . κατεσχηκέναι τὴν οἰκίαν πρὸ τοῦ πολέμου, "that Marres had become owner of the house before the war," and from P Oxy IV. 705<sup>33</sup> (A.D. 200-2) where the Emperors Septimius Severus and Caracalla are reminded of the loyalty of the Oxyrhynchites in helping them in the war against the Jews—κατὰ τὸν πρὸς Εἰουδαίους πόλεμον συμμαχήσαντες. An interesting ex. of the word is found in the letter of the Emperor Claudius to the Alexandrines P Lond 1912<sup>74</sup> (A.D. 41) τῆς δὲ πρὸς Ἰουδαίους ταραχῆς καὶ στάσεως, μᾶλλον δ' εἰ χρὴ τὸ ἀληθὲς εἰπεῖν τοῦ πολέμου, πότεροι μὲν αἱτιοὶ κατέστησαν . . . οὐκ ἐβουλήθην ἀκριβῶς ἐξελέναι, "as to the question which of you were responsible for the riot and feud (or rather, if the truth must be told, the war) against the Jews, I was unwilling to commit myself to a decided judgment" (Bell). It may be noted that in the calendar inscr. *Priene* 105<sup>36</sup> (c. B.C. 9) the Emperor Augustus is signalized as σωτήρα . . . τὸν παύσαντα τὸν πόλεμον, κοσμήσαντα [δὲ πάντα].

For the meaning "battle," as in Lk 14<sup>31</sup>, 3 Kingd 22<sup>34</sup>, *al.* see Field *Notes*, p. 67 f., and add the striking phrase 2 Kingd 11<sup>7</sup> ἐπερωτᾷν . . . εἰς εἰρήνην τοῦ πολέμου, "to ask how the battle progressed."

## πόλις.

In the second Logia fragment, P Oxy IV. 654<sup>21</sup>, Blass suggested the restoration ὑμεῖς ἐστὲ ἡ πόλις (sc. τοῦ θεοῦ), and is followed by White (*Sayings*, p. 9). It may be worth while to note that this ancient by-form of πόλις occurs in three ostraca of the reign of Caligula as a proper name, *Ostr* 380<sup>1</sup> διαγεγράφ(ηκεν) Πτόλις Ψενεν(ούφις), *ib.* 381<sup>1</sup>, 382<sup>1</sup>, and similarly in PSI IV. 317<sup>14</sup> (A.D. 95) Ἀσκληπιάδης Πτόλιδι τῷ φιλτάτῳ χαίρειν. This recalls



the fact that *πόλεμος* also survived in the royal name *Πτολεμαῖος*.

The distributive force which *πόλις* has in several Lucan passages (Ac 15<sup>21</sup> *al.*) and in Tit 1<sup>5</sup> is to be set against the very different meaning of the phrase in sundry documents of the new collection from Alexandria (reign of Augustus). Schubart, who edits the documents in BGU IV., notes (*Archiv* v. p. 38) that in a good many papers relating to the hire of a nurse (e.g. 1105<sup>7</sup>) it is stipulated that the child shall be kept *ἐξω κατὰ πόλιν*, "that is, outside the house of the person who gives the child in charge, but 'in the city'" of Alexandria. The phrase may be added to many others with art. dropped after a preposition, but required by the sense: see *Proleg.* p. 82.

For *πόλις* standing alone with reference to the city of the Gadarenes in Lk 8<sup>27</sup>, cf. the similar usage in connexion with Alexandria in P Magd 22<sup>4</sup> (B.C. 221) *πρὶν τοῦ καταπλεῦσαι με εἰς τὴν πόλιν*, and P Tebt I. 59<sup>4</sup> (B.C. 99) (= Witkowski<sup>2</sup>, p. 112) *καταντήσαντος γὰρ εἰς τὴν πόλιν Σοκονώφως*, much as in MGr *πόλις* is used specially of Constantinople, or we speak of "going up to town" (London). The word is also frequently used of the chief city of a district: see Jouguet *Vie Municipale*, p. 48 f. In PSI IV. 341<sup>3</sup> (B.C. 256-5) certain weavers desire to settle in Philadelphia, *ἀκούοντες . . . τὸ κλέος τῆς πόλεως*.

The mingled Hebrew and Greek associations, which have gathered round the NT idea of the Heavenly City, are discussed and illustrated by Hicks *CR* i. p. 5, and reference should also be made to Souter *Lex. s.v.* For the Stoic conception of man as a member of the great commonwealth of the universe we may recall M. Anton. iii. 11. 2 *πολίτην ὄντα πόλεως τῆς ἀνωτάτης, ἧς αἱ λοιπαὶ πόλεις ὥσπερ οἰκίαι εἰσὶν*.

### πολιτάρχης.

This title is known from inscr., as well as from Ac 17<sup>6,8</sup>, to have been in use at Thessalonica and elsewhere: see E. De Witt Burton's art. in the *AJT* ii. (1898), p. 598 ff. (summarized in Hastings' *DB* iv. p. 315), where he prints seventeen inscr., with two more in which the title (*πολιτάρχης*) or the verb (*πολιταρχέω*) is plausibly restored, showing that in Thessalonica there were 5 politarchs in the time of Augustus, and 6 in the time of Antoninus and Marcus Aurelius. Of the inscr. 14 belong to Macedonia (5 of them to Thessalonica), 2 to Philippopolis in Thrace, and one each to Bithynia, Bosphorus, and Egypt. To these we can now add a papyrus letter from Egypt, P Oxy IV. 745<sup>4</sup> (c. A.D. 1), where the writer claims that his correspondent had made some promise through the "politarch" Theophilus—*ὡς καὶ ὑπέσχου διὰ τοῦ πολιτάρχου Θεοφίλου*. It is clear from Burton's citations that the title was essentially Macedonian. It would be brought into Egypt naturally by some early Ptolemy, but it is odd that it should be there at all and appear so seldom. The verb occurs in an inscr. from Cairo of iii/iv A.D., Kaibel 430<sup>7</sup>—

δισσὼν γάρ τε τόπων πολιταρχῶν αὐτὸς ἐτέμω.

### πολίτεια.

In a letter of remonstrance, P Oxy VIII. 1119<sup>21</sup> (A.D. 254), vindicating the privileges enjoyed by the Antinoites

of immunity of public burdens outside their own city, the phrase occurs *κατὰ τοῦ]ς πατρίους τῆς ἡμετέρας πολιτείας νόμους*, "in accordance with the ancestral usages of our constitution" (Ed.): cf. Eph 2<sup>12</sup>.

Wilcken (*Chrest.* I. i. p. 78) cites the following exx. from Egypt of *πολίτεια* practically = *πόλις* (*civitas*)—P Flor I. 95<sup>9</sup> (Hermopolis Magna—A.D. 375) *ὑπεδεξάμεθα [παρά σου] ὑπὲρ τῆς σῆς πολ[ιτ(ε)]ας*, P Lips I. 62<sup>11,5</sup> (Antinoopolis—A.D. 385) (= *Chrest.* I. p. 220) *ὑπεδεξάμην παρά σου καὶ νῦν ὑπὲρ τῆς σῆς πολιτείας*, and BGU I. 304<sup>3</sup> (Fayûm—c. A.D. 640) *παγάρχ(ω) τοῦ βορρ(ινου) σκέλους ταύτης τῆς πολ(ι)τ(ε)ας*.

For *πολίτεια* = "citizenship," as in Ac 22<sup>28</sup>, we may cite Gnomon 47 (c. A.D. 150) (= BGU V. I. p. 23) *ἀσπὴ συνελθούσα Ἀ[γ]ν[π]τίω κατ' ἄγνοιαν ὡς ἀσπὴ ἀνείθυνος ἐστίν. ἐὰν δὲ καὶ ὑπὸ ἀμφοτέρω[ν ἀπ]αρχῇ τέκνων τεθῇ, τηρεῖται τοῖς τέκνοις ἡ πολιτεία*, "if a woman, being a citizen [i.e. of Alexandria], marries an Egyptian in the mistaken belief that he is also a citizen, she is not liable to penalty; and if both parties present birth-certificates, their children preserve the status of citizens."

The religious sense which the word acquired (cf. the verb in Ac 23<sup>1</sup>, Phil 1<sup>27</sup>) is well seen in the Christian letter P Heid 6<sup>8</sup> (iv/A.D.) (= *Selections*, p. 125 f.) *πιστεύομεν γὰρ τὴν πολιτείαν σου ἐν οὐρανῷ*. Deissmann *ad l.* cites Gregory of Nyssa *σπεύδειν πρὸς τὴν ἐπουράνιον πολιτείαν* (Migne 46, 597<sup>b</sup>), and Isidore of Pelusium *ἡ οὐρανὴ πρέπουσα πολιτεία* (*Épp.* 216 and 33).

### πολίτευμα.

For *πολίτευμα* = "citizenship," or "franchise," we may compare *Syll* 238 (= <sup>3</sup> 543<sup>6</sup> (B.C. 219), where King Philip orders the authorities at Larisa to pass a vote giving *πολίτεια* to Thessalians or other Greeks resident in the city, until he shall have found others *ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος*. This is followed by a further rescript, *ib.* 239<sup>7</sup> (= <sup>3</sup> 543<sup>32</sup>) (B.C. 214), in which Philip says that there are some States, *ὧν καὶ οἱ Ῥωμαῖοι εἰσιν, οἳ καὶ τοὺς οἰκέτας ὅταν ἐλευθερώσωσιν προσδεχόμενοι εἰς τὸ πολίτευμα*: he warns the Larisaeans to restore *εἰς τὴν πολιτείαν* those whose names they had erased. It seems that *πολίτεια* here is the actual "franchise" in the abstract, *πολίτευμα* being a less technical, more general word, rather like our "community" in its capacity of becoming either abstract or collective.

Other quotations all favour "community" or "commonwealth." Thus the famous decree set up by the Jewish community at Berenike in Cyrenaica in honour of the Roman Governor M. Tittius, *CIG* III. 5361 (B.C. 13), runs—*ἔδοξε τοῖς ἄρχουσι καὶ τῷ πολιτεύματι τῶν ἐν Βερενίκῃ Ἰουδαίων*: the names of the nine ἄρχοντες who stood at the head of the *πολίτευμα* are given at the head of the decree: cf. *OGIS* 658<sup>3</sup> (B.C. 3), where there is a reference to a *πολίτευμα* which the Phrygians had set up in Alexandria: see also Aristaeas 310 *τῶν ἀπὸ τοῦ πολιτεύματος*, "some members of the Jewish community" (Thackeray).

In *Syll* 472<sup>7</sup> (i/B.C.) *ὅπως [οὖν] καὶ ἡ πόλις τοὺς εὐνοοῦντας προ[κα]λεσάμενη πρὸς εὐνοίαν αὐξή τὸ [π]ολίτευμα τῶν προγόνων*, the meaning, as Dittenberger notes, is "ut populus rem publicam ampliorem et opulentiorē reddat,

quam a maioribus accepit." In a rescript of Alexander the Great, *ib.* 150 (= 383<sup>3</sup>) (B.C. 333-2) we read **πολίτευμα δὲ [εἶναι ἐν Χίῳ] δῆμον** = "that the constitution in Chios should be a democracy."

According to *Cos* p. 123 No. 74<sup>5</sup> (= *OGIS* 192) three officials put up a monument **ὑπὲρ τοῦ πολιτεύματος**: where, the editors note, the word **πολίτευμα** points to Africa and Egypt. We may also recall the inscr. found at Pompeii, but certainly of Egyptian origin, of date B.C. 3, cited by Hicks (*CR* i. p. 6), where **πολίτευμα** is "employed of an association of Phrygians, whom we must suppose to have resided in some Egyptian town or district in the enjoyment of their own laws, religion, and administration of justice." The inscr., *CIG* III. 5866 c, runs as follows—

Γάιος Ἰούλιος Ἡφαιστῖανος  
υἱὸς Ἡφαιστῖαν ἱερατεύσας  
τοῦ πολιτεύματος τῶν Φρυ-  
γῶν ἀνέθηκε Δία Φρύγιον, κτλ.

For a papyrus ex. of the word see P Tebt I. 32<sup>9</sup> (B.C. 145?), where reference is made to a letter written by Sosus and Aegyptus τῶν . . . [προ]χειρισθέντων ὑπὸ τ[ο]ῦ πολιτεύ-  
μα[τος] τῶν Κρητῶν, cf. 17. See also *Archiv* iii. p. 129, v. p. 107.

The way was thus prepared for Paul's metaphorical application of the term in Phil 3<sup>20</sup> (RV "citizenship," RV marg. "commonwealth"). Holding that **πολίτευμα** sometimes denotes a settlement whose organization is modelled on that of the mother-city, many modern commentators would translate "we are a colony of heaven." But we should like clearer evidence that **πολίτευμα** can be used in this distinctive sense, and, further, such a translation reverses the relation presupposed between the colony and the mother-city.

### πολιτεύομαι.

For this verb in its more official sense of "I live the life of a citizen," "I live the life of a member of a citizen body," cf. *Syll* 287 (= 3 618)<sup>12</sup> (B.C. 188) **πολιτεύσθαι κατὰ τοὺς ὑμετέρους νόμους**, *ib.* 325 (= 3 708)<sup>25</sup> (before B.C. 100) **τοῦτο βουλόμενος ἐμφαίνειν, ὅτι τοῖς εὐσεβέστατα καὶ κάλλιστα πολετευομένοις καὶ παρὰ θεῶν τις χάρις καὶ παρὰ τῶν εὐεργετηθέντων ἐπακολουθεῖ**—both *Ac* 23<sup>1</sup> and *Phil* 1<sup>27</sup> get some light from the parallel. See also *C. and B.* ii. p. 468, No. 305 (i/A.D.) οἱ Γ[έ]ροντες ἐτίμησαν Δούκιον Ἀτίλιον . . . ἐν τε ταῖς λοιπαῖς τῆς πόλεως καὶ τῆς γερουσίας χρεῖαις ἀγνῶς καὶ δικαίως ἐκ προγόνων πολιτευόμενον. For **προπολιτεύομαι** see P Lond 233<sup>4</sup> (A.D. 345) (= II. p. 273, *Chrest.* I. p. 68).

Similarly we may cite from the papyri P Par 63<sup>78</sup> (B.C. 164) (= P Petr III. p. 24) **τοῖς καιροῖς πρεπόντως καὶ τοῖς ἀνθρώποις ἀρμοζόντως φαίνεσθαι πεπολιτευομένους**, "appearing to have administered your office in a manner befitting the circumstances and suitable to the population" (Mahaffy), P Amh II. 82<sup>8</sup> (iii/iv A.D.) where a man is described as unfitted for an official post—**ἀνεπιτήδειον ὄντα** . . . οὐδὲ **πολιτευσάμενόν ποτε**, P Oxy VI. 902<sup>4</sup> (c. A.D. 465) **τῇς μακαρίας μνήμης Φοιβ[ά]μμωνος τοῦ πολιτευσάμενου**, "Phoebammon, of blessed memory, member of the council" (Edd.), and P Iand 40<sup>10</sup> (v/vi A.D.) **Φιλόξενος πολτευόμε(νος)**, with the editor's note: "ur-

bium decuriones et curiales in papyris . . . **πολιτευόμενοι** vocantur."

Dibelius (*HZNT* ad Phil 1<sup>27</sup>) notes the more general sense which **πολιτεύομαι** sometimes has, almost = **περιπατέω**, and cites by way of illustration Clem. R. 6 **τούτοις τοῖς ἀνδράσιν ὁσῶς πολιτευσάμενοις συνηθροίσθη πολὺ πλῆθος ἐκλεκτῶν**, and Proclus *typi epistolares* (Hercher *Epistologr. Graeci* p. 13) **οἶδα μὲν ὡς εὐσεβῶς ζῆς καὶ σεμνῶς πολιτεύη**.

### πολίτης.

It is hardly necessary to illustrate this common word, but reference may be made to P Oxy I. 65<sup>4</sup> (iii/iv A.D.), where a *beneficiarius* sends an order to the comarchs of the village Teruthis—**παράδοτε τῷ ἀποσταλέντῃ ὑπὲρ[τῇ] Παχοῦμιν Παχοῦμιν (=ιος) ὃν κατεσχέκατε σήμερον καὶ κατηνέγκατε ἐν τῇ κώμῃ ὑμῶν πολίτην ὄντα**, "deliver up to my officer whom I have sent Pachoumis, son of Pachoumis, whom you have arrested to-day and brought to your village, being a citizen" (Edd.). See also the sepulchral epitaph, *Kaibel* 718<sup>2</sup>, in which an inhabitant of Ephesus describes himself as **μεγά[λης] θεοῦ εἰμι πολ[ι]τίτης**.

For the adj. **πολιτικός** cf. P Tebt I. 5<sup>257</sup> (B.C. 118) **τοὺς πρὸς χρεῖαις πάντας τῶν τε βασιλικῶν καὶ πολιτικῶν καὶ ἱερειτικῶν**, "all who are in charge of the Crown, State or sacred interests": see the editors' note. In support of their contention that **πολιτική** in P Grenf II. 73<sup>9</sup> (late iii/A.D.) denotes a woman of bad character (**πόρνη**), the editors are now able to appeal to P Oxy VI. 903<sup>37</sup> (iv/A.D.) **μετὰ μῆναν λαμβάνω πολιτικὴν ἑμαυτῷ**, "a month hence I will take a mistress." Deissmann (*Epistle of Psenosiris*, p. 30f., *LAE*, p. 201) prefers to regard the word as a proper name **Πολιτική**: cf. *Selections*, p. 117 ff. See also *Archiv* viii. p. 60, where the name is associated with the social rank of the woman as a "citizeness."

### πολλάκις,

"often": P Oxy III. 531<sup>4</sup> (ii/A.D.) **περὶ οὗ μοι παλλά-  
κεις (i. πολλάκις) γράφεις ἀνθρώπου**, "regarding the man about whom you write to me so often" (Edd.), P Ryl II. 75<sup>0</sup> (late ii/A.D.) **ἔκρεια πολλάκις**, and P Flor III. 367<sup>6</sup> (iii/A.D.) **πολλάκις μου ἐπιστεῖλαντός σοι**. In P Lond 1914<sup>38</sup> (A.D. 335?) **πολλαχῶς**, "in many ways," seems to be used for **πολλάκις**.

### πολλαπλασίων.

With this expressive compound = "having many folds," "many times over" in Mt 19<sup>29</sup>, Lk 18<sup>20</sup>, we may compare the form **πολλαπολλῶν** in P Oxy IV. 744<sup>9</sup> (B.C. 1) (= Witkowski<sup>2</sup>, p. 132), where a husband writes to his wife—**ἐὰν πολλαπολλῶν τέκνης**. The meaning of **πολλαπολλῶν** is far from clear, but Witkowski renders *quod bene vertat*, equivalent to our "by great good luck."

### πολυλογία.

This NT ἄπ. εἶρ. (Mt 6<sup>7</sup>), "much speaking," is found in Vett. Val. p. 108<sup>8</sup> **τὰς πολυλογίας παρατησάμενος**, and *ib.*<sup>22</sup> **πολυλογίας καὶ ποικίλαις μεθόδοις χρησάμενοι**. See also *s.v.* **ματαιολογία**, and for the verb cf. *ib.* p. 175<sup>31</sup> **μή τις ἡμᾶς δόξῃ πολυλογεῖν ἢ διαπλέκειν τὴν αἵρεσιν**.



## πολυμερῶς

(= πολυσχέδως, Hesych.) denotes "in many portions" as distinguished from πολυτρόπως, "in many manners" (Heb 1<sup>4</sup>). For the adj., as in Sap 7<sup>22</sup>, cf. P Leid W<sup>711</sup> 41 (ii/iii A.D.) (= II. p. 105) where the god Fire is described as ἀόρατον καὶ πολυμερῆ. Both adj. and adv. are common in Vett. Val., e.g. p. 257<sup>19</sup> ἐπεὶ οὖν τὸ συνεκτικώτατον κεφάλαιόν ἐστι τὸ περὶ χρόνων ζωῆς, πολυμερῶς [τε] οὕτως ἐν τοῖς ἐμπροσθεν συντέτακται.

## πολυποίκιλος.

For the figurative use of πολυποίκιλος, as in Eph 3<sup>10</sup>, Armitage Robinson *ad l.* compares the Orphic hymns vi. 11 (τελετή), lxi. 4 (λόγος).

## πολύς,

"much," plur. "many": P Petr I. 29<sup>3</sup> (iii/B.C.) χάρις τοῖς θεοῖς πολλῇ εἰ ὑγαίνεις, "much thanks to the gods if you are well," P Ryl II. 243<sup>5</sup> (ii/A.D.) τοῦτο οὐ μόνον ἡμῖν γενόμενον ἀλλὰ καὶ πολλοῖς, "this has happened not to us only but to many" (Edd.), and *ib.* 238<sup>4</sup> (A.D. 262) διὰ πολλὰς χρεῖας, "for various needs" (Edd.). The word is very common in epistolary greetings (πολλὰ χαίρειν: *exx.* from B.C. 118 to iii/iv A.D. in Exler *Epistolography* p. 27 f.) and in rhetorical prefaces (Sirach *proem.*), and consequently, as Cadbury suggests (in Jackson and Lake *Beginnings of Christianity* Part I. Vol. ii. p. 492 f.), πολλοί must not be pressed to mean "very many" in such passages as Lk 1<sup>1</sup>, Ac 24<sup>3, 10</sup>.

For the adverbial πολλά, which "lies between πολύ and πολλάκις: it is 'much' with the idea of plurality and repetition introduced" (Hort *ad Jas* 3<sup>2</sup>), cf. P Heid 6<sup>22</sup> (iv/A.D.) (= *Selections*, p. 127) πολλά προσαγαρεύ(ω) πάντε(=α)ς τοὺς ἀδελφοὺς ἡμῶν ἐν κυρίῳ, and the curious P Lond 1916<sup>27</sup> (c. A.D. 330–340) ἐπιδὴ τὰ πολλὰ πλείστα ἀργύρια χρεωστῇ, "since he owes much, very much money" (Bell). Deissmann (*LAE*, p. 317) supplies an interesting parallel to Rom 16<sup>6</sup> from a Roman woman's praise of her husband in a sepulchral inscr. *CIG* IV. 9552<sup>5</sup> τέ(=ς) μοι πολλὰ ἐκοπίασεν, "who laboured much for me." And in P Leid C recto<sup>1, 11</sup> (B.C. 161) (= *UPZ* i. p. 353) ταῦτα πάντα τὰ πολλὰ ἐννήμα εἰσέ, Wilcken understands τὰ πολλὰ adverbially—"dies alles ist meistens neu."

Πολλοῦ, as gen. of price (Mt 26<sup>9</sup>) meets us in P Ryl II. 244<sup>10</sup> (iii/A.D.) τὰ δὲ σωματία πολλοῦ ἐστὶν ἐνθάδ[ε], "slaves are very dear here." A good ex. of πολλῶ μάλλον (Lk 18<sup>39</sup>) is afforded by P Par 26<sup>47</sup> (B.C. 162) (= *UPZ* i. p. 248, *Selections* p. 18) where the Serapeum Twins petition ἵνα, πᾶν τὸ ἐξῆς ἔχουσαι, πολλῶι μάλλον τὰ νομιζόμενα τῷ Σαράπει καὶ τῇ Ἰσεὶ ἐπιτελῶμεν, "that, when we have everything in order, we may be much better able to perform the usual ritual to Serapis and to Isis."

Ὡρας πολλῆς γενομένης in Mk 6<sup>35</sup> can be paralleled from Dion. Hal. ii. 54 ἐμάχοντο ἄχρι πολλῆς ὥρας, "to a late hour" (see Swete *ad Mk Lc.*). And the pendent nom. of time in Mk 8<sup>9</sup> meets us in P Oxy XIV. 1764<sup>4</sup> (iii/A.D.) ἐπεὶ πολ[λ]αὶ ἡμέραι προσκαρτεροῦμεν Φιλέα, where there is no need to correct with the editors into πολ[λ]ὰς ἡμέρας. The instrumental dat. πολλοῖς χρόνοις to denote duration of time is common, e.g. P Oxy I. 112<sup>8</sup> (iii/iv A.D.) ἐρρωσθή[αι]

σε] εὐχομαι [πο]λλοῖς [χρόνοις, "I pray for your continued health" (Edd.).

In the account of a legal process at Alexandria in the 2nd half of iv/A.D., published in *Archiv* i. p. 298 ff., we find ii. 9 δς . . οὐ μετ' οὐ πολὺ ἔξει, "qui pourra se présenter dans peu de temps" (Ed.): cf. BGU II. 614<sup>14</sup> (A.D. 216) μετ' οὐ πολὺ, "not long after." For ἐκ πολλοῦ χρόνου see P Strass I. 42<sup>16</sup> (A.D. 310), and for ἐπὶ πολὺ, see PSI IV. 299<sup>4</sup> (iii/A.D.), where Ghedini (*Lettere* p. 87) translates "a tal punto."

The LXX πολλοστός in the sense of "great," "powerful" (2 Kingd 23<sup>20</sup>, Prov 5<sup>18</sup>), is discussed by Thackeray *Gr.* i. p. 185.

See also *s.v.* πλείων, πλείστος.

## πολύσπλαγχνος,

"very pitiful." This word, confined in the NT to Jas 5<sup>11</sup>, is said to be found elsewhere only in Hermas *Mand.* iv. 3. 5, *Sim.* v. 7. 4. It is the equivalent of the LXX πολυέλεος (Ps 102<sup>8</sup>). See *s.v.* σπλάγχνον.

## πολυτελής.

For the literal meaning "precious," "costly," as in Mk 14<sup>8</sup>, cf. PSI VI. 616<sup>25</sup> (iii/B.C.) τῶν πολυτελῆ(=ων) στρωμάτων, *OGIS* 90<sup>32f</sup>. (Rosetta stone—B.C. 196) τὸ Ἀπτεῖον ἔργοις πολυτελέσιν κατεσκευάσεν . . . λίθων πολυτελῶν πλήθος οὐκ ὀλίγον *ib.* 132<sup>7</sup> (B.C. 130) ἐπὶ τὴν συνα[γ]γὴν τῆς πολυ[ε]λοῦς λιθείας, and *Syll* 783<sup>41</sup> (after B.C. 27) μετὰ πάσης δαπάνης πολυτελοῦς.

For the comp. cf. PSI IV. 418<sup>18</sup> (iii/B.C.) εἰ σοι ἡμῶν πολυτελέστερον τὸ τριβώνιον φαίνεται εἶναι, ὁθόνιον τι ἡμῖν σύνταξον δοῦναι, "if our old cloak seems to you rather precious, give orders that a piece of linen cloth be given to us." The subst. πολυτέλεια occurs in *OGIS* 383<sup>69</sup> (mid. i/B.C.) εἰς θυσιῶν πολυτέλειαν.

## πολύτιμος.

P Oxy VIII. 1121<sup>20</sup> (A.D. 295) αἰσθῆτι πολυτιμοτάτη, "some very costly clothes." The meaning "much revered" may be illustrated from the ii/iii A.D. hymn *Kaibel* 1027<sup>30</sup>—

Ἰδὴ χαῖρέ μοι, ὦ ἰώμενος, ὦ πολὺ[τε]ίμει,  
π[α]ρ[ι]ζ[ε], Τελ[ε]σφόρε.

Cf. Menander *Frag.* p. 33 πολύτιμοι θεοί, and similarly the verbal in BGU IV. 1208<sup>18</sup> (B.C. 27–6) παρὰ τοῦ πολυτιμήτου Πωλίου, and *Menandrea* p. 97<sup>54</sup> ὦ πολυτιμήτοι θεοί.

## πολυτρόπως.

See *s.v.* πολυμερῶς. For the adj. πολύτροπος cf. P Flor I. 33<sup>16</sup> (iv/A.D.). In MGr πολύτροπος has a good sense, "adroit."

## πόμα.

This late form of the Attic πῶμα, "drink," is seen in *Kaibel* 244<sup>9f</sup>.—

Φερσεφόνας δ' ἀδίαυλον ὑπὸ στυγερὸν δόμον ἦλθον  
πανσιπὼν λάθας λουσαμένα πόματι.

Cf. Lob. *Phryg.* p. 456, and Thackeray *Gr.* i. p. 79.

πονηρία

is used in connexion with disease in P Tebt II. 272<sup>8</sup> (medical—late ii/A.D.) οὐ διὰ . . . πονηρίαν καὶ συν[άρ]τησιν τῶν νόσων, “not because of the malignity or complication of the diseases” (Edd.) : cf. *OGIS* 519<sup>10</sup> (c. A.D. 245) πάντων . . . ἡμερον καὶ γαληθὸν τὸν βίον δια[χ]όντων, το[υ]νηρίας καὶ διασεισμῶν πε[π]αυμένων. In the vi/A.D. amulet, BGU III. 954<sup>24</sup> (= *Selections*, p 134) the phrase in the Lord’s Prayer is cited as—ῥύ[σαι] ἡμᾶς ἀπὸ τῆς το[υ]νηρίας, which some may be tempted to quote in support of the AV of Mt 6<sup>13</sup>.

The compound *μειζοπονηρία* (= *μισοπονηρία*) occurs in P Ryl II. 113<sup>33</sup> (A.D. 133) τοῦ οὖν πράγματος δομένου τῆς σῆς μειζοπονηρίας, "since therefore the case requires the exercise of your hatred of wrongdoers" (Edd.).

πονηρός.

This adj. denoting the active exercise of evil is seen in BGU II. 372<sup>21.1</sup> (A.D. 154)  $\rho\omicron\eta\eta\rho[\delta\upsilon\upsilon\kappa\alpha\lambda\iota]\lambda\eta\sigma\tau[\tau\rho]\iota\kappa\acute{\omicron}\nu\beta[\iota\omicron\nu]$ , PSI V. 452<sup>11</sup> (iv/A.D.)  $\rho\omicron\eta\eta\rho\acute{\alpha}\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\alpha\mu\acute{\epsilon}\nu[\omicron\upsilon]\varsigma$ , and *Syll* 809 (=<sup>3</sup> 1175)<sup>18</sup> (iv/iii B.C.)  $\rho\eta\mu\alpha\mu\omicron\chi\theta\eta\rho\acute{\omicron}\nu\eta\pi\omicron\eta\eta\rho\acute{\omicron}\nu\phi\acute{\rho}\acute{\epsilon}\gamma\epsilon\sigma\theta\alpha\iota$ . With the Lat. sepulchral formula *ab hoc monumento dolus malus abesto*, cf. BGU I. 326<sup>11.3</sup> (A.D. 194)  $\tau\acute{\alpha}\upsilon\tau\eta\tau\eta\delta\iota\alpha\theta\eta\kappa\eta\delta\acute{\omicron}\lambda\omicron\varsigma\rho\omicron\eta\eta\rho\acute{\omicron}\varsigma\acute{\alpha}\pi\acute{\epsilon}\sigma\tau\eta$ (= $\omega$ ). In the deed of divorce P Grenf II. 76<sup>3</sup> (A.D. 305–306) a couple are stated to have renounced their married life  $\acute{\epsilon}\kappa\tau\iota\upsilon\delta\omicron\varsigma\rho\omicron\eta\eta\rho\acute{\omicron}\varsigma\delta\alpha\iota\mu\omicron\upsilon\omicron\varsigma$ , “owing to some evil deity,” and similarly P Lips I. 34<sup>8</sup> (c. A.D. 375). The word is joined with  $\acute{\alpha}\sigma\epsilon\beta\epsilon\iota\varsigma$  in Jos. *Antt.* xii. 252, xiii. 34.

For the original meaning of *πονηρός*, "toilworn," "laborious" we may cite the description of Heracles, the type of the strenuous life—*πονηρότατος καὶ ἄριστος* (Hes. *Fr.* 43. 5).

πόνος.

“labour,” “toil”: P Grenf I. 1<sup>18</sup> (ii/B.C.) μέγαν ἔχει  
πόνον, “it is a toilsome labour.” For the derived meaning  
“pain,” “suffering,” as in Rev 16<sup>10f</sup>, 21<sup>4</sup>, cf. the medical  
prescriptions P Oxy II. 234<sup>ii</sup>, 24<sup>37</sup> (ii/iii A.D.) ἔνθετα εἰς τ[δ]  
οὖς πρὸς πόνοιν, “stoppings for the ear against earache,”  
κλυσμοὶ ὠτὸς [πρὸς] πόνοιν, “clysters for the ear against  
earache”: see also *Syll* 325 (= s 708)<sup>11</sup> (c. B.C. 107) σωμα-  
τικῶν πόνων. An interesting inscr. from Adana (Syria),  
*revue d'art oriental et d'archéologie* ii. (1921), p. 217) runs—

οὐκέτι οὐδ[έν  
τέλος  
πόνος

"no more life, end, pain."

Vett. Val. p. 131<sup>8</sup> μετὰ πόνου καὶ μερίμνης καὶ βίας.

For the corresponding verb in its original meaning "labour," cf. P Fay 106<sup>14</sup> (c. A.D. 140) τ[ετρα]τεῖς ἦδη χρόνῳ ἐν τῇ χ[ε]ραίᾳ πονοῦμενος ἐξησθήνῃσα, "after labouring for a period of four years at the post, I became very weak" (Edd.), and the Delphic precept *Syll*<sup>3</sup> 1268<sup>ii. 7</sup> πόνει μετ' εὐκλείας. The derived sense appears in BGU II. 380<sup>a</sup> (iii/A.D.) (= *Selections*, p. 104) εἶπέ μοι ὅτι τὸν πόδα πονεῖς ἀπὸ σκολάπου, "he told me that you had a sore foot from a splinter."

Cf. also *Kaibel* 1117<sup>4</sup> ff.—

ὦ παῖ, φυλάσسون μὴ σφαλῆς· ἡ γλῶσσά τοι  
αὕτη μὲν οὐδέν, ἡνίκ' ἂν λέγῃ, πονεῖ,  
ὅταν δ' ἀμάρτη, πολλὰ προσβάλλει κακά.

For the Ionic forms πονέσω, ἐπόνεσα, πεπόνεκα, which are common in the LXX, see Thumb *Archiv* iv. p. 490.

Πόπλιος.

Ramsay (*Paul*, p. 343) points out that Πόπλιος (Ac 28<sup>7 f.</sup>) is the Greek form of the *praenomen* Publius, and that though it is not usual that an official should be called by his *praenomen* simply, "Publius" may have been so well known among the peasantry that Luke adopted their familiar mode of addressing him.

πορεία.

Unlike *ὁδός*, *πορεία*, “a journey,” is rarely used in a metaphorical sense, but cf. Ps 67<sup>25</sup>. With reference to Jas 1<sup>11</sup> Hort, following Herder, makes the happy suggestion that the force lies in the idea of the rich man’s perishing “while he is still *on the move*, before he has attained the state of restful enjoyment which is always expected and never arrives.” In *Syll*<sup>3</sup> 1267<sup>19</sup> (iii/A.D.) Isis announces—*ἐγὼ ἡλαύ καὶ σελήνης πορείαν συνέταξα*.

In P Grenf I. 43<sup>8</sup> (ii/B.C.) (= Witkowski<sup>2</sup>, p. 109) *πορεία* denotes "passport" for a journey, and it is = "caravan" in P Lond 328<sup>11</sup> (A.D. 163) (= II, p. 75), where mention is made of camels provided—*eis κυριακὰς χρείας τῶν ἀπὸ Βερνένης γεινομένων πορευτῶν*, "for Imperial service on the caravans that travel from Berenice" (Ed.).

For a wider use of the word cf. P Amh II, 97<sup>11</sup> (A.D. 180-192) καθὼς διὰ τῆς τοῦ ὀρίσμου πορείας δηλοῦ[τ]ται, "as is set forth in the survey" (Edd.). Πορεῖον is used collectively in P Cairo Zen 22<sup>3</sup> (B.C. 256): see Mayser *Gr. II*, i. p. 36.

πορεύομαι.

The act. of this verb is obsolete in late Greek. (1) For πορεύομαι = "journey," "go," cf. P Par 44<sup>2</sup> (B.C. 152) (= *UPZ* i. p. 327) γίνωσκέ με πεπορευῆσθαι (cf. *Proleg.* p. 229) εἰς Ἡρακλέους πόλιν ὑπὲρ τῆς οἰκίας, P Oxy VIII. 1143<sup>3</sup> (c. A.D. i) τοῖς ἐκ τοῦ ἱεροῦ παστοφό(ροις) πορευομένοι(νοις), *ib.* XII. 1148<sup>7</sup> (A.D. 32) ἐπορεύθην πρὸς Ἐρμογένην, P Ryl II. 234<sup>8</sup> (ii/A.D.) πορεύου, ἀντιφωνηθήσεται διὰ τῶν στρατηγῶν, "go, the answer will be given through the strategi" (Edd.), and P Oxy IX. 1219<sup>4</sup> (iii/A.D.) πορευόμενος εἰς τὴν Νεικίου, "on his way to the city of Nicias."

(2) With *πορεύομαι* of Christ's journeying to death in Lk 22<sup>22</sup> (and perhaps 13<sup>33</sup>), we may compare the usage in Ps 77<sup>39</sup>. See further *Field Notes*, p. 66, and for the relation of the verb to *ὑπάγω*, cf. Abbott *Joh. Voc.* p. 142 ff.

(3) An approximate ex. of the ethical use of πορεύομαι in 1 Pet 4<sup>3</sup> πεπορευμένους ἐν ἀσελγείαις is furnished by Sophocles *O.T.* 883: εἰ δέ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται (cited by Kennedy *Sources*, p. 107).

A wider secondary use appears in P.Tor I. vi.<sup>13</sup> (B.C. 116)  
 εἴπερ γε δὴ ἐνόμιζεν ἐκ τῆς ἀληθείας κατὰ νόμους ὁδῶν  
 πορευόμενος τὸν ἐξ εὐθδικίας λόγον συνίστασθαι, "si revera  
 legiūmae viae insistens recto ordine causam instituere



voulisset" (Ed.). Cf. the compd. ἐπιπορεύομαι = "act" in *ib.* vii. 13, and in P Reinach 1119 (B.C. 111) ἐάν τε ἐπέλθῃ, ἢ τ' ἐφοδός "ὦρῳ καὶ <τῶν> ὑπὲρ αὐτοῦ ἐπιπορευομένου ἄχυρος (ἐπιπορευομένῳ ἄχυρος) ἔσται, "s'il exerce une poursuite parcellée, elle sera nulle pour Hôros et pour celui qui aura agi en son nom" (Ed.). See also *s.v.* παραπορεύομαι and προσπορεύομαι.

## πορθέω.

With a personal object this word = "destroy," "ravage," is classical only in poetry. The NT usage (Ac 9<sup>21</sup>, Gal 1<sup>13, 23</sup>, cf. 4 Macc 4<sup>23</sup>, 11<sup>4</sup>) is paralleled in BGU II. 588<sup>8</sup> (i/A.D.) πορθοῦντες ὑμᾶς: cf. *OGIS* 201<sup>17</sup> (vi/A.D.) ἐπόρθησα τὰς χώρας αὐτῶν, and for the compd. ἐκπορθέω see P Tebt I. 37<sup>14</sup> (B.C. 73) ἐντέταλται μοι παραλαβὴν στρατιώτας ἐκπορθῆσαι αὐτούς, "he has ordered me to take soldiers and ravage them."

## πορισμός,

"means of gain," occurs in the NT only in 1 Tim 6<sup>8 f.</sup> (cf. Sap 13<sup>18</sup>, 14<sup>2</sup>): cf. for the thought Seneca *Ep.* 108 *qui philosophiam velut aliquod artificium venale didicerunt*. See also Artem. p. 254<sup>20</sup> τὸ ἔργον λυσιτελεῖς μὲν εἰς πορισμόν. Πόρος is found in the same sense in BGU II. 530<sup>14</sup> (i/A.D.) κινδυνεύω ἐκστῆναι οὐ ἔχω πόρου, and *ib.* IV. 1180<sup>11</sup> (i/B.C. or i/A.D.) ἐπ[ε]λ ὅν οἱ σημαινόμενοι ἄνδρες πόρ[ο]ν ἔχουσι[ν] οἱ[κ]ία[ς] καὶ κλήρους κτλ.

For πορίζομαι, "provide for myself," cf. P Par 63<sup>102</sup> (B.C. 164) (= P Petrie III. p. 26) πορίζονται τὰ πρὸς τὸ ζῆν, "supply themselves with the means of life" (Mahaffy), P Oxy IX. 1203<sup>9</sup> (late i/A.D.) ἐπορίσατο ἐκ τοῦ καταλογίου ὑπόμνημα, "provided himself with a memorandum from the bureau." The act. is seen in P Grenf II. 14 (a)<sup>11</sup> (B.C. 270 or 233) πόρισόν μοι εἰς τὴν τροφήν, and P Lond 846<sup>11</sup> (A.D. 140) (= III. p. 131, *Chrest.* I. p. 382) μισθοῦ πορίζοντος τὸ ζῆν ἀπὸ τῆς γερδια[κ]ῆς. See also Field *Notes*, p. 211 f., and *Archiv* v. p. 30 f.

## πορνεῖα.

Πορνεῖα (for form see WH *Notes*<sup>2</sup>, p. 160), which is rare in classical Greek (LS<sup>8</sup> refer only to Demosthenes) originally meant "prostitution," "fornication," but came to be applied to unlawful sexual intercourse generally. It was a wider term than μοιχεία, embracing the idea of "barter," "traffic" in sexual vice, though in the OT there was a tendency to assimilate in some respects the two terms: see R. H. Charles as cited *s.v.* μοιχεύω, and for an ex. of the word from the papyri P Tebt II. 276<sup>16</sup> as cited *s.v.* μοιχεία.

## πορνεύω,

"commit fornication," is found in the act. of the woman in Artem. p. 177<sup>26</sup> γυνὴ δὲ τὰς ἑαυτῆς σάρκας ἐσθίουσα πορνεύσει. For the subst. πόρνευμα cf. P Grenf I. 53<sup>20</sup> (iv/A.D.) εἰ δὲ θέλεις τὰ πορνεύματα τῶν θυγατέρων σου στέργειν ("acquiesce in"), μὴ ἐμὲν ἐξέταζε ἀλλὰ τ[ο]ῦ[ς] πρεσβυτέρους τῆς ἐκκλησίας.

## πόρνη,

"prostitute." In PSI IV. 352<sup>4</sup> (B.C. 254-3) Artemidorus writes to Zeno—ἐν οἴνῳ γὰρ εἰσιν καὶ ἐμ πόρναις διὰ

παντός, and in BGU IV. 1024<sup>vi. 4 ff.</sup> (end iv/A.D.) a certain Diodemus is described as ἐρασθέντα πόρνῃς δημοσίας . . . συνεχῶς δὲ ἡσθ(έν)ει (see *Archiv* iii. p. 303) ὁ Διόδημος πρὸς τῆς πόρνῃ[s] κατὰ τὰς [ἐ]σπερίνας ὥρας. ὁ οὖν Διόδημος ἐφόνευσε τὴν πόρνην—and in consequence was taken to prison. In P Oxy III. 528<sup>18</sup> (ii/A.D.) a man quotes his sister (and wife) as saying, ὁ Κόλυβος δὲ πόρνην με πέπυ(= οί)ηκεν, "Colubus has made me a prostitute."

## πόρνος,

literally a "male prostitute," but generally understood in the NT in the sense of a "fornicator." Deissmann (*LAE* p. 319 ff.) compares the list of the vicious, including πόρνοι, in 1 Cor 6<sup>9 f.</sup>, 1 Tim 1<sup>9 f.</sup>, with the corresponding designations inscribed on the counters of a popular game, which are also found in the "scolding" of Ballio the pander in Plautus *Pseudolus* 360 ff.

## πόρρω,

"far off." This later Attic form is used in the LXX and NT for the older πρόσω (πόρσω): cf. also Aristeas 31. For πορρωτέρω see Thumb *Hellen.* p. 77.

## πόρρωθεν.

In Lk 17<sup>12</sup> πόρρωθεν is used in the sense of μακράν, "at a distance," "afar off": cf. the more regular "from afar" in Heb 11<sup>13</sup>. For the form see Dieterich *Untersuchungen*, p. 183 f.

## πορφύρα.

For this common word = "purple dye" it is sufficient to cite P Oxy IV. 739<sup>17</sup> (private account—c. A.D. 1) πορφύρας (δραχμαί) ἔ, "purple, 20 dr.," *ib.* VI. 931<sup>4</sup> (ii/A.D.) τὴν οὐγκίαν τῆς πορφύρας[ς] ἔπεμψα, "I have sent the ounce of purple," and P Giss I. 47<sup>13</sup> (time of Hadrian) τὸ ἡμίλει[τρ]ιον τῆς πορφύρας ἀντὶ (δραχμῶν) σξ [(δραχμῶν)] σνβ, "the half pound of purple for 252 instead of 264 drachmae": see the editor's note. Πορφύρα is used of a "purple robe" in Aristeas 320, as in Mk 15<sup>17</sup> *al.*, where however Souter (*Lex. s.v.*) understands "a red-coloured cloak," such as common soldiers wore.

## πορφύρεος,

"dyed purple": P Ryl II. 151<sup>14</sup> (A.D. 40) χιτῶνα πορφυροῦν, P Oxy III. 531<sup>14</sup> (ii/A.D.) τὰ ἱμάτια τὰ λευκὰ τὰ θυ[ν]άμενα μετὰ τῶν πορφυρῶν φορεῖσθαι φαινολίων, "the white robes which are to be worn with the purple cloaks" (Edd.). For the form πόρφυρος, hitherto regarded as poetic (LS<sup>8</sup>), cf. P Ryl II. 242<sup>9</sup> (iii/A.D.) εἰς τὸ φόρφυρεν (ἐκ πόρφυρον) [. . .] ἱμάτιν μου αὐτὸ πωλῶ, "I am selling it for my purple cloak" (Edd.); for πορφύριον used as a subst. cf. P Oxy III. 520<sup>18</sup> (A.D. 143) πορφύριον(ν) στατή(ρων) δ, "four staters of purple," P Lond 899<sup>3</sup> (ii/iii A.D.) (= III. p. 208) τὸ πορφύριόν σοι ἔπεμψα: and for πορφύριον as a vulgar form (see Mayser *Gr.* p. 260) of πορφύριον cf. P Iand 9<sup>40</sup> (ii/A.D.) σοῦ τὸ πορφύρι[ον] ἐπὶ αἱ ἀνέ[πεμψα]. For the adj. πορφυρικός see P Tebt I. 8<sup>31</sup> (c. B.C. 201).

## πορφυρόπωλις,

"a seller of purple fabrics" (Ac 16<sup>14</sup>): cf. *Cos* p. 203, No. 309—

Μάρκου Σπεδίου Νάσωνος πορφυροπώλου.  
'Ελπίδος Σπεδίας πορφυροπώλιδος.

## ποσάκις.

P Oxy III. 528<sup>24</sup> (ii/A.D.) ἔδοῦ ποσά(ρ)κεις (ℓ. ἰδοῦ ποσάκις) ἔπεμσα ἐπὶ σέ, "see how many times I have sent to you!" (Edd.).

## πόσις.

In the Tebtunis ostrakon 3<sup>1</sup> (ii/A.D.) (= P Tebt II. p. 336) reference is made to πόσις ζύτου, "the drinking of beer" in connexion with a festival at the temple of Bubastus. In Jn 6<sup>65</sup>, and probably in Rom 14<sup>17</sup>, Col 2<sup>16</sup>, the word is concrete = πόμα, "drink."

## πόσος,

"how great?" plur. "how many?": cf. P Oxy IV. 742<sup>4</sup> (B.C. 2) ἀποστείλον μ[ο]ι πόσας δέσμας παρελήφες, "send me word how many bundles you have received," P Fay 122<sup>14</sup> (c. A.D. 100) δήλωσόν μοι πόσαι ἐξέβησαν, "inform me how many (artabae) came out," P Tebt II. 417<sup>18</sup> (iii/A.D.) εἶδε πόσα μέτρα [ἐ]χ[ι], "see how many measures there are," and the late P Amh II. 153<sup>17</sup> (vi/vii A.D.) γράψον μοι εὐθέως ὅτι π[ό]σα (sc. πρόβατα) ἀρρενικά ἐστίν καὶ πόσα θηλικά, "write me at once how many males there are, and how many females." For πόσου, "at what price," cf. PSI V. 508<sup>5</sup> (B.C. 256–5) πόσου ἑκαστόν ἐστιν, and P Oxy XII. 1491<sup>8</sup> (early iv/A.D.) ἀξιώ σε μαθεῖν πόσου ἡμῖν συναλλάσσει κριθήν, "I beg you to find out at what price he is contracting to get barley for me." See also *Kaibel* 110<sup>5</sup> (ii/A.D.) [ξ]ῆς δ' ἐς πόσον ἡλ[θ]ες;

For the subst. ποσότης we may quote P Oxy X. 1293<sup>9</sup> (A.D. 117–38) περὶ τῆς ποσότητος τῶν ἐλαίων, "about the amount of the oil" (Edd.), and P Ryl II. 240<sup>8</sup> (iii/A.D.) δήλωσόν μ[ο]ι τὴν ποσότητα ἵνα οὕτως [λημ]ματίσω, "inform me of the quantity that I may reckon it in" (Edd.).

## ποταμός,

"the river," the Nile, is seen in P Petr II. 13(19)<sup>10</sup> (B.C. 258–3) περὶ τῇ]ν ἀνα[χ]ώρησιν τοῦ ποταμοῦ, "at the falling of the river," *OGIS* 56<sup>13</sup> (B.C. 238) τοῦ τε ποταμοῦ ποτε ἐνλιπέστερον ἀναβάντος, "the river being somewhat backward in rising," while in *ib.* 672<sup>8</sup> (A.D. 80) we hear of the clearing of the Ἀγαθὸς Δαίμων ποταμός in length, breadth, and depth. Ποταμός is also applied in the inscr. to an artificially constructed "canal," e.g. *ib.* 90<sup>25</sup> (Rosetta stone—B.C. 196) ὀχυρώσας τὰ στόματα τῶν ποταμῶν.

For the adj. ποτάμιος, see P Tebt II. 316<sup>60</sup> (A.D. 99) τ(ἐ)χνη (cf. Ac 18<sup>3</sup>) ἀλιεύς ποτάμι(ο)s, P Giss I. 40<sup>11</sup>. 18 (A.D. 215) (= *Chrest.* I. p. 38) ναῦται ποτάμ[ι]οι, for ποταμίτης, "a river-labourer," see P Oxy XIV. 1671<sup>20</sup> (iii/A.D.) with the references collected there, and for ἡ ποταμοφυλακίς (sc. ναῦς), "the river-watch-boat," see Wilcken *Ostr.* i. p. 282 ff.

## ποταμοφόρητος.

Grimm's entry ("Besides only in Hesychius") would suggest that this compd. in Rev 12<sup>16</sup> = "carried away by a stream" was coined by John; but it occurs as early as B.C. 110 in BGU VI. 1216<sup>98</sup>, *al.*: cf. P Amh II. 85<sup>16</sup> (A.D. 78) ἐὰν δέ τι ἄβροχος γένηται ἢ καὶ ποταμοφόρητος ἢ ὑψαμμος, "if any part of the land becomes unwatered or is carried off by the river or covered by sand" (Edd.), also in P Tebt II. 610 (ii/A.D.), P Ryl II. 378<sup>2</sup> (ii/A.D.), and P Strass I. 5<sup>10</sup> (as read *Berichtigungen*, p. 404—A.D. 262) τῆς γῆς ταύτης [πο]ταμοφόρητου γενομένης.

## ποταπός.

This Hellenistic form of the classical ποδαπός, "of what country?" (cf. *Proleg.* p. 95), occurs in the Mime fragment, P Oxy III. 413<sup>155</sup> (Roman period) ποταπὰ περιπατεῖς; "where are you walking from?" In the NT the word is never local, but = ποῖος; "of what sort?" "how great?": cf. the illiterate P Oxy XIV. 1678<sup>16</sup> (iii/A.D.) γράψον μὲν ποταπὸν θέλεις ἐνέγκω (ℓ. ἐνέγκω), "write me what sort (of purple) you wish me to bring." The same usage occurs in Apoc. Petr. 2 ποταποί εἰσι τὴν μορφὴν: see also Schmid *Atticismus* iii. p. 253, iv. p. 371.

## πότε.

For πότε "at what time?" "when?" in indirect interrogative clauses, as in Mt 24<sup>3</sup> *al.*, see PSI V. 526<sup>9</sup> (iii/B.C.) διασαφῆσας ἡμῖν πότε σοι ἔσται εὐκαιρὸν ἀποστεῖλαι, *ib.* VI. 659<sup>9</sup> (iii/B.C.) ἡρώτα με πότε διαγράψω. Cf. *Syll* 385 (= 832)<sup>9</sup> (A.D. 118) ἐκ πότε φέρειν αὐτὸν ἤρξασθε.

## ποτέ,

an indefinite temporal particle = "at any time," "at some time," "once," "formerly": cf. PSI V. 484<sup>2</sup> (B.C. 258–7) ὡς ποτε αὐτῷ ἐδόκει, P Oxy IV. 745<sup>7</sup> (c. A.D. 1) οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὁξυρύνχοις οὐχ ὡς λύσα(ν)τι ἀλλ' ὡς τινὶ ποτε ἀποστερητῇ μὴ ἀποδεδωκότι, "you don't know how he treated me at Oxyrhynchus (?), not like a man who had paid but like a defrauder and a debtor" (Edd.), P Fay 110<sup>28</sup> (A.D. 94) Ἡρώνα τὸν ποτε ἡγούμενον, "Heron the former president," P Ryl II. 243<sup>9</sup> (ii/A.D.) ὅσα ποτε οὖν ἐὰν ἀνα(να)λώσης ἰς τὴν τοῦ κλήρου κατεργασίαν, ἡμῖν ἐνλόγησον ἐπὶ λόγου, "put down to our account everything you expend on the cultivation of the holding" (Edd.), P Oxy VI. 928<sup>6</sup> (ii/iii A.D.) ὠμειλησας δέ μοι ποτε περὶ τούτου, "you once had a conversation with me on this subject" (Edd.), P Par 574<sup>1240</sup> (iii/A.D.) (= *Selections*, p. 113) ἐξορκίζω σε, δαίμον, ὅστις ποτ' οὖν εἶ, and P Oxy XIV. 1680<sup>15</sup> (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τί ποτε ἔχει πρὸς σέ, "I suspect that he must have some further claim against you" (Edd.).

In illustration of Rev 2<sup>9</sup> mention is sometimes made of *CIG* II. 3148 (time of Hadrian) οἱ ποτὲ Ἰουδαῖοι, "the quondam Jews," as if these were renegade Jews who had forsaken their faith, but Ramsay (*Letters*, p. 272), following Mommsen, is of opinion that they were "quondam" in the sense that they were "no longer recognised as a separate nation by the Roman law (as they had been before A.D. 70)."



For ἤδη ποτέ, *iam tandem*, as in Rom 1<sup>10</sup>, cf. the ostrakon letter published by Deissmann *LAE*, p. 186—<sup>ε</sup> καὶ ἤδη ποτέ δὲς τῇ ἐμῇ παιδίσκῃ τὰς τοῦ (πυροῦ) ᾧ ἔ, “and now at length give to my maid the 3½ artabae of wheat.” See further *s.v.* μήποτε.

### πότερον.

For the adverbial use, as in Jn 7<sup>17</sup>, cf. P Tebt II. 289<sup>ε</sup> (A.D. 23) οὕτως γὰρ γινώσκειαι πότερον ἐπὶ τόπων σε ἔασω πράττοντά τι ἢ . . ., “for I shall thus know whether I shall leave you in employment where you are or . . .” (Edd.). The rare adjectival use (see *Proleg.* p. 77) is seen in P Lond 1912<sup>74</sup> (A.D. 41) in the address of the Emperor Claudius to the Alexandrines, τῆς δὲ πρὸς Ἰουδαίους ταραχῆς . . . πότεροι μὲν αἱτίοι κατέστησαν, “as to the question which of you were responsible for the riot against the Jews” (Bell).

### ποτήριον.

P Tebt I. 62<sup>7</sup> (B.C. 140–139) φιάλας καὶ ποτήρια, “bowls and cups;” P Ryl II. 127<sup>21</sup> (A.D. 29) ποτήρια κασιιδ(έρινα) β, “2 drinking-cups of tin,” P Fay 127<sup>12</sup> (ii/iii A.D.) μικ(κ)ὸν ποτήριον Θεονάτι τῷ μικ(κ)ῷ (a Doric form: Thumb *Hellen.* p. 60), “a little cup for little Theonas,” and from the inserr. *Syll* 226 (= 3495)<sup>14</sup> (c. B.C. 230) τὰ ἱερὰ ποτήρια. The word is fully illustrated in *SAM* iii. p. 142 ff. With Mt 23<sup>25</sup> ff. we may compare ποτηροπλῦτης, “washer of cups” in *Ostr* 1218<sup>ε</sup> (Rom.).

### ποτίζω.

For the meaning “irrigate,” which is common in the LXX, cf. P Petr I. 29 *verso* (iii/B.C.) (= Witkowski<sup>2</sup>, p. 31) ὀχετεύομεν καὶ ποτίζομεν, “we are making conduits and irrigating,” PSI V. 536<sup>4</sup> (iii/B.C.) τῇ γῇ τὴν καθαρὰν πᾶσαν . . . ποτίσας κατὰσπειρον, BGU II. 530<sup>28</sup> (i/A.D.) (= *Selections*, p. 62) μόλις γὰρ μίαν πρασεὰν ποτίζι τὸ ὕδωρ, “for there is hardly a single plot which the water irrigates,” P Fay 111<sup>28</sup> (A.D. 95–6) τῶν στίχων τὸν φυτὸν (i. τὸν στίχον τῶν φυτῶν) τῶν ἐν τῷ προφῆτῃ πότισον, “water the row of trees ‘at the prophet’” (Edd.), P Ryl II. 157<sup>21</sup> (A.D. 135) cited *s.v.* ποῦς, and P Oxy VI. 938<sup>ε</sup> (iii/iv A.D.) τῆς γῆς . . . μὴ ποτιζομένης. For the subst. ποτισμός, as in Δq Prov 3<sup>ε</sup>, see *ib.* 934<sup>14</sup> (iii/A.D.) χάριν τῶν ποτισμῶν, “for the sake of the irrigation,” *et saepe*. In MGr ποτίζω “make to drink,” “water,” is used with double acc.

### Ποτίολοι,

“Puteoli”: for the form of the name cf. Robertson *Gr.* p. 189, and see the citations in Wetstein *ad* Ac 28<sup>13</sup>.

### πότος

occurs in 1 Pet 4<sup>3</sup> = “a drinking bout”: cf. the meaning “banquet” in Gen 19<sup>3</sup> *al.* and Aristas 262. For the corresponding adj. used as a subst. in a more general sense, see PSI I. 64<sup>21</sup> (i/B.C.?), where a woman comes under a solemn promise not to administer philtres to her husband, nor to put anything hurtful μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς. Cf. also P Oxy XIV. 1673<sup>12</sup> (ii/A.D.) ἐκ δὲ τῶν ἐνκλισθέντων εὗρον ἐκ [τ]ῆς αὐλ(νοῦ) ποτῆ(ν) αἰ, “of what was stored I found of the first vat I drinkable” (Edd.).

### ποῦ,

originally a gen. of place (*Proleg.* p. 73), is seen = “where?” in P Fay 119<sup>17</sup> (c. A.D. 100) τ]ῇ διαγραφῇ τοῦ χόρτου ποῦ τέθηκες; “where did you put the notice of payment for the hay?” (Edd.), and P Oxy XIV. 1671<sup>22</sup> (iii/A.D.) περὶ τῶν ποταμειῶν . . . γράψον μοι ὅτι ποῦ εἰρίσκομεν, “as regards the river-workers write me where we may find them.”

For ποῦ = ποῖ, as in Jn 7<sup>35</sup>, 8<sup>14</sup>, cf. Epict. i. 27. 9 ποῦ φύγω τὸν θάνατον; and the late Greek citations collected by Maidhof *Begriffsbestimmung* p. 298 ff., e.g. *Ausgewählte Mätyrerakten* (ed. Knopf, 1901) 18. 7 ποῦ συνέρχεται ἢ εἰς ποῖον τόπον ἀβροῖς τοὺς μαθητάς σου; In MGr besides “where?”, ποῦ as the usual relative means “who,” “which,” and also “so that.”

### που.

For the enclitic που cf. PSI V. 483<sup>ε</sup> (B.C. 258–7) ἐὰν οὖν που παραβάλη, *ib.* 484<sup>ε</sup> (B.C. 258–7) ὥσως γὰρ που καὶ ἡμεῖς ποῦ σοι χρήσιμοι ἐσθ[ί]μεθα] γράψαι φιλότιμον ἐπιστολὴν πρὸς Ζωίλον, ἵνα ἡμᾶς ἀφ[ή]ῃ, and P Oxy X. 1252 *recto*<sup>4</sup> (A.D. 288–95) καὶ πάλοι προ[σ]τάξα οἷς ἐὰν προσῇ που followed by a lacuna. With the usage in Heb 2<sup>ε</sup>, 4<sup>4</sup>, cf. the fragment of a vi/A.D. petition, P Flor III. 296<sup>17</sup>, where after a gap the words γά[ρ] που διὰ τοῦ ἱεροφάντου λέγων ὁ θ(εός) introduce a citation from Ps 40(41)<sup>2</sup> f.

### Πούδης,

“Pudens,” a Roman Christian (2 Tim 4<sup>21</sup>). In BGU II. 455<sup>4</sup> (i/A.D.) we find the gen. Πούδεντος: cf. P Oxy XIV. 1626<sup>2</sup> (A.D. 325), and *JHS* xlvi. (1926), p. 46. For the untrustworthy legends which have grown up round the names of Pudens and Claudia, see *s.v.* Κλαυδία, and add Edmundson *The Church in Rome*, p. 244 ff.

### ποῦς.

P Ryl II. 157<sup>21</sup> (A.D. 135) εἰ χρεῖα γείνοιτο [ποτίσαι] ἐν ἀναβάσει ἀπὸ ποδὸς τὴν αὐτὴν νοτίνην μερίδα, “if need arises at the inundation to water the same southern portion with the foot” (Edd.), a passage which recalls Deut 11<sup>10</sup>: similarly P Flor III. 369<sup>7</sup> (A.D. 139(149)) μέχρι τ[οῦ] ἐ[σ]ομένου ἀπὸ ποδὸς ποτισ[μ]οῦ. With Rev 3<sup>ε</sup> cf. PSI IV. 298<sup>20</sup> (iv/A.D.) ἡπείχθη[ν] π[ρ]οσφυεῖν τοῖς πο[σ]ίν σου, δέσποτα, ἀξιῶν . . . In P Iand 18<sup>3</sup> (vi/vii A.D.) γράφω σοι κατὰ πόδα τούτων, the phrase = *brevissimo post* (Ed.), or “on the back of this,” “immediately after this.” Thackeray renders Aristas 135 παρὰ πόδας ἔχοντες τὴν ἀναισθησίαν, “although their senselessness is obvious.”

Commenting on Rev 10<sup>1</sup> (*ICC ad L.*) Charles points out that οἱ πόδες should be rendered “the legs,” and supports this meaning by the secondary meaning of the Heb. לֵג = “leg” (see *BDB Lex. s.v.*), and by the fact that in Palestinian Aramaic the word is used for the “thigh” of an animal. He adds “it is possible that this secondary meaning of ποῦς (when used as a rendering of the Hebrew) was not unexampled at the time.” In these circumstances it is interesting to note that in the papyri there are instances of ποῦς, which imply “leg” rather than “foot,” e.g. P Giss I. 43<sup>14</sup> (A.D. 118–119) οὐλ(ή) κνήμ(η) ποδ(ος) ἀριστεροῦ, “a wound on the calf of the left leg,” P Flor I. 42<sup>9</sup> (A.D. 183)

οὐλή μῆρῳ [πο]δὸς δεξιού, "a wound on the thigh (or leg-bone) of the right leg," and P Lips I. 12<sup>3</sup> (iii/iv A.D.) οὐλή ἀντικνημῷ δεξιού ποδός.

### πραῖγμα.

(1) For the ordinary meaning, "an action," "a deed," cf. P Oxy VI. 938<sup>2</sup> (iii/iv A.D.) οὐκ ἀκόλουθον πράγμα ἐποίησας ἐνδρεύσας τὰς τροφὰς τῶν κτηνῶν, "it was an unfitting act of yours to intercept the fodder for the oxen" (Edd.), and *ib.* XII. 1477<sup>10</sup> (question to an oracle—iii/iv A.D.) εἰ κερδαίνω ἀπὸ τοῦ πράγμα[τος]; "am I to profit by the transaction?" (Edd.). The vaguer meaning "an affair," "a matter," is seen in P Ryl II. 153<sup>11</sup> (A.D. 138–161) ὑπηρετήσας πράγμασι ἡμῶν, "having been of service in our affairs," P Oxy IX. 1215<sup>3</sup> (illiterate—ii/iii A.D.) καλῶς πῶσις ἐλθὼν πρὸς αἱμαὶ ἄχρι τὰ πράγματα καταστάλη, "please come to me until matters are arranged" (Ed.), and *ib.* XII. 1489<sup>7</sup> (late iii/A.D.) οὐκ ἔχεις πράγμα, "it is not your affair."

(2) The noun is common in the papyri = "lawsuit," as in 1 Cor 6<sup>1</sup>, e.g. BGU I. 22<sup>2</sup> (A.D. 114) ἀπλῶς μὴδὲν ἔχουσα πρᾶγμα πρὸς ἐμέ, P Ryl II. 76<sup>14</sup> (late ii/A.D.) λεγόμενον τοῦ [π]ράγματος, "when the case is argued," *ib.* 113<sup>13</sup> (A.D. 133) μὴ ἔχοντας πᾶν πρᾶγμα πρὸς ἐμέ, "not having any case against me," and P Strass I. 41<sup>38</sup> (an action regarding inheritance—A.D. 250) ὡς πρεσβύτης καὶ πίστει ἄξιός ἐιπέ ἃ οἶδας ἐν τῷ πράγματι, "as an old man and worthy of credit, say what you know in the matter."

(3) It is used in the weaker sense of "trouble," "difficulty" generally in P Oxy IV. 743<sup>19</sup> (B.C. 2) εἰ καὶ π[ρ]ὸς ἄλλους εἶχον πρᾶγμα βοηθὸν αὐτοῦ γ[ε]νέσθαι διὰ ἣν ἔχομε(ν) πρὸς ἑαυτοὺς φιλίαν, "for although I (?) have had trouble with others you must assist him for the sake of our friendship" (Edd.), and *ib.* III. 525<sup>4</sup> (early ii/A.D.) where, with reference to a troublesome voyage, the writer exclaims —λείαν τῷ πράγματι καταξύομαι, "I am extremely worn out with the matter" (Edd.): cf. P Magd 37 + 11<sup>6</sup> (iii/B.C.) (= *Archiv* iv. p. 56) σχόντες πολλὰ πράγματα.

(4) An interesting ex. of πρᾶγμα = "business," "trade," is afforded by an inscr. on a sanctuary-temple in Theadelphia, *Chrest.* I. 70<sup>1</sup> (B.C. 57–6) ἄσυλον κατὰ πρόσταγμα, ᾧ μὴ πρᾶγμα, where the last clause must mean that within the boundaries of the temple all "business" ceases (see Wilcken's note *ad l.*). It is very doubtful, however, whether this meaning can be carried into ἐν τῷ πράγματι in 1 Thess 4<sup>6</sup> (Vg *in negotio*, Luther *im Handel*): the reference would appear rather to be to "the matter on hand," viz. sins of the flesh (see Milligan *ad l.*).

For a possible instance of πρᾶγμα = "exaction," "recovery," like πρᾶξις, see P Lond V. 1732<sup>7</sup> (A.D. 586?) with the editor's note. In MGr by a regular disappearance of γ before μ, the word becomes πρᾶμα, πρᾶμμα (Thumb *Handb.* p. 21).

### πραγματεία.

See *s.v.* πραγματία.

### πραγματεύομαι

is common with reference to government officials, e.g. P Petr III. 36 *verso*<sup>14</sup> (iii/B.C.) τοῖς ἄλλ[οις] τοῖς πραγματευομένοις, "to the others who are engaged in performing State

business," P Hib I. 66<sup>2</sup> (B.C. 228) παρὰ τῶν τὴν δωρεὰν πραγματευομένων, "with the managers of the δωρεά," P Grenf II. 37<sup>5</sup> (ii/i B.C.) τοῖς τὰ βασιλικά πραγματευομένοις χαίρειν, P Tebt II. 350<sup>6</sup> (A.D. 70–1) τοῖς τὸ ἐνκύκλιον πρᾶγμα(τευομένοις), "to the farmers of the tax on sales," and *Syll* 364 (= 3797)<sup>10</sup> (A.D. 37) ἔδοξεν τῇ βουλῇ καὶ τοῖς πραγματευομένοις παρ' ἡμῖν Ῥωμαῖοις. In *ib.* 492 (= 382)<sup>5</sup> (ii/B.C.) the verb is used of a poet, who πεπραγμ[ά]τευται περὶ τε τὸ ἱερὸν καὶ τῇ[ν] πόλιν τὴν Δηλίων καὶ τοὺς μύθου[ς] τοὺς ἐπιχωρίους γέγραφε. In *Gnomon* 70 (= BGU V. 1 p. 28) it is laid down that those discharging public duties are not to buy or lend ἐν οἷς π[ρ]αγ[μ]ατεύου[ν]ται τοῖς, "in the places where they discharge their official functions."

In its only occurrence in the NT (Lk 19<sup>13</sup>) πραγματεύομαι means "trade," "do business" generally: cf. the ostrakon *Preisigke* 2089 Ἡράκλειτος ὁ πραγματευόμενος τ[ὸ] συνηγορικὸν ("advocate's fee") καὶ ἐπι(δέκατον) . . . , and the subst. in P Oxy XVI. 1880<sup>5</sup> (A.D. 427) Κύρος . . . πρ[α]γμ[α]τε[υ]τῆς ἀπὸ τῆς μεγ[α]λ[ο]πόλεως Ἀλεξ[α]νδρίας, "Cyrus trader of the metropolis Alexandria," where for the rendering "trader" the editors appeal to P Cairo Masp 67158<sup>17</sup> ἐργαστηριακῶν καὶ πραγματευτῶν, and P Lips I. 64<sup>30</sup> (c. A.D. 368) τοῦ πραγματευτικοῦ χρυσουργοῦ, i.e. the trade-tax. For the verbal ἀπραγμάτευτος see P Par 33<sup>15</sup> (B.C. 161) (= *UPZ* i. p. 240) Ἀπολλωνίου . . . ἐν τῷ ἱερῷ ὄντο[ς] ἀπραγματεύτου, where Wilcken understands the meaning to be that Apollonius was no longer occupied with the particular matter in hand. In P Lond 33<sup>21</sup> (B.C. 161) (= I. p. 20) the editor prefers the meaning "inexperienced." For ἀπραγμοσύνη, see P Oxy I. 71<sup>ii.16</sup> (A.D. 303) περι[φ]ρονοῦντες μοι τῆς ἀπραγμοσύνης, and similarly P Amh II. 142<sup>14</sup> (iv/A.D.).

### πραγματία.

With 2 Tim 2<sup>4</sup> ταῖς τοῦ βίου πραγματαίς, "the businesses which provide a livelihood," cf. the designation for officials in P Leid B<sup>ii.19</sup> (B.C. 164) (= I. p. 10, *UPZ* i. 20<sup>42</sup>) δέμεθα οὖν ὑμῶν . . . μὴ ὑπεριδεῖν ἡμᾶς παρελκομένας ὑπὸ τῶν πρὸς τα[ῖς] πραγματαίς, and similarly P Tebt I. 5<sup>161</sup> (B.C. 118). A wider meaning is found in PSI IV. 435<sup>16</sup> (B.C. 258–7) ἀλλὰ περὶ πραγματείας ἧς καὶ ὠμολογῆκε μοι, "only in the matter in which you had already given me assurance." See further *s.v.* πραγματεύομαι.

### πραιτώριον

(a) Apart from Phil 1<sup>13</sup> (see (δ)) πραιτώριον is always used in the NT to denote the "palace" or "official residence" of a Governor; cf. Mk 15<sup>16</sup>, Ac 23<sup>35</sup>. For this usage exx. can be freely supplied from our sources, e.g. BGU I. 288<sup>14</sup> (A.D. 138–161) κ[α]θ' ἡμέρων ἐν συμβουλῇ ἐν τῷ πραι[τω]ρίῳ τοῦ κρατίστου ἡγ[ε]μόνος, P Oxy III. 471<sup>110</sup> (ii/A.D.) where an official Maximus is charged with keeping a youth all day ἐν τῷ πραι[τω]ρίῳ, BGU I. 21<sup>i.16</sup> (A.D. 340) ὑπατείας Σεπτιμίου Ἀκινδύνου τοῦ λαμπροτάτου ἐπάρχου τοῦ ἱεροῦ πραιτωρίου, similarly P Oxy IX. 1190<sup>16</sup> (A.D. 347), *ib.* VIII. 1116<sup>2</sup> (A.D. 363), and from the inscr. *Syll* 932 (= 3880)<sup>63</sup> (A.D. 202) παραλα[β]ή[ν]ι τὰ πραιτώρια καὶ τὰ βαλανεῖα πανταχόθεν ὁλόκληρα. It may also be of interest to recall that an inscr. found in York and



printed in *IGSI* 2548 begins **θεοῖς τοῖς ἡγεμονικοῦ πραιτωρίου Σκριβ(ώνιος) Δη[μ]ήτριος**.

(b) In Phil 1<sup>13</sup> the word has been frequently understood of the "praetorian barracks or camp," but, as Lightfoot *Philippians*<sup>8</sup> pp. 97–102 has pointed out, clear instances of this sense are wanting, and, further, such an interpretation would be out of keeping with the words that follow (**ἐν ὧν τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν**). He prefers accordingly to give the word a personal application, and to think of the imperial or praetorian guards, the *cohortes praetoriae*: cf. Tac. *Hist.* iv. 46 *militiam et stipendia orant* . . . *igitur in praetorium accepti*, Suet. *Nero* 9 *ascriptis veteranis e praetorio*, and from the inscr. *Mission Archéol. de Macédoine* p. 325, No. 130 **Τι. Κλαύδιον οὐετρανὸν στρατευσάμενον ἐν πραιτωρίῳ**, "a veteran, who served in the Guards": cf. p. 326, No. 131.

With this Ramsay (*Teaching*, p. 363 f.) now agrees in preference to his former view (*Paul*, p. 357), when following Mommsen (*Berl. Sitzungsberichte*, 1895, p. 498 n.<sup>1</sup>: cf. *Hermes* xxxv. (1900), p. 437 f.) he understood the reference to be to "the whole body of persons connected with the sitting in judgment," the law-officers of the Crown.

It should, however, be noted that, if the Epistle is to be referred to an Ephesian rather than a Roman captivity of the Apostle, as is now frequently the case, the view advocated above would require modification.

## πράκτωρ

is very common in the papyri = "a collector of revenue." According to GH (*Fayām Towns*, p. 106) the **πράκτωρ** in Ptolemaic times was specially concerned with the exaction of fines or payments (cf. Wilcken *Ostr.* i. p. 564), but during the Roman period he was an ordinary collector of taxes. Exx. are—P Petr II. 13(17)<sup>2</sup> (B.C. 258–253) **παραγέγραμμαι τῷ πράκτορι ὡς ὀφείλων** πρὸς τὰ ἀμπελικά . . . "I am returned to the tax-agent (or public accountant) as owing for the vine-tax . . .," P Magd 41<sup>5</sup> (iii/B.C.) **γράφας τῷ ξενικῷ πράκτορι πρᾶ[ξαι] καὶ ἀποδοῦναι μοι**, P Fay 14<sup>1</sup> (B.C. 124) **οἱ προκεχωρισμένοι πράκτορες**, "the appointed collectors" of the crown-tax issue a notice—**προσδιαγράψας ἀργυρίου δραχμὰς τέσσαρας**, "you are required to pay in addition four drachmae," BGU II. 530<sup>36</sup> ff. (i/A.D.) (= *Selections*, p. 62 f.) **ἄλλως τε καὶ ἀπαιτῖται ὑπὸ τῶν πρακτόρων ἰκανόν**, "especially security is demanded by the taxgatherers," and P Oxy IX. 1203<sup>11</sup> (late i/A.D.) **ἐκ τοῦ καταλογείου ὑπόμνημα πρὸς τὸν ἐνθάδε ξενικῶν πράκτορα**, "a memorandum from the bureau to the collector of external debts here" (Ed.: see note *ad l.*). In P Oxy XVI. 1829<sup>6</sup> f. (c. A.D. 577–9?) the variant **πράκτηρ** is found: see the editors' note.

**Πράκτωρ** is still used technically in Lk 12<sup>58</sup>, the only place where it occurs in Biblical Greek, but the reference is apparently not to a finance official, but to an "officer (usher) of the court." For the juxtaposition of **πράκτωρ** and **ἀντίδικος**, as in the Lukan passage, we may cite P Oxy III. 533<sup>11, 23</sup> (ii/iii A.D.). The same papyrus shows <sup>21</sup> **πρακτορεία**, "the post of collector."

## πραξις.

For the concrete plur. "doings," "deeds," cf. the mantic P Ryl I. 281<sup>21</sup> (iv/A.D.) where it is decreed that, if both

a woman's legs quiver, **δηλοὶ πράξεις καὶ ἀποδημίας**, "it denotes great achievements and travel." With the title **πράξεις (πράξις D) ἀποστόλων (B)** for our NT book, we may compare the title of the *Res gestae Divi Augusti* Cagnat III. 159, **μεθρημηνευμένοι ὑπεγράφησαν πράξεις τε καὶ δωρεὰ Σεβαστοῦ Θεοῦ**. The Greek text of a iii/A.D. Coptic spell from the great Paris magical papyrus, P Par 574 (= *Selections*, p. 113), is headed <sup>1227</sup> **πράξις γενναία ἐκβάλλουσα δαίμονας**, "a notable spell for driving out demons": cf. Ac 19<sup>18</sup>.

**Πράξις** is common in the papyri in the legal sense of "right of execution": e.g. P Eleph 1<sup>18</sup> (B.C. 311–10) (= *Selections*, p. 3) **ἡ δὲ πράξις ἔστω καθάπερ ἐγ δίκης κατὰ νόμον τέλος ἐχούσης**, "and let the right of execution be as if a formal decree of the court had been obtained," and P Oxy II. 278<sup>23</sup> (A.D. 17) **τῆς πράξεως [ο]ὔσης [τ]ῷ Ἰσιδώρῳ ἐκ τε τοῦ μεμισθωμένου κα[ὶ] ἐκ τῶν ὑπαρχόντων αὐτῷ πάντων**, "Isidorus having the right of execution upon both the person and all the property of the lessee" (Edd.), and *ib.* VI. 905<sup>14</sup> (A.D. 170) (= *Selections*, p. 87).

The adj. **πράξιμος**, which occurs in Polyb. xxi. 43. 17, is found in P Giss I. 481<sup>9</sup> (A.D. 202–3) **ἐν πραξιμοῖς** ἡγηθήναι.

## πρασιά,

properly "a bed of garden herbs," or "of leeks" (if derived from **πράσον**): cf. BGU II. 530<sup>27</sup> (i/A.D.) (= *Selections*, p. 62) **μόλις γὰρ μίαν πρασεὰν ποτίξει τὸ ὕδωρ**, "for there is hardly a single plot which the water irrigates." In the colloquial **πρασιαὶ πρασιαὶ** of Mk 6<sup>40</sup> the reference is to regularity of arrangement rather than to variety of colouring: Hesych. **πρασιαί αἱ ἐν τοῖς κήποις τετράγωνοι λαχανιαί**. For the reiteration **πρασιαὶ πρασιαὶ** (cf. also Mk 6<sup>7, 39</sup>) see *Proleg.* p. 97 and Headlam's note to Herodas IV. 61 **θερμὰ θερμὰ πηδεύσαι**. A Rabbinic explanation of Mk 6<sup>40</sup> will be found in *Exx.* VIII. vii. p. 89 f.

## πράσσω.

Like the Latin *ago* **πράσσω** suggests the acting of a moral and responsible being rather than mere performance (*facio*), cf. 1 Cor 5<sup>2</sup>, 9<sup>17</sup>, and for the juxtaposition of the two verbs Jn 5<sup>28</sup>, Rom 7<sup>16</sup>: see further Schmidt *Lat. u. Gr. Synonymik*, p. 294 ff. The distinction cannot, however, always be maintained.

For **πράσσω** in connexion with employment or the transaction of business, cf. P Tebt II. 289<sup>7</sup> (A.D. 23) where a strategus writes to an official regarding a supplementary report of tax-payments, **οὕτως γὰρ γινώσκειαι πότερον ἐπὶ τόπων σε ἔασω πράττοντά τι ἢ . . .**, "for I shall thus know whether I shall leave you in employment where you are or . . ." (Edd.), and the soldier's letter to his sister P Meyer 20<sup>5</sup> (1st half iii/A.D.) **γινώσκειν σε θέλω ὅτι ἐν τῷ Ἀ[ρ]σινοίῳ π[ρ]οίῳ π[ρ]άσσω**, "I wish you to know that I am on duty in the Arsinoite district," and so <sup>16, 40</sup>.

From this comes the derived sense to *exact* tribute or revenue (as in Lk 3<sup>13</sup>, 19<sup>28</sup>): P Petr III. 53 (p)<sup>10</sup> (Ptol.) **κα(λῶς) οὖν (ποιήσεις) συ(ντάξαι) ἤδη π[ρ]ᾶξαι τοὺς ἐγγυοὺς αὐτοῦ καὶ ἡμῖν ἀποκαταστήσ[α]ι**, "you will do well, therefore, to order that payment be exacted from his sureties and restitution made to us" (Ed.), P Tebt I. 58<sup>40</sup> (letter of a

tax-gatherer—B.C. 111) (= Witkowski<sup>2</sup>, p. 105) τοὺς δὲ

λοιποὺς κω(μο)γρ(αμματεῖς) πράξει τὰς ΜΕ, "and that the rest of the komogrammateis should be made to pay the 15000," and P Ryl II. 66<sup>8</sup> (late ii/B.C.) πράσσειν τοὺς προγεγραμμένους ἀκολούθως τοῖς ὑπὸ σοῦ κεκρμένοις, "to make the aforesaid persons pay in accordance with your decisions" (Edd.). See also P Tor II. 3<sup>44</sup> (B.C. 127) with Peyron's note.

With Ac 15<sup>29</sup>, Eph 6<sup>21</sup>, cf. P Oxy II. 292<sup>13</sup> (c. A.D. 25) πρὸ δὲ πάντων ὕγια(ν)ειν σε εὐχ[ο]μαι ἀβασκάντως τὰ ἄριστα πράττων, "before all else you have my good wishes for unbroken health and prosperity" (Edd.), *ib.* VIII. 1155<sup>8</sup> (A.D. 104) εὗρον τὸν ἀνθρο(=ω)πον καλῶς πράσ(σ)οντα τὰ μεγάλα, "I found the man prospering in the main." In P Oxy IV. 822 (c. A.D. 1) εὐ πράσσειν takes the place of χαίρειν as an opening greeting: in *ib.* I. 115<sup>12</sup> (ii/A.D.) (= *Selections*, p. 96) εὐ πράττετε is a closing greeting: cf. Plato *Epp.* where εὐ πράττειν has the double meaning "prosper" and "act rightly," and *Epicurea* ed. Usener p. 131<sup>27</sup>; also M. Anton. vii. 36 βασιλικὸν μὲν εὐ πράττειν, κακῶς δὲ ἀκούειν. In P Oxy VII. 1067<sup>3</sup> (iii/A.D.) οὐ καλῶς ἐπραξας μὴ ἔλθειν χάριν τοῦ ἀδελφοῦ σου, πράσσω is practically equivalent to ποιῶ (see *supra*).

We may add the following miscellaneous exx.—P Eleph 1<sup>16</sup> (B.C. 311–10) (= *Selections*, p. 4) τοὶ μετὰ Δημητρίας πράσσοντες ἐπεγφέρωσιν κατὰ Ἡρακλείδου, "let those acting with Demetria bring the charge against Heraclides," P Oxy III. 532<sup>16</sup> (ii/A.D.) δρα οὖν μὴ (cf. Mt 18<sup>10</sup>, 1 Thess 5<sup>15</sup>) ἄλλως πράξης [[μὴ]] καὶ ποιήσης με πρὸς σὲ ἔλθειν συνζητήσοντά σοι, "mind that you do not fail and thereby cause me to come to you and dispute with you about it" (Edd.), and P Giss I. 34<sup>4</sup> (A.D. 265–6) ἀξιῶ τὰ ἀκόλουθα τοῖς γραφεῖσι πράξαι.

### πραῦπάθεια,

"meekness," "gentleness of spirit," is found in the Greek Bible only in 1 Tim 6<sup>11</sup>. Philo *de Abr.* (ed. Cohn) 213 applies it to Abraham, and it is also found in Ign. *Trall.* 8 ὑμεῖς οὖν τὴν πραῦπάθειαν ἀναλαβόντες ἀνακτήσασθε ἑαυτοὺς ἐν πίστει, "do ye therefore arm yourselves with gentleness and recover yourselves in faith" (Lightfoot).

### πραῦς,

"meek," "gentle." In all its NT occurrences πραῦς takes the place of the older form πρᾶος (cf. Blass-Debrunner § 26), but for the latter we may cite a sepulchral inscr. from Pergamon, *Cagnat* IV. 504<sup>9</sup>, where a certain Aelius Isidotus is described as ὁ πρᾶος ἰδίαι, "meek in private life." Cf. also Menander *Fragm.* 749, p. 211 [in Kock]—

ὡς ἡδὺ πρᾶος καὶ νεά(ζ)ων τῷ τρόπῳ | πατήρ,  
 "how delightful is a father who is mild and  
 young in heart."

The adv. πρᾶως occurs in P Par 63<sup>viii.6</sup> (B.C. 164) εὐδιαλύ[τ]ως καὶ πρᾶως διατίθεσθαι.

### πραύτης,

"meekness," "gentleness." The older form πραότης (see *s.v.* πραῦς) is found in P Lond 1912<sup>101</sup> (A.D. 41) μετὰ πραότητος καὶ φιλανθρωπείας, "with mutual forbearance and kindness" (Ed.); cf. also the periphrasis in an inscr.

of about A.D. 350 from the Kara Dagħ printed by W. M. Ramsay in *The Thousand and One Churches* p. 518—

λεῦσεις, ὦ φίλε, τύμβον Ἀκυλίνου πραότητος,

"you behold, friend, the tomb of the meek Aquilinus," lit. "the meekness of Aquilinus."

### πρέπω.

A few exx. may be given of this common verb, which is generally used impersonally (as in MGr) in the sense of what is "fitting," "becoming" (Lat. *decorum*, see Cicero *de Officiis*, i. 27. 93)—P Par 63<sup>88</sup> (B.C. 164) (= P Petr III. p. 24) τάχα γὰρ οὕτω πρέπει ῥηθέν, "for that is perhaps the proper expression" (Mahaffy), P Oxy I. 33<sup>ii.8</sup> (late ii/A.D.) τῷ γὰρ θεῷ Ἀντωνεῖνῳ [τῷ] π[ατ]ρί σου ἔπρεπε αὐτοκρατορεύειν, "the deified Antoninus, your father, deserved imperial power" (Edd.), *ib.* VIII. 1121<sup>12</sup> (A.D. 295) οὐκ ἐπαυσάμην τὰ πρέποντα γίνεσθαι ὑπὸ τέκνων γονεῦσι ἀναπληροῦσα, "I was assiduous in performing what is owing from children to parents" (Ed.), PSI I. 41<sup>13</sup> (iv/A.D.) ἂ μὴ τοῖς εἰγγένεσι πρέπει, P Oxy I. 120<sup>24</sup> (iv/A.D.) ὡς πρέπει ἔστιν, and *Syll* 325 (= 8708)<sup>39</sup> (c. B.C. 107) ὡς] ἔπρεπεν ἀνδρὶ καλῶ καὶ ἀγαθῷ.

For the adv. πρεπόντως, see P Par 63<sup>77</sup> (B.C. 164) (= P Petr III. p. 24) τοῖς καιροῖς πρεπόντως, "befitting the circumstances," and P Oxy VI. 907<sup>17</sup> (A.D. 276) where a man bequeaths certain property to his wife—πρεπόντως περὶ τὴν συμβίωσιν ἀναστραφείσῃ, "who has conducted herself becomingly in our married life": cf. Aristeas 302.

### πρεσβεῖα.

Hicks (*CR* i. p. 44) has drawn attention to the fact that πρεσβεῖα, "the office of ambassador," was "in everyday use in the intercourse between the Greek cities, and between them and the kings": this gives fresh point to its use in Lk 14<sup>32</sup>, 19<sup>14</sup>. See further *s.v.* πρεσβεύω, and for πρεσβεῖα = "intercession," cf. P Oxy VIII. 1151<sup>39</sup> (v/A.D. ?) εὐχεσθαι πρεσβείαις τῆς δεσποίνης ἡμῶν τῆς θεοτόκου, "pray through the intercession of our lady the mother of God."

### πρεσβεύω,

"I am an ambassador," was the regular word in the Greek East for the Emperor's legate (cf. 2 Cor 5<sup>20</sup>, Eph 6<sup>20</sup>, and see Deissmann *LAE*, p. 378 f.). Thus in the letter of the Emperor Claudius to a Gymnastic Club, P Lond 1178<sup>14</sup> (A.D. 194) (= III. p. 216, *Selections* p. 99), acknowledging the "golden crown" they had sent him in commemoration of his victorious campaign in Britain, we are told, οἱ πρεσβεύοντες ἦσαν Τιβ. Κλ. Ἑρμᾶς, Τιβ. Κλ. Κῦρος. . . . For other exx. of the verb in this sense see Magie p. 89, and for its wider use in regard to embassies between town and town, cf. *Priene* 108<sup>104</sup> (B.C. 129) ἐπ[ρ]ί[σβ]ευσεν ὑπὲρ τοῦ δήμου. Amongst the questions addressed to an oracle in iii/iv A.D., P Oxy XII. 1477<sup>104</sup>, are the following—εἰ πρεσβεύσω; εἰ γίνομαι βουλευτής; "shall I become an ambassador (?), am I to become a senator?" (Edd.).

Like πρεσβεῖα, πρεσβεύω comes to be used of petition or intercession, as perhaps in PSI VI. 571<sup>7</sup> (B.C. 252–250?) περὶ ὧν Μηνόδωρος ὁ ἀδελφὸς πρεσβεύσας ἀνήγγε(λ)ε(ι)ν ἡμῖν ἀφεικῆναι σε ἡμᾶς.



πρεσβύτερος.

(1) For *πρεσβύτερος* in the literal sense of the "elder" of two, as in Lk 15<sup>25</sup>, cf. P Oxy VII. 1061<sup>15</sup> (B.C. 22) of an elder brother, and *ib.* VIII. 1109<sup>3</sup> (A.D. 160-1) of an elder son. The fem. occurs in BGU II. 665<sup>ii.21</sup> (i/A.D.) ἡ πρεσβυτέρα, *Preisigke* 1428 Ἀνουβιάς πρεσβυτέρα Μίστου, and a curious double comparative in P Lond 177<sup>15</sup> (A.D. 40-1) (= II. p. 169) ἡ πρεσβυτερώτερα ἡμ[ων] ἀδελφή.

(2) The use of *πρεσβύτερος* in 1 Tim 5<sup>1</sup> to denote an "elder," a "senior," as opposed to νεώτερος, may be illustrated from P Par 66<sup>ii.23</sup> (Ptol./Rom.) where πρεσβύτεροι καὶ ἀδύνατοι καὶ νεώτεροι are employed as guardians in connexion with the work on canals and dykes: cf. further from the inscr. *Priene* 117<sup>56</sup> (i/B.C.) ἀέ[ε] π[ο]τε μὲν πρεσβυτέ[ρους] τιμῶν ὡς γονεῖς, τοὺς δὲ καθήλικας ὡς ἀδελφούς, τοὺς δὲ [νεωτέρους] ὡς παῖδας, and *Latyschev* I. 22<sup>28 ff.</sup> (iii/A.D.) τοῖς μὲν ἡλικιώταις προσφερόμενος ὡς ἀδελφός, τοῖς δὲ πρεσβυτέροις ὡς υἱός, τοῖς δὲ παισιν ὡς πατήρ (cited by Dibelius *HZNT ad* 1 Tim 5.1.). With the word, as in Heb 11<sup>2</sup>, Moffatt (*ICC ad* L.) compares Philo de *Sobrietate* 16 (ed. Wendland) πρεσβύτερον . . . τὸν γέρως καὶ τιμῆς ἄξιον ὀνομάζει.

(3) We are not at present concerned with the precise force of *πρεσβύτερος* in the Jewish or Christian Church (see the discussions by Lightfoot *Dissertations on the Apostolic Age*, p. 135 ff., and Armitage Robinson in *The Early History of the Church and the Ministry* (Essays edited by Swete), p. 57 ff.), but in this connexion it is interesting to notice that the word was already familiar in Egypt as an honorific title with reference to certain village or communal officers. These varied in number according to the size of the villages, while their duties were of the most varied kind. Thus, to take two early exx., (1) in P Petr II. 4(6)<sup>13</sup> (B.C. 255-4) οἱ πρεσβύτεροι οἱ παρεστέ (= ἡ)κότες interfere in the maintenance of order: (2) the corn required in connexion with a visit (παρουσία) of Soter II. is collected by the headman of the village and τ[ων] πρεσβυτέρων τῶν γεω(ργῶν) τῆς αὐτῆς, "the elders of the cultivators of the said village" (P Tebt I. 48<sup>4-c</sup>. B.C. 113). Similarly πρεσβύτεροι are appealed to in connexion with the rent of land (P Lips I. 106<sup>14</sup>—A.D. 98), the issuing of public notices (P Flor I. 99<sup>3</sup>—i/ii A.D. (= *Selections* p. 71)), the lease of pasturage (P Lond 842<sup>8</sup>—A.D. 140) (= III. p. 141), payments of barley for military purposes (P Amh II. 107<sup>5</sup>—A.D. 185), and questions of taxation (BGU I. 334<sup>1</sup>—ii/iii A.D.).

In like manner, Deissmann has shown (*BS* p. 156) that "the Inscriptions of Asia Minor prove beyond doubt that πρεσβύτεροι was the technical term, in the most diverse localities, for the members of a corporation": e.g. *Cos* 119<sup>8</sup> (possibly time of Claudius) γυμνασιαρχήσαντα τῶν πρεσβυτέρων σεμνῶς. Hicks (*CR* i. p. 44) had already reached the same conclusion: "All these terms [γεροσύνη, πρεσβύτεροι, συνέδριον], so familiar to us first in their Jewish, and afterwards in their Christian usage, had been commonly employed before, in a precisely analogous sense, in Graeco-Roman civic life."

(4) A still closer parallel to the Biblical usage, as Deissmann again has shown (*BS* p. 233 ff.), is afforded by the application of the term to the *priests* of pagan temples, as when the five presbyter-priests of the Socnopaeus temple (τῶν ἑ πρεσβυτέρων ἱερέων πενταφυλίας θεοῦ Σοκνο[π]αίου) inquire

into the conduct of a brother-priest (συνιερέως), who was charged with letting his hair grow too long (κομώντος: cf. 1 Cor 11<sup>14 f.</sup>) and of wearing woollen garments (BGU I. 16—A.D. 159-160 (= *Selections*, p. 83 f.)): cf. P Tebt II. 309<sup>7</sup> (A.D. 116-7) τοῖς δέκα πρεσβυτέροις [ιερεῶσι], and see further Otto *Priester* i. p. 49 ff., Poland *Vereinswesen*, p. 373, and the literature referred to in *Preisigke Fachwörter*, s.v.

(5) We may add a few instances of *πρεσβύτερος* as it meets us in Christian papyri—P Grenf II. 73<sup>1</sup> (late iii/A.D.) (= *Selections*, p. 117) a letter addressed Ψενοσίρι πρεσβ[υτέ]ρῳ Ἀπόλλωνι πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρί)ῳ χαίρειν, *ib.* I. 53<sup>23</sup> (iv/A.D.) where with reference to a gross case of misconduct the writer says μὴ ἐμὲν (for ἐμὲ) ἐξέταξε ἀλλὰ τ[ὸ]ν[σ] πρεσβυτέρους τῆς ἐκκλησίας, "if you do not believe me, ask the elders of the church" (Ed.), P Oxy VII. 1162<sup>1 ff.</sup> (iv/A.D.) Δέων πρεσβύτερος τοῖς κατὰ τόπον συνλιτουργοῦ[σιν] ("who share the local service") πρεσβυτέ[ροι] καὶ διακόνους, and P Strass I. 15<sup>1 f.</sup> (v/vi A.D.) Π(αρά) Θεοφίλου ὑποδιακ(όνου) καὶ ἐνοικολόγ(ου). Τῷ εὐλαβεστάτῳ Ἀνουβίῳ πρεσβυτέρῳ.

In addition to the literature already mentioned, reference should be made to the full discussion of *πρεσβύτερος* by H. Hauschildt in *ZNTW* iv. (1903), p. 235 ff.; cf. M. L. Strack *ib.* p. 213 ff.

πρεσβύτης,

"an old man": see P Strass I. 41<sup>38</sup> (A.D. 250) ὡς πρεσβύτης καὶ πίστewς ἄξιος εἰπεῖ ἃ οἶδας ἐν τῷ πρά[γματι], <sup>40</sup> πρεσβύτης ἀνθρωπός εἰμι, οὐκ ἐνιαυτὸς [δι]αγέγονεν οὐδὲ δύο οὐδὲ τρίς, P Flor I. 50<sup>82</sup> (A.D. 268) Βίκτορα πρεσβυτήν ὡς (ἔτων) ξη, and so<sup>85</sup>. In BGU IV. 1024<sup>viii.12</sup> (end of iv/A.D.) the word is used of an old woman—Θεοδώρα δὲ αὐτῆς πέν(χ)ρα καὶ πρεσβύτης ἡ μήτηρ τῆς ἀπ[ε]λ[θ]ούσης.

Πρεσβύτης = *senex* is written *quater* in the LXX for πρεσβευτής = *legatus* (see Thackeray *Gr.* i. p. 97), and a like confusion may have arisen in Philon 9, where Lightfoot, in accordance with the interchange of *eu* and *u* in the common dialect of the time, reads πρεσβύτης with the MSS., but renders "ambassador." It may be noted, however, that in P Oxy VI. 933<sup>31</sup> (late ii/A.D.) a letter addressed πρεσβευτή, the editors remark that an error for πρεσβύτη is unlikely: cf. Moulton *Gr.* i. p. 86 f. and see s.v. πρεσβεῖω. On the use of πρεσβευταί for πρέσβεις in the inscr. see Nachmanson p. 121, and Lafoscade *de Epictulis* p. 90.

πρεσβῦτις,

"an old woman." It is sometimes thought that the πρεσβῦτιδες of Tit 2<sup>3</sup>, the only place where the word occurs in the NT (cf. 4 Macc 16<sup>14</sup>), are the members of a priestly or organized class in view of the ἱεροπρεπείς which follows, see the citations s.v. ἱεροπρεπής; but the word need not imply more than that the πρεσβῦτιδες "are to carry into daily life the demeanour of priestesses in a temple" (Lock *ICC ad* L.), and this meaning is strongly confirmed by the context (cf. v. 2).

πρηνής,

an Ionic form for Attic πρηνής (cf. Moulton *Gr.* ii. p. 68), found in the NT only in Ac 1<sup>18</sup> πρηνῆς γενόμενος. As against the AV and RV "falling headlong" (supported by

Boisacq's derivation from *πρό*, p. 812), Chase (*JTS* xiii. (1912) p. 278 ff.) shows good reasons for taking *πρηνής* as a medical term = "swollen up" (cf. Sap 4<sup>19</sup>): see further Harnack *ThLZ* xxxvii. (1912), p. 235. If so, the root is *prē*, "burn": cf. Rendel Harris's suggestion (*AJT* iv. (1900), p. 490 ff.) that for *πρηνής γενόμενος* we should read *πρησθείς*. A. D. Knox (*JTS* xxv. (1924), p. 289 f.) prefers to transpose *πρηνής* and *μέσος*, and to translate "when he arrived in the midst of it he fell headlong."

### πρίζω.

This rare Hellenistic verb = *πρίω*, "saw asunder" (Heb 11<sup>37</sup>), is used of date-palms in CP Herm I. 28<sup>11</sup> *φοίνικες* . . . *ἀπρίστοι πεπρισμαμένοι*: cf. P Oxy XIV. 1752<sup>2</sup> (A.D. 378), an order of payment to two *πρίσταις*, "sawyers," for repairs on a boat. For a curious word-play between *πρίνος* and *πρίζω* see Th. Sus. 58 f.

### πρίν.

1. adverb of time = "before," "formerly" (cf. 3 Macc 5<sup>28</sup>, 6<sup>4, 31</sup>): P Oxy X. 1292<sup>6</sup> (c. A.D. 30) *ὥς σὲ καὶ πρίν ἤρωτήσα*, "as I asked you before," *ib.* XII. 1452<sup>21</sup> (A.D. 127-8) *δηλῶ . . . Σαραπίωνα τετελέθειν τὸ πρίν ὄντα* (δωδεκάδραχμον), "I declare that Serapion died some time ago being rated at 12 drachmae" (Edd.), *ib.* I. 71<sup>11, 10</sup> (A.D. 303) *προσελαβόμεν ἑμιατῇ εἰς βοήθειαν . . . τὸ πρίν μὲν Σεκοῦνδόν τινα, ἔπιτα δὲ καὶ Τύραννον*, "I engaged as my assistant first one Secundus, and subsequently Tyrannus besides" (Edd.), and *ib.* XIV. 1752<sup>3</sup> (A.D. 378) an order of payment of wine to two sawyers for repairing a boat — *παρασχοῦ Πτολεμαίῳ καὶ τῷ κοινῶν πρίσταις εἰς λόγον δαπάνης ἀναγεώσεως τοῦ πλοίου τὸ πρίν ὑπὸ Ἀφροῦν οἴνου κνίδιον διπλοῦν ἐν*.

2. conjunction = "before": (a) c. inf. with *ἢ* (cf. Mt 11<sup>9</sup>) P Oxy XII. 1473<sup>12</sup> (A.D. 201) *πρίν ἢ πληρωθῆναι τὸν Ὁρείωνα τοῖς προκειμένοις αὐτοῦ ταλάντοις δυοῖ*, "before Horion recovers the aforesaid 2 talents" (Edd.), P Strass I. 35<sup>11</sup> (iv/v A.D.) *πρίν ἢ ἐξελθῆν αὐτόν*. (b) c. inf. without *ἢ* (cf. Mt 26<sup>34</sup>) P Oxy VI. 928<sup>8</sup> (ii/iii A.D.) *πρίν προλημφθῆναι*, "before she is entrapped," P Flor II. 242<sup>13</sup> (A.D. 254) *πρίν σε τὰ κτήνη ἐκεῖ πέμψαι*, and the articular inf. in P Giss I. 103<sup>34</sup> iv/A.D.) *πρίν τοῦ ἐμὲ ἔλθειν εἰς Ὁασιν*.

The construction with *ἄν* and the subj., which in the NT is confined to Lk 2<sup>26</sup>, is seen in P Oxy XII. 1413<sup>35</sup> (A.D. 270-5) *πρίν ἄν τὸ πᾶν ἀνάλωμα δοθῇ*, and without *ἄν* in *ib.* I. 34<sup>11, 8</sup> (A.D. 127) *πρίν αὐτῷ ἐπιστέλλη[τ]αι*, P Fay 124<sup>8</sup> (ii/A.D.) *πρίν ἢ τι περαιότερ[ο]ν ἐνχρησῶ πο[ι]εῖν*, "before taking further steps" (Edd.), and P Lond 121<sup>621</sup> (iii/A.D.) (= I. p. 104) *πρωτὶ ἀνάστα πρίν λαλῆς*.

For *πρίν* as a preposition c. gen. cf. P Lond 121<sup>618</sup> (iii/A.D.) (= I. p. 97) *πρίν ἡλίου ἀν[α]τολῆς*: it is construed c. acc. in Jn 11<sup>55</sup> D *πρίν τὸ πάσχα*.

### Πρίσκα, Πρίσκιλλα.

On the connexion of Prisca or Priscilla and her husband Aquila with the Roman Church, see SH p. 418 ff., supplemented by Edmundson *The Church in Rome*, p. 242 f., and for Harnack's suggestion that Priscilla may have been the author of the Ep. to the Hebrews, see *ZNTW* i. (1900), p. 16 ff.

### πρό

is found 48 times in the NT, including 9 times with the articular inf., and always c. gen.

(1) For the *local* use "before," "in front of," which is rare in the NT (Ac<sup>3</sup>, Jas<sup>1</sup>), we may cite P Petr II. 45<sup>iii, 24</sup> (B.C. 246) (= III. p. 334) *πρό [τῆς πύλης] ὅδον ἐξήνεγκαν*, and *OGIS* 50<sup>12</sup> (mid. iii/B.C.) *ἀναθεῖναι πρό τοῦ νεῶ τοῦ Διονύσου*. We have found no instances in our sources of the Hebraizing *πρό προσώπου* (Mt 11<sup>10</sup> (from LXX), Lk 9<sup>52</sup>), but for *πρό ὀφθαλμῶν* (2 Macc 8<sup>17</sup>, 3 Macc 4<sup>4</sup>) cf. BGU II. 362<sup>v, 8</sup> (A.D. 215) *πρό ὀφθαλμῶν θέμενος [τ]ὰ κελευσθέντα*, similarly Aristeas 284, and *OGIS* 210<sup>8</sup> (c. A.D. 247) *πρό ὀφθαλμῶν ἔχουσι τὰ περὶ τούτου κελευσθέντα*: see Deissmann *LAE*, p. 183 f.

The thought of preference, as in Jas 5<sup>12</sup>, 1 Pet 4<sup>8</sup>, appears in the common epistolary phrase *πρό πάντων*—P Oxy II. 294<sup>30</sup> (A.D. 22) *πρὸ μὲν πάντων σεαυτοῦ ἐπιμέλου εἶν'* *ὑγιαίνης, ib.* 292<sup>11</sup> (c. A.D. 25) *πρὸ δὲ πάντων ὑγια<ι>νειν σε εὐχ[ο]μαι ἀβασκάντως τὰ ἄριστα πράττων*, "before all else you have my good wishes for unbroken health and prosperity" (Edd.).

(2) For the *temporal* use "before," "earlier than," cf. P Hib I. 60<sup>4</sup> (c. B.C. 245) *πρό ἔκτης ὥρας τῇ 19*, "before the sixth hour on the 19th," P Fay 122<sup>23</sup> (c. A.D. 100) *πρό ἡμερῶν τριῶν*, "three days beforehand" (cf. 2 Cor 12<sup>2</sup>; *Proleg.* p. 101), BGU II. 592<sup>1, 3</sup> (ii/A.D.) *τετελεῦτηκεν πρό δω[δε]καετίας*, P Gen I. 47<sup>4</sup> (A.D. 346) *πρό ὀλίγων ἡμερῶν τούτων*, and from the inscr. *OGIS* 56<sup>45</sup> (B.C. 238) *πρό τοῦ νέου ἔτους, ib.* 90<sup>31</sup> (Rosetta stone—B.C. 196) *τῶν πρό αὐτοῦ βασιλείων*. For the phrase *πρό πολλοῦ* cf. P Hib I. 170 (end of a letter—B.C. 247) *τούτου γὰρ οὐνεκεν πρό πολλοῦ σοι γράφω*, and P Oxy VIII. 1153<sup>16</sup> (i/A.D.) *ἃ ἐξωρήσατό σοι Πιασανίας ὁ ἀδελφός σου πρό πολλοῦ* ("some time ago"). *Οἱ πρό ἡμῶν*, "our predecessors," is supplied in P Tebt I. 61(b)<sup>384</sup> (B.C. 118-7): cf. also *ib.* 15<sup>21</sup> (B.C. 114) [*διὰ τῆς πρό ταύτης*] *ἐπισ(τολῆς)*.

Jn 12<sup>1</sup> *πρό ἑξ ἡμερῶν τοῦ πάσχα* is often treated as a Latinism like *ante diem tertium Kalendas* (cf. Jannaris *Gr.* § 1651, Schulze *Graeca-Latina* p. 15) but Moulton (*Proleg.* p. 100 f.) regards the second gen. as practically an ablative = "starting from," and finds exx. of the construction in phrases which have nothing to do with the Latin formula. See e.g. the illiterate P Fay 118<sup>16</sup> (A.D. 110) *πρὸ δύο ἡμερῶν ἀγόρασον τὰ ὀρνιθάρια τῆς εἰορτῆς καὶ πέμσεις αὐτά*, "buy the fowls two days before the feast and send them," and the Mysteries inscr. from Andania *Syll* 653 (= 3736)<sup>70</sup> (B.C. 92) *πρό ἡμερῶν δέκα τῶν μυστηρίων*.

Similar exx. are supplied by Rouffiac p. 29—*Priene* 41<sup>2</sup> (decree of Senate—before B.C. 136) *πρό ἡμερῶν πέντε εἰδυῶν Φεβροαρίων*, and 105<sup>23</sup> (c. B.C. 9) *πρὸ ἐννέα καλανδῶν Ὀκτωβρίων*, similarly 55. See also Babrius xxviii. 4 *πρό τῆς ὥρης*.

(3) For *πρό* c. articular inf. (as in Mt 6<sup>8 al.</sup>), cf. P Frankf 1<sup>85</sup> (B.C. 214-3) *πρό τοῦ αὐτὸν ἢ τὰ ἐκφόρια κομίσασθαι*, and for *πρό* τοῦ c. opt. or subj. cf. BGU III. 814<sup>14</sup> (iii/A.D.) *πρό τοῦ [εἰσε]λθοῖς εἰς τὴν παρεμπολὴν σου*, and P Fay 136<sup>6</sup> (iv/A.D.) *πρό τοῦ τις ὑμᾶς ἐνέγκῃ*, "before anyone fetches you." Cf. MGR *προτοῦ* (νά) c. aor. or pres. subj. (Thumb *Handb.*, p. 193).



προάγω.

For the intrans. use "go before," "precede," as in Mk 6<sup>45</sup>, cf. *Syll* 316 (= <sup>3</sup>684)<sup>25</sup> (c. B.C. 139?) Τιμόθεον . . . ἐ[κένευσα] προάγειν εἰς Ῥώμην, "I bade Timothy go before me to Rome," P Leid W<sup>1</sup>.<sup>30</sup> (ii/iii A.D.) (= II. p. 119) προάγω σου κύριε, and Babrius vii. 7. For the pass. see BGU IV. 1060<sup>25</sup> (B.C. 14) ὅθεν καταπεποιημένοι προήγμεθα πρὸς ἀπειλαῖς, P Oxy II. 283<sup>16</sup> (A.D. 45) διὰ προήγμια τὸ ὑπόμνημα ἐπιδιδόναι, "I am impelled, therefore, to present this petition," PSI IV. 299<sup>3</sup> (iii/A.D.) προήχθη γράψαι σο[ι] τὰ συμβάντα μοι, "I was impelled to write you what had happened to me," and from the inscr. *Syll* 325 (= <sup>3</sup>708)<sup>19</sup> (before B.C. 100) τῇ τε ἡλικίᾳ προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν ὡς ἔπρεπε αὐτῷ. The simple sense "preceding," "previous," belonging to the part. in Heb 7<sup>18</sup>, is shown in PSI V. 450<sup>59</sup> (ii/iii A.D.) τοῦ προάγοντος μηνός, P Hamb I. 18<sup>11</sup>.<sup>18</sup> (A.D. 222) τῆς προαγωγῆς βασιλείας, P Oxy VII. 1070<sup>3</sup> (iii/A.D.) ἡ προάγουσα παρ' ἐμοῦ παρὰ πᾶσι θεοῖς εὐχή, "the prayer which I previously made to all the gods" (Ed.), and *IMae* iii. 247 τὰ προάγοντα ψαφίσματα.

For the meaning "preside" cf. P Tor I. 1<sup>viii</sup>.<sup>21</sup> (B.C. 116) προάγοντας τῆς κωμασίας, and for a possible absolute sense "excel," cf. P Oxy I. 42<sup>6</sup> (A.D. 323) (= *Chrest.* I. p. 182) τὸ ἔθος ὁμοῦ τε καὶ ἡ πανηγύρις προάγουσα [σ]ημαίνει . . . , "tradition, no less than the distinguished character of the festival, requires . . ." (Edd.). See also *OGIS* 323<sup>6</sup> (B.C. 159–138) συνέσει καὶ παιδεῖαι προάγουν.

The subst. προαγωγή in the sense of "advancement" occurs in a Delos decree of the time of Ptolemy Philometor published in *Archiv* vi. p. 9A<sup>4</sup>–<sup>1</sup> Ἀγλαὸς . . . τῆς μεγίστης τιμῆς καὶ προαγωγῆς ἡξιωμένους παρὰ βασιλ[εῖ] Πτολεμαῖοι: see the other exx. cited on p. 18 f.

προαιρέω,

in its original meaning "bring forward," "produce," is seen in the illiterate P Fay 119<sup>21</sup> (c. A.D. 100) σήμανόν μιν ποῦ [κ]ῖται εἶνα αὐτὰ προελῶ, "let me know where they (*sc.* documents) lie that I may get them out": *Menandrea* p. 44<sup>25</sup> provides a new literary ex. For the mid. προαιρέομαι, "prefer," "propose," as in 2 Cor 9<sup>7</sup>, cf. P Fay 12<sup>25</sup> (c. B.C. 103) προ[η]ρημένος ἐπέελθεῖν, "having decided to proceed against them," and the letter of Vespasian confirming certain privileges granted by Claudius to a Gymnastic Club—P Lond 1178<sup>8</sup> (A.D. 194) (= III. p. 217) αὐτὸς φυλάττειν [π]ροαιρούμαι. See also P Petr III. 53 (9)<sup>2</sup> (iii/B.C.) (= Witkowski<sup>3</sup>, p. 44) εἰ ἔρρωσαι, μεθ' ὧν προαιρή ("vis") . . . [ἐ]χου ἂν εὔ.

The subst. προαίρεσις, which is not found in the NT (cf. Carr *Hor. Bibl.* p. 132), may be illustrated by P Par 63<sup>38</sup> (B.C. 164) (= P Petr III. p. 20) παρὰ τὴν ἰδίαν προαί[ρεσιν], "contrary to our usual policy" (Mahaffy), P Oxy II. 237<sup>1</sup>.<sup>30</sup> (A.D. 186) τῇ ἀπλανήτῳ προαίρεσει ἀνεγκών, "exercising your unerring judgment" (Edd.), and the Imperial edict P Fay 20<sup>13</sup> (iii/iv A.D.) διὰ τὴν ἐμαντοῦ προαίρεσιν. It passes into the meaning "affection," "goodwill," in P Giss I. 68<sup>10</sup> (time of Trajan/Hadrian) οἶδα τὴν προαίρεσιν ἣν εἶχες πρὸς αὐτόν, and P Oxy XIV. 1664<sup>8</sup> (iii/A.D.) μεμνημένη τῆς ἀγαθῆς σου προαιρέσεως. For the προαιρέτης βιβλιοθήκης, see Preisigke *Griewesen*, p. 410.

PART VI.

προαιτιάομαι,

"I make a prior accusation," has not as yet been found elsewhere than in Rom 3<sup>9</sup> (see *s.v.* αἰτιάομαι); but for προαιτία Herwerden (*Lex. s.v.*) now cites Damascius in Bekkeri *Anecdota* 1413.

προμαρτάνω,

"sin before" (2 Cor 12<sup>21</sup>, 13<sup>2</sup>): cf. *OGIS* 751<sup>10</sup> (ii/B.C.) θεωρῶν οὖν ὑμᾶς μετανενοηκότας τε ἐπὶ τοῖ[s] προμαρτημένοις, with Dittenberger's notes.

προαύλιον,

in Mk 14<sup>88</sup>, its only occurrence in the NT, denotes the "vestibule" leading from the street into the αὐλή or inner court. For the metaph. use of the plur. = *praeludia* Herwerden (*Lex. s.v.*) cites Theophyl. Sim. Hist. I. 19, 8 οὐκ ἄδοξα τὰ προαύλια τῆς ἡγεμονίας ἀπενεγκαμένοις, *al.*

προβαίνω,

"go forward," "advance," as in Mk 1<sup>19</sup>, is seen in BGU IV. 1209<sup>10</sup> (B.C. 23) ἐπεὶ οὖν σὺν θεοῖς οὐδὲν μὲν προβέβη-(κεν), PSI I. 50<sup>16</sup> (iv/v A.D.) καὶ προβῆ τὸ ἔργον τῆς μικρᾶς ξενίας τῆς περὶ τὴν ληνόν.

For the metaph. use of "advance" in years, cf. P Par 15<sup>82</sup> (B.C. 120) ἔτι δὲ καὶ προβεβηκότες ἤδη τοῖς ἔτεσι, and similarly P Tor I. 1<sup>vii</sup>.<sup>29</sup> (B.C. 116): cf. Lk 1<sup>7</sup>.<sup>18</sup>, 2<sup>36</sup>, where however ἐν is added before the datives.

προβάλλω,

"put forward" (Ac 19<sup>33</sup>): cf. P Ryl II. 77<sup>43</sup> (A.D. 192) ἐμάθομεν τὸν Ἀχυλλέα προβαλόμενον ἑαυτὸν ("put himself forward") εἰς ἐξηγηταίαν, P Oxy XII. 1424<sup>5</sup> (c. A.D. 318) φησὶν προβεβλήσθαι εἰς λειτουργίαν, "he says that he has been appointed to a public office" (Edd.), and from the inscr. *Syll* 732 (= <sup>3</sup>1104)<sup>29</sup> (B.C. 37–6) ἡ σύνοδος . . . ὁμοθυμαδὸν προεβάλετο τοὺς εἰσίσοντας αὐτοῖς τὰς καθηκούσας τιμὰς, *ib.* 364 (= <sup>3</sup>797)<sup>28</sup> (A.D. 37) φίλους τε κρινεῖν, οὓς ἂν αὐτὸς προαιρήται, καὶ ἐχθροὺς, οὓς ἂν αὐτὸς προβάληται. See also P Grenf I. 11<sup>i</sup>.<sup>14</sup>, <sup>ii</sup>.<sup>13</sup> (B.C. 157).

For προβολή, see P Tebt I. 5<sup>225</sup> (B.C. 118) with the editors' note, also PSI VI. 666<sup>10</sup> (iii/B.C.) and P Flor II. 153<sup>10</sup> (A.D. 268).

προβατικός.

An interesting reference to Jn 5<sup>2</sup> is found in a Christian amulet, P Oxy VIII. 1151<sup>7</sup> (v/A.D.?), where the invocation runs—ὁ θ(ε)ς τῆς προβατικῆς κολυμβήθρας, ἐξελοῦ τὴν δοῦλὴν σου Ἰωάννην . . . ἀπὸ παντὸς κακοῦ, "O God of the sheep-pool, deliver from every evil thy servant Joannia."

πρόβατον

is used of "sheep" collectively in such a passage as P Hib I. 32<sup>10</sup> (B.C. 246) πρόβατα λη, (ὧν) ἔρσ[εν]ες ἦ, ἄρνες ὧ . . . "38 sheep, of which eight are rams, 13 lambs . . ." Other exx. of the word are P Petr II. 22<sup>6</sup> (iii/B.C.) βοῦς(?) ἡ ὑποζύγιον ("ass") ἡ πρόβατον, P Oxy II. 244<sup>8</sup> (A.D. 23) πρόβατα τριακόσια εἴκοσι καὶ αἶγας [ἐκατ]ὸν ἐξέκον[τ]α καὶ τοὺς ἐπακολουθ(οῦντας) ἄρνας [καὶ] ἐρίφους, P Fay

110<sup>13</sup> (A.D. 94) ἔ[ν]α τὰ πρόβατα ἐκεῖ κοιμηθῆναι, "that the sheep may be folded there," and CPR I. 40<sup>11</sup> (A.D. 301) (ἄρουραι) ὃν πρὸς κατανομήν προβάτων.

For the φόρος προβάτων, "sheep-tax," see Wilcken *Ostr.* i. p. 286. Πρόβατον occurs as a nickname (for a man?) in P Tebt I. 180 (B.C. 92 or 59). In P Ryl II. 73<sup>8</sup> (B.C. 33-30) mention is made of a προβατοκτηνότροφος, "shepherd-herdsman": cf. *OGIS* 655<sup>4</sup> (B.C. 25-4), where Dittenberger's note now needs correction. Προβατών, "a sheep-pen," occurs in P Cairo Zen I. 59068<sup>2</sup> (B.C. 257), and προβατίων, "a sheep-stall," in BGU IV. 1130<sup>11</sup> (B.C. 11).

### προβιβάζω.

The use of προβιβάζω in the LXX = "give instructions" (e.g. Exod 35<sup>34</sup>, Deut 67) may be held to determine the translation "being instructed" for προβιβασθεῖσα in Mt 14<sup>8</sup>: see Field *Notes*, p. 11, and add Musonius p. 60<sup>5</sup> προβιβάζειν νέους εἰς φιλοσοφίαν. In *Kaibel* 947<sup>1</sup> προβιβασθεῖς is used apparently with the literal meaning "being led forward."

### προβλέπομαι

in its only NT occurrence (Heb 11<sup>40</sup>) is best rendered by "provide" (AV, RV): for the use of the mid. see Blass-Debrunner § 316. 1, and cf. the act. in the sepulchral inscr. *Kaibel* 326, in which a man states that he is providing a tomb for himself and his family—

\*εἰδὼς κληρονόμων τὴν ἐπιλησμοσύνην  
καὶ κοινὸν θανάτου μνημόσυνον προβλέπων.

In the LXX the verb is confined to Ps 36(37)<sup>13</sup> in the sense "foresee." It is found *quater* in Vett. Val.

### προγίνομαι,

confined in the NT to Rom 3<sup>25</sup>, is seen in P Giss I. 50<sup>4</sup> (A.D. 259) καψά[ρια πο]λειτικά δύο προγε[γονότ]α τῷ μετῆλλαχότι [π]ατρί [μου], "two dressing-rooms in the town-baths which belonged formerly to my deceased father": cf. *Syll* 279 (= 3601)<sup>9</sup> (B.C. 193) διὰ τὴν προγεγεννημένην αὐτῷ δόξαν. In BGU III. 979<sup>1</sup> (A.D. 160-1) αἱ πρ[ογ]εγονύται is unfortunately followed by an hiatus.

### προγινώσκω.

For this verb = "foreknow," "know previously," as in the Apocrypha (Sap 6<sup>13</sup> *al.*) and 2 Pet 3<sup>17</sup>, cf. BGU IV. 1141<sup>39</sup> (B.C. 14) διὰ τὸ προεγνωκέναι (corrected from προεγνωκώς) με περὶ τῶν δακτυλίδων. In 1 Pet 1<sup>20</sup> Hort (*Comm. ad l.*) thinks the meaning is rather "designate before" to a position or function.

### πρόγνωσις.

For πρόγνωσις, "foreknowledge," as in Ac 2<sup>23</sup>, cf. the magical P Lond 1212<sup>24</sup> (iii/A.D.) (= I. p. 94) εἰς πρόγνωσιν κριῶ (ζ. κριός), "for foreknowledge Aries (the ram)." In 1 Pet 1<sup>3</sup> Hort *ad l.* understands πρόγνωσις as "foreknowledge" of a person not so much in himself, as in relation to a function: see also *s.v.* προγιγνώσκω. Πρόγνώστης occurs in P Lond 46<sup>10</sup> (iv/A.D.) (= I. p. 78) μοιρῶν προγνώστης.

### πρόγονος.

The phrase ἀπὸ προγόνων, "from one's forefathers," as in 2 Tim 1<sup>3</sup>, is common in the inscr., e.g. *OGIS* 485<sup>3</sup> (i/A.D.) ἄνδρα . . . ἀπὸ προγόνων εὐσχήμονα καὶ ἡθεί καὶ ἀγαγῆ κόσμιον, *ib.* 529<sup>1</sup> (A.D. 117-138) ἀπὸ τε τῶν [προ]γόνων διασημότατον κα[ὶ] ἀπὸ τῶν ἰδίων αὐτοῦ φιλοτειμῶν λαμπρότατον: cf. P Tor I. 1<sup>17</sup><sup>18</sup> (B.C. 117-6) τῶν προγόνων προστάγματα περὶ τῶν κεκρατηκότων.

Πρόγονοι is used of *living* parents, as in 1 Tim 5<sup>4</sup>, in Plato *Legg.* xi. 931 E. In P Fay 48<sup>1</sup> and *ib.* 3 the editors, following Wilcken, now understand πρόγο(νος) = "step-son": see P Oxy IV. p. 263 and *Archiv* i. p. 552.

### προγράφω.

For exx. of this verb meaning "write above," "write already," with the temporal force of the preposition much weakened as in Eph 3<sup>3</sup>, cf. P Petr III. 104<sup>11</sup> (B.C. 244-3) τὸ προγεγραμμένον ἐκφόριον, "the above-written rent," PSI I. 64<sup>24</sup> (i/B.C.?) Θαις ὁμώμοκα τὸν προγεγραμμένον ὄρκον, P Amh II. 135<sup>12</sup> (early ii/A.D.) ὁ κύριος τῇ ᾧ προέγραψεν, "the master wrote on the third," and P Oxy I. 79<sup>17</sup> (A.D. 181-192) (= *Selections*, p. 89) ὁμνῶ . . . ἀληθῆ εἶν[αι] τὰ προ[γεγραμμένα].

The formulae of quotations in the NT may also be illustrated from the legal language of the time—καθότι προέγραπται (P Tebt II. 386<sup>24</sup>—marriage-contract, B.C. 12), κατὰ τὰ προγεγραμμένα (CPR I. 4<sup>24</sup>—deed of sale, A.D. 52-53).

For the forcible meaning "placard up" which, as Lightfoot pointed out (*Comm. ad l.*), προγράφω has in Gal 3<sup>1</sup>, we can now provide fresh exx. Thus in announcing that he will no longer be responsible for his son's debts a father directs that a public proclamation to that effect be set up, P Flor I. 99<sup>11</sup> (i/ii A.D.) (= *Selections*, p. 72) ἃ[ἔ]ξιοῦμεν? π[ρο]γραφήναι. To much the same effect we may quote from the inscr. *IG* X. 4<sup>24</sup> τόπος . . . ὅς προεέγραπτο πωλούμενος . . . ἐν τῇ διδῶνι τῆς ἀγορᾶς: cf. also the question to an oracle P Oxy XII. 1477<sup>11</sup> (iii/iv A.D.) εἰ προγράφεται τὰ ἐμά; "is my property to be sold by auction?" (Edd.), and P Tebt II. 411<sup>8</sup> (ii/A.D.) οἷός τε ἦν καὶ προγράψαι εἰ μὴ ἐπηγγειλάμην σήμερόν σε παρέσασθαι, "he might even have proscribed you, had I not promised that you would be present to-day" (Edd.). See also Field *Notes*, p. 189. For the double comp<sup>d</sup>. προαπογράφω, cf. P Ryl II. 102<sup>39</sup> (2nd half ii/A.D.).

The subst. πρόγραμμα is frequent with reference to official and other notices, e.g. P Tebt I. 35<sup>8</sup> (B.C. 111) τὸ δ' ὑποκείμενον πρόγραμμα ἐκτεθῆναι καὶ διὰ τῆς τοῦ κωμογραμματέως γνώμης, "let the following proclamation be published with the concurrence of the komogrammateus" (Edd.).

### πρόδηλος.

In its NT occurrences (1 Tim 5<sup>24</sup>, Heb 7<sup>14</sup>) the *προ*- of πρόδηλος is *intensive* rather than *temporal*, "perfectly clear," "evident," cf. P Oxy II. 237<sup>11</sup><sup>9</sup> (A.D. 186) τοῦ πράγματος πρ[ο]δήλου γενομένου, *Syll* 686 (= 31073)<sup>21</sup> (A.D. 117) ὡς πρόδηλον εἶναι τὴν ἐλπίδα τῆς (subst. omitted) ἐπὶ τὸν ἱερώτατον στέφανον αὐτῷ, and *IMae* VII. 119, 120 ὁρᾶς θανάτου τὸ πρόδηλον. Similarly with the



verb—P Magd 21<sup>10</sup> (B.C. 221) τῇ]ν προδεδηλωμένην τιμῇν, P Ryl II. 109<sup>8</sup> (A.D. 235) πατήρ τῶ]ν δυῖν προδεδ[η]-  
λωμένων ἀφ'ἑλίκων, "father of the two minors aforesaid,"  
and Aristas 14 καθὼς προδεδήλωται, "as already explained."

### προδίδωμι,

in the NT only in Rom 11<sup>35</sup>, occurs in the same sense of "give before," "give first," in P Oxy VIII. 1102<sup>40</sup> (c. A.D. 146), with reference to a man's bequeathing part of his estate to his native city, ὑφαιρουμένης τῆς προικὸς τῆς προδεδομένης τῇ θυγ[ατρὶ, "with a deduction of the dowry previously given to the daughter" (Ed.); cf. P Petr II. 4(8)<sup>4</sup> (B.C. 255-4) τὸ γὰρ προδοθέν αὐτοῖς δόμ[α, OGIS 266<sup>81</sup> (iii/B.C.) ο]ὐδὲ προδώσω ὑπεναντίωι οὐθενὶ οὔτε αὐτοῖς οὔτε αὐτ[ῶν] τι, and Syll 246 (= 3 547)<sup>35</sup> (after B.C. 211-0) προδιδοὺς ἀργύριον εἰς ἐσθήτα, with the editor's note. For the meaning "deliver up" cf. P Thead 17<sup>16</sup> (A.D. 332) where inhabitants of Theadelphia petition the Praefect τοὺς [δ]μοκομήτας ἡμῖν προδοῦναι, "to deliver up to us certain fellow-villagers" who had fled, in order that they might escape taking their share in bearing the village burdens. In Vett. Val. pp. 78<sup>19</sup>, 240<sup>45</sup>, προδίδωμι = *perdo*.

For the subst. πρόδομα of a payment in advance see P Flor I. 20<sup>28</sup> (A.D. 127) (= *Chrest.* I. p. 422) τὰ ὑπὲρ τῆ<ς> ἀρούρης ἐκφόρια ἐκ προδόματος: cf. P Cairo Zen I. 59002<sup>4</sup> (B.C. 260).

### προδότης,

"traitor," "treacherous." In *LAE* p. 217 Deissmann quotes from *BCH* xxiii. (1899), p. 274, an imprecation, not later than vi/A.D., on anyone who shall open the tomb of a Christian deaconess at Delphi—ἔχοι τ]ὴν μερίδα τοῦ Εἰλουδά τοῦ [προδότου] τοῦ δεσπότου ἡμῶν Ἰησοῦ Χριστοῦ, "may he have the portion of Judas, the betrayer of our Lord Jesus Christ." Cf. also Aristas 270 δε γὰρ ἐπὶ τὸ πλεονεκτεῖν ὀρμάται, προδότης πέφυκε, "for the man who is bent on advancing his own interests is a born traitor" (Thackeray).

### πρόδρομος.

This NT ἄπ. εἰρ. (Heb 6<sup>20</sup>: cf. Sap 12<sup>8</sup>)="forerunner" is cited by Herwerden from a Delos inscr. *BCH* xxix. (1905) p. 448<sup>7</sup> τῆς δ' ὑφαιρεθείσης δοκοῦ τὸ χρήσιμον ὑπὸ τὸν πρόδρομον τῆς κάτω παλαιστρας ὑπέθηκεν: see the editor's note p. 453.

### προεῖδον.

P Lond 354<sup>22</sup> (c. B.C. 10) (= II. p. 165). See *s.v.* προοράω.

### προεῖπον.

P Oxy VII. 1033<sup>15</sup> (A.D. 392) ὡς προείπαμεν, "as aforesaid" (Ed.), and the Christian letter of a slave to his master regarding the illness of his mistress—P Oxy VI. 939<sup>25</sup> (iv/A.D.) ἔδοξεν μὲν γὰρ ὡς προείπον ἀνεκτότερον ἐσχηκέναι ἀνακαθεσθῆναι, "for she seems, as I said before, to be in a more tolerable state, in that she has sat up" (cf. Lk 7<sup>15</sup>). Cf. from the inscr. *Syll* 239 (= 3 543)<sup>38</sup> (B.C. 214) τοῖς μέντοι κατηγορεῖν τούτων μέλλουσιν προείπατε, ὅπως μὴ φανώσιν κτλ., and *Kaibel* 947<sup>10</sup> καὶ [σεμνῶ]ν εἰμ[ι] πρόφητης ὧν γε προείπα θεῶν. See *s.v.* προλέγω.

### προεπαγγέλλομαι,

"promise beforehand" (Rom 1<sup>2</sup>, 2 Cor 9<sup>5</sup>), may be illustrated from *Priene* 117<sup>1</sup> (B.C. 84) τὰ προεπηγγελμέν[α], "what has been promised in advance," with reference to certain rejoicings offered to the people by Zosimus: see Rouffiac *Recherches*, p. 38.

### προέρχομαι.

For the literal use of προέρχομαι, "go forward," "advance," cf. P Leid U<sup>11</sup>. 13 (B.C. 343) (= *UPZ* i. p. 371) ἔνα δὲ προελθόντα εἰς τὸ μέσον. The word is common in a more general sense like our "come forward," e.g. P Oxy II. 286<sup>14</sup> (A.D. 82) τῆς δὲ Φιλουμένης παρ' ἑκαστα διοχλούσης με προελθεῖν ἠνάγκασμαι, καὶ ἀξίω . . ., "since Philumene is continually pressing me to repay, I have been forced to come forward and request you . . ." (Edd.), *ib.* IX. 1203<sup>18</sup> (late i/A.D.) ὅθεν ἀναγκάως προερχόμενοι ἀξιοῦμεν τὸ μὲν ὑπόμνημα ἔχειν ἐν καταχωρισμῶ, "wherefore we perforce come forward with the request that this memorandum should be duly placed on record" (Ed.), *ib.* I. 68<sup>20</sup> (A.D. 131) διαγεγον[έναι] ἄλλα ἔτη πέντε καὶ μὴ τεθαρρηκέναι (ἰ. τεθαρρηκέναι) τ[ὸν] Θέωνα προελθεῖν, "another five years elapsed without Theon having dared to bring forward his claim" (Edd.). For the double comp<sup>d</sup>. προαπέρχομαι, see P Cairo Zen I. 59016<sup>4</sup> (B.C. 259) ἔφθασεν δέ με προαπέλθων Χάρμος.

### προερῶ,

"say before": P Par 63<sup>59</sup> (B.C. 164) (= P Petr III. p. 22) πρὸς τοῖς προί(=ει)ρημένοις, "in addition to what has just been said," P Amh II. 33<sup>9</sup> (c. B.C. 157) ἐν τῶι προειρημένωι νομῶι (cf.<sup>12</sup>), P Tebt I. 27<sup>44</sup> (B.C. 113) πρὸς ταῖς προειρημέναις χρεῖαις ("offices"), *ib.* 105<sup>27</sup> (B.C. 103) πλὴν τῆς προειρημένης χέρσου ("dry ground"), and P Lond 232<sup>9</sup> (c. A.D. 346) (= II. p. 296) ἀδελφοῦ τοῦ προειρημένου Παύλου. See *s.v.* προλέγω.

### προευναγγέλλομαι,

"proclaim the glad tidings beforehand." For this verb, which occurs in the Greek Bible only in Gal 3<sup>8</sup>, Burton (*ICC ad L.*) cites Philo *Opif. mund.* 34 (ed. Cohn), and *Mutat. nom.* 158 (ed. Wendland).

### προέχω.

Unfortunately we have as yet no such new light as F. B. Westcott (*St. Paul and Justification*, p. 158 ff.) hoped for from "some fortunate exhumed sherd, or strip of papyrus" to help to explain the difficult προεχόμεθα of Rom 3<sup>9</sup>. He himself thinks the meaning must be "are we in better case?" but Field (*Notes* p. 152 f.: cf. Lightfoot *Notes* p. 266 f., *SH ad L.*) inclines to treat the verb as pass. = "are we excelled?" or "are we in worse case than they?" (RV), and cites (from Wetstein) a clear ex. of this usage from Plutarch II. p. 1038 C: ὥσπερ τῷ Διὶ προσήκει σεμνύνεσθαι ἐπ' αὐτῷ τε καὶ τῷ βίῳ, καὶ μέγα φρονεῖν . . . οὕτω τοῖς ἀγαθοῖς πᾶσι ταῦτα προσήκει, κατ' οὐδὲν προεχόμενοι ὑπὸ τοῦ Διὸς (*cum nulla in re a Jove superentur*).

We may give a few miscellaneous exx. of the use of the verb in the act.: P Petr II. 12(4)<sup>8</sup> (B.C. 241) ὑπολόγησον δὲ προέχουσι, "take into account what they have already"

(Ed.), BGU IV. 1121<sup>8</sup> (B.C. 5) δ] προεῖχεν Ἰέραξ ὁ Ἰέρακος ἐπὶ τοῖς οὖσι ὁρίοις, P Lond 897<sup>22</sup> (A.D. 84) (= III. p. 207) οὐκ ἔγραψα δὲ διὰ τῆς ἐπιτολῆς εἰδὼς ἐμὲ αὐτῷ ὅτι ἤδη [π]ροεῖχ[ε]ν ἐν τῷ πράγματι, BGU III. 889<sup>9</sup> (A.D. 151) ἃ προεῖχεν μισθῷ ὁ προγεγραμμένος Πτολ(εμαῖος), PSI V. 450<sup>17</sup> (ii/iii A.D.) Πεκύσις Διογένης προ[έ]σ[χ]ον τὴν φερν[ή]ν, and Cognat III. 103<sup>8</sup> ἐν νομικῇ (*iurisprudentia*) προὔχοντα Κλεόμβροτον ἤρπασε μοῖρα.

### προηγούμεαι,

"give a lead to": cf. BGU IV. 1193<sup>11</sup> (B.C. 8) προήγε(=η)μαι τὴν [τοῦ]τ[ων] ἐπίδοσιν ποιήσεσθαι. In P Lips I. 63<sup>6</sup> (A.D. 388) παρὰ τοῦ προηγησαμένου Εὐσεβίου—the reference is to the immediately preceding *praeses*—see Wilcken *Archiv* iv. p. 226 f.). Cf. *Syll* 737 (= <sup>3</sup>1109)<sup>87</sup> (A.D. 178) ψήφω οἱ ἰόβακχοι κρινέντωςαν προηγουμένου τοῦ ἱερέως. For the otherwise unknown use of the verb in Rom 12<sup>10</sup> in the sense of "account others better than or superior to oneself," a partial parallel may be found in the use of the simplex in *Chrest.* I. 116<sup>4</sup> (ii/iii A.D.) ἡγοῦ μάλιστα τοὺς πατρώους καὶ σέ[β]ου Ἰσιν Σαράπιν τοὺς μεγίστους τῶν [θεῶν]: cf. I Thess 5<sup>13</sup>.

The adv. προηγουμένως, "first of all," "above all," may be illustrated from such passages as P Oxy XIV. 1770<sup>4</sup> (late iii/A.D.) προηγου[μένως] εὐχομε(=αι) ὑμᾶς ὑγι[αίνειν], *ib.* 1774<sup>4</sup> (early iv/A.D.) προηγουμένως ἀναγκε(=αἰ)ον ἦν προσαγορεύειν σαι(=σε): cf. also Vett. Val. p. 264<sup>10</sup> προηγουμένως δὲ συνορᾶν χρῆτὸ ὥροσκοπικὸν κέντρον. The part. προηγούμενα used as an adj. meaning "principal" is common in Epictetus, e.g. i. 20. 1 πᾶσα τέχνη καὶ δύναμις προηγουμένων τινῶν ἐστὶ θεωρητική, "every art and faculty has certain principal things of which it is to take cognizance" (Matheson).

### πρόθεσις.

The derived meaning "purpose," "plan," as in Ac 11<sup>23</sup>, Eph 1<sup>11</sup>, 2 Tim 3<sup>10</sup> *al.*, may be illustrated by P Tebt I. 27<sup>81</sup> (B.C. 113) ἕκαστα χωρήσαι κατὰ τὴν ἡμέτεραν πρόθεσιν, "that everything should proceed according to the method prescribed by us" (Edd.), *Syll* 929 (= <sup>3</sup>685)<sup>38</sup> (B.C. 139) τῆς δὲ πρόθεσεως ἡμῶν μὴ τελειουμένης. In P Amh II. 148<sup>12</sup> (A.D. 487) we have ἑτέραν μοι ἐνδοῦναι πρόθε[σ]ιν, "to grant me a further period" (Edd.), for the repayment of a loan. We may also note Arist. *Rhet.* xiii. 3. 3 where πρόθεσις and πίστις refer to the "statement of the case" and the "proof" respectively.

For a suggestion that the LXX phrase οἱ ἄρτοι τῆς προθέσεως, found in Mk 2<sup>26</sup> *al.* (cf. Heb 9<sup>2</sup> ἡ πρόθεσις τῶν ἁρτων), and indicating that the loaves were placed before God, may have been due to the reminiscence of a ceremonial custom of the time, see Deissmann *BS* p. 157.

### προθεσμία,

lit. "a time-limit" for enforcement of claims which thereafter lapsed. Hence ἡ προθεσμία (*sc.* ἡμέρα), "the previously appointed day," is a common legal term, as in Gal 4<sup>2</sup>: cf. P Oxy I. 37<sup>11</sup> (A.D. 49) (= *Selections*, p. 49) ἐνέστη ἡ προθεσμία τοῦ δευτέρου ἐνιαυτοῦ, "there arrived the appointed time for the second year," *ib.* IV. 728<sup>18</sup> (A.D. 142) τῇ ὀρισμένῃ προθεσμίᾳ, "the stipulated date" (Edd.), P Tebt

II. 294<sup>17</sup> (A.D. 146) ταῖς συνθήσεσι προθεσμίαις, "at the accustomed dates," and P Oxy IV. 724<sup>12</sup> (A.D. 155) οὐκ ἐκδέχομαι τὴν προκειμένην προθεσμ[ί]αν, "I will not wait for the aforesaid limit."

The word is used of "instalment" in P Ryl II. 100<sup>11</sup> (A.D. 238) τὸν φόρον ἀποδῶσω ὑμῖν ἐν δυοῖ προθεσμ[ί]αις, "I will deliver the rent to you in two instalments" (Edd.). For the compd. ἐκπρόθεσμος see P Oxy III. 533<sup>8</sup> (ii/iii A.D.) ἵνα μὴ ἐκπρόθεσμα γένηται, "that they may not be later than the due time" (Edd.).

### προθυμία,

"eagerness," "enthusiasm": P Par 63<sup>149</sup> (B.C. 164) (= P Petr III. p. 30) τὴν πᾶσαν προσενηγκάμενοι σπουδὴν κ[αὶ] προθυμίαν, φροντίσας ὅπως . . . "making use of the greatest zeal and eagerness, you must take precautions that . . .," *Syll* 735 (= <sup>3</sup>1107)<sup>16</sup> (c. B.C. 200) σπουδᾶς καὶ προθυμίας [ο]ὕθεν ἐλλείποντες, and frequently in the inscr., e.g. *Magn* 97<sup>74</sup> (1st half ii/A.D.) τὰς . . . τιμὰς . . . [δέχεται μετ]ὰ πάσης προθυμίας: cf. Ac 17<sup>11</sup> and Deissmann *BS* p. 254 f.

For the verb cf. P Tebt I. 23<sup>11</sup> (c. B.C. 119 or 114) διδὲ καὶ ἔτι καὶ νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθεὶς ἵνα τὰ πρὸς αὐτὸν [ . . . ] διορθώσῃ, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him" (Edd.), and *ib.* 40<sup>11</sup> (B.C. 117) καὶ αὐτὸς προθυμούμενος εἶναι ἐκ τῆς οἰκίας, "and being myself eager to belong to your house."

### πρόθυμος,

"eager": P Tebt I. 59<sup>8</sup> (B.C. 99) (= Witkowski<sup>2</sup>, p. 113) ἐν οἷς ἐὰν προσδέησθέ μου ἐπιτάσσοντές μοι προθυμότερον διὰ τὸ ἄνωθεν φοβέσθαι καὶ σέβεσθαι τὸ ἱερόν, "whatever you may require, do not hesitate to command my services, because of old I revere and worship the temple" (Edd.), P Oxy III. 473<sup>8</sup> (A.D. 138–160) πολὺν προθυμότερος ὦφθη ἀλειμμάτων ἀφθόνῳ χορηγίᾳ, "he appeared very eager in the unstinted provision of unguents," P Leid W<sup>xiv</sup>. 11 (ii/iii A.D.) (= II. p. 129) ἔλθε μοι πρόθυμος, ἱλαρός, ἀπήμαντος ("unharmful"), P Oxy I. 42<sup>4</sup> (A.D. 323) προθυμότητά τοὺς ἐφήβους [τ]ὰ γυμν[κὰ] ἐπιδείκνυσθαι προσήκει, and *OGIS* 221<sup>61</sup> (beg. iii/B.C.) ὁρῶντες οὖν αὐτὸν εὖνον ὄντα καὶ πρόθυμον εἰς τὰ ἡμέτερα πράγματα.

### προθύμως,

"eagerly": PSI VI. 621<sup>7</sup> (iii/B.C.) πᾶν γὰρ τὸ δυνατόν καὶ προθύμως καὶ ἀόκνως ποιήσομεν, P Hib I. 82<sup>17</sup> (B.C. 239–8) καλῶς οὖν [π]οιήσεις συναν[τι]λ[α]μβανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων, "please therefore to give your zealous co-operation in all that concerns this" (Edd.), and P Flor II. 157<sup>10</sup> (iii/A.D.) ἵνα ὑπηρετούμενοι προθύμως ἡμῖν ἐργαζώμενται.

### πρώϊμος,

as read by WH for the TR πρώϊμος in Jas 5<sup>7</sup> LXX, is apparently derived from πρό and denotes "early" (in the year) as opposed to ὕψιμος: cf. for the LXX usage Thackeray *Gr.* i. p. 90. Πρώϊμος (cf. Mayser *Gr.* p. 136), however, is found in the Kanopic Decree *OGIS* 56<sup>68</sup> (B.C. 238) ὅταν ὁ πρώϊμος σπόρος παραστή, a passage



which may also be cited along with Xen. *Oecon.* xvii. 4 in support of the application of Jas *I.c.* to early "crop" rather than to early "rain." The comp. *πρωιώτερον* = "more punctually" occurs in P Tebt I. 27<sup>25</sup>, 76 (B.C. 113).

# προϊστημι,

"put before," "set over," and intrans. "preside," "rule," "govern." The position of *προϊσταμένους* in 1 Thess 5<sup>12</sup> between *κοπιώντας* and *νουθετούντας* (cf. Rom 12<sup>8</sup>), combined with the general usage of the verb in the NT, makes it practically certain that the word cannot be a technical term of office, even if the persons referred to are office-bearers of the Church (cf. Hort *Ecclesia*, p. 126 f.). This is further borne out by the wide and varied applications of the verb in the ordinary language of the time.

For a more or less official use cf. P Tebt I. 5<sup>58</sup> (B.C. 118) where it is applied—*τοῖς προεστηκόσι τῶν ἱερῶν προσδίδω[ν]*, and *Chrest. I.* 70<sup>86</sup> (B.C. 57-6) *διεδόκαμεν τὴν περὶ τούτων ἐπιτροπὴν Σωκράτῃ τῷ μάλιστα τοῦ ἱεροῦ διὰ παντὸς προϊσταμένῳ*.

In P Oxy VI. 891<sup>12</sup> (A.D. 294) an exegetes is informed that he has been appointed to act in his official capacity on a date mentioned—*ἔδοξεν ὥστε σὲ μὲν προστῆναι*, "it was decided that you should preside" (Edd.), and in BGU IV. 1028<sup>ii. 8, 25</sup> (ii/A.D.) we hear of the superintendents or heads of certain guilds—*προεστῶτι χαλκῆων* and *Μαρσί[ν] καὶ τοῖς σὺν αὐτῷ προεστ[ῶσι]*. Similarly the word is applied to estate agents—P Ryl II. 132<sup>8</sup> (A.D. 32) a petition from *τοῦ προεστ[ῶτος τῶν Εὐάνδ(ρου)]*, "the estate-agent of Evander," and to the heads of villages—P Oxy II. 239<sup>11</sup> (A.D. 66) *ὁμνῶ . . . μὴ δὲ μὴν ἀπὸ τοῦ νῦν προστῆσε[σ]θ[αι] κώμης*, "I swear that henceforward I shall not become headman of a village," P Ryl II. 122<sup>5</sup> (A.D. 127) *ἀξιῶ, ἂν σοι δόξῃ, κελεύσαι τοῖς προεστῶσει τῆς κώμης*, "I beg you, if you think fit, to give orders to the chief men of the village," and P Hamb I. 35<sup>3</sup> (c. A.D. 160) *οἷς ἐκέλευσας προσταθῆναι κώμης Φιλαδελφεί[ς]*, *ταῖς κυρίως χαίρειν*. In P Tebt II. 326<sup>10</sup> (c. A.D. 266) a woman petitions that her brother be appointed guardian of her daughter on the ground that *προ[στ]ήσσεσθαι γνησῶς τοῦ παιδίου*, "he will honourably protect the child."

Other exx. of the verb are PSI IV. 341<sup>3</sup> (B.C. 256-5) *ἀκούοντες γὰρ τὸ κλέος τῆς πόλεως καὶ σὲ τὸν προεστηκότα χρηστὸν καὶ δίκαιον εἶναι, ἐδοκίμασαμεν . . .*, P Lille I. 19<sup>6</sup> (mid. iii/B.C.) *π[α]ρὰ Σαραπίωνος τοῦ προεστηκότος τῆς Καλλιξέ[νους] δωρεᾶς*, P Petr II. 30(c)<sup>4</sup> (iii/B.C.) *ὁ προεστηκὸς τοῦ Εἰρήνης ἀμ[πελῶνος]*, *ib.* III. 73<sup>4</sup> (iii/B.C.) *τοῦ π[ρο]εστηκότος τῆς λεγομένης Ἀρτεμιδώρου συνοικίας*, "the landlord of the lodging-house of Artemidorus, as it was called," and P Oxy X. 1275<sup>8</sup> (iii/A.D.) *ὁ προεστὼς συμφωνίας αὐλητῶν καὶ μουσικῶν*, "chief of a company of flute-players and musicians."

Cf. also for still wider uses P Fay 13<sup>5</sup> (B.C. 170?) *καλῶς ποιήσετε προστάντες Πετήσιος*, "please support Petesis" (Edd.), P Par 63<sup>40</sup> (B.C. 164) (= P Petr III. p. 20) *ὑπὲρ τοῦ προστήσεσθαι τῶν κατὰ τὸν σπόρον μετὰ τῆς ἐνδεχομένης προσοχῆς*, "that you should attend to the seed-sowing with fitting care" (Mahaffy), and P Oxy XII. 1491<sup>8</sup> (early iv/A.D.) *θαρρῶ . . . ὅτι ὀχλησῖς ἐὰν ᾖ προϊστασαι ἡμῶν*, "I am confident that if there is any trouble you are supporting me" (Edd.). In the early Christian letter P Amh I. 3(a)<sup>iii. 23</sup>

(between A.D. 264 and 282) (= *LAE*, p. 195, Ghedini, p. 68) reference is made to certain business transactions carried through *πάππ καὶ τοῖς κατ' αὐτὸν ἁγίων* *τάτοις προ[ε]στῶσι*, "with the Papas and the most holy rulers who are before him," and in P Oxy I. 148<sup>1</sup> (A.D. 556) *al.* the word is used of the head of a monastery. From the inscr. cf. *OGIS* 728<sup>4</sup> (B.C. 238-7) *προέστη τῶν κα[θ'] αὐτὸν ἀξίως τῆς πόλεως*, and *Syll* 318 (= 3700)<sup>7</sup> (B.C. 118-7) where a certain *Μάαρκος* is described as *προϊστάμενος τῶν τε κατὰ κοινὸν πᾶσιν Μακεδόσιν συμφερόντων*.

We may add that while Field (*Notes*, p. 223 f.) is able to cite exx. from late Greek of *προϊστημι* with the meaning "manage some matter of business," he rejects the RV mg rendering of Tit 3<sup>8</sup> "profess honest occupations" on the ground that *καλῶν ἔργων* must be taken in the usual sense of "good works," Field's objection may, however, be met so far by some such rendering as "make it their business to do good" (Goodspeed).

# προκαλέω,

"call forth," "challenge," though occurring in classical writers from Homer downwards, is found only in Gal 5<sup>28</sup> in Biblical Greek (except in 2 Macc 8<sup>11</sup> A): but cf. BGU IV. 1024<sup>v. 5</sup> (end of iv/A.D.) *τ[οῦτο] γὰρ προκαλ[εῖ] ἐμὲ τὸν δ[ι]κ[α]γ[ῶ]ντα*. In a letter addressed to the Smyrnaeans, *Syll* 414 (= 3876)<sup>6</sup> (A.D. 198) (= *Lafossade*, p. 33 f.) the Emperors Septimius Severus and Caracalla recall that, notwithstanding the immunity granted to sophists, a certain Claudius Rufinus had "at their summons" voluntarily undertaken a military command in view of his affection for his native land—*ὡμῶν αὐτὸν ἐκουσίῳ ἀνάγκῃ προκαλουμένων ὑφέστη τὴν στρατηγίαν κατὰ τὸ πρὸς τὴν πατρίδα φίλτρον*. The subst. *πρόκλησις* occurs in the fragmentary P Ryl II. 353 (iii/A.D.).

# προκαταγγέλλω.

In illustration of this rare verb = "announce beforehand" (Ac 3<sup>18</sup>, 7<sup>58</sup>) Herwerden (*Lex. s.v.*) cites Clem. Al. p. 196, 4 *Sylb.* ἡ προκατηγγελέμηνη γῆ.

# πρόκειμαι

in the participle is common = "set forth," "aforesaid," e.g. P Lond 44<sup>10</sup> (B.C. 161) (= I. p. 34, *UPZ* i. p. 140) *τυχάνω ἐν τῇ κατοχῇ γεγονῶς τὰ προκείμενα ἔτη*, P Tebt II. 294<sup>8</sup> (A.D. 146) *β[ούλομαι] ὀνήσασθαι τὴν τοῦ προκείμενου ἱεροῦ προφη[τ]εία[ν] εἰς π[ρ]ᾶσιν π[ρ]οκείμενην ἔτι πάλαι*, "I wish to purchase the office of prophet in the aforesaid temple which has been for a long time offered for sale" (Edd.), *ib.* 293<sup>23</sup> (c. A.D. 187) *ᾠμοσα τὸν προκείμενον ὄρκον κ[α]θὼς πρόκειται*, "I have sworn the above oath as aforesaid" (Edd.), and the Gnostic charm P Oxy XII. 1478<sup>4</sup> (iii/iv A.D.) *δὸς νείκην . . . τῷ προκείμενῳ Σαραπάμμωνι*, "give victory to the aforesaid Sarapammon": cf. also the letter regarding funeral expenses P Grenf II. 77<sup>28</sup> (iii/iv A.D.) (= *Selections*, p. 121) *μισθοῦ ὡς πρόκ[ε]ται(δραχμαὶ) τῇ*, "cost (for the transport of the body) as set forth above 340 drachmae."

*Πρόκειμαι* passes readily into the meaning "am present," "am there," as in 2 Cor 8<sup>12</sup>: cf. P Lond 1201<sup>2</sup> (B.C. 161) (= III. p. 4) *διὰ τῆς προκειμένης συγγραφῆς*, and P Oxy II.

255<sup>17</sup> (A.D. 48) (= *Selections*, p. 47) τῇ[ν] π]ροκειμένην [γρ]αφήν—with reference to a census.

### προκηρύσσω,

literally “proclaim as a herald beforehand” (Ac 13<sup>24</sup>): cf. PSI V. 486<sup>7</sup> (B.C. 258–7) Ἀπολλώνιος προκεκήρυξεν στεγνὰ παρέξειν (sc. τὰ χώματα), P Petr II. 13(186)<sup>10</sup> (B.C. 258–3) ἔκθεσ οὖν ἔκθεμα καὶ προκήρυξον, “issue then a public notice and advertize,” P Eleph 23<sup>15</sup> (B.C. 223–2) ἦν (sc. γῆν) προκηρύσσεις ὡς οὖσαν Ψεντεῆτος τοῦ Ἑσθβήνιος, BGU III. 992<sup>18</sup> (B.C. 162) τῶν προτεθέντων εἰς πῶσιν καὶ προκηρυχθέντων ἐν Διοσπόλει, P Oxy I. 44<sup>21</sup> (late i/A.D.) πολλάκις προκηρυχθεισῶν, of taxes put up to auction several times, *Chrest.* I. 81<sup>16</sup> (A.D. 197) σὺ φρόντισον σὺν τῷ βασιλικῷ γραμματεῖ τὰς τάξεις προκηρύξαι, and P Lond 1919<sup>20</sup> (c. A.D. 330–340) ἐφάνη δὲ ἡ ἀγάπη ὑμῶν ἐν πάσι ἢ προκηρυχθέντι (ἢ προκηρυχσομένη), “your love which is trumpeted abroad was shown in all things” (Bell). For the corresponding subst. = “auction,” cf. P Oxy IV. 716<sup>20</sup> (A.D. 186) τὴν προκήρυξιν γενέσθαι, “that a public auction should be held.”

### προκοπή,

unlike its verb (προκόπτω), is not found in classical Greek (cf. Rutherford *NP*, p. 158), but is a *term. techn.* in Stoic philosophy for “progress towards wisdom” (cf. Zeller *Stoics*, p. 294). It occurs *ter* in the NT (Phil 1<sup>12, 26</sup>, 1 Tim 4<sup>15</sup>: cf. Sir 51<sup>17</sup>, 2 Macc 8<sup>8</sup>), and its colloquial use may be illustrated from P Ryl II. 233<sup>18</sup> (ii/A.D.) εὐχομαί σε τὸν κύριον ἰδεῖν ἐν μέλλουσι προκοπαῖς, ἐν ἀδραῖς εὐμερίαις, “I pray, my lord, that I may see your further advancement and ripe prosperity” (Edd.), P Giss I. 27<sup>7</sup> (ii/A.D.) (= *Chrest.* I. p. 29) εὐαγγελίζονται τὰ τῆς νείκης αὐτοῦ καὶ προκοπῆς (report of a victory over the Jews), P Tebt II. 276<sup>39</sup> (ii/iii A.D.) the fragment of an astrological work according to which, if the conjunction of certain planets takes place at the morning rising of Venus, ἀπὸ νεότητος τὰς προκοπὰς ἀποτελοῦσιν, “they cause prosperity from youth upwards” (Edd.), and P Oxy XIV. 1631<sup>20</sup> (A.D. 280) κατὰ προκοπὴν τῶν ἔργων, “according to the progress of the works” (Edd.).

### προκόπτω,

originally “cut forward” a way, is in late Greek always used intransitively “advance,” “progress”: cf. BGU II. 423<sup>17</sup> (ii/A.D.) (= *Selections*, p. 91) a soldier to his father, ἐκ τοῦτου ἐλπίζω ταχὺ προκόσαι (ἢ προκόψαι) τῶν θεῶν θελόντων, “on this account I hope to be quickly promoted, if the gods will,” P Iand 3<sup>5</sup> (astrological—ii/A.D.) ταχέως μὲν περὶ τὴν παιδείαν προκόπτει, P Gen I. 74<sup>3</sup> (iii/A.D.) πρὸ μὲν πάντων εὐχομαί σε ὑγιαίνειν καὶ προκόπτειν, P Flor I. 175<sup>26</sup> (A.D. 255) δήλω[σ]όν μοι εἰ προέκοψεν ὑμῶν τὰ ἔργα, and P Oxy I. 122<sup>16</sup> (iii/iv A.D.) ἐρ[ρ]ωσθαι σε . . . πολλοῖς χρόνοις καὶ προκόπτειν εὐχομαι, “I pray for your lasting health and prosperity”: cf. Gal 1<sup>14</sup>. A striking parallel to Lk 2<sup>52</sup> is afforded by *Syll* 325 (= 708)<sup>18</sup> (before B.C. 100), where a certain Aristagoras is praised as τῇ τε ἡλικίᾳ προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν. MGr προκόφτω, “come forward,” “progress”: cf. προκομμένος, “capable,” “diligent.”

### πρόκριμα.

The phrase χωρὶς προκρίματος, “without prejudgment” in 1 Tim 5<sup>21</sup>, the only occurrence of πρόκριμα in the Greek Bible, occurs *ter* in P Flor I. 68 (A.D. 172), e.g. <sup>13</sup> μετέλαβον [τ]ούτου τὸ ἴσον ὡς [κ]αθήκει χωρὶς προκρίματος μένοντός μοι τοῦ λόγου . . . For the corresponding verb (only Sap 7<sup>8</sup> in Greek Bible), cf. P Oxy III. 472<sup>7</sup> (c. A.D. 130) θάνατόν τοῦ ζῆν προκρίναντες, “preferring death to life,” and *Syll* 783<sup>20</sup> (B.C. 27) τῆς κατ’ οἶκον ὠ[φ]ελίας τὸν δημόσιον κόσμον προκρίνας.

### προλαμβάνω,

“receive before”: cf. P Petr III. 43(2) *recto*<sup>1, 25</sup> (iii/B.C.) τό τε ἀρ[γ]ύριον δ’ ἂν π[ρο]εἰληφότες ὦσιν, “the money which they have received previously,” P Cairo Zen I. 59120<sup>2</sup> (B.C. 256) διὰ τὸ προλαβεῖν παρ’ αὐτοῦ κεράτιον εἰς ἐφόδια, “because we have received from him in advance money for travelling expenses,” *OGIS* 620 (iv/B.C.) δὲ δῆμος φαίνεται χάριν ἀποδιδούς ὧν προεἰληφεν ἀγαθῶν, and the immense inscr. of temple accounts from Eleusis *Syll* 587<sup>11</sup> (B.C. 328), money paid ἀρ[χ]ι[τ]έκτονι, δὲ προέλαβεν Λυκούργου κεύσαντος, “to the architect, which he received in advance at the bidding of Lycurgus.” The sense of “anticipate” in Mk 14<sup>8</sup>, which Souter (*Lex. s.v.*) regards as perhaps an Aramaism, is apparently to be found in *IGSI* 2014<sup>1</sup> Σουλπικία, εὐψύχῃ προελαβὲς με κτλ. (cited by Herwerden *Lex. s.v.*). In P Cairo Zen I. 59060<sup>8</sup> (B.C. 257) a boy athlete is described as τῶν νῦν ἀλιφομένων, οἱ προεἰληφασιν χρόνον πολὺν, πολὺ κρείττων, “far excelling those at present being trained, who had anticipated him by a considerable time.”

For the derived meaning “overtake,” “surprise,” as in Gal 6<sup>1</sup> (cf. Sap 17<sup>17</sup>), see *Field Notes*, p. 190, and cf. P Oxy VI. 928<sup>8</sup> (ii/iii A.D.) ἵνα ἐὰν δοκιμάσῃς ποιήσῃς πρὶν προλημφθῆναι, “that if you think fit you may act before she is entrapped”—said of a girl against whom a plot had been formed.

In *Syll* 804 (= 3 1170) (ii/A.D.) from the Asclepieum at Epidaurus this word occurs *ter* meaning “eat” (or “drink”): ἑταῖρον καὶ ἄρτον προλαβεῖν, ἑκτρίου προλαμβάνειν τὰ ἄκρα, and <sup>15</sup>γάλα μετὰ μέλιτος προλαβεῖν. Dittenberger quotes Wilamowitz to the effect that the temporal force of the *προ-* had worn off, and Baunack as finding the idea of *praeferre*, but he himself thinks προλαμβάνειν a mistake for προσλαμβάνειν, which is used in later Greek of taking food. One naturally thinks of 1 Cor 11<sup>21</sup>, where no part of the point lies in the “forestalling” of others: the gravamen of Paul’s charge is that there was “no Lord’s supper to eat,” “everyone devours his own supper at the meal” (brought with him in a κίστη—cf. the last scene of Aristophanes’ *Acharnians*).

The subst. πρόληψις is used in the sense of “preconception” in P Fay 124<sup>16</sup> (ii/A.D.), as in Stoic philosophy. For πρόλημμα see BGU III. 775<sup>18</sup> (ii/A.D.).

### προλέγω.

The force of *προ-* in composition is raised again by this word, as e.g. in the marriage contract BGU IV. 1050<sup>27</sup> (time of Augustus): the contract is to be deposited ἐν ἡμέραις χρηματιζούσαις πέντε ἀφ’ ἧς ἂν ἀλλήλοις προείπω-



σιγ, "within the five days named from the day on which they settle it with one another." Here the *προ-* simply implies that the terms of the contract have been discussed *beforehand*, and then embodied in the legal document. For this ordinary time sense in the NT, cf. 2 Cor 13<sup>2</sup>, Gal 5<sup>21</sup>, and 1 Thess 3<sup>4</sup> (with Milligan's note). In *Kaibel* 621<sup>4</sup> (ii/iii A.D.) *ὅς προλέγει θνατοῖς εὐφροσύνης μετέχειν*, the editor renders *προλέγει* by "hortatur" (see Index s.v.).

### προμαρτύρομαι,

"summon (God) beforehand to witness," "call beforehand to witness." Hort *ad* 1 Pet 1<sup>11</sup> states that this verb is unknown elsewhere except in Theodorus Metochita, about A.D. 1300; but we can now add P Lond IV. 1356<sup>82</sup> (A.D. 710) *προμαρτυρόμενος [αὐτοὺς εἰς] τὸ σchein τὸν φόβον τοῦ Θεοῦ πρὸ ὀφθαλμῶν*.

### προνοέω,

"take thought for," "provide for": (1) act.—P Ryl II. 77<sup>51</sup> (A.D. 192) *ἐπιστέλλεται σοι ὅπως ἀκόλουθα τοῖς ἐπὶ σοῦ γενομένοις προνοήσαι (= η) πράξει*, "notice is given you in order that you may arrange to carry out the consequences of the proceedings before you" (Edd.), P Fay 130<sup>7</sup> (iii/A.D.) *προνοῶ τοῦ χ[α]λκοῦ π[ά]ν[τη] π[άν]τως*, "I am by all means looking after the copper," and c. acc., as in 2 Cor 8<sup>21</sup>, P Lond 144<sup>10</sup> (ii/iii A.D.) (= II. p. 253, *Berichtigungen*, p. 266) *παρακαλῶ προνοῆσαι ὄναρ[ον], ἵνα κτλ.*: (2) mid.—P V. 542<sup>15</sup> (iii/B.C.) *σοι καθήκει ὑπὲρ τῶν τοιούτων προνοεῖσθαι*, P Tebt I. 40<sup>12</sup> (B.C. 117) (= *Selections*, p. 28) *διὰ τὸ μάλιστα ἐπιβάλλειν προνοεῖσθαι τῶν βασιλικῶν*, "because it chiefly falls to you to look after the interests of the Crown," P Lond 1170 *verso*<sup>267</sup> (A.D. 258–259) (= III. p. 199) *παρὰ Ἡρ[ω]νείνου προνο[ο]υμένου τῶν περὶ Θεαδελφίαν*, P Oxy XII. 1491<sup>14</sup> (early iv/A.D.) *ἵνα προνοήσωμαι ἀργυρίου*, "in order that I may provide for the money," *OGIS* 495<sup>20</sup> *ἀνθ' ὧν τῶν δημοσίων ἔργων μετὰ ἐπιμελείας προενοήσατο*: (3) pass.—P Par 63<sup>12</sup> (B.C. 164) (= P Petr III. p. 18) *τὴν πᾶσαν προσενογκάμενος ἐκτένειαν καὶ π[ρο]νοηθεῖς*, "using every effort and taking every precaution" (Mahaffy), BGU IV. 1024<sup>vii. 5</sup> (end iv/A.D.).

The verb is used in a weakened sense in P Oxy I. 63<sup>5</sup> (ii/iii A.D.) *προνόησον οὖν (σὺν—Archiv i. p. 128) πάση σπουδῇ ἐνβαλέσθαι αὐτοῦ τὸν γόμον*, "please to see that his freight is embarked with all despatch" (Edd.).

For *προνοητής*, "provider," cf. P Grenf II. 67<sup>1</sup> (A.D. 237) (= *Selections*, p. 108) *Θεῶν προ(=ο)νοη(τῇ) αὐλ(η-τριδων)*, "to Theon provider of flute-girls." It is common in the sense of "steward," "manager," e.g. P Ryl II. 169<sup>2</sup> (application for a lease—A.D. 196–7) *διὰ Ἰσιδώρου προνοητοῦ*, P Lond 214<sup>3</sup> (A.D. 270–275) (= II. p. 161) *προν[ο]ητῆς οὐσίας*.

### πρόνοια

= "providence" occurs first in the Greek Bible in Sap 14<sup>3</sup>, but is not found in this sense in the NT, where it is = "forethought," "care" (Ac 24<sup>3</sup>: cf. Hesych. *πρόνοια*· *προενθύμῃσις, ἐπιμέλεια, φροντίς*): cf. P Hib I. 79<sup>3</sup> (c. B.C. 260) (= Witkowski<sup>2</sup>, p. 25) *ὧν πρόνοιαν ποιεῖ*, "the objects of your care" (Edd.), BGU II. 531<sup>1-7</sup> (ii/A.D.) *τῇ προνοίᾳ [σο]υ εὐχχαριστῶ*, P Flor II. 131<sup>7</sup> (A.D. 257) *τὴν τοῦ*

*χόρ[ρ]του πρόνοιαν*, and the probably Christian P Oxy XIV. 1682<sup>6</sup> (iv/A.D.) (= Ghedini, p. 189) *ἡ μὲν τοῦ θεοῦ πρόνοια παρέξει τὸ μετὰ ὁλοκληρίας σε τὰ οικεῖα ἀπολαβεῖν*, "may the divine providence grant that you may be restored in security to your home" (Edd.). See also the Delphic precept *Syll<sup>3</sup> 1268<sup>1-7</sup> π[ρ]όνοιαν τ[ε] μ[ε]ν*.

For the phrase *πρόνοιαν ποιῶμαι*, as in Rom 13<sup>14</sup>, cf. P Amh II. 40<sup>12</sup> (ii/B.C.) *ὅθεν ὑμῶν μηδεμίαν πρόνοιαν ποιησάμενον ἠναγκάσθην . . . ἀποστήσαι τῆς γῆς τὸν Ἄρειον*, "therefore as you had made no provision for your interests I was obliged to remove Arius" (Edd.), P Oxy VI. 899<sup>17</sup> (A.D. 200) *ὅπως ὁ ἐκάστης κώμης πραγματικὸς πρόνοιαν ποιήσῃ[ται]*, P Flor I. 220<sup>7</sup> (A.D. 265) *τῆς τοῦ [ἐρωτά]του ταμείου ἀσφαλείας πρόνοιαν ποιήσ[η]σθε*, and from the inscr. *Priene* 71<sup>26</sup> (ii/B.C.) *ἡ Πιρηνέων πρόνοια ἦν ποιούνται*: other exx. in Rouffiac *Recherches*, p. 72.

### προοράω.

For this verb in the act. = "see beforehand," cf. BGU II. 372<sup>ii. 9</sup> (A.D. 154) (= *Chrest.* I. p. 33) *προορῶντας καὶ προαπαντῶντας*, and Vett. Val. p. 83<sup>4</sup> *ἐκάστου οὖν ἀστέρος δεῖ τὰς φύσεις προορᾶν*.

The mid. in the sense of "pay regard to," as in Ac 2<sup>5</sup> LXX, may be illustrated by P Par 261<sup>22</sup> (B.C. 163–2) (= *Selections*, p. 15) *οὐδεμίαν εὐλάβειαν προορῶμενων*, "paying no regard to religious scruple," P Flor I. 99<sup>9</sup> (i/ii A.D.) (= *Selections*, p. 72) *οὐ χάριν προορῶμεθα μήποτε ἐ[π]ηρέαση ἡμεῖν*, "wherefore we are paying heed lest he should deal spitefully with us," P Fay 20<sup>20</sup> (Imperial edict—iii/iv A.D.) *προορᾶσθαι τῶν ἐθνῶν οἷς ἐφεστήκασι*, "to pay regard to the interests of the people over whom they are placed," and *Syll<sup>3</sup> 569<sup>13</sup>* (B.C. 204–1) *προορῶμενος τὰν τε τῶν ἐναντίων ἐπιβολάν*. For the subst. *πρόοψις* see *ib.* 880<sup>15</sup> (A.D. 202) *τῇ πρόψει τῶν σταθμῶν ἡσθ[ε]ν[ε]ς*. An ex. of *προεῖδον* is given s.v.

### προσάσχω,

"suffer previously." To the citations in LS<sup>8</sup> for this NT *φρ. εἰρ.* (1 Thess 2<sup>2</sup>) we may add Menander *Fragm.* p. 200, *fr.* 696.

[An interesting instance of the comp<sup>d</sup> *προσάσχω* occurs in the letter P Lond 1929 (mid. iv/A.D.), which the editor thinks may have been written by the great Athanasius himself. After referring to the bad health of his mother, the writer proceeds—<sup>13</sup> *ἀγῶν οὖν [μέγιστος πε]ρὶ ἐμοῦ [ἐστὶ] π[ρο]σπάσχοντος . . .*, "so that there is very great anxiety concerning me, suffering [this?] in addition" (Ed.).]

### προπάτωρ.

For this NT *ἀπ. εἰρ.* (Rom 4<sup>1</sup>: cf. 3 Macc 2<sup>21</sup> A) = "forefather," cf. the fragment of a Gnostic Gospel, P Oxy VIII. 1081<sup>37f.</sup> (early iv/A.D.) *ὁ τῶν ἑλ[ω]ν δεσπότης ο[ὗ]κ ἐστ[ί] π(ατ)ρ ἀλλὰ προπά[τωρ] ὁ γὰρ π(ατ)ρ [ἀρ]χῇ ἐστ[ί]ν τῶν μ[ε]λλόντων*. See also *Cagnat* III. 103<sup>2</sup> *Πούφος ἐὼν προπάτωρ τῆς ἰδίας γενεῆς*, and P Parth I. 342 f. *ἔλαθ[ε] μοι προπάτωρ προγενέστερε αὐτογένεθλε* (cited by Wunsch *AF*, p. 18).

In Vett. Val. p. 3<sup>22</sup> *τούς τε τούτων προπάτορας ἢ καὶ κυρίους*, the editor suggests that the former title is perhaps = "inventores."

προπέμπω,

(1) lit. "send before," P Ryl II. 78<sup>18</sup> (A.D. 157) ἀποδεῖσμον ἐπιστολῶν προπεμφθέντα ὑπ' ἐμοῦ, "packet of letters previously sent by me," cf. <sup>36</sup>, PSI I. 97<sup>9</sup> (letter of recommendation—vi/A.D.) προπέμψαι αὐτὰς μετὰ πάσης τιμῆς, and from the inscr. *OGIS* 544<sup>32</sup> (ii/A.D.) προπέμψαντα [τὰ] παροδούντα (στρατεύματα), and *Kaibel* 39<sup>3</sup> εἴ σε τύχη προὔπεμψε καὶ ἡλικίας ἐπέβησεν. (2) "set forward," "convoy," on a journey, as in all its NT occurrences, P Flor II. 206<sup>2</sup> (iii/A.D.) τοῖς προπέμπουσιν καμήλους οὗσι τὸν ἀριθμὸν ἰδὲ Πολύκαρπον καὶ Πρωτὺν παράσχες τὰς συνήθεις τροφάς, "to the camels to the number of 14 which form the convoy of Polycarpus and Protys supply the customary foods."

προπετής.

To the exx. which Field (*Notes*, p. 131) has collected from late Greek to illustrate this adj. = "rash," "headlong," as in Ac 19<sup>38</sup>, we may add ἡ προπετής μοῖρα from the epitaph *Kaibel* 478<sup>4</sup> (ii/A.D.). For a new literary reference for the subst., cf. the work on the Trojan War attributed to Dictys Cretensis, P Tebt II. 268<sup>47</sup> (early iii/A.D.) ἡ σὴ προπέτεια.

προπορεύομαι,

"go before," very common in the LXX, but in the NT confined to Luke (17<sup>6</sup>, Ac 7<sup>40</sup> LXX), occurs *ter* in the temple-account P Oxy VIII. 1144 (i/ii A.D.), e.g.<sup>9</sup> παστοφόρο[ις] προπορευομ[ένοις] (δραχμαὶ) ἡ.

πρός

is almost entirely confined in the NT to the acc. (679 times), as against 1 instance c. gen. (Ac 27<sup>34</sup>) and 7 c. dat. (Mk 5<sup>11</sup>, Lk 19<sup>37</sup>, Jn 18<sup>18</sup>, 20<sup>11,12</sup> (<sup>12a</sup>), Rev 1<sup>13</sup>): cf. *Proleg.* pp. 106, 63.

(1) With the gen. constr. in Ac *l.c.*, which is literary, = "on the side of," cf. P Flor III. 340<sup>13</sup> (iii/A.D.) ἐκ τοῦ πρὸς βορρᾶ μέρους τοῦ προκειμέν[ου] τόπου.

(2) For the dat. constr. = "close at," "at," cf. P Petr II. 42 (b)<sup>5</sup> (mid. iii/B.C.) (= Witkowski<sup>2</sup>, p. 21) εἰμὶ γὰρ πρὸς τῷ ἀποδημῶν, P Flor III. 382<sup>77</sup> (A.D. 222-3) πρὸς τῇ διαλογῇ αὐτοῦ, and *ib.* I. 5<sup>6</sup> (A.D. 244-5) εἰς μὲν πρὸς τῷ πυλῶνι.

The phrase οἱ πρὸς τινι, *qui aliqua in re versantur*, is seen in P Tebt I. 5<sup>86</sup> (B.C. 118) ἐπὶ προσπίπτει τοὺς πρὸς ταῖς σιτολο(γίαις) καὶ ἀντιγρ(αφείαις) μέτροις μέ[τ]ροις [πα]ρὰ τὰ εὖς<ταθμα> . . . χα(λκᾶ), "since it sometimes happens that the sitologi and antigraphis use larger measures than the correct bronze measures" (Edd.), *ib.* 30<sup>18</sup> (B.C. 115) τῶν δὲ πρὸς ταῖς γραμματεῖαις ἀγνοούντων τὴν γενομένην περὶ ἐμ[ο]ῦ οικονομίαν, "but the scribes being ignorant of this transaction affecting me" (Edd.), BGU II. 455<sup>2</sup> (i/A.D.) πρὸς τῇ ἐπιμελείᾳ τῶν χρηματιστῶν, and *ib.* III. 915<sup>9</sup> (ii/A.D.) ὁ πρὸς ταῖς χρεῖαις.

(3) c. acc. (a) of motion towards—P Par 49<sup>28</sup> (B.C. 161-0) (= *UPZ* i. p. 309) παρακαλέσας αὐτὸν ἀπόστειλον πρὸς ἐμέ, BGU I. 246<sup>15</sup> (ii/iii A.D.) ἵνα ἀπενέγκω (i. ἀπενέγκω) αὐτὸν πρὸς Σιραπλῶνα, P Oxy XIV. 1773<sup>8</sup> (iii/A.D.) οὐχ εὖρον πῶς ἔλθω πρὸς ὑμᾶς, P Grenf I. 61<sup>8</sup> (vi/A.D.) εὐχὰς καὶ δεήσι(=εἰς) ἀναπέμπω πρὸς τὸν Θεὸν μου, and with

reference to place PSI IV. 311<sup>20</sup> (iv/A.D.?) πρὸς τὴν Λαυδικίαν τῆς κοίτης Συρία[s]. Headlam (on Herodas VII. 123) holds that τὰ πρὸς τὴν θύραν in Mk 2<sup>2</sup> "is surely idiomatic (not vulgar as Moulton thinks) 'spots which commanded the door': cf. Mt 3<sup>10</sup>, Lk 3<sup>9</sup>. For πρὸς, 'with,' as in Jn 1<sup>14</sup>, Heb 4<sup>13</sup>, cf. Epict. iv. 9. 13 πρὸς δὲ οὐδὲς ἐστὶ σου πιθανώτερος (see Sharp *Epict.* p. 92). And for the possibility that the difficult πρὸς in Mk 6<sup>3</sup>, 9<sup>19</sup>, 14<sup>49</sup>, Jn 1<sup>1</sup>, 1 Jn 1<sup>2</sup>, is to be explained as an Aramaism, see Rendel Harris *Prologue to S. John's Gospel* p. 8 f., and Burney *Aramaic Origin of the Fourth Gospel* p. 28 f.

(b) of time = "for" (a time) and no longer—BGU I. 113<sup>12</sup> (A.D. 143) βουλόμενος παρεπιδημῶν πρὸς καιρὸν (cf. Lk 8<sup>13</sup>), P Oxy I. 67<sup>14</sup> (A.D. 338) πρὸς ὀλίγον εἰσχύει, "withstands but for a short time" (cf. Jas 4<sup>14</sup>), and P Flor III. 282<sup>8</sup> (A.D. 520) πρὸς ὅλον χρόνον.

(c) of mental direction, friendly or otherwise—P Hib I. 53<sup>3</sup> (B.C. 246) πειρῶ ὄν ἀσφαλῶς διεγγυᾶν ὡς πρὸς σέ τοῦ λό[γ]ου ἐσομένου, "do you therefore endeavour to obtain good security, knowing that you will be held accountable" (Edd.) (cf. Heb 4<sup>13</sup>), P Par 46<sup>12</sup> (B.C. 152) (= *UPZ* i. p. 338) οὗς (sc. ὄρκους) συνθέμενοι πρὸς ἑαυτὸ(=οὗς) (cf. Lk 23<sup>12</sup>), *ib.* 48<sup>7</sup> (B.C. 152) (= *UPZ* i. p. 340) περὶ το[ῦ] ἀνθρώπου τοῦ πρὸς σέ τὴν ἀηδείαν ποήσαντος (cf. 2 Cor 7<sup>4</sup>), P Tebt I. 59<sup>7</sup> (B.C. 99) ἣν ἔχετε πρὸς ἡμᾶς ἀνωθεν πατρικὴν φιλίαν, "the hereditary friendship which you have for me of old" (Ed.), P Oxy XIV. 1680<sup>15</sup> (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τί ποτε ἔχει πρὸς σέ, "I suspect that he must have some further claim against you" (Edd.), P Amh II. 145<sup>9</sup> (iv/v A.D.) τὸ γνωστὸν τῆς πρὸς ἀλ[λῆ]λο[υ]ς συνηθείας, "the knowledge of our intimacy with one another" (cf. Jn 6<sup>52</sup>), and from the inscr. *JHS* xix. (1899) No. 302 (Christian) ὅς δὲ [ἀν] κακὴν] κείραν (i. χεῖρα) προσενέγκη, ἔσται(=αὶ) αὐτῷ πρὸς θεόν.

(d) = "with reference to," "in view of"—P Hib I. 54<sup>14</sup> (c. B.C. 245) χρεῖα γάρ ἐστι ταῖς γυναῖξιν πρὸς τὴν θυσίαν, "for he is wanted by the women for the sacrifice" (Edd.), P Oxy I. 115<sup>10</sup> (letter of consolation—ii/A.D.) (= *Selections*, p. 96) ὅμως οὐδὲν δύναται τις πρὸς τὰ τοιαῦτα, "yet no one can do anything in the face of such things."

(e) = "at the rate of"—P Oxy II. 237<sup>1,25</sup> (A.D. 186) τὴν οὐσίαν ταύτην πρὸς ὄλα (τάλαντα) ἡ, "this property for a total sum of 8 talents," *ib.* I. 114<sup>4</sup> (ii/iii A.D.) τὸν τόκον . . . πρὸς στατήρα τῆς μνᾶς, "interest, at the rate of a stater per mina."

(f) = "according to"—P Amh II. 43<sup>10</sup> (B.C. 173) μέτρῳ δικαίῳ τῷ πρὸς τὸ βασιλικὸν χαλκοῦν, "by just measure calculated by the royal bronze standard" (Edd.): cf. Lk 12<sup>47</sup>, 1 Cor 12<sup>7</sup>.

(g) with the articular inf. denoting purpose (as in Mk 13<sup>22</sup>, 1 Th 2<sup>9</sup>: Lightfoot *Notes*, p. 131)—P Ryl II. 69<sup>16</sup> (B.C. 34) ἀποδοῦναι τὰς προκειμένας κνή(κου) (ἀρτάβας) ἐξ, πρὸς τὸ μηθὲν τῶν ἐκφορίων διαπσεῖν, "to restore to us the aforesaid 15 artabae of census, so that the rents suffer no loss" (Edd.), BGU I. 226<sup>22</sup> (A.D. 99) ὅταν ὁ κράτιστος ἡγεμὼν . . . τὸν τοῦ νομοῦ διαλογισμὸν ποιῇται πρὸς τὸ τυχεῖν με τῆς ἀπὸ σοῦ βοηθείας, "with a view to my obtaining your assistance," P Oxy II. 237<sup>1,35</sup> (A.D. 186) ὅπως φροντίσης ἀκόλουθα πράξαι τοῖς π[ε]ρὶ το[ῦ] προτέρου γραφείσι ὑπὸ Λογγαίου Ρούφο[υ] τοῦ διασημοτάτο[υ] πρὸς τὸ μὴ π[ε]ρὶ τῶν αὐτῶν πάλιν αὐτὸν ἐντυγχάνειν, "see that the



matter is decided in accordance with the previous instructions of his excellency Longaeus Rufus, in order that Chaeremon may not send any more petitions on the same subject" (Edd.), *ib.* viii. 41 ἵνα δ' [ο]ὖν β[ε]β[α]ία τε καὶ εἰς ἅπαν διαμένη τῶν διαστρωμάτων ἡ χρῆσις πρὸς τὸ μὴ πάλιν ἀπογραφῆς δεθῆναι, παραγγέλλω . . . "therefore in order that the use of the abstracts may become secure and permanent, and prevent the necessity of another registration, I command . . ." (Edd.).

(h) as a periphrasis for the adverb (as in Jas 4<sup>5</sup> πρὸς φθόνον) cf. Jos. *Antt.* XII. 398 (x. 3) πρὸς ἡδονὴν ἐκάστω καὶ χάριν.

(i) = "in addition." In P Oxy I. 68<sup>24</sup> (A.D. 131) ἀργυρίου ταλάντων ἕξ καὶ πρὸς ἐπὶ τῷ αὐτῶν ἀποδο(ῶ)ναι τοῖς τοῦ Σαραπίωνος δανισταῖς τὰ ὑπὸ αὐτοῦ ὀφειλόμενα, the editors translate "six talents of silver with the further stipulation that (Dionysius) should repay Sarapion's creditors the debts owed to them," but suggest in their note that καὶ πρὸς might perhaps be connected with ἕξ, "six talents and upwards."

As in the case of all the prepositions, the monographs of Kuhring, Rossberg, and Regard (see Abbreviations I. General) should be consulted.

### προσάββατον,

"the day before the Sabbath," in NT only Mk 15<sup>42</sup>, where it is an explanation of παρασκευή for the benefit of non-Jewish readers. The word occurs in Judith 8<sup>6</sup>, and in the titles of PSS 91(92) N, 92(93) NB.

### προσαγορεύω.

For the meaning "designate," as in Heb 5<sup>10</sup>, cf. P Leid U<sup>ii</sup> 14 (B.C. 343) (= I. p. 124, *UPZ* i. p. 371) τὸν προσαγορευόμενον ἀγνππιστέ Ὀνούρει, ἑλληνιστέ (i. ἑλληνιστί) δὲ Ἄρης: cf. *Syll* 930 (= 3705)<sup>55</sup> (B.C. 112-1) ἄνδρας καλοὺς καὶ ἀγαθοὺς καὶ φίλους παρὰ δήμου καλοῦ κάγαθου . . . προσαγορεύσαι, and *ib.* 349 (= 3764)<sup>56</sup> (B.C. 45).

The LXX usage "greet," "salute," is seen in epistolary formulae such as P Oxy III. 526<sup>2</sup> (ii/A.D.) Χαίροις, Καλόκαιρε, Κύριλλός σε προσαγορεύω, "hail, Calocaerus: I, Cyrillus, greet you," *ib.* VI. 928<sup>14</sup> (ii/iii A.D.) τὰ παιδία παρ' ἐμοῦ καὶ Ἰσιδωρίωνος προσαγορεύ[ε], "greet the children from me and Isidorion," *ib.* VII. 1070<sup>46</sup> (iii/A.D.) τοὺς ἡμῶν πάντας κατ' ὄνομα προσαγόρευε καὶ ἄσπασε (= αἰ), P Amh II. 145<sup>22</sup> (iv/v A.D.) προσαγορεύω [τὴν] σὴν διάθεσιν καὶ τὰ φιλιτάτα σου τὰ [πάν]τα, "I greet your highness and all those dearest to you," and the early Christian letter P Heid 6<sup>23</sup> (iv/A.D.) (= *Selections*, p. 127) πολλὰ προσαγορεύ(ω) πάντε(= α)ς τοὺς ἀδελφοὺς ἡμῶν ἐν κω. In P Lond 1912<sup>27</sup> (A.D. 41) Γερμανικὸς Καῖσαρ γνησιωτέrais ὑμᾶς φωναῖς προσαγορεύσας, Bell thinks there is a reference "to some definite speech or speeches delivered by Germanicus."

### προσάγω

is used in the general sense of "bring" in such passages as PSI IV. 435<sup>13</sup> (B.C. 258-7) δς ἐνεχέρησεν οἰκοδομεῖν Σαραπίειον . . . καὶ προσαγηγόχει (for form, see Mayser *Gr.* p. 338) λίθους, P Magd 27<sup>4</sup> (B.C. 218) πλίνθον προσ[ά]γων καὶ μεμέλιον σκάπτων.

From this it is an easy step to the meaning "collect,"

PART VI.

"add"; e.g. P Tebt I. 58<sup>20</sup> (B.C. 111) ὑποσχοόμενος (i. ὑπισχνουόμενος) προσάξι(= εἰ)ν ἀπὸ παντὸς εἵδους (πυροῦ) ὕ, "undertaking to collect from every class 400 artabae of wheat more" (Edd.), P Oxy II. 267<sup>9</sup> (A.D. 36) αἰς (δραχμαῖς) οὐδὲν τῷ καθόλου προσήκται, "to which nothing at all has been added" (Edd.), and P Ryl II. 99<sup>7</sup> (iii/A.D.) ᾧ προσάγω ὑπ(ἐρ) ἐπιθέματος, "to which I add as a further charge" (Edd.).

The verb is common = "present," "introduce," as in P Ryl II. 75<sup>3</sup> (judicial proceedings—late ii/A.D.) προσαχθέντων Γλύκωνος Διονυσίου καὶ Ἀπολλωνίου Γλύκωνος, similarly 14, 23, P Tebt II. 292<sup>27</sup> (A.D. 189-190) Κρονίων . . . νυνὲ ἐν Ἀλεξανδρείᾳ τυγχάνων προσάξι(= εἰ) τῷ κρα(τίστω) ἀρχιερεῖ, "Cronion, who now happens to be in Alexandria, will bring them before his highness the high-priest" (Edd.), P Oxy I. 71<sup>1-3</sup> (A.D. 303) τὴν ἐκ[ε]τηρίαν προσάγω εὐέλπης, "I present my supplication with full confidence," and from the inscr. *OGIS* 519<sup>12</sup> (c. A.D. 245) τήνδε τὴν ἱκετεῖ[αν] μὲν προσάγομεν: cf. Ac 16<sup>20</sup>, 1 Pet 3<sup>18</sup>.

For the intrans. use of προσάγω = "approach," "draw near," as in Ac 27<sup>27</sup> Ν' Ἀ προσάγειν τινὰ αὐτοῖς χώραν, "that some land was drawing near to them," cf. Plut. *Cic.* v. 2 οὐκ ἤρέμα τῇ πρωτείῳ προσήγεν, "he did not advance slowly to the primacy."

### προσαγωγή.

Mahaffy in P Petr III. p. 262 says that προσαγωγή sometimes means "a landing-stage." This would agree with Pallis on Rom 5<sup>2</sup>, who thinks that χάριν is there pictured as a haven, and that προσαγωγήν means "approach" in a nautical sense. In P Petr III. 112 (f) *verso*<sup>ii</sup> 4 (p. 290) εἰς τομήν καὶ προσαγωγήν χάλικος, the word must mean "carting." In P Tebt I. 20<sup>6</sup> (B.C. 113) ἐπὶ τῶν προσαγωγῶν refers to "additions" to the revenue, and in *ib.* 72<sup>44</sup> (B.C. 114-3) τῆς προσαγωγῆς γενομένης to "increase" of rent. The gen. plur. προσαγωγίδων in P Petr III. 107(a)<sup>2</sup> and (d)<sup>1</sup> (iii/B.C.) is supposed by Mahaffy to be used as an adj. descriptive of ships, or possibly as connected with the meaning "landing-stages."

### προσαιτέω,

"ask in addition," "ask besides," is seen in PSI IV. 349<sup>6</sup> (B.C. 254-3) ἀπεστάλκαμεν . . . προσαιτούντες πρὸς τοῖς ξ με(τρηταῖς) τοῖς ἐνοφειλομένοις ἄλλους Σ.

### προσαναβαίνω.

For the AV, RV rendering "go up higher" for προσαναβῆθι in Lk 14<sup>10</sup>, Field (*Notes*, p. 66 f.) prefers "come up higher," in order to give προσ— its full force. For this meaning of approach to where the host is sitting cf. the use of the single comp<sup>d</sup>. ἀναβαίνω in Prov 25<sup>7</sup>, and the use of προσβαίνω in such passages as P Oxy VII. 1028<sup>11</sup> (A.D. 86) τοὺς προσβαίνοντ(ας) εἰς τοὺς (τεσσαρεσκαιδεκαετείς), "those approaching the age of 14," P Grenf II. 49<sup>6</sup> (A.D. 141) Ἀνουβᾶ προσβ(άντος) εἰς ἰδ(έτος) τῷ ἐνεστώτῳ ἔ(τει) Ἀντωνίνου.

### προσαναλίσκω,

"spend in addition" (Lk 8<sup>48</sup> N A), is found in *Syll* 233 (= 3497)<sup>7</sup> (after B.C. 229) καλῶς τὴν ἀγωνοθεσ[ίαν] ἐκτελέσας] προσανήλωσεν οὐκ ὀλίγα χρήματα.

## προσαναπληρόω.

For this double comp<sup>d</sup>. = "fill up by adding" (2 Cor 9<sup>12</sup>, 11<sup>8</sup>), cf. Philo *De praem.* 103 (ed. Cohn) τὴν ἐκείνων ἐνδειαν προσαναπληρούντων.

## προσανατίθηναι,

in mid. = "betake oneself to," "confer or communicate with," for the purpose of obtaining (Gal 1<sup>16</sup>) or giving (Gal 2<sup>6</sup>) instruction. In support of the former usage commentators refer to the employment of the verb for consulting soothsayers and the like, e.g. Diod. Sic. xvii. 116 τοῖς μάντεσι προσαναθέμενος περὶ τοῦ σημείου. In a report on taxation, P Tebt I. 99<sup>5</sup> (c. B.C. 148) καὶ προσανατίθετα [τοῦ] ἀναφερομένου ὑπὸ Παγκ[ρ]άτου ἀνελήφθαι κλήρον, the reference is apparently to "setting forth in addition." The word is fully discussed by Zahn *Gal.* p. 64 f. and Burton *Gal.* p. 89 ff.

## προσανέχω,

"rise up towards," is read in Ac 27<sup>27</sup> only in B<sup>3</sup>: cf. *s.v.* προσάγω and προσάχω.

## προσαχέω,

"resound." For this Doric form (for προσηχέω) in Ac 27<sup>27</sup> B\*, see Moulton *Gr.* ii. p. 71, where it is suggested that the word may have been appropriated as a kind of *term. tech.* from its use "by sailors from Crete, Cyprus, Lesbos, Corinth, or some other maritime country outside the Ionic-Attic area."

## προσδαπανάω,

"spend in addition," occurs only in Lk 10<sup>35</sup> in Biblical Greek: cf. *Syll* 640 (= 3661)<sup>10</sup> (B.C. 165-4) προσδαπανήσας εἰς ταῦτα πάντα οὐκ ὀλίγα (see *s.v.* ὀλίγος) ἐκ τῶν ἰδίων, and *Priene* 118<sup>11</sup> (i/B.C.) προσεδάπανησεν μετὰ τῶν συναγ[ωνο]θετῶν δραχμάς. . . .

## προσδέομαι.

In support of the view that in Ac 17<sup>25</sup> προσδέομαι means "need in addition," as against the AV, RV rendering "need," the following exx. of the verb may be cited:—P Petr II. 37<sup>ii</sup>.<sup>18</sup> (iii/B.C.) (= p. [119]) ὁ γὰρ καιρὸς οὐδεμιᾷς ὑπερβολῆς προσδεῖται, "for the time allows of no further delay," P Lille I. 5<sup>13</sup> (B.C. 260-59) διὰ τὸ προσδεῖσθαι μέρος τι τῆς γῆς αὐτοῦ πωλογίας, "because a part of his land has still need of poologia," P Flor I. 1<sup>6</sup> (A.D. 153) μὴ προσδεόμενος ἀνανεώσεως, "needing no renewal," and *ib.* 56<sup>18</sup> (A.D. 234) καὶ ἐν οἷς ἄλλοις αὐτοῦ προσδ[έο]μαι περὶ τούτων. Cf. P Ryl II. 155<sup>18</sup> (A.D. 138-161) καὶ μὴ προσδεομένη[s] ἐτέρου [τινὸς αὐτῇ συναπογραφόμενου], "having no need of the concurrence of any other person" (Edd.), P Oxy IX. 1200<sup>30</sup> (A.D. 266) οὐ προσδεόμενος ἐτέρας μου εὐδοκίσεως ἢ μεταλήψεως, "without requiring any further consent or concurrence from me" (Ed.). See also Field *Notes*, p. 127 f.

In other passages the force of προσ—, though not so obvious, is not excluded, e.g. P Par 63<sup>164</sup> (B.C. 154) (= P Petr III. p. 30) τῶν προσδεόμενων κωμῶν, "the needy villages," i.e. "villages needing more than they have," P Tebt I. 59<sup>8</sup> (B.C. 99) ἐν οἷς ἐὰν προσδῆσθῃ μοι ἐπιτάσσοντές μοι προ-

θυμότερον, "so, whatever you may require, do not hesitate to command my services" (Edd.), and P Oxy IV. 743<sup>33</sup> (B.C. 2) ἐν οἷς ἐὰν σοῦ προσδεῖται συνπροσγενέσθαι αὐτῷ, "whatever service he may require from you, stand by him" (Edd.). The subst. προσδέσις in *Epicurea* p. 28<sup>5</sup> (ed. Usener) ἐν ἀσθενείᾳ καὶ φόβῳ καὶ προσδέσει τῶν πλησίων ταῦτα γίνεται has the meaning "need," "want," the προσ— being apparently otiose.

## προσδέχομαι.

For προσδέχομαι, "receive," "welcome," as in Lk 15<sup>2</sup>, Rom 16<sup>3</sup>, cf. *Syll* 236<sup>6</sup> (= 3543<sup>31</sup>) (B.C. 214) οἱ καὶ τοὺς οἰκέτας δταν ἐλευθερώσωσιν προσδεχόμενοι εἰς τὸ πολλυμα, and *Syll* 694<sup>21</sup> (B.C. 129) ἀποδεξ[άμενος] τὴν εὐνοίαν προσ[δέε]ται τὸν δῆμ[ον] ἡμῶν πρὸς τε τὴν φ[ιλίαν] καὶ συμμα[χίαν].

The meaning "wait for" may be illustrated from P Oxy II. 295<sup>7</sup> (c. A.D. 35) προσδέχου ἰς τὸν ἐνιαυτὸν Δουκία, "let Lucia wait until the year": cf. the illit. *Ostr* 1089<sup>5</sup> (B.C. 135-4) προστέχομαι ἄς δέτωκας Ῥαδάνῳ (δραχμάς) ὤν, "I am waiting for the 450 dr. you have given to Radanus," P Hib I. 58<sup>8</sup> (B.C. 244) τοῦτο δέ σοι προσδέχομαι is rendered by the editors "and for this sum I will be responsible (?) to you" with reference to a proposed loan: they compare P Petr III. 64(b)<sup>66</sup> (ἐξεδέξατο) and 80(b)<sup>1</sup> (προσεδέξατο). In P Frankf 138<sup>89</sup> (B.C. 214-213) προσδέχομαι is intrans.

The double comp<sup>d</sup>. προσεισδέχομαι occurs *bis* in P Goodsp Cairo 7<sup>8</sup>,<sup>13</sup> (B.C. 119-118).

## προσδοκάω,

"expect": cf. P Flor II. 127<sup>1</sup> (A.D. 256) σὺν θεῷ φάναι προσδοκά ἡμᾶς τῇ κῇ, P Oxy VIII. 1158<sup>4</sup> (iii/A.D.) θα<μὰ> θῆς (i. τῆς) ἡμέρας προσδοκῶμεν σοι ἐλ[θεῖν] πρὸς ἡμᾶς, "many times in the day we expect you to come to us" (Ed.), and *Preisigke* 4317<sup>24</sup> (c. A.D. 200) προσδοκῶ σοι γεγυμνῶμαι καὶ ὑβρισμαι <μαι> παρὰ πάντων τῶν συμπολιτῶν. In P Oxy VII. 1021<sup>6</sup> (A.D. 54), a notification of the accession of Nero, the Emperor is described as ὁ δὲ τῆς οἰκουμένης καὶ προσδοκηθεὶς καὶ ἐλπισθεὶς, "the hope and expectation of the world": cf. the Christian P Lond 1928<sup>15</sup> (mid. iv/A.D.) <ή> διὰ τοῦ κυρίου ἡμῶν Χρηστοῦ διὰ τῶν ὑμῶν εὐχῶν προσδοκο(=ω)μένη ἐλπίς. A unique constr. is found in Diog. Oenoand. (ed. William) p. 59<sup>7</sup> μετὰ δὴ τοιούτων ἡμᾶς ἀγαθῶν προσδοκά, μῆτερ, χαίροντας αἰεὶ.

## προσδοκία,

"expectation": P Tebt I. 24<sup>41</sup> (B.C. 117) οὐκ ὀλίγω[v] ἐν προσδοκίαι δντων, "there was a general expectation" (Edd.). A report from the Jewish War in the time of Trajan, *Chrest.* I. 16<sup>1</sup>, begins with the statement that the last hope against the unholy Jews lay in the rising of the villagers—μία ἦν ἐλπίς καὶ λοιπὴ προσδοκία ἡ τῶν ἀπὸ τοῦ νομοῦ ἡμῶν ἀνθρώπων κωμ[η]τῶν [πρὸς] τοὺς ἀνοσίτους Ἰουδαίους [. . .] μῆ. The same document shows the adj. προσδοκίμος. In a deed of divorce, P Flor I. 93<sup>13</sup> (A.D. 569), the couple announce that παρὰ προσδοκίαν, "contrary to expectation," their married life had suffered ἐκ σκαίου πονηροῦ δαίμονος, "at the hands of a mischievous evil demon." In *Preisigke* 2011 Προσδοκία occurs as a proper name.



## προσεάω.

We chronicle this verb from Ac 27<sup>7</sup>, where Ramsay renders "as the wind did not permit our straight course onwards," if only for the sake of drawing attention to the fact that it is one of the few words left in the NT of which Grimm's dictum holds good, "Not found elsewhere."

## προσεργάζομαι,

"gain besides" by working, in the NT only in Lk 19<sup>16</sup>. For the double compd. προσεργάζομαι, see *Syll* 538 (= 970)<sup>21</sup> (B.C. 288) with reference to the pillars of a temple—προσεργασαμένους σφόνδυλον ἐκάστωι τῶι κίονι.

## προσέρχομαι.

The semi-technical use of this verb of the approach of the worshipper to God is frequent in the LXX, and is found *sepius* in Heb, twice (10<sup>1,22</sup>) without an obj.: cf. P Giss I. 20<sup>24</sup> (beg. ii/A.D.) (= *Chrest.* I. p. 124) ἀξιώσεις οὖν δίστιχον αὐτῷ γραφῆναι, ἵνα ἀξίως σου καὶ τῶν θεῶν ἀόκνως προσέλθῃ, of worship to be performed at a private shrine of the Dioscuri. See also Dio Cassius lvi. 9 τοῖς θεοῖς προσερχώμεθα. The verb is similarly used of approach to a court in P Oxy VIII. 1119<sup>8</sup> (A.D. 254) προσήλθομεν τῇ κρατίστῃ βουλῇ. Other exx. of προσέρχομαι c. dat. are P Oxy I. 76<sup>22</sup> (A.D. 179) οὐκ οὔσα δὲ προαιρέσεως προσέρχεται τῇ τούτου κληρονομίᾳ, "as I have no intention of entering on his inheritance" (Edd.) (cf. *adire hereditatem*), and P Ryl II. 234<sup>6</sup> (ii/A.D.) μ[ε]τ' ὃ λίγον δέ μου προσελθόντος τῷ γραμμᾶται. The absol. use is seen in P Oxy I. 40<sup>4</sup> (ii/iii A.D.) προσελθ[δ]ι γ[τ]ος Ψάσνι[ος] καὶ εἰπόντος, "Psnis appeared and said."

No adequate parallel has yet been found to the meaning "consent to" required by the context in 1 Tim 6<sup>3</sup>: Field (*Notes*, p. 211) appears to favour Bentley's conjecture προσέχει for προσέρχεται, but see Parry *ad l.* A proverbial phrase is found in a new Comic Fragment (P Berol 9941<sup>14,16</sup>)—δνος προσέρχεται (of one coming to a vacant seat at a banquet).

## προσευχή.

For a pagan instance of προσευχή in the general sense of "prayer," "supplication," we can now cite the interesting letter, BGU IV. 1080<sup>4</sup> (iii/A.D.) (= *Chrest.* I. p. 564), in which a father congratulates his son on his marriage κατὰ τὰς κοινὰς ἡμῶν εὐχὰς καὶ προσευχὰς.

Exx. of προσευχή as a Jewish "place of prayer," as in Ac 16<sup>13</sup> (cf. 3 Macc 7<sup>20</sup>), are readily forthcoming from both the papyri and the inscrr. Thus as early as B.C. 217 we have a petition from a village of the Fayûm, P Magd 35 (= *Chrest.* I. p. 80), regarding a garment deposited<sup>5</sup> ἐν τῇ προσευχῇ τῶν Ἰουδαίων, to await a judicial decision as to the rightful owner. And in P Tebt I. 86<sup>18</sup> (late ii/B.C.) we read of a προσευχή Ἰουδαίων with a Διὸς παρὰ(δαισος) near at hand. From Roman times comes a series of accounts from the waterworks of the metropolis (? Hermopolis), P Lond 1177<sup>57</sup> (A.D. 113) (= III. p. 183) ἀρχόντων Ἰουδαίων προσευχῆς Θηβαίων μηνιαίων (δραχμῶν) ῥκτῇ, "the rulers of the *proseucha* of the Theban Jews 128 drachmae a month." The same document mentions "a εὐχείον rated

at the same amount as the προσευχή, viz. 768 drachmae; but there is nothing to determine how the two are related (cf. Moulton *Exp T* xix. p. 41).

Amongst the inscrr. a special interest is attached to the iii/B.C. inscr. cited *s.v.* πλάξ, *OGIS* 129<sup>9</sup> (= *Chrest.* I. p. 79), where the right of asylum is granted to a Jewish *proseucha*—τὴν προσευχὴν ἄσυλον. See further *ib.* 726<sup>7</sup> (B.C. 246–221) ὑπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης ἀδελφῆς καὶ γυναικὸς καὶ τῶν τέκνων τὴν προσευχὴν οἱ Ἰουδαῖοι, *ib.* 96<sup>6</sup> (B.C. 205–181) οἱ ἐν Ἀθρίβει Ἰουδαῖοι τὴν προσευχὴν Θεῷ Ὑψίστῳ, and of a later date *ib.* 101<sup>6</sup> Ἐρμίας καὶ Φιλ(ω)τέρα ἡ γυνὴ καὶ τὰ παῖδιά τήνδε ἐξεδραν τῇ προσευχῇ(ι). Mention may also be made of a Jewish deed of manumission, *Latyshev* II. 52, where a Jewess announces the freedom bestowed on a slave<sup>6</sup> ἐπὶ τῆς [προ]σευχῆς, "in the *proseucha*," i.e. in the presence of the congregation. Noteworthy too are the further words of the same inscr. 13 χωρὶς ἰς τ[ῇ]ν προ[σ]ευχὴν θωπείας τε καὶ προσκα[ρτερ]ήσεως, "besides reverence and constancy towards the place of prayer," if only because of the association of προσευχή and προσκαρτέρησις (cf. Ac 1<sup>14</sup> *al.*): see Schürer *Geschichte*<sup>3</sup> iii. p. 53, Deissmann *LAE* p. 100 n<sup>6</sup>. From the above instances it will be seen that προσευχή is used = συναγωγή, but as Curtius (*Exp* VII. iv. p. 454) remarks "every προσευχή is not therefore a synagogue." Additional exx. will be found in Strack's paper on Ptolemaic inscrr. in *Archiv* ii. p. 537 ff., where he notes five Jewish "places of prayer" in Upper Egypt, and many in Lower.

For προσευχή, as a place of heathen worship, we may recall *Latyshev* I. 98<sup>7</sup> (= *CIG* II. 2079) ἀρχ[οντες] τὴν προσευχὴν ἐ[πε]σκεύασαν τῇ ἑαυ[τῶν] προνοίᾳ στεγάσα[ντες] ἀπὸ τοῦ θεοῦ μέχρι. . . Boeckh (*CIG ad l.*) defines προσευχὴν as "sacellum adorando deo destinatum," the particular god being uncertain, but it should be noted that Schürer (*Geschichte*<sup>3</sup>, ii. p. 444) thinks that Jewish influence is possible in this case.

## προσεύχομαι.

An interesting ex. of this verb, which is always used of prayer to the gods or to God, is afforded by P Cairo Zen 59034 (B.C. 257). A certain Zoilos had been ordered by the god Sarapis to inform a high State official Apollonios that a temple should be erected to him. Zoilos neglected the charge and in consequence was thrown into a serious illness—<sup>9</sup> εἰς ἀρρωσ[τ]ία[ν] μ[ε] πε[ρι]βέβαλεν μεγάλην ὥστε καὶ κινδυνεύσαι μ[ε]. But on praying to the god and promising to do his bidding he was healed—<sup>10</sup> ff. προσευξάμενος δ[ε] αὐ[τῷ], ἐ[ξ] μ[ε] ὑγιάσῃ, διότι ὑπομενῶ τὴν ληιτο[υ]ργίαν καὶ ποιή[σει]ν τὸ ὑφ' αὐτοῦ προστασόμενον (supply ὑγιάσθην). [An important commentary on the whole letter is supplied by Deissmann *Exp.* VIII. xxiv. p. 420 ff.]. Cf. *Preisigke* 3740 (i/A.D.) Ἀττιος προσεύχεται[ι] τοῖς <ἐν> Ἀβύττ[α] <ἐν> θεοῖς, ἵνα ὑγιαίνῃ. See also *s.v.* εὐχόμαι.

## προσέχω

is used absol. = "attend to," "pay attention to" in P Magd 22<sup>5</sup> (B.C. 221) ὁ δὲ οὐ προσέσχεν, and c. gen. in *ib.* 3 *recto*<sup>7</sup> (B.C. 221) οὐ προσέσχηκεν ἡμῶν: cf. also P Par 45<sup>7</sup> (B.C. 152) (= *UPZ* i. p. 329) προσέχων μὴ εὕρῃ τι κατὰ σοῦ λπῖν, "while I am taking heed lest he should find anything to say against you": cf. Lk 21<sup>34</sup>, Heb 2<sup>1</sup>.

A good parallel to 1 Tim 4<sup>13</sup> is afforded by P Oxy III. 531<sup>11</sup> (ii/A.D.), where a father writes to his son τοῖς βιβλίοις σου αὐτὸ μόνον πρόσχε[ε] φιλολογῶν, "give your undivided attention to your books, devoting yourself to learning" (Edd.): cf. P Petr II. 20<sup>11.1</sup> (B.C. 252) μὴ προσεσχθέναι τῇ . . . ἐπιστολῇ "has not attended to the letter" (cf. Ac 8<sup>6</sup>), P Tebt II. 410<sup>4</sup> (A.D. 16) Σωτηρίχῳ[ι] τῷ λάξῳ . . . [.] πρόσχε, "give heed to Soterichus the stonemason," P Oxy VI. 930<sup>11</sup> (ii/iii A.D.) ἡμερίμουν γὰρ περὶ αὐτοῦ εἰδυῖα ὅτι κατὰ δύναμιν μέλλει σοι προσέχειν, "for I had no anxiety about him, knowing that he intended to look after you to the best of his ability" (Edd.), *ib.* XIV. 1682<sup>12</sup> (iv/A.D.) τὸ τέκνον σου τοῖς ἔργοις ἐαυτοῦ προσεχέτω. See also P Tor I. 1<sup>11.35</sup> (B.C. 117–116) μὴ προσεκτέον αὐτῷ παρ' ἑκάστα περισπᾶν τοὺς περὶ τὸν Ὄρον.

For the subst. προσοχή, as in Sap 6<sup>18</sup>, cf. P Par 63<sup>41</sup> (B.C. 164) (= P Petr III. p. 20) μετὰ τῆς ἐνδεχομένης προσοχῆς, "with fitting care," and P Tebt I. 27<sup>78</sup> (cited *s.v.* ἐνθυμέομαι).

### προσηλόω,

"nail to" (Col 2<sup>14</sup>: cf. 3 Macc 4<sup>8</sup>): *Syll* 588<sup>200</sup> (c. B.C. 180) ἄλλα χρῖυσά παντοδαπά . . . . . προσῆλωμένα, *ib.* 349 (= <sup>3</sup>764)<sup>6</sup> (c. B.C. 45) ταῦτα ἐν δέλτῳ χαλκῇ γεγραμμένα προσηλώσαι ἵνα ἐξῇ, and *ib.* 366 (= <sup>3</sup>799)<sup>26</sup> (A.D. 38) τό τε ἐργαστήριον αὐτοῦ φανιδίοι[s] προσηλουσθαι. Cf. P Tebt II. 332<sup>15</sup> (A.D. 176) τὰς θύρα[s] ἐξηλώσαν[τ]ες, "extracting the nails from the doors."

### προσήλυτος,

"a proselyte," lit. "one that has come to" Judaism from some Gentile religion, occurs *quater* in the NT, but is not found in classical literature, unless in the Scholium on Apoll. Rhod. i. 834 καθάπερ μετοίκους διατρίβειν καὶ προσηλύτους (cited by Hort 1 *Pet.* p. 154). A Cyrenaic inscr., *Preisigke* 1742, records some interesting names—Ἰωσῆς Κρίσπου . . . Δύκα Γαίου . . . Σάρρα προσήλυτος.

### πρόσκαιρος,

which occurs first in 4 Macc 15<sup>2, 8, 23</sup>, is used in the NT = "for a season," "transitory" (2 Cor 4<sup>18</sup>). The word is found in an edict of Caracalla, P Giss I. 40<sup>11.26</sup> (A.D. 215) (= *Chrest.* I. p. 39) π[ρ]αγματείας π[ρ]ο[σ]καίρου, with the meaning "in season," "opportune": cf. *OGIS* 669<sup>15</sup> (i/A.D.) τὴν πρόσκαιρον τινος ἀδικίαν μειψάμενος, where the editor defines it as "temporis cuiusdam rationibus accommodatam," and *Syll* 737 (= <sup>3</sup>1109)<sup>44</sup> (A.D. 178) εἰ τις πρόσκαιρος ἑορτὴ τοῦ θεοῦ, with reference to a feast which took place on a special occasion. See also *Pelagia-Legenden* p. 12<sup>26</sup> ἐγὼ μὲν ἡλευθέρωσα ὑμᾶς ἀπὸ τῆς προσκαίρου δουλείας.

### προσκαλέω.

For the mid. "call (someone) to myself," which alone is found in the NT (Mt 10<sup>1</sup> *al.*), cf. P Amh II. 35<sup>22</sup> (B.C. 132) προσκαλεσάμενος τὸν Πααλαῖσιν, P Fay 12<sup>29</sup> (c. B.C. 103) προσκαλεσάμενοι τὸν τε Διοκλῆν καὶ Ἀμμόνι[ο]ν, *Syll* 177 (= <sup>3</sup>344)<sup>42</sup> (c. B.C. 303) ἐξέστω τὸν ἀποδημούντα π[ρ]οσκαλέσασθαι ἀπὸ τοῦ ἀρχείου καὶ ἀπὸ τῆς οἰκίας, and see *Proleg.* p. 157. The pass. occurs in P Tebt I. 58<sup>8</sup> (B.C. 111) οὐδαμῶς προσκεκλήμεθα, "we have not yet been summoned."

### προσκαρτερέω.

For προσκαρτερέω, "continue steadfastly" in a certain course of action, as in Ac 6<sup>4</sup>, Rom 12<sup>12</sup>, cf. the oath of a strategus on taking office, P Oxy I. 82<sup>4</sup> (iii/A.D.) προσκαρτερῶν τῇ στρατηγίᾳ ἀδιαλείπτως εἰς τὸ ἐν μηδὲν μεμψήγῃ. Similarly P Lond 904<sup>27</sup> (A.D. 104) (= III. p. 125, *Selections*, p. 73), an order to certain persons to return home, in order that they may carry out the census and τῇ προσ[ηκού]σῃ αὐτοῖς γεωργίᾳ προσκαρτερήσῳ[σιν], "and continue steadfastly in the husbandry that belongs to them," and P Amh II. 65<sup>3</sup> (early ii/A.D.) a petition of two brothers, who had been chosen as cultivators of the royal domains, that one of them should be released ἵνα δυνηθῶμεν καὶ τῇ ἐαυτῶν γεωργίᾳ προσκαρτερεῖν, "in order that we may be able to attend to our own cultivation as well" (Edd.). Other exx. c. dat. rei are P Oxy III. 530<sup>9</sup> (ii/A.D.) ἐπὶ μάτῃ[ν] δὲ τῷ τοῦ Πανσιρίωνος τοσοῦτον χρόνον προσκαρτερῶ, "I have been so long engaged with Pausirion's business to no purpose," *Preisigke* 4284<sup>15</sup> (A.D. 207) ταῖς ἐπιβα[λ]λούσαις ἡμέ[ι]ν[ιν] χρεῖαις προσκαρτερεῖν, and Vett. Val. 220<sup>22</sup> οὐ προσκαρτεροῦσι δὲ ἐλπίδι.

The verb is common = "attend" a court, e.g. P Oxy II. 261<sup>12</sup> (A.D. 55) οὗ δυναμένη προσκαρτερῆσαι τῷ κριτηρίῳ διὰ γυναικείαν ἀσθένειαν, *ib.* 260<sup>14</sup> (A.D. 59) προσκαρτερῆσειν μέχρι οὗ ἂ ἔχωμεν πρὸς ἐαυτοὺς ἐγ[β]ιβασθῇ, "remain until our suit is decided" (Edd.), and P Hamb I. 4<sup>7</sup> (A.D. 87) προσκαρτερῆσι(= εἰν) τῷ ἱερωτάτῳ τοῦ κρατίστου ἡγεμόνος . . . βήματι (see the editor's note).

For the verb c. dat. pers. cf. P Giss I. 79<sup>11.9</sup> (c. A.D. 117) Ἐπαφρόδειτος ἕως τούτου οὐδὲν ἀμελέσμενον ποιεῖ, ἀλλὰ προσκαρτερεῖ ἡμῖν καὶ πᾶσι τοῖς πράγμασι σου, P Lond 196<sup>8</sup> (c. A.D. 138–161) (= II. p. 153) προσ[κ]αρτερεῖν τῷ Νεοκύδει, and P Oxy XIV. 1764<sup>4</sup> (iii/A.D.) πολ[λ]ὰ ἡμέραι (nom. pend.) προσκαρτεροῦμεν Φιλέᾳ τῷ μοσχομαγ[ε]ίῳ, "for many days we have been waiting for Phileas the butcher."

The verb is used absolutely in PSI. VI. 598<sup>7</sup> (iii/B.C.) προσκαρτέρησον οὖν ἕως ἂν Ἐτέαρχος παραγένηται.

### προσκαρτέρησις.

The only reference for this subst. in LS<sup>8</sup> is Eph 6<sup>18</sup>, and Thayer includes it in his "Biblical" list. Two other exx. can, however, now be quoted from two deeds of manumission from Kertch (Panticapaeum) on the Black Sea. The earlier of these, *Latyschev* II. 53<sup>13ff.</sup> (A.D. 81), runs—χωρὶς ἰς τῇ[ν] προ[σ]ευχὴν θωπεῖας τε καὶ προσκα[ρτερ]ήσεως, "besides reverence and constancy towards the place of prayer": see *Deissmann LAE* p. 100f., and, independently, Hicks *JTS* x. p. 571f.

### προσκεφάλαιον,

"pillow," "cushion" (Mk 4<sup>38</sup>: cf. P Eleph 5<sup>6</sup> (B.C. 284–3) στρώμα α, προσκεφάλαια β, P Oxy X. 1277<sup>23</sup> (A.D. 255) πέπρακα τὸ τρίκλινον καὶ τὰ προσκεφάλαια, "I have sold the couch and the cushions." In the *Κολακεία* of Theophrastus p. 40<sup>82f.</sup> (ed. Jebb), the flatterer is represented as τοῦ παιδὸς ἐν τῷ θεάτρῳ ἀφελόμενος τὰ προσκεφάλαια αὐτὸς ὑποστρώσαι, "taking the cushions from the slave in the theatre, and spreading them on the seat with his own hands."



## προσκληρόω.

In Ac 17<sup>4</sup>, the only occurrence of this verb in the NT, **προσεκληρώθησαν** is best understood with a pass. meaning answering to its pass. form, "were allotted to": cf. *OGIS* 257<sup>5</sup> (B.C. 109) **Σελευκὺς τοὺς ἐν Πιερίαι τῆς ἱερᾶς καὶ ἀσύλου [ἐξ ἀρχῆς] μὲν τῷ πατρὶ ἡμῶν προσκληρωθέντας, with Dittenberger's note. See also P Par 63<sup>viii.18</sup> (B.C. 164) ἔδει μὲν οὖν δημοδικῇ παιδείᾳ προσκεκληρωμένον καὶ μεμνημένον τῆς ἐκ παιδὸς πρὸς τε τὸν ἡμέτερον πατέρα κτλ.**

## πρόσκλησις.

For this word = "judicial summons," "invitation," which is read in 1 Tim 5<sup>21</sup> AD *al.*, we may cite BGU IV. 1131<sup>54</sup> (B.C. 13) **μη̄ τρ[οσφ]εῖν πρόσκλη(σιν) ἢ διαστολ(ήν).** See *s.v.* πρόσκλησις.

## προσκλίνω,

"incline towards," "attach myself," is found in the NT only in Ac 5<sup>36</sup> (cf. 2 Macc 14<sup>24</sup>), where Blass *ad l.* notes that "apparet de secta magis agi quam de seditione": cf. Clem. R. 47 **προσεκλήθητε γὰρ ἀποστόλοις μεμαρτυρημένοις** ("attested"), and the intrans. use of the verb in Polyb. iv. 51. 5.

## πρόσκλησις.

Like its verb, πρόσκλησις is a NT ἀπ. εἰρ., 1 Tim 5<sup>21</sup>, where it has the meaning of "partiality." It is found *ter* in Clem. R. (21, 47, 50).

## προσκολλάω,

"stick to," "cleave to," is used metaphorically, as in Eph 5<sup>21</sup> (cf. Mk 10<sup>7</sup> D) *quater* in a vi/A.D. Will, P Oxy XVI. 1901, in which a man makes certain dispositions with regard to the wife who had been "joined" to him, e.g. **τὴν πρ[οσ]κολληθείσαν [μοι γυναῖκα].** For the subst. **προσκολλησις** see P Lond 1177<sup>308</sup> (A.D. 113) (= III. p. 189). Cf. *s.v.* κολλάω.

## προσκοπτόω.

The metaph. use of this word in the NT "stumble at," "take offence at," as in 1 Pet 2<sup>8</sup>, may be illustrated by M. Anton. vi. 20, x. 30. The verb is found in *Syll*<sup>2</sup> 985<sup>41</sup> (i/A.D.), unfortunately in a broken context. For the adj. **προσκοπτικός** see Vett. Val. pp. 65<sup>24</sup>, 68<sup>22</sup>, 212<sup>21</sup>.

## προσκυνέω,

"do obeisance to," "worship," used generally of a god, as P Flor III. 332<sup>11</sup> (i/A.D.) **καὶ οὐ[τ]ε ἐ[λ]λουσάμην [οὐ]τε προσεκύνῃσα θεοὺς φοβουμένη σου τὸ μετέωρον.** In Ptolemaic inscrr. the verb is construed with the acc., never the dat., as often in the NT (see *Proleg.*, p. 64), e.g. *OGIS* 184<sup>5</sup> (i/B.C.) **προσεκύνῃσα τὴν μεγίστην θεὰν κυρίαν Σώτειραν Ἰσιν.**

P Giss I. 11<sup>14</sup> (A.D. 118) (= *Chrest.* I. p. 523) **ἐπ<ε>λ ἐγὼ οὐ πάρεμει προσκυνῃσαί σε τὸν τιμώτατον, ib.** 17<sup>11</sup> (a slave to her master—time of Hadrian) (= *Chrest.* I. p. 566) **ὠφελον εἰ ἰδυνάμεθα πέτασθαι καὶ ἐλθεῖν καὶ προσκυνῃσαί σε, BGU II. 423<sup>15</sup> (ii/A.D.) (= Selections, p. 91) ἵνα σου προσκυνήσω τὴν χέραν, and P Tebt II. 286<sup>22</sup> (A.D. 121—**

138) **προσκυνεῖ[ν] ὀφείλοντες τὰς ἀναγν[σ]θείσας τοῦ θεοῦ Τ[ρ]αϊανοῦ . . . ἀποφ[ά]σεις,** "as we are bound to respect the rescripts of the deified Trajan" (Edd.) are exx. of **προσκυνέω** with an object other than a god, though the last instance falls little short.

Often the verb is without object. Thus P Par 49<sup>32</sup> (before B.C. 161 or 160) (= *UPZ* i. p. 309) **ἐ[δ]ν ἀναβῶ καγὼ προσκυνῆσαι**—a very close parallel to Ac 24<sup>11</sup>: *Syll* 807 (= <sup>3</sup> 1173)<sup>2</sup> (ii/A.D.) **ἐχρημάτισεν** (*sc.* Asclepius) **ἐλθεῖν ἐπ[ὶ] τῷ ἱερῷ βῆμα καὶ προσκυνῆσαι**: P Tebt II. 416<sup>7</sup> (ii/A.D.) **ἐγενάμην εἰς Ἀλεξάνδριαν προσ[κ]υνῆσαι,** "I came to Alexandria to pray" (Edd.). In MGr the meaning is weakened into "honour," "offer respects": see Thumb *Handb.* p. 352.

The subst. **προσκύνημα**, not in the NT, is used in innumerable pagan letters in the formula **τὸ προσκύνημα σου ποιῶ παρὰ (τῷ δέινῳ) θεῷ** and the like, e.g. BGU III. 846<sup>2</sup> (ii/A.D.) (= *Selections*, p. 93) **τὸ προσκύνημά σου [ποι]ῶ κατ' αἰκάστην ἡμαίραν παρὰ τῷ κυρίῳ [Σερ]άπειδει**: cf. P Oxy III. 528<sup>5</sup> (ii/A.D.) **τὸ προσκύνημά σου πυῶ παρὰ τῇ σε φιλοῦσῃ Θεῳρι,** "I perform the act of veneration on your behalf to Thōeris who loves you" (Edd.). For a possible ex. of **προσκύνημα ποιέω** occurring in a *Christian* letter, see *ib.* XIV. 1775<sup>3</sup> (iv/A.D.) **τὸ προσκύνημά σου ποιῶ καθ' ἐκάστην ἡμέραν παρὰ τῷ δεσπότη θεῷ ὅπως ὀλόκληρόν σε ἀπολάβω**: see Ghedini *Lettere*, p. 254 f.

**Προσκύνησις** is found in the late P Oxy I. 128 *verso*<sup>13</sup> (vi/vii A.D.) **ἡγείσθω τῆς ἐπιστο[ο]λῆς ἢ ἐποφειλομένη κατὰ χρέος προσκύνησις τῇ ὑμετέρᾳ ἐνδοξότητι,** "in the forefront of this letter we would place our due and fitting obeisance to your excellency" (Edd.).

## προσκυνητής,

"a worshipper." For this word in Jn 4<sup>23</sup>, Deissmann (*LAE*, p. 99) following Cremer (*Addenda* p. 1120) cites from pre-Christian Greek an inscr. from Apamea in Syria (Waddington 3,2720a) containing a decree drawn up in the interests of "the worshippers that come up"—**τοῖς ἀνιούσιν (ἀνιούσι, Cremer) προσκυνηταῖς.** The word is again found in the iii/A.D. inscr. from the same district *CIG* IV. 4474<sup>51</sup>.

## προσλαλέω,

"speak to," in NT only in Ac 13<sup>43</sup>, 28<sup>20</sup>: cf. Theophr. *Char.* p. 104<sup>15</sup> ed. Jebb, where the loquacious man is described as **τοσαῦτα προσλαλῶν τοῖς παιδοτρίβαις καὶ διδασκάλοις,** "chattering at this rate to the trainers and masters."

## προσλαμβάνω

is found only in NT in mid. = "take to oneself," "receive": cf. BGU IV. 1141<sup>37</sup> (B.C. 14) **δὲς προσελαβόμεν αὐτὸν εἰς οἶκον παρ' ἐμέ** (cf. Philem 17), P Fay 12<sup>10</sup> (c. B.C. 103) **προσελαβόμενος συνεργῶν Ἀμμώνιον,** P Amh II. 100<sup>4</sup> (A.D. 198–211) **προσελάβετο τὸν Κορνήλιον κοινῶνόν,** P Oxy I. 71<sup>ii.9</sup> (A.D. 303) **προσελαβόμεν ἑμαυτῇ εἰς βοήθειαν . . . Σεκοῦνδον,** and P Leid W<sup>xviii.22</sup> (ii/iii A.D.) **προσελημμαι τὴν δύναμιν τοῦ Ἀβραάμ.** In P Lond 23 *recto*<sup>11.21</sup> (B.C. 158) (= I. p. 38, *UPZ* i. p. 153) the verb is used as a *t. t.* for enrolment in the army, **προσελάβεσθαι τὸν προνομασμένον μου ἀδελφὸν Ἀπολλώνιον εἰς τὴν**

Δεξιλάου σημείαν ("a band under one standard"). In *Menandrea* p. 3<sup>32</sup> the verb = "borrow."

προσμένω,

"remain," "stay on": P Vat A<sup>16</sup> (B.C. 168) (= *UPZ* i. p. 303) οὐ γὰρ πάντως δέ στενῶς ἐπανάγοντά σε προσμένειν ἕως τοῦ πορίσαι τι, "for, if you find yourself in difficulties, you ought not in any case to remain until you provide something," *Syll*<sup>3</sup> 615<sup>7</sup> (B.C. 180) ὅσον χρόνον ἀξίωσαν αὐτὸν τοὶ κατεσταμένοι ὑπὸ τῆς πόλιος, ἐπὶ ταῦτα ποτέμεινε.

προσορμίζω,

"bring to anchor" (Mk 6<sup>58</sup>): cf. the similar use of προσορμέω in P Leid U<sup>11.7</sup> (B.C. 343) (= I. p. 123, *UPZ* i. p. 370), where Nektonabos dreams in the Serapeum that he saw a papyrus boat (πλοῖον παπύρινον) προσορμῆσαι εἰς Μέμφιν, and P Goodsp Cairo II<sup>4</sup> (iv/A.D.) ἐνεβάλου εἰς τὸ προσορμοῦν πλοῖον . . . ἔξιστα[s] ἰταλικ(οὺς) ἑκατὸν τέσσαρα μόνους.

προσοφείλω.

This NT ἀπ. εἰρ. = "owe besides or in addition" (Philem 19: cf. Field *Notes*, p. 225) is common in our documents, although it is not always easy to distinguish it in meaning from the simple ὀφείλω: P Hib I. 110<sup>88</sup> (accounts—c. B.C. 270) προσωφείλησα σὺν ἀνηλώμασιν, "I owed an additional sum with expenses," *ib.* 63<sup>14</sup> (c. B.C. 265) σὺ οὖν διόρθωσαι αὐτοῖς τὸ λ[ο]ιπὸν δ προσωφείλεις μοι, "do you therefore settle with them the remainder owing from you to me" (Edd.), PSI IV. 360<sup>7</sup> (B.C. 252–1) ἵνα κο[μ]ίσωνται τὸν προσωφελομένον σοι σίτον (with editor's note), P Par 26<sup>44</sup> (B.C. 162) (= *UPZ* i. p. 248, *Selections*, p. 17) ἐπιλαβόντα παρ' ἡμῶν τὴν γραφὴν τῶν ὀφειλομένων ἡμῖν δόντων καὶ τίνα πρὸς τίνας χρόνους προσωφείληται καὶ ὑπὸ τίνων, "when he has received from us the written list of the necessities owing to us and what further debts are due us along with the periods for which they have been owing and the persons who owe them," and P Oxy I. 101<sup>42</sup> (A.D. 142) δ δ' ἂν προσοφειλέσῃ ὁ μεμισθωμένος ἀποτείσάτω μεθ' ἡμιολίας, "any arrears owed by the lessee shall be paid with the addition of half their amount" (Edd.).

προσοχθίζω

occurs in Heb 3<sup>10,17</sup> in citations from the LXX, where the verb denotes "am disgusted with," "abhor." For the subst. προσόχθισμα see 3 Kingd 16<sup>82</sup>.

προσπαίω.

It is difficult to find any good parallel for the meaning "fell upon," "struck against" which προσέπεσαν requires in Mt 7<sup>25</sup> (but see Prov 25<sup>20</sup>, Sm Ps 90(91)<sup>12</sup>). In these circumstances Lachmann has conjectured a reading προσέπαισαν, and is supported by Nestle *ZNTW* ix. (1908), p. 252 f.

πρόσπεινος,

"very hungry," Ac 10<sup>10</sup>: one of the rapidly decreasing number of NT words, of which it can be said, "Not found elsewhere" (Grimm).

προσπίπτω.

For the literal meaning "fall upon" in Mt 7<sup>25</sup> see *s.v.* προσπαίω, and for the derived sense "fall at one's feet," "supplicate," cf. the Christian amulet BGU III. 954<sup>30</sup> (vi/A.D.) (= *Selections*, p. 134) ἄγιε Σέρηνε, πρόσπεσε ὑπὲρ ἐμοῦ, ἵνα τελείως ὑγιαίνῃ.

The verb is common in our sources = "befall," "happen," e.g. PSI VI. 614<sup>13</sup> (iii/B.C.) ἡγράφε δὲ καὶ Ἡραγόραι, ἐάν τί σοι προσπίπτῃ τῶν καθ' αὐτόν, ἐπιμελῶς, *ib.* IV. 340<sup>12</sup> (B.C. 257–6) ὥ[στε] μηδεμίαν ὑποψίαν ἐκείνῳ γε προσπεσεῖν, P Hib I. 78<sup>4</sup> (B.C. 244–3) ὅταν λειτουργία προσπέσῃ ἀπολῆν αὐτούς, "to release them when service falls to their lot," P Par 39<sup>8</sup> (B.C. 161) (= *UPZ* i. p. 143) καθότι προσπίπτει μοι, BGU IV. 1206<sup>16</sup> (B.C. 28) ἐάν τι ἄλλο προσπέσῃ, σημανῶ σοι, and *ib.* III. 1011<sup>12</sup> (ii/A.D.) κἂν τί σοι προσπίπτῃ περὶ τῶν ἐναντίων. In P Cairo Zen 5903<sup>17</sup> (B.C. 258) reference is made to some iron as a necessary part of a boat's equipment—τὸ[ν σι]δη[ρον] δν [ἀ]ναγκαῖον ἦν ὑπάρχειν ἐν τῷ πλοίῳ πρὸς τὰς προσπιπτούσας χρεῖας. P Petr II. 38 *verso* (c)<sup>16</sup> (Ptol.) τὰ προσπ[ίπτ]ον[τα] describes cases "falling" to a judge to decide.

An interesting use of the verb shows it = "come to my ears or to my knowledge," e.g. P Par 63<sup>80</sup> (B.C. 164) (= P Petr III. p. 20) ἡμῖν προσπέτωκεν, Witkowski<sup>2</sup> p. 96<sup>8</sup> (B.C. 131–0) (= P Revill Méi p. 295, *Archiv* ii. p. 518) προσπέτωκεν <γάρ> Παῶν ἀναπλεῖν ἐν τῷ τύβι <μ(ην)ί>, and P Oxy VII. 1027<sup>7</sup> (i/A.D.) προσέπεσέν μοι.

προσποιέω.

In P Oxy I. 121<sup>21</sup> (iii/A.D.) μὴ προσποιήσης πρὸς τοὺς κυρέλους αὐτῶν, the editors translate "don't make over anything to their masters," but suggest that the verb may have the sense of the mid. "don't make any pretence." This is the meaning generally given in its only NT occurrence Lk 24<sup>28</sup> (cf. Job 19<sup>14</sup>), but see Plummer *ICC ad l.*

Other exx. from the Κοινή are P Oxy III. 531<sup>6</sup> (ii/A.D.) μηδὲν προσποιηθῆς ἕως ἐπ' ἀγαθῷ πρὸς σέ παραγένο(=ω)-μαι, "claim nothing until I come to you auspiciously" (Edd.), and the fragmentary PSI III. 220<sup>8</sup> (iii/A.D.) προσποιήθην. See also the description of the ironical man in Theophr. *Char.* p. 52<sup>10</sup> (ed. Jebb) προσποιήσασθαι ἄρτι παραγεγονέναι, "he will pretend that he has just arrived," cf.<sup>14</sup>.

προσπορεύομαι,

"come near," "approach," is now read by Crönert and Wilcken (see *Berichtigungen*, p. 126) in P Eleph 18<sup>5</sup> (B.C. 223–22) προσπο[ρε]ύονται ἀγοράζοντες κτλ.: cf. P Magd 27<sup>6</sup> (B.C. 218) μὴ ἐπιτρέπηι προσπορεύεσθαι, P Par 50<sup>3</sup> (B.C. 159) (= *UPZ* i. p. 365) Ἀπολλώνιον εἶδον, προσπορεύεται μοι, P Amh II. 33<sup>17</sup> (c. B.C. 157) τοὺς προσπορευομένους συνηγόρους πρὸς τὰς προσοδικὰς κρίσεις, "advocates who take up revenue cases" (Edd.), and from the inscr. *Syll* 177 (= 344)<sup>112</sup> (c. B.C. 303) διὰ τὸ τὰ ἐκ τῶν προσόδων γινόμενα κατὰ χρόνους προσπορεύεσθαι ὑμῖν μακροτέρους.

In the NT the verb is used only in Mk 10<sup>35</sup>, and is



one of many exx. of this writer's preference for compounds of πορεύομαι: indeed, except in 9<sup>30</sup>, he does not use the simple verb at all. As Mark's Greek culture was manifestly small, Harnack's thesis in his "Sayings of Jesus" as to the connexion between culture and compound verbs cannot pass unchallenged: see further *Exx.* VII. vii. p. 411 f.

## προσρήγνυμι,

"dash against," Lk 6<sup>48f.</sup>: cf. M. Anton. iv. 49 ὁμοῖον εἶναι τῇ ἄκρῃ ἢ διηνεκῶς τὰ κύματα προσρήσεται, "be like the promontory whereon the waves break unceasingly."

## προστάσσω,

"appoint," is read in the critical text of Ac 17<sup>28</sup>: cf. P Amh II. 29<sup>20</sup> (c. B.C. 250) βασιλέως προσταξάντος . . ., and P Tebt I. 7<sup>1</sup> (B.C. 114) βασιλέων προσταξάν[τ]ων μηθένα τῶν ἐπὶ τῶν κριτηρίων καὶ τῶν ἀλλ[λ]ων τῶν πρὸς χρεῖαις δέχεσθαι ἐγκλήματα . . ., "the sovereigns decree that neither anyone who exercises judicial functions nor any of the other officials shall receive complaints . . .," where the editors note that the formula βασιλέων προσταξάντων "appears to be used in cases where the following decree is not quoted in its exact words, whether because it was extracted from a series or because the construction is altered to *oratio obliqua*." See also P Reinach 18<sup>21</sup> (B.C. 108) παρὰ τὰ . . . προστατεγμένα. The verb is common in the inscr., e.g. *Syll* 365 (= 798)<sup>16</sup> (A.D. 37) ὁ δὲ δήμος . . . προσέταξε τοῖς ἀρχουσι ψήφισμα ὑπαντήσεως εἰσηγήσασθαι αὐτοῖς, and *ib.* 523 (= 578)<sup>18</sup> (ii/B.C.) μὴ ποιήσας τι τῶν προστατεγμένων ἐν τῷ νόμῳ τῷδε. For the subst. πρόσταγμα cf. P Cairo Zen 59034<sup>19</sup> (B.C. 257) καλῶς οὖν ἔχει, Ἀπολλώνιε, ἐπακολουθήσαι σε τοῖς ὑπὸ τοῦ θεοῦ προσταγμασιν, and for προσταγή cf. Diog. Oenoand. p. 18<sup>2</sup> (ed. William).

## προστάτις.

We can supply no instance of the fem. *προστάτις* (Rom 16<sup>2</sup>), "protectress," "patroness," from our sources, but the masc. *προστάτης* is common in various connotations, e.g. BGU IV. 1136<sup>2</sup> (c. B.C. 11) Ἀπολλώνιος . . . Τρύφωνι . . . προστατίη ἐράν[ων] χαίρειν, P Oxy II. 299<sup>4</sup> (late i/A.D.) Διονυσίῳ προσ[τ]άτῃ Νεμερῶν κέκρηκα (δραχμας) ἤ, "I have also lent Dionysius, the chief man of Nemeae, 8 drachmae" (Edd.), and *ib.* XI. 1150<sup>1</sup> (vi/A.D.) ὁ θεὸς τοῦ προστατοῦ ἡμῶν τοῦ ἁγίου Φιλοξένου, "the god of Saint Philoxenus our patron." The title is applied to the office-bearer in a heathen religious association in Foucart *Associations Religieuses* p. 202, No. 20<sup>24</sup> (Imperial times) (= CIG I. 126) δοκιμα[ί]εω δὲ ὁ προστατῆς [καὶ ὁ] ἀρχιερατιστῆς καὶ ὁ γραμματεὺς καὶ οἱ ταμίαι καὶ σύνδικοι: cf. SH ad Rom l.c., and Otto *Priester* ii. p. 75, n.<sup>1</sup> See also *CR* i. p. 6, and Field *Notes* p. 166.

For the verb *προστατέω*, cf. P Petr II. 13(19)<sup>4</sup> (c. B.C. 252) (= Witkowski<sup>2</sup>, p. 18) where a son writes to his father, οὐ μὴν οὐθέν ἐμολ [ἔσται με]ῖζον ἢ σοῦ προστατήσα[ι] τὸν] ἐ[τ]έρον οὐθέν ἐμολ, ἀξίως [μὲ]ν σοῦ, ἀξίως δ' ἐμοῦ, "there will be nothing of more importance for me than to look after you for the remainder of life, in a manner worthy of you, and worthy of me": for the subst. *προστασία*, cf. P Par 63<sup>118</sup> (B.C. 164) (= P Petr III. p. 28) τοῦ προγεγραμμένου πλη-

[θο]υς προστασίαι [π]ροσδεδύων, "putting pressure on the leaders of the persons just described" (Mahaffy): and for the adj *προστατικός*, cf. P Oxy XVI. 1857<sup>1</sup> (vi/vii A.D.) ἀπέστειλα τῇ ὑμετέρῃ προστατικῇ μεγαλοπρεπείᾳ . . ., "I send to your protecting magnificence . . ."

## προστίθμι,

"add." With Heb 12<sup>19</sup> we may compare *Chrest.* II. 372<sup>v. 11</sup> (ii/A.D.) καὶ προσέθηκεν Ἐχθὲς ἔφης ἄλλους ἐσχηκέναι παῖδας, and P Strass I. 41<sup>21</sup> (A.D. 250) Σαραπίων ῥ[ή]τωρ προσέθηκεν (his λόγος follows). Other exx. of the verb are P Oxy III. 471<sup>2</sup> (ii/A.D.) π[ρ]οσθήσω τι κύριε περ[ὶ] οὗ θαυμάσεις οἶμαι, "I will add a fact, my lord, which will, I expect, excite your wonder" (Edd.), *ib.* VII. 1062<sup>4</sup> (ii/A.D.) προσθεῖς ὅτι τὰ θέρέα ἐστὶν τὰ κρείσσονα, "adding that the summer ones (*sc.* fleeces) were the best" (Ed.), P Ryl II. 153<sup>27</sup> (A.D. 138-161) ταῦτα οἱ προγεγραμμένοι ἐπίτροποι μου καὶ κληρονόμοι μετελεύσονται καὶ προσθήσουσιν τῷ νύμῳ μου, "these (*sc.* certain allowances) shall be claimed by my aforesaid guardians and heirs and delivered to my son" (Edd.), BGU I. 8<sup>11. 15</sup> (A.D. 248) ἐδηλώθη προστεῖσθαι εἰς ἀριθμ[η]σιν μην[ὶ]ς Πα[ύ]λῳ, and *Ostr* 1159<sup>3</sup> (ii/iii A.D.) πρόσθε εἰς ὄνομ(α) Ἐπων(ύχου), "put down to the account of Eponychus." With the use of the verb in Ac 2<sup>41</sup> Preuschen (*HZNT ad l.*) compares Demosth. xviii. 39 ὅσα ἐκουσίως προσετίθετο τῶν πολισμάτων.

The confident assertion of Hebraism in the idiom *προστέθετο πέμψαι*, which Luke (20<sup>11f.</sup>) deliberately substitutes for the πάλιν ἀπέστειλε of Mk 12<sup>4</sup>, needs some reconsideration: see *Proleg.* p. 233. Helbing (*Gr.* p. iv.), goes so far as to call it "a good Greek construction," adding naturally that its extreme frequency in the LXX is due to "mechanical imitation of the original." The very fact that no other Hebraism has ever been discovered in Josephus (see Thumb *Hellen.* p. 125 f., Schmidt *Jos.* p. 514 ff., Deissmann *BS* p. 67 n.<sup>1</sup>) might be fairly held to prove that the locution was really Greek.

## προστρέχω,

"run up to," "approach": cf. the metaphorical use in P Oxy II. 247<sup>12</sup> (A.D. 90) ἀπογράφου[μαι] τῷ ὁμογν[η]σῶ μου ἀδελ[φ]ῶ . . . προστρέχοντι τῇ ἐννόμῳ ἡλικίᾳ, "I register for my full brother who is approaching the legal age" (Edd.).

## προσφάγιον.

In the private account P Oxy IV. 736<sup>46, 89</sup> (c. A.D. 1) a half obol and 2½ obols respectively are set down for *προσφάγιον*, which the editors render "relish" (similarly in *ib.* 739<sup>10, 12</sup>). In the same account 61; 82, 82 ὄψον and ὀψάριον are translated "sauce." But the plentiful evidence from Hellenistic writers in Weststein *ad Jn* 6<sup>9</sup> would seem to show that ὄψον and ὀψάριον meant "fish" predominantly as early as Plato, and ordinarily in later times as in Athenaeus. In the same way, to judge from the papyrus evidence, *προσφάγιον* is best understood of some staple article of food of the *genus* fish, rather than of a mere "relish." Thus in P Oxy III. 498<sup>28</sup> (ii/A.D.) it is provided that a stone-cutter's wages are to be so many drachmae a day along with ἄρ[τ]ον ἕνα καὶ προσ-

φάγιον, and in P Grenf II. 77<sup>21</sup> (iii/iv A.D.) (= *Selections*, p. 121) provision is made ὑπὲρ] δαπάνης ἐν ψωμίσι καὶ προσφαγίοις (δραχμαί) 16, "for outlays in delicacies and foods 16 drachmae." It would, therefore, be to one of the articles of an ordinary meal that Jesus' question referred in Jn 21<sup>5</sup>, where the RV rendering is supported by the Lewis Syriac, and by *d* of the Old Latin (*aliquid manducare*). See further *Field Notes*, p. 109, and Abbott *Joh. Gr.* p. 193 f.

### πρόσφατος,

derived from πρὸς and the root of φόνος, ἐπεφνον etc., means originally "fresh-killed" (see Boisacq p. 816 for alternative derivations), but the second element in the compound died out quite early, and the word came to be used generally, "new," "fresh," "recent," as e.g. in the medical receipt P Oxy VIII. 1088<sup>25</sup> (early i/A.D.) ἐλλεβόρου λευκοῦ προσφατώτερον τρίψας, "pound fresh some white hellebore" (Ed.). In Michel 1501<sup>24</sup> (B.C. 103-2) τὰς [ἐ]λ[ά]τας τὰς προσ[φ]άτους, the adj. is used of "fresh," not salted, "olives": cf. Menander *Fragm.* p. 132 ἐν προσφάτοις ἰχθυοῖς τετραμμένα, "brought up on fresh fish."

Phrynichus (p. 374, ed. Lob.) discusses whether in view of the word's etymology it is right to say πρόσφατον πρᾶγμα or only πρόσφατος νεκρός and the like, and finds an answer in a line of Sophocles *Andromeda*—

μηδὲν φοβέσθε πρόσφάτους ἐπιστολάς.

See also Rutherford *NP* p. 471 f. and Pearson on Soph. *fr.* 128.

### προσφάτως,

"recently" (Ac 18<sup>2</sup>), occurs in P Par 63<sup>viii.10</sup> (B.C. 164) ταύτην (sc. αἵρεσιν) γὰρ ἀπέγνωκα ἰδίον προσφάτως [π]ροσελήφαι (L.—ἡφθαί) φίλον. It is also found in Polybius, LXX, and Aristaeus, which demonstrates its genuine vernacular character, as P Par 63 by itself would not do. We can also cite it from *OGIS* 315<sup>23</sup> (B.C. 164-3) τῷ ἀδελ[φ]ῷ ἑλληνότ[ι] π[ρ]οσ[φ]άτως ἐπὶ τ[ῷ] στ[ρα]τόπεδον: cf. Epicurus *Ep.* ad matrem fr. II B 4 (Linde p. 48) and Diog. Oenoand. p. 60<sup>4</sup> (ed. William), cf. p. xxvii. ff.

### προσφέρω,

"bring to," "present," is seen in P Fay 21<sup>17</sup> (A.D. 134) τὰ βιβλία προσφέροντες οἱ[ς] οφίλουσιν, "presenting their accounts to their creditors," P Giss I. 50<sup>18</sup> (A.D. 259) προσφέρων τῇ πόλει . . . δραχμὰς δεκαεπτὰ ὀβολόν, and P Meyer 23<sup>3</sup> (end iv/A.D.) παρὰ Τιθοῆτι τῷ προσφέροντί σοι ταῦτά μου τὰ γράμματα: cf. P Par 63<sup>12</sup> (B.C. 164) (= P Petr III. p. 18) καλῶς ποιήσεις τὴν πᾶσαν προσε-νεγκάμενος ἐκτένειαν, "you will do well in using every effort" (Mahaffy), and P Tebt I. 33<sup>18</sup> (B.C. 112) (= *Selections*, p. 31) τὴν πᾶσαν προσενέγκαι σπουδήν.

The force seen in Heb 12<sup>7</sup> appears in P Par 46<sup>20</sup> (B.C. 152) (= *UPZ* i. p. 338) where Apollonius appeals to his brother Ptolemaeus to examine personally into his grievance against a third party—νομίζω γὰρ μάλιστα τῶν ἄλλων παρακολουθήκοντά σε τῇ ἀληθείᾳ πικρότερον προσε-νεχθῆ-σεσθ' αὐτῷ, "when you have investigated the truth you will deal with him most severely": cf. *Syll* 371 (= 807)<sup>13</sup> (A.D. 54) προσε-νεχθῆς φ[ι]λανθρώπως πᾶσι τοῖς πολέταις, and P Lond 1912<sup>65</sup> (A.D. 41) ὁ(= οἱ) γὰρ <ἄρ>χοντες . . .

μετρίωτεροι ἡμῖν προσε-νεθήσονται τὴν ἐν ταῖς ἀρχαῖς χρόνον, "for the magistrates will behave with greater circumspection during their term of office" (Bell).

On the marriage contract P Oxy III. 496<sup>6</sup> (A.D. 127) the editors remark that "προσφέρεισθαι is the word commonly used of property brought to the husband by the bride." So in the oldest extant Greek papyrus P Eleph I<sup>4</sup> (B.C. 311-10) (= *Selections*, p. 2) the bride is described as προσφερομένην εἰματισμὸν καὶ κόσμον valued at 1000 drachmae: similarly BGU IV. 1100<sup>11</sup> and 1104<sup>11</sup> (time of Augustus). In P Tebt II. 407<sup>10</sup> (A.D. 199?) ἃ σοι προση-νεχθῇ is "what was settled" upon the writer's daughter. A somewhat similar use is seen in *OGIS* 221<sup>11</sup> (B.C. 280-261) διὰ τὴν πρὸς ὑμᾶς εὐνοίαν προσε-νεγκασθαι πρὸς τὴν ὑμετέραν πόλιν, with reference to the gifting of royal land for the benefit of an adjoining city: see Dittenberger's note.

Grimm says the verb is "hardly to be found in native Greek writ." for *sacrificing*. Something very like it comes in the legal report BGU IV. 1024<sup>vii.25</sup> (iv/v A.D.) of the poor girl whom her mother sold to shame, who ζῶσα [π]ροσε-φέρετο τοῖς βου[λο]μένοις ὡς νεκρά.

For the conative impf. in Heb 11<sup>17</sup> προσέφε-ρεν see *Proleg.* pp. 129, 238, 247, and for the double compound προσ-ανα-φέρω see P Tebt I. 16<sup>8</sup> (B.C. 114) τυγχάνωι προσ-ανεν-νοχῶ <ς> σοι δι' ἐτέρας ἐπιστολῆς, "I reported to you in another letter" (Edd.).

### προσφιλής.

This Pauline word (Phil 4<sup>8</sup>) = "pleasing," "agreeable," is used of persons in PSI IV. 361<sup>9</sup> (B.C. 251-0) πᾶσιν τοῖς παρ' αὐ[τοῦ] προσφιλῆς εἰμι ὅσοι αὐτὸν σέβονται, and in the torn letter BGU IV. 1043<sup>24</sup> (iii/A.D.) ὅλος π[ρ]οσ[φ]ιλῆς σου γεν[όμενος] (?) . . . In a letter by Plotina, the wife of the Emperor Trajan, written in A.D. 121, she describes Trajan's successor Hadrian as ἐμοὶ . . . προσφιλεστάτῳ[ι] κατὰ πάντα. The adj. is common in epitaphs, e.g. *Kaibel* 324<sup>9</sup> Αὐρ[ηλ]ί[ου] . . . προσφιλῆς χαίρει: cf. also Vett. Val. p. 121<sup>33</sup> περικτήσονται καὶ προσφιλεῖς γενήσονται. For the adv. cf. *OGIS* 331<sup>9</sup> (mid. ii/B.C.) συντελεκός τὰ ἱερὰ . . . ἀξίως τοῦ θεοῦ, προσφιλῶς δὲ τῷ τε ἀδελφῷ καὶ ἡμῖν.

### προσφορά.

Like its verb, the subst. is used of dowry in marriage contracts, but not with the same frequency: cf. e.g. P Tebt II. 351<sup>1</sup> (ii/A.D.) προσφο(ρὰς) οἰκί(ας) of the gift of a house from a mother to her daughter on the occasion of her marriage, and P Ryl II. 154<sup>10,20</sup> (A.D. 66); see also *Archiv* iv. p. 138, and the editors' introd. to P Ryl II. 155. In the medical P Tebt II. 272<sup>5</sup> (late ii/A.D.) προσφορά has reference to the "increase" of bad symptoms, and apparently it is = "contribution" in P Oxy X. 1253<sup>9</sup> (iv/A.D.), where it is associated with ἐξαγνρισμός (see also *ib.* 1322 (A.D. 413)): cf. the similar use of the adj. in P Tebt I. 88<sup>15</sup> (B.C. 115-4) ἄλλο πρόσφορον ("revenue") μηδὲν ἔχειν.

From a later date, P Oxy XVI. 1898<sup>23</sup> (A.D. 587), comes the receipt for a gift of wheat paid as τὴν ἀγίαν προσφοράν to an hospital. In their note *ad l.* the editors point out that in Byzantine times προσφορά is = (a) "a mass or other commemorative office for the dead, and so, eventually, the



mass itself," and (δ) "a gift made to a church or monastery for this purpose": see further the elaborate note *ad* P Mon I. 8<sup>5</sup>.

### προσφώνέω

is included by Mayser (*Gr.* p. 34) among the poetical verbs which have passed into the Κοινή. For the meaning "address," "give speech to," as in Ac 22<sup>2</sup>, we may cite P Petr II. 38(δ)<sup>3</sup> (B.C. 242) παρὰ δέ σου οὐθ[ε]ν ἡμῖν προσπεφώνηται, "whereas from you not a word has been uttered" (Ed.), *Chrest.* I. 27 verso<sup>15</sup> (ii/A.D.) περὶ τούτου ὡς ἔδοξε[ν], προσφώνησάτω ἡμῖν ὁ πρυτανικός.

From this it is an easy transition to the more official sense of "report," as in P Ryl II. 83<sup>10</sup> (A.D. 138-161) where a tax-collector states to the commission appointed to receive his accounts, προσφώνω περὶ τοῦ μηδέν μοι διαγεγρά(φθαι) ὑπὲρ [λ]ημμάτων ἰδίου λόγου, "I report to you that nothing has been paid to me on behalf of the revenues of the privy purse" (Edd.), BGU I. 16<sup>13</sup> (A.D. 159-160) (= *Selections*, p. 84) ἐπιζητοῦσι ὑμ[ε]ν εἰ [οὐ]τως ἔχει προσφωνοῦμεν, "to your enquiries whether these things are so we report," with reference to certain charges against a priest, P Oxy I. 51<sup>9</sup> (A.D. 173) a public physician is instructed to inspect the body of a man who had been hanged, and προσφώνησαι regarding it, and similarly *ib.* III. 475<sup>8</sup> (A.D. 182), VI. 896<sup>39</sup> (A.D. 316): cf. I Esdr 2<sup>21</sup>. The account of Nero's speech to the Greeks on freedom in A.D. 67, *Syll* 376 (= 814)<sup>8</sup>, is introduced with the words, συνελθόντων τῶν ὀχλῶν ἐν ἐκκλησίᾳ προσεφώνησεν τὰ ὑπογεγραμμένα.

The word is found associated with ὁμολογέω with the meaning "avow," "acknowledge," in P Gen I. 68<sup>1</sup> (A.D. 382) προσεφώ[ν]ησεν καὶ ὁμολόγησεν Αὐ[ρ]ήλιος Περγάμιος, and in P Leid G<sup>20</sup> (B.C. 99) (= I. p. 43) the editor (p. 47) thinks that προσφώνέω has the meaning *compellendi, cum reprehensione admonendi*.

For προσφώνησις cf. P Grenf I. 35<sup>6</sup> (B.C. 99) ἐγράψαμεν ὑμῖν ὑπὲρ ὧν βουλόμεθα, μηδεμίᾳ προσφωνήσεως προσπετωκυίας, and see Preisigke *Fachwörter s.v.*

### προσωπολήμπτεω,

"have respect of persons," "favour specially" (Jas 2<sup>9</sup>). The verb and the two cognate substantives προσωπολήμπτης and προσωπολήμπια are not found in the LXX, and may be reckoned amongst the earliest definitely Christian words. They belong to Palestinian Greek, being derived from πρόσωπον λαμβάνειν, the Hebraistic דִּיבֵּן לְפָנָיו, "lift the face" on a person, in the sense of being favourable to him, and hence, as always in the NT, to "show undue favour or partiality."

### προσωπολήμπτης.

See *s.v.* προσωπολήμπτεω.

### προσωπολήμπια.

See *s.v.* προσωπολήμπτεω.

### πρόσωπον,

"face": cf. P Par 47<sup>6</sup> (B.C. 152-1) (= *UPZ* i. p. 332, *Selections* p. 22) ἰ μὴ μικρόν τι ἐντρέπομαι, οὐκ ἂν με ἴδῃς τὸ πρόσωπον, "but for the fact that I am a little ashamed," PART VI.

you would never again have seen my face," and *ib.* 51<sup>30f</sup> (B.C. 159) (= *UPZ* i. p. 360) εἶχον πρόσωπον καλὸν «εἶχον» καὶ οὐκ ἤθελον οὐθενεὶ δῖξαι μου τὸ πρόσωπον διὰ τὸ καλὸν αὐτὸν εἶν[α]ν, where also note the form πρόσωπον by *metathesis* (Mayser *Gr.* p. 189). From this literal meaning it is an easy transition to the more general sense of "outward appearance," and thence to the frequent use of the word in the Κοινή as practically equivalent to our "person": see e.g. P Oxy XIV. 1672<sup>4</sup> (A.D. 37-41) ξένοις προσώποις, "to strangers," *ib.* II. 237<sup>vii. 84</sup> (A.D. 186) ὁμοίᾳ ὑποθέσεως ἀκούσαντα [ἐξ] Αἰγυπτιακῶν προσώπων, "having heard a similar plea advanced by Egyptian witnesses" (Edd.), P Ryl I. 28<sup>88</sup> (iv/A.D.) ἐκ νεωτέρου προσώπου, "from a young person," P Oxy VIII. 1033<sup>8</sup> (A.D. 392) ἔνεκεν τῆς παραστάσεως διαφόρων προσώπων, "for the production of various persons," *ib.* VI. 904<sup>8</sup> (v/A.D.) ἢ δι' ἑαυτοῦ ἢ διὰ οἰουδὴποτε προσώπου, "either by himself or by some other person," and *ib.* I. 135<sup>19</sup> (A.D. 579) ἀποκρινόμενον εἰς ἅπαντα τὰ ὄρῶντα τὸ αὐτοῦ πρό[σ]ωπον ἦτοι τὴν τοῦ ἐναπογράφου τύχην, "responsible for all that regards his person or the fortunes of him who has been entered as a cultivator" (Edd.). See also *Philologus* lxi. (N.F. xvii), 1904, p. 155 f. where Praechter quotes various passages from late Greek showing πρόσωπον = "soziale Persönlichkeit," "Ansehen," e.g. Polyb. v. 107. 3 ἐξήτουν ἡγέμονα καὶ πρόσωπον ὡς ἱκανοὶ βοηθεῖν ὄντες αὐτοῖς (said of the Egyptians, who desired to overthrow the rule of the Ptolemys).

For prepositional phrases with πρόσωπον, we may cite P Oxy VI. 903<sup>2</sup> (iv/A.D.) πολλὰ ἀσελήματα λέγων εἰς πρόσωπόν μου, "using many terms of abuse to my face," a wife's accusation against her husband, BGU III. 909<sup>12</sup> (A.D. 359) πολλὰς ἐ(= αἰ)[σ]χρολογίας εἰς πρόσωπόν μου ἐξεῖπών, P Petr III. 1<sup>ii. 8</sup> (Ptol.) κατὰ πρόσωπον τοῦ ἱεροῦ, "in front of the temple," P Ryl II. 76<sup>12</sup> (late ii/A.D.) κατ' οἶκον εἶναι τὴν διαίρεσιν τῶν κτημάτων καὶ μὴ κατὰ πρόσωπον, "that the division of property should be made according to households and not individuals" (Edd.), similarly *ib.* 269<sup>4</sup> (ii/A.D.), P Lond 479<sup>8</sup> (iii/A.D. ?) (= II. p. 256) ἐβουλόμην μὲν ἐγὼ εἰθεῖν εἶγα σοι κατὰ [π]ρόσωπον ("face to face") διηγῆσθαι τὰ συνβάντα μοι, P Oxy VII. 1071<sup>1</sup> (v/A.D.) καθὼς καὶ κατὰ πρόσωπον παρεκλήθης παρ' ἐμοῦ, "as you were urged in person by me" (Edd.), and *ib.* XVI. 1840<sup>1</sup> (vi/A.D.) πάντα ὅσα κατὰ πρόσωπον εἶπόν σοι. For κατὰ πρόσωπον as a *term. techn.* in judicial phraseology = *coram*, we may cite from the inscr. *Magn.* 93 b<sup>11</sup> (after B.C. 190) κατὰ πρόσωπον λόγους ποιεῖσθαι, *Priene* 41<sup>8</sup> (B.C. 136) λόγους ἐποίησαντο κατὰ πρό[σ]ωπον πρὸς Πιρην[ε]ῖς, and *OGIS* 441<sup>88</sup> (B.C. 81) πρεσβευταῖς Στρατονικῆν κατὰ πρόσωπον ἐν τῇ συγκλήτῃ φιλανθρώπως ἀποκριθῆναι: cf. Ac 25<sup>19</sup>, 2 Cor 10<sup>1</sup>. With πρὸ προσώπου (Ac 13<sup>24</sup>) cf. Herodas VIII. 59 ἔρρ' ἐκ προσώπου, "out of my sight": see Headlam's note *ad l.*

For the extent to which these prepositional periphrases are to be regarded as Hebraistic in the NT cf. *Proleg.* pp. 14, 81, 99, and for the LXX cf. Thackeray *Gr.* i. p. 43 f.

### προτάσσω,

"appoint beforehand," is read in the TR of Ac 17<sup>28</sup> (cf. 2 Macc 8<sup>26</sup>): cf. P Oxy VIII. 1112<sup>18</sup> (A.D. 188) Ἀπολλώνιος[ς] ὁ προτεταγμέν[ος], "Apollonius the aforesaid," *ib.* VI. 889<sup>15</sup>

(iv/A.D.) τοῦ προτεταγ[μένου] (sc. ἐπιστάλματος, or the like), and P Amh II. 145<sup>24</sup> (iv/v A.D.) τοῦτο γὰρ προτάττεσθαι εὐλογον, "for it is right that this should be put in the foremost place" (Edd.).

### προτείνω.

In Ac 22<sup>25</sup>, its only occurrence in the NT, this verb seems to be used not of binding or tying with thongs (AV, RV), but rather of "stretching forward" with thongs, so as to cause a tense posture for receiving blows (see Field *Notes*, p. 136 f.): cf. P Leid W<sup>xviii</sup>. 32 (ii/iii A.D.) (= II. p. 145) ἰς τὸν βορρᾶ (ἰ. ἰς τὸν βορρᾶν) τὴν μίαν πῦξ (ἰ. πυγμὴν) προτ[ί] (= εἰνας, "versus septemtrionem unum pugnum extendens." For the derived meaning "put forward," "propose," cf. P Par 63<sup>161</sup> (B.C. 164) (= P Petr III. p. 32) ἀσμενῶς ἐπιδέξασθαι τὸ προτεινόμενον, "to receive what is proposed cheerfully" (Edd.), and OGIS 315<sup>53</sup> (B.C. 164-159) χλῶρος δ' εὐτονώτατος ἦν τὰ Ῥωμαϊκὰ προτεινῶν καὶ οὐθενὶ τρόπῳ συμβουλευῶν οὐθεν ἄνευ κέλων πράσσειν.

### πρότερος.

The comparative rarity of πρότερος in the NT, where it occurs only eleven times (never in Lk), as contrasted with the 200 appearances of πρῶτος, meets us again in the papyri. For the adj., as in Eph 4<sup>22</sup>, cf. P Fay 34<sup>9</sup> (A.D. 161) κατὰ τὴν τῶν προτέρων ἐτῶν συνθήειαν, "according to the custom of former years," and for the neut. used adverbially see BGU IV. 1096<sup>4</sup> (ii/iii A.D.) δν (sc. γραμματέα) πρότερον εἶχον P Lond 1221<sup>19</sup> (A.D. 105) (= III. p. 25) ἐν οἱ[κ]ῇ πρότερον Κλαυδίας, and with the art. P Tebt II. 302<sup>6</sup> (A.D. 71-2) ἀρούρας φδ τὸ πρότερον τῶν προκί[μένων] θεῶν, "500 $\frac{1}{2}$  arourae which previously belonged to the aforesaid gods."

In view of these exx. we are probably right in understanding τὸ πρότερον in Gal 4<sup>13</sup> in the general sense of "previously," "originally," rather than "on the former of two visits" (cf. Lake *Earlier Epp. of St. Paul*, p. 265 f.): so also in all the other appearances of the phrase in the NT.

In the following exx. πρότερον is best rendered by our English "first"—P Petr I. 29<sup>15</sup> (iii/B.C.) γίνωσκε δὲ καὶ δι τῶν ἑκαστος τῶν δρων τὴν ἀμπελον φυτευομένην πρότερον δέιν φασίν, [ο]ὕ [δὲ] ὑ[πάρχειν], "know, also, that each of the watchers says that the planted vines want water first, and that they have none" (Edd.), P Oxy X. 1281<sup>9</sup> (A.D. 21) ἐφ' ᾧ κομιζόμενον [τοῦ] Ἰωσήπου ταῦτα πρότερον δώσει λόγον τούτων, "on condition that when Joseph receives it he shall first render an account of it" (Edd.), and P Fay 32<sup>15</sup> (A.D. 131) ἐὰν δέ τι κατὰ τούτου(ου) ἐξοικονομῶ πρότερον ἀποδίδω ὑπάρχειν, "if I alienate any of my rights over it, I will first establish my title to the ownership" (Edd.). See also s.v. πρῶτος.

### προτίθημι

is very common in the papyri = "proclaim," "set forth" publicly, an edict or notice, e.g. P Oxy I. 34 verso<sup>iii</sup>. 14 (A.D. 127) προτεθήτω, "let this edict be publicly issued" (Edd.), *ib.* VIII. 1100<sup>2</sup> (A.D. 206) διατάγματος προτεθέντος ὑπ' ἐμοῦ ἐν τῇ λαμπροτάτῃ πόλει τῶν Ἀλεξανδρέων ἀντίγραφον, *ib.* XIV. 1633<sup>37</sup> (A.D. 275) δημο(σ)ία προτεθέν(η). Cf. P Tor I. 1<sup>ii</sup>. 6 (B.C. 116) ἐνέβαλον ἐντευξιν εἰς τὸ προτεθέν ("expositum") ὑπ' αὐτῶν ἀγγείον ("vas") ἐν τῇ Διοσπόλει,

P Amh II. 85<sup>19</sup> (A.D. 78) ἐὰν φαίνη<ται> προτεθ[ῇ]ναι τῇσδε τῆς μισθώσεως ἀντίγραφον ἐπὶ τὰς καθηκούσας ἡμέρας δέκα, "subject to your consenting to the publication of this lease for the legal period of ten days" (Edd.), BGU II. 372<sup>ii</sup>. 18 (A.D. 154) ἔστω π[ρο]θεσμία [αὐτο]ῖς, ἐξ οὗ ἂν τοῦτ[ό] μου τὸ διάταγ[μα] ἐν ἐκά[στ]ῳ νομῶ προτεθῇ μήνες ᾗ, "let their limit of time be three months from the date of publication of my edict in each several nome," and P Strass I. 22<sup>8</sup> (iii/A.D.) προτεθῇ ἐν Ἀλεξανδ[ρ]είᾳ ἡ (ἔτει) Φαρμοῦθι κδ.

This meaning of "set forth publicly" is preferred for προέθετο by SH *ad Rom* 3<sup>25</sup> (cf. Deissmann *BS* p. 129 ff.); but Moulton on the strength of an inscr. suggests that the meaning may rather be "offered," or "provided" for a propitiatory gift. The inscr. is *Syll* 325 (= 3708)<sup>15</sup> (before B.C. 100) τισιν δὲ τῶν πολιτῶν εἰ[ς] λύτρα προτιθεῖς (sc. χρήματα) ἔδειξεν ἑαυτὸν πρὸς πᾶσαν ἀπάντησιν τῶν σωζομένων εἰσομιλῆτον, which Moulton renders, "offering money for the ransom of other citizens, he showed himself gracious at every welcoming of those who from time to time safely returned." See further *Exr* VIII. i. p. 475 f.

A medical receipt for quartan fever, P Oxy VIII. 1088<sup>57</sup> (early i/A.D.), runs—φακὸν πρὸς τοὺς πόδας προτιθεῖς, καὶ σκεπάσεις ἱματίοις, "apply a warm bottle to the feet, and cover him up with blankets."

### προτρέπω.

This NT ἀπ. εἶρ. lends itself easily to illustration in the same sense as in Ac 18<sup>27</sup>, "urge forwards," "encourage": P Par 63<sup>165</sup> (B.C. 164) (= P Petr III. p. 32) προτρεψάμενον τοὺς στρατηγούς καὶ τοὺς λαοὺς ἐ[πι]δέξασθαι τὰ τῆς ἀσχολίας, "instigated the strategi and the people to undertake the labour" (Mahaffy), P Ryl II. 77<sup>48</sup> (A.D. 192) ἡμῶν δὲ προτρεπομένων αὐτὸν ἀναδέξασθαι τὴν κοσμητείαν, "but when we urged him to undertake the office of cosmetes" (Edd.), BGU I. 164<sup>17</sup> (ii/iii A.D.) ἐὰν μὴ τοῦτο ποιήσης καὶ προτρέψῃς αὐτὸν ἐλθεῖν, *ib.* II. 450<sup>15</sup> (ii/iii A.D.) προτρέψῃ αὐτὸν τ[α]κχῆς παρ[α]γε[ρ]ε[σ]θαι, P Oxy X. 1252 verso<sup>32</sup> (A.D. 288-95) προτρεψάμεν Ἀμμώνιον . . ἐν τῷ μεταξῶ (= ὅ) ἀποδοῦναι, "I urged Ammonius to discharge in the meantime," OGIS 339<sup>90</sup> (c. B.C. 120) ἵνα . . . ζηλωταὶ μὲν τῶν καλλίστων γίνωνται, προτρέπωνται δὲ πρὸς ἀρετὴν, *Syll* 326 (= 3709)<sup>5</sup> (c. B.C. 107) ἐπ[ὶ] τὰ κάλλιστα καὶ ἐνδοξότατα τὸν [βασ]ιλέα προτρεπόμενος, and *ib.* 686 (= 31073)<sup>37</sup> (A.D. 117) ἐπὶ πλείστον ἀγωνίσσεσθαι προτρεπόμενος. See also *Kaibel* 940<sup>5</sup> s.v. παραδειγματίζω.

For the subst. see P Oxy X. 1252 verso<sup>27</sup> (A.D. 288-95) οἵτινες κατὰ μὲν τὴν προτροπὴν τῆς βουλῆς παρελθόντες, "who came forward at the behest of the senate," and for the adj. see Vett. Val. p. 55<sup>4</sup> προτρεπτικῶν καὶ διδασκαλικῶν λόγων.

### προϋπάρχω,

"am before or previously." Like προτρέπω, this Lucan word (Lk 23<sup>12</sup>, Ac 8<sup>9</sup>) is found in vernacular sources. Thus in a description of the repair of certain canal dykes, P Lille I. 1 verso<sup>4</sup> (B.C. 259-8), reference is made to the already existing dykes—τῶν δὲ προϋπαρχόντων χωμάτων ἐν τοῖς διαπλευρισμοῖς τούτοις: cf. P Tebt I. 9<sup>3</sup> (B.C. 119) κατασταθεῖς πρὸς [τ]ῇ προϋπαρχούσῃ μοι κομπογραμματείας



(*λ.—εἶναι*), “on being appointed to the post of komogrammateus previously held by me” (Edd.), *ib.* 50<sup>40</sup> (B.C. 112–1) (= *Chrest.* I. p. 386) ἐσκακάσαι τὸν ὑδραγωγὸν καθὼς προὔπηρξεν, “to dig out the conduit as it was before” (Edd.), and from the inscr. *Syll* 462 (= 526)<sup>82</sup> (iii/B.C.) κα[τὰ τ]οὺς νόμους τοὺς προὔ[α]ρχον[τας], *ib.* 928 (= 3679)<sup>18</sup> (B.C. 143) στῆλιν λεύ[κου λίθου, ἣν καὶ στησάτω πλησίον τῆς προὔπαρχούσῃς] (*sc.* στῆλης). Vett. Val. p. 283<sup>24</sup> διὰ τὴν προὔπαρχουσαν ἔχθραν.

## πρόφασις

is the “ostensible reason” for which a thing is done, and generally points to a false reason as opposed to the true, cf. Phil 1<sup>18</sup> εἶτε πρόφασει εἶτε ἀληθείᾳ: see the classical parallels adduced *ad l.* by Wetstein, and add from the Κοινή such exx. as—P Tebt I. 27<sup>82</sup> (B.C. 113) (= *Chrest.* I. p. 390) οὐτε γὰρ βίαν οὐδ’ ἐτέραν ἠνδιητοτοῦν πρόφασιν προσδεξόμεθα, BGU II. 648<sup>11</sup> (A.D. 164 or 196) βιαίως ἀντι[λ]αμβάνονται τ[ο]ῦ πατρικοῦ μου μέρους πρόφασει γεωργίας βασιλικῆς γῆς, P Oxy VIII. 1119<sup>11</sup> (A.D. 254) ἀγνοίας πρ[ό]φασιν ὑποτεμηνάμενος, “pleading the excuse of ignorance,” *ib.* VI. 903<sup>31</sup> (iv/A.D.) καὶ ταύτῃ τῇ πρόφασει ἄραι εἰ τι ἔχω, “and on this pretext to take away whatever I have myself” (Edd.), BGU III. 941<sup>15</sup> (A.D. 376) ὁμολογῶ ἐντεῦθεν μηδένα λόγον ἔχειν πρὸς σέ μηδὲ ἐπελθεῖν σοι μηδὲ ἐγκαλεῖν προφάσει] τούτων, and PSI I. 52<sup>28</sup> (vi/A.D. ?) οἰασθητοτοῦν ἔνεκεν προφάσε(ως). In the early Christian letter P Amh I. 31<sup>17</sup> (between A.D. 264 and 282) (= *LAE*, p. 193) we have the collocation προφάσε[ις] καὶ ἀναβολὰς καὶ ἀναδόσεις(=eis) ποιη[τά]μενος, “though I made excuses and delays and puttings off.”

For the more colourless meaning “occasion,” cf. the Imperial edict P Fay 20<sup>11</sup> (iii/iv A.D.) ἐπὶ τῇ πρόφασει τῆς ἑμαυτοῦ ἀρχῆς τῆς Αὐτοκράτορος, “on the occasion of my succession to the empire” (Edd.), BGU IV. 1024<sup>vi</sup>. 21 (iv/v A.D.) εὐρὼν οὖν πρόφασιν ὁ Ζεφύριος λέγει τοῖς πολυτενομέν[οις] οὐκ[έ]τι δύνανται ἀπο[λ]ύσθαι Διόδημον, and the elegiac epitaph, *Kaibel* 204<sup>5f</sup>. (not later than i/B.C.) where a dead wife is invoked by her husband—

Ἄτθις, ἔμοι ζή(σ)α(σ)α καὶ εἰς ἐμὲ πνεῦμα λιποῦσα  
ὡς πάρος εὐφροσύνης, νῦν δακρύων πρόφασιν.

The verb προφασίζομαι is found in PSI III. 207<sup>25</sup> (iii/iv A.D.), BGU III. 899<sup>10</sup> (iv/A.D. ?).

## προφέρειν

has the literal meaning “bring forth,” “produce,” in its only occurrence in the NT, Lk 6<sup>45</sup>. The verb lends itself readily to a variety of applications, as the following exx. will show—P Lond 21<sup>18</sup> (B.C. 162) (= I. p. 13, *UPZ* i. p. 213) ὅσα καὶ ἡμεῖς προσεφερόμεθα, “all that we have also brought forward,” P Amh II. 30<sup>7</sup> (ii/B.C.) δι’ οὗ προφέρ[ο]φ[ε]ρ[ε]ται [τὸν ἑαυτοῦ πατέρα Μ]αρρὴν ἡγορακεναί [οἰκίαν, “in which (*sc.* a legal declaration) he sets forth that his father Marres had bought a house,” P Ryl II. 125<sup>27</sup> (A.D. 28–9) δς καὶ ὡμολ[ό]γησεν τὴν πυξίδα ὡς προφέρεται κενήν, “moreover he acknowledges (having found) the box, but alleges that it was empty” (Edd.), P Oxy X. 1282<sup>25</sup> (A.D. 83) Thnas προφέρεται, “claims,” that a right of execution for debt had descended to her, P Tebt II. 297<sup>14</sup> (c. A.D. 123) ἀντ[έ]γραψεν ὁ στρ[α]τηγὸς τὸν κωμ[ο]γ[ρ]α[μ]ματέα ἐπὶ τῇς ἐξετάσεως

προειρηνοχ[ε]ῖναι . . . “the strategus replied that the comogrammateus had represented at the inquiry . . .” (Edd.), *ib.* 291<sup>43</sup> (A.D. 162) ἐξ ἧς οἱ ἱερογραμματεῖς προήνεγκαν βιβλου ἱερατικῆς, “from a hieratic book produced by the sacred scribes” (Edd.), BGU IV. 1024<sup>vii</sup>. 4 (iv/v A.D.) ἡξίωσαν οὖν προεναί(=ε)χθ[ε]ῖναι ἀπὸ τοῦ δ[ε]σμωτηρί[ου] καὶ ἀκουσθ[ε]ναι αὐτόν, and P Oxy VIII. 1164<sup>4</sup> (vi/vii A.D.) προήνεγκαν οὐκ ὀλίγους ἀνδρας, μαρτυροῦντας ὡς αὐτῶν ἐστὶν ἡ κάμηλος, “they produced not a few persons testifying that the camel is theirs” (Ed.). MGr προφέρω, “utter,” “give an opinion” (Thumb *Hundabook*, p. 352).

## προφητεία.

The noun is well established against Grimm’s reduction of its vogue: thus P Tebt II. p. 448 (Index VI. (d)) gives its occurrences in a series of documents (mostly ii/A.D.) relating to the sales of the office of “prophet” at the temple of Soknebtunis, e.g. 294<sup>8</sup> (A.D. 146) where a certain Paknebkis offers ὠνήσασθαι τὴν τοῦ προκειμένου ἱεροῦ προφη[τ]είαν for the sum of 2200 drachmae, and *ib.* 295<sup>10</sup> (A.D. 126–138) where Marsisachus offers 520 drachmae and extra payments τῇ[s] τε προφητεί[ας καὶ] λεσωνίας τῆς καὶ βαιοφορίας, “for the post of prophet and lesones or palm-bearer.” The history of the post is discussed by the editors p. 64 f.

## προφητεύω.

In Gnomon 93 (=BGU V. p. 34) it is laid down: τοῖς θάπτοις τὰ ἱερὰ ζῶ[α] οὔκ[ε] [ἐξ]ὸν προφητεύειν οὐδὲ ναὺν κωμάζειν οὔδ[ε] τρέφειν ἱερὰ [ζ]ῶ[α].

An interesting ex. of the verb is quoted by Boll *Offenbarung* p. 137 n<sup>2</sup>: π. κόσμου c. 1 ἡ ψυχὴ . . . θείῳ ψυχῆς ὅματι τὰ θεία καταλαβοῦσα τοῖς τε ἀνθρώποις προφητεύουσα: see also his ref. to Reitzenstein *Poimandres*, particularly pp. 154 n.<sup>1</sup>, 203 f., and 220 ff.

The wrongly augmented form προεφήτευσεν is found in the LXX in 1 Kingd 18<sup>10</sup> A and Sir 46<sup>20</sup>, but has disappeared from the critical text of the NT: cf. Winer-Schmiedel *Gr.* p. 102.

## προφήτης.

OGIS 111<sup>18</sup> shows us a προφήτης in Upper Egypt in ii/B.C.; and in *Syll* 790 (= 31157)<sup>22</sup> (c. B.C. 100?), a procession is ordered in honour of the oracle of Apollo Coropaeus (Corope in the Pagasaeon Gulf). The procession is formed of an elected ἱερεὺς of Apollo, one each from the colleges of στρατηγοὶ and νομοφύλακες, one of the πρυτάνεις and a ταμίς, preceding τὸν γραμματέα τοῦ θεοῦ καὶ τὸν προφήτην. The prophet is the interpreter of the oracle—“the composer” would come nearer to fact—and the γραμματεῖς takes down the response he dictates.

See also the list of religious officials in the Canopic Decree OGIS 56<sup>4</sup> (B.C. 238) (cf. the Rosetta stone *ib.* 90<sup>8</sup>—B.C. 196) οἱ ἀρχιερεῖς καὶ προφήται καὶ οἱ εἰς τὸ ἄδυτον εἰσπορευόμενοι πρὸς τὸν στολισμὸν τῶν θεῶν καὶ οἱ πτεροφόροι καὶ ἱερογραμματεῖς καὶ οἱ ἄλλοι ἱερεῖς. Dittenberger notes *ad l.* that the προφήται are “interpretes oracularum et scripturum sacrorum,” and for the title compares P Amh II. 56<sup>3</sup> (B.C. 146 or 135) Διόδωρος . . . προφήτης Σοκνοπαίου θεοῦ μεγάλου Ἀμωνίω χαίρειν, and similarly *ib.* 57<sup>2</sup>. From Roman

times we may add *ib.* 128<sup>56</sup> (A.D. 128) προφήτη(ς) "Ισιδο(s): cf. also BGU I. 149<sup>3</sup> (ii/iii A.D.) τῷ προφήτῃ Σούχου θ[εοῦ μεγάλου] μεγάλου, and *ib.* II. 488<sup>3</sup> (ii/A.D.) προφήτου. [...] Συκατοίμεω[s], both passages cited by Deissmann *BS* p. 235 f., where also pointed attention is directed to the important fact that "in Egypt the prophets were priests." See also Otto *Priester* i. p. 80 ff., and in further illustration of the word in Hellenistic religious literature cf. Vett. Val. p. 63<sup>19</sup> ὁ γεννώμενος ἔσται μακάριος εὐσεβής, προφήτης μεγάλου θεοῦ καὶ ἐπακουσθήσεται ὡς θεός, and p. 67<sup>22</sup> ἐὰν δὲ ὁ τοῦ Διὸς συμπάρῃ αὐτῇ, ἔσται προφήτης εὐτυχῆς πολούσιος ἐνδοξος, πολλῶν ἀγαθῶν κυριεύσει.

The name of προφήτης is apparently given to a piece of land in P Fay 111<sup>26</sup> (A.D. 95-6) τῶν (l. τὸν) στίχον τὸν (l. τῶν) φυτῶν (l. φυτῶν) τῶν ἐν τῷ προφήτῃ πότισον, "water the row of trees at 'the prophet'" (Edd.).

### προφήτις,

"a prophetess" (Lk 2<sup>36</sup>, Rev 2<sup>20</sup>). In *Magn* 122 d<sup>3</sup> (probably time of Diocletian) this word is conjecturally restored by the editor—ἐξ Εὐαγγ[λ]οῦ Βαρύλλας προφ[η]τιδος? Τραλλ(ιανού): see Thieme p. 19 f. The proper name Προφήτιλλα is found in a sepulchral inscr. from Hierapolis, *C. and B.* i. p. 118, No. 27 (c. A.D. 200). Ramsay thinks that the name may be Christian, and that, if so, it was bestowed on this woman at a time when women-prophets were a feature of the Christianity of Anatolia, i.e. towards the close of ii/A.D.

### προφθάνω.

P Lond 44<sup>16</sup> (B.C. 161) (= I. p. 34, *UPZ* i. p. 140) τὴν μὲν θύραν τοῦ ἱεροῦ προφθάναντός μου καὶ κλείσαντος, "when I had anticipated them and shut the temple door," spoken by a man taking refuge: cf. Mt 17<sup>25</sup>.

### προχειρίζομαι.

For the metaph. use of this verb "elect," "appoint," as in Ac 22<sup>14</sup>, 26<sup>18</sup>, cf. P Leid L<sup>ii.3</sup> (= I. p. 55) (Ptol.) Ἀσκληπιάδης ὁ π[ρο]κεχειρισμένος πρὸς τῇ γεωμετρίᾳ ὑπὸ Σαρ[α]πίωνος, P Fay 14<sup>1</sup> (B.C. 124) οἱ προκεχειρισμένοι πράκτορες, "the appointed collectors," P Amh II. 69<sup>2</sup> (A.D. 154) Ἀφροδισίῳ καὶ τοῖς σὺν αὐτῷ προχειρισθεῖσι πρὸς παράληψιν) κ[αὶ] κα[τα]κομιδὴν βιβλίων(=ν), "to Aphrodisius and those appointed with him to receive and transmit the accounts" (Edd.), P Lond 376<sup>5</sup> (= II. p. 77) (A.D. 159) ἀντὶ τοῦ συνήθους προχειριζομένου ὑπὸ τοῦ κρατίστου ἐπιστρατήγου, "instead of the usual person appointed by the epistrategus," and *Syll* 279 (= 3601)<sup>5</sup> (B.C. 193) Μένιππος . . . προχειρισθεὶς καὶ ὑφ' ἡμῶν πρεσβεῦσαι περὶ τῆς πόλεως.

For subst. προχειρισμός (not in LS<sup>8</sup>) see P Amh II. 39<sup>1</sup> (B.C. 103) (= Witkowski<sup>12</sup>, p. 106).

### προχειροτονέω,

"appoint beforehand," which in Biblical Greek is confined to Ac 10<sup>41</sup>, meets us in the official report BGU IV. 1191<sup>6</sup> (c. end i/B.C.) τῷ προκεχειροτονημένῳ. Cf. χειροτονέω.

### πρύμνα,

"stern." In P Cairo Zen I. 59054<sup>8</sup> (B.C. 257) a boat (κέρκουρος) is described as τοῦ ἄγκρου συνοξῆναι τοῦ περὶ τὴν

πρύμναν πλάτος πήχεις βλ, "being two and a half cubits broad at the narrow end round the stern" (Ed.). The same document shows us the adj. πρυμνητικός *bis*. For πρύμνα opposed to πρῶρα, cf. P Mon I. 41<sup>2</sup> (A.D. 581) ἀπὸ πρῶρας μέχρι πρύμνης, "from prow to stern."

### πρωῖ,

"early," "in the morning": cf. P Petr III. 42 H (8f.)<sup>6</sup> (B.C. 250) (= Witkowski<sup>12</sup>, p. 15) οἱ πρωῖ παραγεγόμενοι, P Par 35<sup>17</sup> (B.C. 163) (= *UPZ* i. p. 130) ἐπιστρέψας πρωῖ, and *ib.* 37<sup>1.20</sup> (B.C. 163) (= *UPZ* i. p. 128) πρωῖ. The adverbial τὸ πρωῖ, which is common in the LXX (Gen 40<sup>6</sup> *al.*) and is used in MGr, is found in PSI IV. 402<sup>10</sup> (iii/B.C.) καὶ γὰρ τὸ πρωῖ εὐθέως παρακάθηνται τῇ φακῇ πωλοῦντες τὰς κολυκύνθας.

For πρῶν (sc. ἡμέραν) see PSI IV. 352<sup>5</sup> (B.C. 254-3) πρῶν ἐν τῇ ἀπεγδόσει τῶν ἔργων, P Par 26<sup>25</sup> (B.C. 163) (= *Selections*, p. 16) ἀναβάντι πρῶν εἰς τὸ ἱερόν, P Amh II. 66<sup>30</sup> (A.D. 124) πρῶν οὐδὲν ἀπέδειξας, "the other day you proved nothing" (Edd.), P Oxy I. 59<sup>8</sup> (A.D. 292) τοῦ πρῶν αἰρεθέντος Θεοδώρου ἀντὶ Ἀρείωνος, "Theodore who was recently chosen in place of Arion," *ib.* VIII. 1104<sup>9</sup> (A.D. 306) ἀκολ[ούθως] οἱς πρῶν ἀναδεδωκά σοι γράμμασιν, "in accordance with the letters recently handed to you." Other exx. are *Chrest.* I. 122<sup>6</sup> (A.D. 6) πρὸ(= ὡ)ν, Preisigke 6<sup>9</sup> (A.D. 216), and P Oxy IX. 1204<sup>18</sup> (A.D. 299): cf. also BGU I. 303<sup>12</sup> (A.D. 586) ἀρούρας, ὅσας ἐὰν ὦσιν, ἅς καὶ ἐκ πρῶν εἶχον.

### πρωῖα,

"early morning" (Mt 27<sup>1</sup>, Jn 21<sup>4</sup>): cf. BGU IV. 1206<sup>20</sup> (B.C. 28) (ἔτους) γ' Ἀθύρ 5 πρωῖας, P Lond 1177<sup>66</sup> (A.D. 113) (= III. p. 183) ἀπὸ πρωῖας ἕως ὀψέ.

### πρωῖμος.

See *s.v.* πρόϊμος

### πρωῖνός.

As distinguished from πρόϊμος, derived from πρό, πρωῖνός (Rev 2<sup>28</sup>, 22<sup>16</sup>), derived from πρωῖ, means "belonging to the morning" in contrast to ἑσπερινός, "belonging to the evening" (see *s.v.*): cf. Thackeray *Gr.* i. p. 90.

### πρῶρα,

"prow," is found in P Cairo Zen I. 59054<sup>15</sup> (B.C. 257) and the corresponding adj. πρωιρατικός in *ib.* 13<sup>13,27</sup>. For the gen. πρῶρης, as in Ac 27<sup>30</sup>, cf. P Lond 122<sup>40</sup> (iv/A.D.) (= I. p. 117) ἐπὶ τῆς πλ(=ρ)ῶρης τοῦ ἱεροῦ πλοίου, and see Blass *Gr.* p. 25. See also *s.v.* πρύμνα.

### πρωτεύω.

This NT ἄπ. ἐπ. (Col 1<sup>18</sup>) "hold the chief place," "am preeminent," may be illustrated from P Lips I. 40<sup>ii.16</sup> (iv/v A.D.) ἀνὴρ ἀξιόπιστος ἐμαρτύρησεν πρωτεύων τῆς Ἐρμουπολιτῶν, P Oxy XVI. 1983<sup>3</sup> (A.D. 535) εὐκλειεστάτῳ πατρικῇ πρωτεύοντι, *ib.* VIII. 1106<sup>8</sup> (vi/A.D.) παρεγγήσον τοὺς πρωτεύουσιν ἀποσχέσθαι τοῦ τοιοῦτου τολμήματος, "instruct their leaders to abstain from any such outrage" (Ed.), and *Kaibel* 489<sup>2</sup> (iv/B.C.). With the use in Col 1<sup>c</sup> we may compare Plut. *Mor.* p. 9 σπεύδοντες τοὺς παῖδας



ἐν πᾶσι τάχιον πρωτεύσαι. A less pleasing sentiment is found in Menander *Fragm.* p. 140—

οἶκος δ' ἐν ᾧ τὰ πάντα πρωτεύει γυνή,  
οὐκ ἔστιν ὅστις πώποτ' οὐκ ἀπώλετο,

"never does a house fail to come to grief, where woman takes the lead in everything." For the similar form δευτερεύω (as in Esth 4<sup>8</sup>) cf. P Passalacqua<sup>18</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 54) περὶ Πεγονοῦριν τὸν δευτερεύοντα: see P Par p. 405 f. The subst. πρωτεῖον occurs in *Kaibel* 560<sup>8</sup> (i/A.D.).

### πρωτοκαθεδρία.

See *s.v.* πρωτοκλισία.

### πρωτοκλισία.

Like πρωτοκαθεδρία, πρωτοκλισία, "the chief place" at table, appears to be confined to the Gospels and writers who quote them, but for the title πρωτοκλινάρχος (not in LS<sup>8</sup>), see *Archiv* i. p. 413 f.

### πρώτος.

In the LXX regularly (Thackeray *Gr.* i. p. 183) and in the Κοινή frequently, especially in the Ptolemaic period, πρῶτος stands for πρότερος, so reversing the usual Hellenistic rule that the comparative does duty for both degrees of comparison. For an ex. almost contemporary with the NT we may cite P Oxy II. 297<sup>9</sup> (A.D. 54), where a man asks for information for a supplementary return of lambs born since the first or former return for the year had been made—παρὰ τὴν πρώτην ἀπογραφὴν. No stress can, therefore, be laid on the use of πρῶτος in Ac 1<sup>1</sup>, as if Luke meant to write a *third* treatise (cf. Ramsay *Paul*, p. 28).

To illustrate Jn 1<sup>5</sup>, 15<sup>13</sup>, we may quote P Leid W<sup>xii</sup>. 40 (ii/iii A.D.) (= II. p. 125) ἰδὼν δὲ ὁ φόβος αὐτοῦ ἰσχυρότερον ἀντίστη αὐτῷ, λέγων· σοῦ πρώτος εἰμι, "prior sum quam tu." Abbott (*Joh. Gr.* p. 510 f.) suggests that the Leiden papyrus may have been dependent on Jn 1<sup>5</sup>, and translates the latter passage "my Chief" (*ib.* p. 11 ff.), but see Moulton (*Proleg.* pp. 79, 245) in support of the ordinary rendering "before me."

That πρώτη in Ac 16<sup>12</sup> is not to be understood geographically (as Lightfoot *Philippians*<sup>2</sup> p. 49) but politically has been made clear by Ramsay in *C. and B.* ii. p. 429 (cf. *Paul*, p. 206 f.) in connexion with the rivalries of Greek cities to be regarded as "first" or "chief" of their respective districts. For the suggestion that the true reading in Ac 1<sup>c</sup> is not πρώτη but πρώτης, see Field *Notes*, p. 124, Blass *Philology* p. 67 ff.

In P Hib I. 110<sup>72</sup> (c. B.C. 255) (= *Chrest.* I. p. 514) a certain Phoenix is described as τῶν πρώτων Ἑσσοπ[.].[.], "one of the first company of E . . .," and the editors compare for a similar military title an unpublished Tebtunis papyrus of iii/B.C.—τῶν Μενελάου πρώτων ἐκ τοῦ Ἑρμοπολίτου καὶ (ἐκατοντάρουρος): cf. also *IG* XIV. 601 cited *s.v.* Μελίτη. In P Oxy VIII. 1101<sup>8</sup> (A.D. 367–70) π[αρ] ὀλίγων τῶν πρώτων is rendered by the editor "from a few first comers," and in *Syll* 523 (= 3578)<sup>10</sup> (ii/B.C.) τὸ πρώτων ἔργον is used in the sense of the highest class—class I—in connexion with the instruction of youths (see the editor's note).

The adverbial πρῶτον is seen in the soldier's letter to his father BGU II. 423<sup>12</sup> (ii/A.D.) (= *Selections*, p. 91) γράψον μοι ἐπιστόλιον πρῶτον μὲν περὶ τῆς σωτηρίας σου, δεύτερον περὶ τῆς τῶν ἀδελφῶν μου, and τὸ πρῶτον, as in Jn 10<sup>40</sup> *al.*, in P Oxy IV. 811 (c. A.D. 1) καὶ τὸ πρῶτον ἔγραψά σοι εὐχαριστῶν Ἑρμύππου (Ἰ. Ἑρμύππου), where the meaning is either "at the first" or "earlier" (= πρότερον), see Olsson *Papyrusbriefe*, p. 53.

For the double superlative πρώτιστος cf. P Eleph 10<sup>4</sup> (B.C. 223–2) ἀπὸ τοῦ πρώτιστου χρόνου, and BGU II. 665<sup>ii. 16</sup> (i/A.D.) ὅτι πρώτι[σ]τα λαμβάνει (sc. ὁψώνιον), and see *Proleg.* p. 236. In BGU III. 830<sup>20</sup> (i/A.D.) ἐγὼ γὰρ ἔχω τὸ προτερ[ικόν] (Ἰ. πρωτερικόν), Herwerden understands πρωτερικόν as = "praeoptatio," "praeogativa (?)" but cf. Olsson *Papyrusbriefe* p. 198.

### πρωτοστάτης.

For this word which is used metaphorically of a "leader" in Ac 24<sup>5</sup>, and nowhere else in the NT, see Poland *Vereinswesen*, p. 90.

### πρωτότοκος.

"firstborn." As additional proof that this word is to be taken out of the list of purely "Biblical" words, Deissmann (*LAE*, p. 88) cites the undated pagan sepulchral inscr. *Kaibel* 460<sup>4</sup> ἱεὺς γὰρ εἰμι πρωτοτόκων ἐκ τελεθ[ῶν?] (= τελεθ[ῶν]?), "for I am a priest by the rites of the firstborn," and notes that the editor suggests that in the family of the deceased the firstborn always exercised the office of priest. He also refers to a Christian metrical epitaph from Rome of ii/iii A.D. *Kaibel* 730<sup>3</sup> πρωτότοκον, διετές, with reference to a firstborn "sun-child" (ἡλιόπαις), i.e. child born on a Sunday, who died at the age of two years. Note further a sacrificial decree of c. B.C. 200, *Syll* 615 (= 1024)<sup>17</sup>, in which mention is made of ὃν ἐγκύμονα πρωτότοκον, and a decree of adoption of A.D. 381, P Lips 598<sup>16</sup> (= *Archiv* iii. p. 173) πρ[ὸ]ς τὸ εἶναι σου υἱ[ὸ]ν γνήσιον καὶ πρωτότοκον ὡς ἐξ ἰδίου αἵματος γεννηθέντα σοι, and the magical P Osl I. 1<sup>312</sup> (iv/A.D.) λαβὼν πρωτότοκου κριοῦ ὀμφάλιον.

### πρώτως.

For this *v.l.* in Ac 11<sup>26</sup> cf. P Par 63<sup>181</sup> (B.C. 164) (= P Petr III. p. 34) ὥστ' ἐπὶ τ[ῇ]ν πρώτως παρισταμένην μετάγεται πάντα, "on the understanding that they then be all transferred to the land which provided them first" (Mahaffy), P Ryl II. 235<sup>11</sup> (ii/A.D.) ἀλλὰ οὐ πρώτως σου τὸ εἰκαῖον μανθάνομεν, "but it is not the first time that we learn your heedlessness" (Edd.), and P Oxy X. 1267<sup>10</sup> (registration of a child—A.D. 209) βουλόμθα πρώτως ἀπὸ τοῦ νῦν ἀναγραφῆναι ἐπὶ τοῦ ὑπάρχοντος ἐμοῦ . . . μέρους οἰκίας, "we wish that for the first time and henceforth he should be registered in the share of a house belonging to me": see the editors' note where πρώτως is taken as meaning that the new owner was making a return for the first time of his new acquisition. Cf. also from the inscr. *C. and B.* ii. p. 459, No. 290 (A.D. 54–5), and see Preisigke *Fachwörter s.v.*

πταίω.

The metaph. use of πταίω, "stumble," in the NT (Rom 11<sup>11</sup> *al.*) may be illustrated from the vi/A.D. letter of an advocate, complaining about the treatment of certain cultivators in his employ—P Oxy VIII. 1165<sup>11</sup> παρακληθήτε οὖν, εἴτε ἔπταισαν εἴτε οὐκ ἔπταισαν, ποιῆσαι αὐτοὺς ἀπολυθῆναι, "be persuaded, whether they made an error or whether they did not, to have them released" (Ed.). The verb is also found in PSI VII. 767<sup>38</sup> (A.D. 331?) πτέ(=α)σαντας τὴν τυχὴν, and Syll 350 (= 3768)<sup>10</sup> (B.C. 31) πταῖσαι, and a subst. πταῖμα (for πταῖσμα) in *ib.* 3 456<sup>40</sup> (c. B.C. 250) πταίματός [τι]νος γενομένου. Cf. M. Anton. vii. 22 ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας, "it is a man's especial privilege to love even those who stumble" (Haines), and Menander *Fragm.* p. 195 *fr.* 672<sup>2</sup>. See also Deissmann *BS*, p. 68.

πτερύγιον,

"a little wing," hence "gable," "pinnacle" (Mt 4<sup>5</sup>, Lk 4<sup>9</sup>). For πτερυγοειδῶς, "in the form of a wing," in the technical language of magic, see Deissmann *LAE* p. 453 n.<sup>1</sup>

πτέρυξ,

"wing," is found several times in an oracle of iv/iii B.C., Syll 801 (= 31167)<sup>1-5</sup>, dealing with the auspices drawn from the flight of birds—ἦν ἐπάρει τὴν εὐώνυμον (δεξιὴν) πτέρυγα. In a food-account, P Oxy IV. 738<sup>10</sup> (c. A.D. 1), the editors translate πτέρυγες β, "2 snipe (?)." MGr φτερούγα. For πτερόω in late Greek of spreading the oars or sails of a ship like wings, cf. Psaltes *Gr.* p. 323.

πτηνός,

"winged." For τὰ πτηνά used substantively, "winged creatures," "birds," as in I Cor 15<sup>39</sup>, cf. Aristas 145, 146, 147.

πτοέω,

in pass. "am terrified" (Lk 21<sup>9</sup>, 24<sup>37</sup>): cf. P Leid Wv. 33 (ii/iii A.D.) ἰδὼν ὁ Θεὸς πάλιν ἐπιστήθη ("obstupuit"), ὡς ἰσχυρότερον θεωρήσας: cf. *ib.* xvii. 19 οὐ καὶ οἱ δαίμων(=ο)νες ἀκούοντες τὸ (δνομα) πτωῶ(=οὐ)νται. The verb is restored by Deissmann (*LAE*, p. 439) in the second of the New Sayings of Jesus from Oxyrhynchus, P Oxy IV. 654<sup>20f</sup>. γνῶσ<ε>θε ἑαυτοὺς ἐν[ώπιον τῶν ἀνθρώπων,] καὶ ὑμεῖς ἐστέ, ἢ προ[εἰσθε, "know yourselves in the sight of men, and ye are there where ye are terrified"; but most editors prefer to read ἢ πτό[λις θε(ο)ῦ] in keeping with the context.

The verb is used in a weaker sense in M. Anton. iv. 19 ὁ περὶ τὴν ὑστεροφημίαν ἐπτοημένος, "he whose heart flutters for after-fame" (Haines). See the exx. from classical and late Greek in Anz *Subsidia*, p. 298: and cf. Psaltes *Gr.* p. 227.

πτύον,

"winnowing-fan." This word from the vocabulary of "Q" (Mt 3<sup>12</sup>, Lk 3<sup>17</sup>) appears in the letter of an illiterate landowner Gemellus, P Fay 120<sup>5</sup> (c. A.D. 100) εὐ πυήσις

π[ε]μ[υ]σ[ι]ς μν θρ[ι]νακες δύοι καὶ λικμητρίδες δύοι καὶ πτύ<ο>ν ἐν, "please send me two forks and two shovels and a winnowing-fan" (Edd.).

πτύρομαι.

To the exx. of this verb "am frightened, terrified" (Phil 1<sup>28</sup>) add Eus. *H.E.* v. 24 οὐ πτύρομαι ἐπὶ τοῖς καταπλησσομένοις, and the exx. from late Greek in Psaltes *Gr.* p. 225.

πτύσμα,

"spittle" (Jn 9<sup>6</sup>): cf. *Or. Sib.* i. 365 πτύσματα φαρμακόεντα.

πτύσσω.

With this verb used of "rolling up" a scroll in Lk 4<sup>20</sup>, its only occurrence in the NT, cf. πτυκτός, "a folding writing-tablet," as in P Strass I. 37<sup>12</sup> (iii/A.D.) πτυκτῶν τριῶν. For the medical use of πτύσσω see Hobart, p. 106 f. The compound περιπτύσσω occurs in P Lond 1925<sup>6</sup> (mid. iv/A.D.) αὐταῖς ὄψεσ[εσ]ιν σε περιπτύξασθαι, "to embrace you with my very eyes."

πτύω,

"spit" (onomatopoetic, like Lat. *spio*, Eng. *sprew*: cf. πνίξω—Boisacq, p. 824). For the use of "spittle," as in Mk 7<sup>38</sup>, cf. Klostermann *HZNT ad L.*, and for the compound ἐπιπτύω see P Leid Wxviii. 36 (ii/iii A.D.) (= II. p. 145) ἰς τὴν γῆν ἐπιπτύων, "in terram spuens." Cf. also Artem. p. 35<sup>8</sup> μὴ ἐμείν δοκεῖν ἀλλὰ πτύειν (αἷμα), and the colloquial πρὶν πτύσαι, "before you can spit," in Menander *Περικ.* 202.

πτῶμα

in the NT is confined to its late sense (cf. Rutherford *NP* p. 472 f.) of "a dead body": cf. the collective sing., as in Rev 11<sup>8</sup>, in Syll 318 (= 3700)<sup>17</sup> (B.C. 118) ἐτρέ[ψ]ατο τοὺς ὑπεναντίους καὶ τοῦ τε πτώματος ἐκράτησεν καὶ πο[λ]λοὺς αὐτῶν ἀπέκτεινεν. See also *Kaibel* 326<sup>9</sup> where a man guards against ἔτερον πτώμα being placed in his family tomb.

For the meaning "ruin" of a building, cf. P Oxy I. 52<sup>12</sup> (A.D. 325) ἐκ τοῦ συμβάντος πτώματος τῆς οἰκίας αὐτοῦ. The word is also used of "payments" falling due as in P Eleph 11<sup>4</sup> (B.C. 223-2) ἐν οἷς ἔτε[ε]σιν τὰ πτώματα γέγονεν, and in P Lond 3<sup>37</sup> (B.C. 146 or 135) (= I. p. 47). See further *Archiv* i. p. 87. In a series of farm-accounts, P Fay 102<sup>20</sup> (c. A.D. 105), certain boys are described as διαλέγοντες πτώμα, which the editors think may refer to "gleaning."

πτωχεία,

literally "beggary," is not found in any Saying of our Lord recorded in the Gospels, but occurs in the fourth of the Oxyrhynchus Sayings, P Oxy I. 1 *recto*<sup>1</sup>: cf. White *Sayings*, p. 34 f. In P Gen I. 14<sup>23</sup> (Byz.), a Christian begging-letter full of Biblical citations, we have συγχώρησόν μοι τῷ ἐν πτωχείᾳ. The word denotes "poor-relief" in Justinian's Code, I. 3. 41. 23.



## πτωχός,

"crouching," "cringing," hence "a beggar," was always used in a bad sense until it was ennobled by the Gospels. It occurs in P Petr III. 36 (a) *recto*<sup>17, 18</sup> (Ptol.) along with its comparative, but unfortunately in a very broken context: see also *ib.* 140<sup>1</sup> (private accounts) πτώχει ν, γνάφει δ. In Gal 4<sup>9</sup> the translation "beggarly" is not very happy; the πτωχὰ στοιχεῖα are such that there is "nothing in them"—no one is the better for them: see Westcott *St. Paul and Justification*, p. 81. MGr φτωχός, "poor."

## πυγμή,

literally "fist" (Suid: σύγκλεισις δακτύλων): cf. the cognate *pugnis*, *pungo*, *pugio* (Boisacq, p. 827). We are unable to throw any light from our sources on the difficult πυγμή of Mk 7<sup>3</sup> B, for which Ν substitutes πυκνά (Vg *crebro*), but we may quote Palladius *Hist. Lausiaca* c. 55 νίφασθαι τὰς χεῖρας καὶ τοὺς πόδας πυγμῇ ὕδατι ψυχροτάτω, to which our attention has been drawn. According to Schulthess (*ZNTW* xxi. (1922) p. 233) the expression is best explained as a lightening of the regular ritualistic washing, by a simple rubbing over with the hand, or a dry washing. For such a practice, under the name of ῥῥῥῥ, he refers to Krauss *Archäol.* I. 210, 269 N.6. The Islamic custom of ablution with dust or sand when water cannot be procured is described in Hughes' *Dict. of Islam s.v.* "Ablution" or "Tayammum."

## πύθων.

For the use of this word in Ac 16<sup>18</sup> in the sense of "ventriloquist," commentators generally appeal to Plut. *de defectu Oraculorum* 9 τοὺς ἐγγαστριμύθους. νῦν. . πύθωνας προσαγορευομένους, the utterance being traced to the presence of a "familiar spirit" (πύθων) in the body of the speaker: cf. LXX Lev 19<sup>31</sup>, 1 Kingd 28<sup>7</sup> *al.* Along with this the girl is described as having a certain prophetic power, μαντευομένη: cf. Suidas, πύθων· δαιμόνιον μαντικόν, and Knowling's note *EGT ad Ac l.c.*

## πυκνός.

For the original meaning of this adj. "thick," "close," cf. P Fay 113<sup>8</sup> (A.D. 100) ἐπὶ(=εἰ) Ἑρμόναξ ἐρώτησέ με, εἶνα ἐφίδῃ τὸν [ἐ]λαιῶνα αὐτοῦ τὸν ἐν Κερκεσούχῳ(=οἰς) ἐπὶ πυκνός ἐστιν τῷ(=οἰς) φυτῷ(=οἰς), καὶ ἐξ αὐτοῦ(=ῶν) ἐκκόψαι θέλει φυτὰ, "since Hermonax has asked me to allow him to look over his olive-yard at Kerkesucha, as it is overgrown with trees, and he wishes to cut down some of the trees" (Edd.): see also *ib.* 114<sup>13</sup>. Πυκνός = "frequent;" as in 1 Tim 5<sup>25</sup>, is found in Aristeas 90 πυκνὰ τὰ στόματα, "frequent outlets."

For the comparative of the adverb, as in Ac 24<sup>26</sup>, = "very often," or "so much the oftener" (Blass *Gr.* p. 142), cf. P Oxy IV. 805 (B.C. 25) ἀξιώ δὲ ἀντιφωνεῖν [μ]οι πυκνότερον: see also P Leid W<sup>ii</sup>. 14 (ii/iii A.D.) τῆς ὥρας πυκνότερον, similarly<sup>x-39</sup>, and Aristeas 318. The form πυκνότερος occurs in P Lond 1929<sup>6</sup> (mid. iv/A.D.) παρακαλῶ οὖν πυκνο[τέ]ρως ἡμῶν μνησθ[ε]ν. For the verb πυκνῶ, used intransitively, cf. Clem. Al. *Pedagog.* i. 6. 44 χεῖμῶνος μὲν πυκνούντος (as against Cobet 277 πυκνοῦ ὄντος: cf.

*Philologus* lxiii. (N.F. xvii.), 1904, p. 3). See also Polyb. xviii. 7. 8.

## πυκτεύω.

With πυκτεύω = "box" in 1 Cor 9<sup>26</sup>, cf. the sepulchral epitaph *Kaibel* 291<sup>1</sup> ὁ πυκ[τ]ε[ύ]σας [π]ο[λλ]άκις ἐν [στα]δίοις. For subst. πύκτης cf. P Oxy VII. 1050<sup>15</sup> (ii/iii A.D.), an account for games, in which payment is made Κῶφῳ πύκ(τη), and P Lond 1158<sup>8</sup> (A.D. 226-227) (= III. p. 151) μακρὸς πύκτης, "a tall boxer." In *ib.* 1178<sup>42</sup> (A.D. 194) (= III. p. 217, *Selections* p. 100) notification is made of the admission to a Gymnastic Club of Ἑρμείνον, τὸν καὶ Μωρόν, [Ἑρ]μοπολίτην πύκ(την), "Hermimus, also called Morus, boxer of Hermopolis."

## πύλη.

P Oxy VI. 892<sup>9</sup> (A.D. 338) βορρινὴν πύλην τῆς πόλεως, "north gate of the city." For πύλη followed by the name of a village in custom-house receipts cf. P Fay 68<sup>1</sup> (A.D. 158) τετέλ(εσται) δι(ὰ) πύλ(ης) Διονυ(σιάδος) ἐρη(μοφυλακίας), and see GH p. 195 ff. For the irregular dat. plur. in 3 Kingd 22<sup>10</sup> A, see Psaltes *Gr.* p. 174.

## πυλών,

"gateway" of a house (Mt 26<sup>71</sup>) or city (Ac 14<sup>18</sup>): P Tebt II. 331<sup>9</sup> (c. A.D. 131) ἐπῆλθε[ν α]ὑθάδως εἰς ἡν ἔχω ἐν τῇ κώμῃ οἰκίαν . . ἐν τῷ πυλῶνι, "made a bold attack upon my house in the village . . at the gateway" (Edd.), P Ryl II. 233<sup>8</sup> (ii/A.D.) κωμοκάτοικοί εἰσιν οἱ ἔ[χο]ντες πρὸ τοῦ πυλῶνός σου τὸν ψιλὸν τόπον, "the owners of the open plot in front of your gateway are villagers," and the illiterate P Oxy XII. 1489<sup>9</sup> (late iii/A.D.) τὸ κιθῶνιν ἐπιλέλισμα (ἰ. ἐπιλέλησμαι) παρὰ Τεκούσαν εἰς τὸν πυλῶνα, "I have left my cloak behind with Tecusa at the gateway" (Edd.). Psaltes *Gr.* p. 24 n.<sup>1</sup> has collected exx. of the late form πυλεών. For πύλιον see *Preisigke* 2098<sup>2</sup>, 5255<sup>2</sup>.

## πυνθανόμαι,

"inquire," is common: P Petr II. 16<sup>18</sup> (iii/B.C.) πυνσόμεσθα ἀκριβέστερον (cf. Ac 23<sup>20</sup>), PSI VI. 614<sup>18</sup> (iii/B.C.) πυνθάνεται εἰ τι ἔχει γράμμα παρὰ σου, P Cairo Zen I. 59044<sup>18</sup> (B.C. 257) νῦν μὲν γὰρ αὐτὸν πυνθανόμεθα ὀλιγοῦσθαι, P Eleph 13<sup>3</sup> (B.C. 223-2) ἐγὼ οὖν ἐπυνθανόμην τοῦ Σανῶτος, εἰ τι βούλοιο ἐν τοῖς καθ' ἡμᾶς τόποις, P Lond 43<sup>1</sup> (ii/B.C.) (= I. p. 48, *Chrest.* I. p. 162) πυνθανομένη μανθάνειν σε Αἰγύπτια γράμματα συνεχάρην σοι καὶ ἐμαυτῇ, P Oxy VIII. 1102<sup>11</sup> (c. A.D. 146) πυνθανομένου μου οὐδὲν σαφὲς ἐδήλω[σ]εν, *ib.* VI. 930<sup>11</sup> (ii/iii A.D.) ἐμέλησε δέ μοι πέμψαι καὶ πυθέσθαι περὶ τῆς ὑγίας σου, and *ib.* VII. 1063<sup>6</sup> (ii/iii A.D.) ἐμ[ο]ῦ σου πυθόμενου τί ἔπραξας.

## πῦρ.

PSI III. 184<sup>7</sup> (notice of a fire—A.D. 292) χθὲς περὶ ἔκτην ὥραν ἐξαφῆνης καύματος ἐνόητος πῦρ ἐν σκυβάλοις χόρτου . . ἀγεφάν[η]. In P Oxy VI. 903<sup>8</sup> (iv/A.D.) a wife amongst other charges against her husband alleges—πῦρ προσήνεγκεν ταῖς τροφίμαις μου γυμνώσας αὐ[τὰς] παντελῶς ἃ οὐ ποιοῦσι οἱ νόμοι, "he applied fire to my foster-daughters, having stripped them quite naked, which is contrary to the laws" (Edd.).

With τὸ πῦρ τὸ αἰώνιον (Mt 18<sup>8</sup>: cf. Dalman *Words*, p. 161) we may compare the magical papyrus P Lond 46<sup>147</sup> (iv/A.D.) (= I. p. 70) where the enchanter, to impress the evil powers he desires to overcome, declares—ἐγὼ εἰμι ὁ ἀκέφαλος δαίμων, ἐν τοῖς ποσὶν ἔχων τὴν ὄρασιν, ἰσχυρός, τὸ πῦρ τὸ ἀθάνατον, “I am the headless demon, having eyes in my feet, the strong one, the deathless fire”: cf. Deissmann *LAE* p. 139. For the “fire of love” see P Leid W<sup>71</sup>. 40 (ii/iii A.D.) (= II. p. 105) ἐξορκίζω σε, πῦρ, δαίμων αἰρώτος ἀγέλου (ζ. ἔρωτος ἀγέλου), and P Osl I. 1<sup>140</sup> (iv/A.D.), with the editor’s note (p. 65). With Rev 8<sup>7</sup> cf. *Orac. Sib.* v. 376 f. πῦρ γὰρ ἀπ’ οὐρανῶν διαπέδων βρέξει . . . πῦρ καὶ αἷμα, and for Rom 12<sup>20</sup> see *Exp T* xxxvi. p. 478.

## πύργος,

“a tower”: cf. BGU IV. 1194<sup>9</sup> (B.C. 27) τοῦ ἱεροῦ πύργου, P Ryl II. 138<sup>20</sup> (A.D. 34) ἐσύλησέν μου ἐν τῷ πύργῳ ἱκανὰ ἀργαλεῖα, “he robbed me of a number of tools in the tower,” and P Giss I. 67<sup>16</sup> (time of Trajan/Hadrian), where reference is made to a sleeping-chamber (κοιτῶν) ἐπὶ τοῦ πύργου. Πύργος is used of a “watch-tower” in a vineyard, as in Mt 21<sup>33</sup> *al.*, in BGU II. 650<sup>9</sup> (A.D. 60–1) ἐν φ. ἐλαίων καὶ πύργος καὶ ἕτερα, and in P Oxy II. 243<sup>15</sup> (A.D. 79) we hear of a πύργος δίστατος, “a two-storied tower,” cf. the οἰκία διπυργία in P Hamb I. 14<sup>9,26</sup> (A.D. 209–210). A Lycian inscr. (*JHS* xxxiv. (1914) p. 5 No. 10<sup>1</sup>) shows πύργος apparently in the sense of a “tomb”—Ἐπάγαθος β. ὁ τὸν πύργον ἐκ θεμελίων κατασκευάσας. The editors refer to the similar use of πυργίσκος in *CIG* III. 4207 *al.* This latter word is rendered “casket” by GH in P Oxy VI. 921<sup>24</sup> (iii/A.D.): cf. Artem. p. 68<sup>1</sup>.

It should be noted that in *Hermes* liv. p. 423 ff. F. Preisigke advocates the meaning “farm-building” for πύργος, and is supported by E. Meyer in *ib.* lv. p. 100 ff., where the suitability of this meaning for such NT passages as Mk 12<sup>1</sup>, Lk 14<sup>28</sup>, is shown. See also P Strass II. 110<sup>6</sup> (iii/B.C.).

## πυρέσσω,

“have fever” (Mt 8<sup>14</sup>, Mk 1<sup>30</sup>): cf. Diog. Laert. *Antisth.* vi. 1. 6 οἱ ἱατροί, φησί, μετὰ τῶν νοσοῦντων εἰσὶν ἄλλ’ οὐ πυρέττουσιν. See also M. Anton. viii. 15, Artem. p. 221<sup>14</sup>.

## πυρετός,

“a fever.” The Lucan combination with συνεχέσθαι (Lk 4<sup>38</sup>, Ac 28<sup>8</sup>) is paralleled in P Oxy VI. 896<sup>33</sup> (A.D. 316) ὁρῶμεν αὐτὸν το[ύτ]ον κλεῖν[η]ρήν ὄντα πυραι(=ε)τίσις . . . συνεχ[όμενον], “we saw the man himself lying on a bed seized with a slight . . . fever” (Edd.): note the technical plur. on which Hobart (p. 52) comments.

Πυρετός in the sing. is found in the heathen charm, BGU III. 956 (iii/A.D.), invoking protection ἀπὸ πα[ν]τὸς ῥίγους <ς> καὶ πυρετοῦ, cf. P Oxy VI. 924<sup>8</sup> (iv/A.D.), *ib.* VIII. 1151<sup>35</sup> (v/A.D.?), and the curse *Syll* 890 (= 3 1239)<sup>20</sup> (ii/A.D.) φρέκη [κ]α[ν] πυρετῶ καὶ τετα[ρ]ταῶ καὶ ἐλέ-φα[ν]τ[ι]: cf. also *ib.* 891 (= 3 1240)<sup>10</sup> (ii/A.D.). For the form πυρεσός (not in LS<sup>8</sup>) see the fragment of a Gemellus letter P Fay 248 (c. A.D. 100).

## πύρινος.

For this adj., “as of fire” (Rev 9<sup>17</sup>), cf. *Kaibel* 987 (A.D. 95), an inscr. on the right leg of the statue of Memnon at Thebes—

Φθέγξαιο, Λατοῖδα· σὸν γὰρ μέρος ὦδε κάθηται,  
Μέμων, ἀκτεῖσιν βαλλόμενος πυρίναις.

## πυρόω,

“burn with fire,” occurs in a Jewish-Greek sepulchral inscr. from Tell el Yehudieh, *ZNTW* xxii. (1923), p. 282 No. 18<sup>8</sup> πατήρ καὶ μήτηρ οἱ πυρώμενοι ἐννεαέτην, where Lietzmann thinks the reference is to “burning” the dead body, and not to the parents’ “burning with grief” (cf. 2 Cor 11<sup>29</sup>). In the same list of inscr. we find No. 20<sup>6</sup> τρεῖς ὧδε [π]άρεσμεν, ὁ ἀνὴρ καὶ [ἡ θυγά]τηρ καὶ ἡν [π]επύρωκαν ἐγὼ.

## πυρράζω,

“am fiery red” (Mt 16<sup>28,31</sup>). For form see *s.v.* πυρρός. The adj. πυρράκης, which occurs *ter* in the LXX, is found in the description of a boy slave in P Cairo Zen I. 59076<sup>11</sup> (B.C. 257): cf. the exx. from Byzantine Greek in Psaltes *Gr.* p. 302 n.<sup>1</sup>

## πυρρός,

literally “red as fire” (cf. 4 Kingd 3<sup>22</sup>), is applied in the milder sense of “ruddy” to a witness to a will, P Petr I. 13(2)<sup>12</sup> (B.C. 237). In P Leid W<sup>71</sup>. 46 (ii/iii A.D.) we have ποῖσον(=ποῖησον) ὑποπόταμω(=ο)ν ἐκ κηροῦ πυρροῦ, and in P Oxy VI. 922<sup>8</sup> (vi/vii A.D.) ὑπὲρ τοῦ πυρροῦ ἵππου (cf. Rev 6<sup>4</sup>). The double ρρ is preserved in the LXX and NT as in the papyri, cf. BGU II. 468<sup>8</sup> (A.D. 150) καμήλου ἄρρενος πυρροῦ, and see Mayser *Gr.* p. 221. It may be noted that πυρ(ρ)ός and πυρ(ρ)άω drop a ρ in Mt 16<sup>28</sup>C and late uncials, Rev 6<sup>4</sup> APO46, 12<sup>3</sup> CO46: see Moulton *Gr.* ii. p. 101.

For the form πυρράκης, as in 1 Kingd 16<sup>12</sup>, cf. P Petr I. 14<sup>30</sup> (B.C. 237), and see Mayser *Gr.* p. 455; and for πυρρό-χρους cf. P Ryl II. 134<sup>16</sup> (A.D. 34) ὅς τοκάς ἐπιτοκος πυρρό-χρους, “a brood-sow about to litter, tawny-coloured” (Edd.).

## Πύρρος.

According to the critical text Πύρρος is named in Ac 20<sup>4</sup> as the father of Sopater of Beroea. The name is by no means rare in the papyri, and is spelt both with double and single ρ: e.g. P Oxy I. 47<sup>3</sup> (late i/A.D.) ὑπὸ Πύρρου τοῦ ἀσχολημένο(ν), and *ib.* 43 *recto*.<sup>9</sup> (A.D. 295) Πύρρῳ ὀπτιωνί: other exx. in Preisigke *Namenbuch*.

## πύρωσις,

“heat,” “fiery test” (1 Pet 4<sup>12</sup>): cf. the Berlin magic papyrus 2<sup>III</sup>. 110 (ed. Parthey *Abh. d. Berl. Ak. d. Wissensch.* 1865, p. 153) δι’ ἧς πέμπεις τὴν εἰς ἀέρα πύρωσιν, and see Linde *Épisc.* p. 39.



πωλέω.

From meaning originally "put up for sale" (*uendito*) πωλέω came to mean simply "sell" (*uendo*). This later sense, which alone is found in the NT, can be fully illustrated from the papyri, e.g. PSI IV. 356<sup>7</sup> (B.C. 253-2) οὐθεὶς οὖν ἐν τοῖς τόποις πωλεῖ πρὸς σίτον, ἀλλὰ πρὸς ἀργύριον, P Ryl II. 113<sup>8</sup> (A.D. 133) μόλις πάντα τὰ ἑμαντοῦ πωλήσας ἐδυνήθη πλῆρωσαι, "I was with difficulty able to complete this by selling all my property" (cf. Mk 10<sup>21</sup>), P Oxy III. 494<sup>19</sup> (a Will—A.D. 156) ἐξέστω δι' αὐτῆς πωλεῖν καὶ ὑποτίθεσθαι ἃ ἐὰν αἰρήται, "she shall have the right to sell or mortgage on her own authority whatever she chooses," *ib.* VI. 932<sup>10</sup> (late ii/A.D.) τὰ χοιρίδια χωρὶς μου μὴ πῶλι, "do not sell the young pigs without me," P Tebt II. 421<sup>8</sup> (iii/A.D.) (= *Selections*, p. 106) θέλεις αὐτὸ πωλήσας[ε], πῶλησον, "if you wish to sell it, sell it," and P Oxy I. 83<sup>16</sup> (A.D. 327), where an egg-seller undertakes to offer his eggs only in the public market, and not "to sell secretly or in his own house"—κρυβῆ ἢ καὶ ἐν τῇ ἡμετέρᾳ οἰκίᾳ πῶλιν. For the rare pass. (cf. Rutherford *NP* p. 213) see the question to an oracle in *ib.* XII. 1477<sup>8</sup> (iii/iv A.D.) εἰ πωλοῦμαι; "am I to be sold up?" (Edd.), and for the subst. πῶλησις see BGU I. 184<sup>1</sup> (A.D. 72).

πῶλος.

For πῶλος = "foal," "colt," of an ass, as in the NT, cf. P Lille I. 8<sup>9</sup> (iii/B.C.) δνους θηλείας β καὶ πῶλους β. In P Oxy IX. 1222<sup>1</sup> (iv/A.D.) the writer instructs his son—δὸς τῷ ἀδελφῷ Ἀμ(μ)ωνιανῷ τὸν πῶλον εἵνα ἐνεχθῇ μοι, "give your brother Ammonianus the colt that it may be brought to me."

πῶποτε,

"ever yet": P Par 47<sup>6</sup> (B.C. 152-1) (= *UPZ* i. p. 332) οὐκ ἂν με ἴδες τὸ πρόσωπόν (i. πρόσωπόν) μου πῶποτε (cf. Gen 43<sup>2</sup>), *ib.* 51<sup>27</sup> (B.C. 159) (= *UPZ* i. p. 360, *Selections* p. 21) ἐὰν μιανθῶσιν [οὐ μ]ὴ γέγονται καθαρά πῶποτε, "if they (women) are defiled, they shall never at all be pure." In BGU IV. 1205<sup>ii.11</sup> (B.C. 28) πέπρακα, τέπερτε [. . .] οὐ πεπράκαμει, Olsson *Papyrusbriefe* p. 30 proposes to read πῶποτε [8] οὐ (?), "I have sold, but we have not yet (?) sold." For perfects with πῶποτε, as in Jn 1<sup>18</sup>, expressing "a close nexus with present time," see *Proleg.* p. 144. For οὐδεπῶποτε c. pres. cf. P Leid V xi.<sup>30</sup> (iii/iv A.D.) (= II. p. 37) λύσιν οὐκ ἔχει τοῦτο οὐδεπῶποτε.

πωρόω,

"petrify," "deadened." The subst. πῶρος occurs in *Syll* 540 (= 3972)<sup>68,66</sup> (B.C. 175-2): cf. also M. Anton. ix. 36 πῶροι γῆς τὰ μάρμαρα, "marble but nodules of earth" (Haines). See *s.v.* πῶρωσις.

πῶρωσις.

For a full discussion of this word and its cognates, see Armitage Robinson *Ephesians*, p. 264 ff., where it is shown that in the NT "obtuseness or intellectual blindness is the meaning indicated by the context"; and that "this meaning is as a rule assigned by the ancient translators and commentators" (p. 273).

πῶς,

"how," "in what manner," (a) in direct questions—P Oxy IV. 744<sup>12</sup> (B.C. 1) (= *Selections*, p. 33) πῶς δύναμαι σε ἐπιλαθεῖν; "how can I forget you?" Cf. Ac 8<sup>21</sup> πῶς γὰρ ἂν δυναίμην; which Field (*Notes*, p. 117) renders, "Why, how can I?" For the exclamatory πῶς, as in Mk 10<sup>34</sup>, cf. Philemon fr. 2 ὡ πῶς πονηρόν ἐστιν ἀνθρώπου φύσις | τὸ σύνολον, Epict. *Man.* 24. 3 ὁρᾶτε ὑμεῖς, πῶς ἄνισοί ἐστε καὶ ἀγνώμονες; see further K. Rupprecht in *Philologus* lxxx. (N.F. xxxiv.), 1924, p. 207.

(b) in indirect discourse—P Oxy IV. 745<sup>6</sup> (c. A.D. 1) οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὀξυρύνχῳ(?), "you don't know how he treated me at Oxyrhynchus(?)," P Tebt II. 408<sup>4</sup> (A.D. 3) ἐπιστάμενος πῶς σε τίθεμαι καὶ φιλῶ, "since you know how I esteem and love you" (Edd.) (cf. Ac 20<sup>18</sup>), P Oxy II. 294<sup>24</sup> (A.D. 22) (= *Selections*, p. 36) γράψον μοι πῶς πάλιν ἄνω λαλαχεύεται, "write me how his hair is growing again on the top," P Ryl II. 235<sup>6</sup> (ii/A.D.) οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου καὶ πῶς διαίγεις, "you did not inform me of your good health and how you are," P Oxy VI. 932<sup>4</sup> (late ii/A.D.) ἐρὶ σοι δὲ Ἀπολινάρις πῶς τὰ θέματα καὶ τὰ δημόσια, "Apolinarius will tell you how the deposits and public dues stand," *ib.* 939<sup>24</sup> (iv/A.D.) νῦν δὲ πῶς πλῖονα γράψω περὶ αὐτῆς ἀπορίας, "but now I am at a loss how I shall write more regarding her," and *ib.* I. 120<sup>14</sup> (iv/A.D.) ἄχρῃς ἂν γινώ πῶς τὰ κατ' αἵμα ἀποτίθεται (i. ἐμὲ ἀποτίθεται), "until I know the position of my affairs" (Edd.).

We find already in the NT (e.g. 1 Thess 1<sup>9</sup>) the MGr tendency to use πῶς as equivalent to little more than ὅτι: cf. BGU I. 37<sup>6</sup> (A.D. 50) οἶδας γὰρ πῶς αὐτοῦ ἐκάστης ὥρας χρήζωι, P Ryl II. 235<sup>6</sup> (ii/A.D.) ἐθ[αύ]μασε(=α) δὲ πῶς διὰ Λυπερκου οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου, "I was surprised that you did not inform me through Lupercus of your good health" (Edd.), and see Radermacher *Gr.* p. 159, Hatzidakis *Gr.* p. 19.

πῶς,

enclitic, "in some way," "in any way": P Oxy I. 95<sup>35</sup> (A.D. 129) ἄλλως πως, "in any other way," *ib.* 939<sup>15</sup> (iv/A.D.) σπουδάζων εἴ πως ἐκ παντὸς τρόπου δυνηθείης [πρὸς ἡμᾶς] ἀφικέσθαι, "being anxious that you should come to us by every possible means in your power" (Edd.), and *Syll* 510 (= 3564)<sup>24</sup> (after B.C. 297) ἂν δὲ πως ἄλλως πρὸς αὐτοὺς ὁμολογήσωσιν. See also *s.v.* μήπως.

# P

## ῥαββεί—ρακά (ραχά, Tisch.)

### ῥαββεί.

For the accentuation ῥαββεί (ῥαββονεί) in Cod. Vaticanus, showing that *ei* was regarded as a diphthong, cf. Nestle in *ZNTW* vii. (1906), p. 184. See also Dalman *Words*, pp. 324 ff., 340.

### ῥαββοννεί.

See *s.v.* ῥαββεί.

### ῥαβδίζω,

which is used of the Roman punishment "beat with a rod" in its two NT occurrences (Ac 16<sup>22</sup>, 2 Cor 11<sup>26</sup>), is applied to "threshing" in P Ryl II. 148<sup>20</sup> (A.D. 40) ἐράβδισαν γόμους κ, "they threshed out 20 loads" of anise: cf. LXX Judg 6<sup>11</sup>. For a similar use of the subst. ῥαβδισμός, see P Tebt I. 119<sup>46</sup> (B.C. 105-1), where the editors refer to *ib.* 229 (B.C. 97 or 62), and for ῥαβδιστής see BGU I. 115<sup>1, 15, 20</sup> (ii/A.D.).

### ῥάβδος,

"a rod": P Tebt I. 44<sup>20</sup> (B.C. 114) ἔδωκεν πληγὰς πλείους ἢ [ε]ἶχεν ῥάβδωι, "gave me many blows with the rod he was carrying": cf. P Lond 44<sup>12</sup> (B.C. 161) (= I. p. 34, *UPZ* i. p. 140), P Grenf I. 38<sup>12</sup> (ii/i B.C.). For a reminiscence of Ps 2<sup>9</sup> (cf. Rev 22<sup>7</sup> *al.*) see the magical P Osl I. 1<sup>108</sup> (iv/B.C.) κατέχων ῥάβδον σιδηρᾶν, with the editor's note, and for a similar reminiscence of Exod 14<sup>16</sup> see the leaden tablet from Hadrumetum, Wunsch *AF* 5<sup>10</sup> (iii/A.D.) (= *Audolent*, p. 374) ὀρκίζω σε τὸν διαστήσαντα τὴν ῥάβδον ἐν τῇ θαλάσσει.

For the form ῥαύδους = ῥάβδους, cf. P Par 40<sup>32</sup> (B.C. 158), 41<sup>25</sup> (B.C. 158-7) (= *UPZ* i. pp. 148, 150), and see Mayer *Gr.* p. 115.

### ῥαβδοῦχος,

lit. "a rod-holder," is supplied by Wilcken in P Par 24<sup>6</sup> (B.C. 164) (= *UPZ* i. p. 123) τῶν δ' ἐκ τοῦ ἱεροῦ ῥαβδοῦχος τις Ζωίλος, with reference to a "temple-attendant" in the Serapeum at Memphis. For this usage (as distinguished from a *licitor* or attendant on Roman magistrates, as in Ac 16<sup>35, 38</sup>) he refers to a ῥαβδοῦχος in the Roman Serapis worship in *IG* XIV. 1027, and to the ῥαβδοῦχοι in the temple service of Apollo in *Syll* 790 (= <sup>3</sup> 1157)<sup>24</sup> (c. B.C. 100?) whose duty is to keep in order the temple precincts—οἱ καὶ ἐχέτωσαν ἐξουσίαν κωλύειν τὸν ἀκοσμοῦντα. In P Oxy XIV. 1626<sup>9</sup> (A.D. 325) the reference is again to

an official of low rank who fills the single post of ῥαβδοῦχος of certain animals—χώραν μίαν ῥαβδοῦχου ἐνὸς τῶν αὐτῶν ζώων: see the editors' note, and cf. *ib.* 1750<sup>12</sup> (A.D. 306) and *ib.* XVI. 1905<sup>16</sup> (iv/v A.D.). Cf. the word ῥαβδοφόρος in P Petr II. 8(2) (c)<sup>9</sup> (B.C. 246) and P Par 66<sup>18</sup> (iii/B.C.). In the latter case the editor suggests that ῥαβδοφόροι may not be more than "conductors of works," but for the possibility that "police" were intended see *Archiv* vi. p. 416.

For the subst. ῥαβδουχία cf. P Oxy XVI. 1626<sup>21</sup> (A.D. 325), and BGU I. 244<sup>14</sup> (time of Gallienus).

### ῥαδιουργία.

For ῥαδιουργία in the general sense of "false pretences," cf. P Oxy II. 237<sup>viii, 15</sup> (A.D. 186) εἴτε πλαστῶν γραμμάτων ἢ ῥαδιουργίας ἢ περιγραφῆς ἐνκαλεῖν, "to make a charge either of forgery or false pretences or fraud" (Edd.) (but see *Archiv* i. p. 182): cf. the wider usage in P Tor I. 1<sup>vi, 3</sup> (B.C. 116) (= *Chrest.* II. p. 36) κακοτρόπως καὶ ἐπὶ ῥαδιουργίαι παρακείσθαι αὐτὸν τὴν συνχώρησιν, Preisigke 5656<sup>12</sup> (A.D. 568) χωρὶς ῥαδιουργίας καὶ ἀταξίας, and P Strass I. 40<sup>80</sup> (A.D. 569) δίχα παντοίας μέμψεως καὶ καταγνώσεως καὶ ῥαδιουργίας. The special meaning of "theft" is seen in P Magd 35<sup>11</sup> (B.C. 216) (= *Mél. Nicole* p. 454) περὶ δὲ τῆς ῥαδιουργίας with reference to the theft of a mantle, and in BGU I. 226<sup>14</sup> (A.D. 99).

For the verb see P Tebt I. 42<sup>18</sup> (c. B.C. 114) (= *Chrest.* I. p. 385) ῥαδιουργημένας (for form cf. Mayer *Gr.* pp. 120, 408), and P Flor III. 294<sup>55</sup> (vi/A.D.) ῥαδιουργῆσαι, and for the adj. ῥαδιουργός see P Lond IV. 1338<sup>29</sup> (A.D. 709), 1349<sup>37</sup> (A.D. 710).

### ῥακά (ραχά, Tisch.)

in Mt 5<sup>22</sup> is usually taken as a term of contempt transliterated from the Aramaic ܠܬܝܠܐ, "empty": cf. Lightfoot *Hor. Hebr.* ii. p. 109. It is thus not so strong as μωρός, which denotes, according to Lightfoot *ib.* p. 112, "lightness of manner and life" rather than "foolishness": see Marriot *Sermon on the Mount*, p. 182. Mr. W. K. L. Clarke kindly supplies us with an interesting definition of ρακά from Basil *Regulae* li. 432 C: τί ἐστὶ Ῥακά; ἐπιχώριον ῥήμα ἡπιωτέρας ὕβρεως, πρὸς τοὺς οἰκειοτέρους λαμβανόμενον, "What is 'Ρακά'? a vernacular word of mild abuse, used in the family circle."

Various explanations of the word are discussed by Zorell *Lex. s.v.*, F. Schulthess *ZNTW* xxi. (1922) p. 241 ff., and Leipoldt *CQR* xcii. (1921), p. 38.



ράκος,

"a piece of cloth" (Mt 9<sup>16</sup>, Mk 2<sup>21</sup>): cf. P Petr III. 42 H (8) f<sup>27</sup> (mid. iii/B.C.) **ράκος λεπτόν**, P Oxy I. 117<sup>14</sup> (ii/iii A.D.) **ράκη δύο**, P Lond 121<sup>208</sup> (iii/A.D.) (= I. p. 91) **βύσσινον ράκος**, *ib.*<sup>359</sup> (= p. 96) **ράκος λινού**. See also Apoc. Petr. 15 **ἄνδρες ράκη ῥυπαρά ἐνδεδύμενοι** (cf. Jas 2<sup>2</sup>). In Artem. p. 18<sup>8</sup> the word is used of mummy wrappings—**οἱ ἀποθανόντες ἐσχισμένοις ἐνελιούνται ῥάκεσι**.

ραντίζω,

"sprinkle," equivalent to classical **ραίνω**, in Heb 9<sup>13</sup> *al.* is one of the exx. of "neues Sprachgut" in the Κοινή: cf. Thumb *Hellen.* p. 223. For **ραντός**, "sprinkled," "spotted," as in LXX Gen 30<sup>32</sup> *D<sup>sil</sup>*, cf. PSI VI. 569<sup>10</sup> (iii/B.C.) **θῆλειαι μέλαινα δ καὶ ραντὴ ἄ**, of birds.

ραντισμός,

"sprinkling": LXX, NT (Heb 12<sup>24</sup>, 1 Pet 1<sup>2</sup> (cf. Hort *ad l.*) but not as yet found in any secular author: cf. however Vett. Val. p. 110<sup>17</sup> **περὶ τὰς ὄψεις φακοὺς καὶ ραντίσματα ἔχοντες**).

ραπίζω,

lit. "strike with a rod," *verbero*, came in late writers to be used in the sense of "strike (the face) with the palm of the hand" (Suidas: **ραπίσαι· πατάσσειν τὴν γνάθον ἀπλῆ τῇ χειρὶ**): see Lob. *Phryn.* p. 175, and cf. Rutherford *NP* p. 257 ff. This suits both the NT occurrences of the verb Mt 5<sup>39</sup>, 26<sup>67</sup>: cf. LXX Hos 11<sup>4</sup>, 1 Esdr 4<sup>31</sup>.

ράπισμα,

"a blow on the cheek with the open hand": see *s.v.* **ραπίζω** and add Field *Notes*, pp. 40 f., 105 f. The word is used of a "scar," or the result of a blow, in a vi/A.D. account of the sale of a slave published in *Archiv* iii. p. 415 ff., see p. 419<sup>33</sup>, and cf. Sudhoff *Ärztliches*, p. 143.

The difficult **ραπίσμασιν αὐτὸν ἔλαβον** in Mk 14<sup>65</sup> is fully discussed by Swete *ad l.*, where he translates "they caught Him with blows." The RV adopts the rendering "with blows of their hands" in the text, but puts the alternative "strokes of rods" in the margin. Blass (*Gr.* p. 118) describes the phrase as a "vulgarism," which at present can be paralleled only from a i/A.D. papyrus (**αὐτὸν κονδύλοις** ("knuckles") **ἔλαβεν**, published in Fleckeis. *Jahrb. f. class. Philol.* xxxviii. (1892), pp. 29, 33.

ράφίς,

"needle," is found in a series of accounts P Oxy IV. 736<sup>75</sup> (c. A.D. 1) **λίνου καὶ ραφίδος (ὀβλόδος)**, "thread and needle 1 ob.": cf. Mt 19<sup>24</sup>, Mk 10<sup>25</sup>. On the relation of **ράφίς** to **βελόνη** (Lk 18<sup>25</sup>), see Rutherford *NP* p. 174 f.

ράχά.

See *s.v.* **ράκά**.

ρέδη.

For the substitution of **ε** for **αι** in this NT **ἄπ. εἰρ.** (Rev 18<sup>13</sup>), = "a chariot," cf. Moulton *Gr.* ii. p. 81. According to Quintilian i. 5. 57 the **ρέδη** came from Gaul and was a vehicle with four wheels.

ῥεφάν.

See *s.v.* **ῥομφά**.

ρέω.

For **ρέω**, "flow," which occurs in the NT only in Jn 7<sup>38</sup> (for fut. act. cf. *Proleg.* p. 154), see the traveller's account of his visit to the source of the Nile, P Lond 854<sup>8</sup> (i/ii A.D.) (= III. p. 206, Deissmann *LAE* p. 162) **ᾧθεν τ[υ]χάνει Νεῖλος ῥέων**, "whence the Nile flows out": cf. P Lond 121<sup>488</sup> (iii/A.D.) (= I. p. 98) **παρὰ ῥέον βαλανείου** and *Preisigke* 401<sup>10</sup> (A.D. 10–11) **ποταμ[ὸν] . . ῥέοντα δι' ἑλτης τῆς πόλεως**.

For the subst. **ῥέυμα**, cf. P Petr II. 37 *2a verso*<sup>8</sup> (iii/B.C.) **ἐνκλείναντος τ[οῦ] ῥέυματος εἰς τὸ πρὸς βορρᾶν μέρος**, and P Lond 46<sup>283</sup> (iv/A.D.) (= I. p. 73) **ἐν τῷ ῥέυματι τοῦ ποταμοῦ εἰς τὴν θάλασσαν**.

ῥήγιον,

"Rhegium" (mod. "Reggio"), a town in Italy opposite Sicily. For the derivation of the name from **ῥήγνυμι** see the citations in Wetstein *ad Ac* 28<sup>13</sup>.

ῥήγμα.

For **ῥήγμα** in the sense of "breach" in the Nile embankments see P Lond 131 *recto*<sup>45, 60</sup> (A.D. 78–9) (= I. p. 171 f.), and cf. PSI V. 456<sup>11</sup> (A.D. 276–82) **ἐπὶ τοῦ πύργου . . ῥήγματα**: cf. Lk 6<sup>49</sup>, and for the medical use of the word = "rupture," see Hobart p. 56. The subst. **ῥήγμός** may be illustrated from *ib.* IV. 422<sup>15</sup> (iii/B.C.) **ἡ δὲ γῆ ῥηγμών πληρε(=ης) ἐστὶν διὰ τὸ μήποτε αὐτὴν ἠρόσθαι**.

ῥήγνυμι, ῥήσσω,

"rend," "break asunder": P Leid V<sup>711</sup>.31 (iii/iv A.D.) (= II. p. 27) **αἱ πέτραι ἀκούσασαι ῥήγνυνται (ἡ ῥήγνυνται)**. 'Ῥήσσω is claimed as Ionic by Winer-Schmiedel, p. 19. For **ῥάσσω** see Mk 9<sup>18</sup> D. In the LXX **ῥάσσω** is not an alternative of **ῥήσσω**, but a form of **ἀράσσω**: see Thackeray *Gr.* i. p. 76.

ῥῆμα.

For the ordinary meaning "word" in the NT, cf. P Giss I. 40<sup>11</sup>.7 (A.D. 215) **ἐκ τῶν ῥη[μ]άτων το[ῦ] προτέρου διατάγματος**, P Amh II. 142<sup>8</sup> (iv/A.D.) **ἀπρεπὴ ῥήματα**, P Flor III. 309<sup>4</sup> (iv/A.D.) **αἰσχρο[ι]ς ῥήμασι**, and *Syll* 809 (= 1175)<sup>18</sup> (iv/iii B.C.) **ῥῆμα μοχθηρὸν ἢ πονηρὸν φθένεσθαι** (contrasted with <sup>20</sup> **κακὸν τι ποῆσαι**).

On the Hebraistic use = *res* in the LXX and in the more Hebraic parts of Luke's writings (Lk 1<sup>37</sup>, 2<sup>15</sup>, *al.*), see Thackeray *Gr.* i. p. 41. A somewhat similar use of **λόγος** has classical authority, e.g. Plato *Phil.* 33 C.

ῥήσσω.

See **ῥήγνυμι**.

ῥήτωρ.

The special meaning of "advocate," "barrister," which this word has in Ac 24<sup>1</sup>, can be freely illustrated from our documents, e.g. P Oxy I. 37<sup>1</sup>.4 (A.D. 49) (= *Selections*, p. 48), the report of a lawsuit where the counsel for the plaintiff

is introduced with the words—'Ἀριστοκλῆς ῥήτωρ ὑπὲρ Πεσοῦριος, and *ib.* II. 237<sup>iii.25</sup> (A.D. 186) Δίδυμος ῥήτωρ ἀπεκρίνατο μὴ χῶρις λόγου τὸν Σεμπρόνιον κεκινήσθαι, "Didymus, advocate of Sempronius, replied that his client had had good reason for having been provoked" (Edd.), P Ryl II. 75<sup>5,16</sup> (late ii/A.D.), PSI IV. 293<sup>26,33</sup> (iii/A.D.), *et saepe*.

### ρητῶς.

For ῥητῶς, "explicitly," "in set terms" (I Tim 4<sup>1</sup>), see P Par 63<sup>62</sup> (B.C. 164) (= P Petr III. p. 22) ῥητῶς τε διὰ τῆς π[ε]μ[φ]θείσης ὑμῖν ἐπιστολῆς, *OGIS* 515<sup>39</sup> (iii/A.D.) ῥητῶς τῆς ἀπογραφῆς [λεγομένης ὅτι συνάγεται ἡ βουλή διὰ τοῦτο, and cf. P Tebt II. 303<sup>12</sup> (A.D. 176–180) ἐπὶ τοῦ ῥητοῦ, "at the specified time," similarly *ib.* 332<sup>16</sup> (A.D. 176).

### ρίζα.

For the literal sense "root" cf. P Oxy XIV. 1674<sup>5</sup> (iii/A.D.) καῦσον τὴν ῥίζαν αὐτῆς, "burn its roots," with reference to an acacia tree. In P Lond 121<sup>173</sup> (iii/A.D.) (= I. p. 89) the eating of roots of bugloss, [ῥ]ίζας βυγλου (i.e. βουγλώσσου), is recommended to prevent the breath from smelling after eating garlic. The metaphorical sense of "origin," "ancestry," is seen in *OGIS* 383<sup>81</sup> (mid. i/B.C.), where Antiochus I. refers to the Persians and Greeks as ἐμοῦ γένους εὐτυχιστάτη ῥίζα: cf. Rev 22<sup>16</sup>.

### ρίζω.

The rapid transition from the metaphor of "rooting" to that of "building" in Col 2<sup>7</sup> is rendered easier, as Lightfoot *ad l.* points out, by the use of ῥίζω in connexion with cities and buildings, e.g. Plut. *Mor.* 321 D παρέσχε ῥιζῶσαι καὶ καταστήσαι τὴν πόλιν. Similarly with reference to the building of a bridge, *Kaibel* 1078<sup>7</sup> αἰώνιος ἐρριζώται.

### ρίπιζω.

To Hort's exx. *ad Jas* 1<sup>6</sup> of this word to denote the surface of the water blown upon by shifting breezes, rather than billows lashed by a storm, we may add Aristeas 70 where the workmanship bestowed on certain ornamental leaves is described as so life-like that if a breath of wind blew upon them—ῥιπιζοντος τοῦ κατὰ τὸν ἀέρα πνεύματος—the leaves stirred in their places. It should be noted that the verb is derived not from ῥιπή, "a rushing motion" (ῥίπτω), but from ῥιπῖς, "a fire-fan."

### ρίπτω.

"throw off," "throw away": cf. P Tebt I.48<sup>23</sup> (c. B.C. 113) ῥίψαντα τὸ ἱμάτιον εἰς φυγὴν ὁρμήσαι, "so that he threw away his garment and took to flight" (Edd.), P Ryl II. 125<sup>35</sup> (A.D. 28–9) ἐκκενώσας τὰ προκείμενα ἔριψεν ἐν τῇ οἰκίᾳ μου τὴν πυξίδα κενήν, "having rifled the contents aforesaid he threw the box empty into my house" (Edd.). Both AV and RV adopt this meaning in Ac 22<sup>23</sup>, but Field (*Notes*, p. 136), who is followed by various commentators, prefers the rendering "shake," "throw about," as if the verb = ῥιπτάζω: cf. the medical use in connexion with convulsive fits, etc., as illustrated by Hobart p. 2.

For the perf. pass., as in Mt 9<sup>38</sup>, cf. P Petr II. 19 (2)<sup>3</sup> (iii/B.C.) καλῶς οἶμ ποιήσεις ἐ[πι]στροφὴν [μου π]οιησάμενος, ἔρρεμαι γὰρ κακῶς διακείμενος ἀπ' ἐκείνου, and for the form ῥιπτέω see Radermacher *Gr.* p. 84. MGr ῥίπτω, ῥίχνω, ῥίχτω (ῥιμμένος, ῥιχμένος), "throw," "cast away": see Thumb *Handb.* p. 353.

### \*Ρόδη.

For this proper name (Ac 12<sup>13</sup>) cf. the inscr. on a grave-stone at Alexandria of iii/B.C.—*Preisigke* 392 'Ρόδη Μύση μάμμη. Blass (*ad Ac l.c.*) points out that the name is found in myths and comedies: see e.g. Menander *Fragm.* 245<sup>6</sup>, 546<sup>6</sup>, Philemon *fr.* 84.

\*Ρόδινη is found as a proper name in the Christian inscr. *CIG* IV. 9484. The adj. ῥόδινος occurs in P Oxy III. 496<sup>4</sup> (articles in a dowry—A.D. 127) ζώνας δύο, σανδουκίνην, ῥοδίνην, "2 girdles, one red, the other rose-coloured," and P Goodsp Chicago 4<sup>3</sup> (medical prescription—ii/A.D.) κηρωτὴ ῥοδίνη, "wax-ointment scented with rose." See also P Petr II. 34 (6)<sup>6</sup> (an account for unguents—iii/B.C.) (= Sudhoff *Ärztliches*, p. 47) ῥοδίνου β.

### ροιζηδόν.

"with crackling crash," is found in the NT only in 2 Pet 3<sup>10</sup>: see Wetstein and Mayor *ad l.*

### \*Ρομφά.

For the various forms which this proper noun takes in Ac 7<sup>43</sup> see WH *Notes*<sup>2</sup>, p. 92. In LXX Amos 5<sup>26</sup> from which the quotation in Ac is taken the form is 'Ρεφάν or 'Ρεφάν replacing 𐤕𐤓𐤕 of the Heb. text, and the word is understood as a corruption of the Assyrian name for the planet Saturn (= Chiu).

### ρομφαία.

For ῥομφαία, a Thracian weapon of large size, see Hastings' *DB* iv. p. 634, where the different uses of the word are fully illustrated. In the NT it is found *sexies* in Rev, and once, metaphorically, in Lk 2<sup>35</sup>.

### ροπή.

occurs as a *v.l.* for ῥιπή, "a moment," in I Cor 15<sup>52</sup> D\*EFG 67<sup>\*\*</sup>. For the original meaning, "a turn of the scale," as in Sap 18<sup>12</sup>, cf. P Par 63<sup>73</sup> (B.C. 165) (as read P Petr III. p. 24) συμβαλεῖται ῥοπήν εἰς τὸ προκείμενον, "it would turn the scale in favour of the matter in hand" (Mahaffy), and P Tebt I. 27<sup>78</sup> (cited *s.v.* ἐνθυμέομαι). See also Aristeas 90 ῥοπή καὶ νεύματι, "momento temporis et ad nutum," Vett. Val. p. 301<sup>1</sup> αἱ στιγμαὶ ἡ ῥοπαὶ τῶν ὤρων, and Herodas VII. 33 with Headlam's note.

### \*Ροῦφος.

For the probable identification of the 'Ροῦφος of Rom 16<sup>13</sup> with the 'Ροῦφος of Mk 15<sup>21</sup>, see SH p. 426f. The name is very common: see e.g. P Hamb I. 29<sup>6</sup> (A.D. 89), and the reff. in Preisigke *Namenbuch s.v.*

### ρύμη.

For this word in its late Greek sense "street," "lane," which it has in its four occurrences in the NT (Mt 6<sup>2</sup>,



Lk 14<sup>21</sup>, Ac 9<sup>11</sup>, 12<sup>10</sup>), cf. P Par 51<sup>18</sup> (B.C. 159) (= UPZ i. p. 360, *Selections*, p. 20) ἔρχομαι εἰς τὴν ῥύβ(=μ)ην μετ' αὐτῶν, BGU IV. 1037<sup>16</sup> (A.D. 47) εἰς τὴν ἐκ λιβὸς ῥύμην βασιλική[ν, P Oxy I. 99<sup>9</sup> (A.D. 55) ἀνὰ μέσον οὐσῆς τυφλῆς ῥύμης ("blind alley"), and P Ryl II. 156<sup>4</sup> (i/A.D.) δημοσία ῥύμη. In an Alexandrian papyrus of the time of Augustus we hear of a street named Εὐδαίμων—ἐν τῇ Εὐδαίμονος λεγομένη ῥύμη (see *Archiv* v. p. 37 n.<sup>1</sup>). For the diminutive ῥύμιον (not in LS<sup>8</sup>) = "a little lane" or "alley," cf. the direction in P Meyer 20 verso<sup>5</sup> (1st half iii/A.D.) ἀντικρὺ τοῦ [...] πωλοῦ ἤκεις <εἰς> τὸ ῥύμιον, "over against the shop you come to the little lane."

See further Rutherford *NP* p. 487 f., and Kennedy *Sources* p. 15 f., where the different stages in the history of ῥύμη are stated.

## ῥύομαι.

In the version of the Lord's Prayer which forms part of the vi/A.D. Christian amulet, BGU III. 954<sup>23</sup> (= *Selections*, p. 134), we find—ῥύ[σαι ἡ]μᾶς ἀπὸ τῆς πο[ν]ηρίας, in accordance with the AV interpretation of Mt 6<sup>13</sup>. Cf., however, the inscr. on a very old church in central Phrygia—Ἀρχάγγελε Μιχαήλ, ἐλέησον τὴν πόλιν σου κ[α]ὶ ῥύση αὐτὴν ἀπὸ τοῦ πονηροῦ) (*C. and B.* ii. p. 741 No. 678). As exx. of the verb we may add P Lond 413<sup>4</sup> (c. A.D. 346) (= II. p. 301) εἰ[σ]χ[ο]μ[αι] σ[τ].] τῷ θεῷ περὶ [τῆ]ς σ[ω]τ[η]ρίας ἵνα ῥύσει σαι ἀπὸ . . . and the inscr. on a statue in honour of Hadrian erected A.D. 125, *Syll* 383 (= <sup>3</sup>835 A)<sup>2</sup> Αὐτοκράτορι Ἀδριανῷ σωτήρι, ῥυσαμένῳ καὶ θρέσαντι τὴν ἑαυτοῦ Ἑλλάδα. The verb and its constructions are fully illustrated by Chase *The Lord's Prayer* p. 71 ff. (in *Texts and Studies* i. 3), and Anz *Subsidia* p. 275 f.

For the subst. ῥύσις cf. *Kaibel* 200<sup>4</sup> (Roman age) τοῦ πικροῦ ῥύσιν ἐξω θανάτου.

## ῥυπαίνω

"make filthy," "defile," occurs in the NT only in Rev 22<sup>11</sup> ὁ ῥυπαρὸς ῥυπανθήτω ἑαυτὸν, where, as Swete points out *ad l.*, the aor. (not ῥυπαίνεσθαι) indicates the fixity of the state into which the ῥυπαρὸς has entered. For the act. cf. Jos. c. *Ap.* i. 220 ῥυπαίνειν τὴν εὐγένειαν . . . ἐπεχειρήσαν, and Vett. Val. p. 116<sup>8</sup> ψύξει τοὺς γάμους ἢ ῥυπαίνει.

## ῥυπαρία.

The moral significance of this word in Jas 1<sup>21</sup>, its only occurrence in the NT, may be illustrated from *Pelagia-Legenden* p. 6<sup>30</sup> ἀφῆκεν ἐν τῷ ὕδατι πᾶσαν αὐτῆς τὴν ῥυπαρίαν—with reference to cleansing in Baptism. Mayor *ad Jas l.c.* recalls that Plutarch (*Mor.* p. 60 D) uses ῥυπαρία (like our "shabbiness") of "avarice," which would suit the idea of a "debased" moral coinage; but see s.v. ῥυπαρός. We may add two citations from Teles (ed. Hense)—p. 33<sup>4</sup> δι' ἀνελευθέραν καὶ ῥυπαρίαν (of rich men not using their wealth), and p. 37<sup>5</sup> διὰ ῥυπαρίαν καὶ δειλίαν.

## ῥυπαρός,

"shabby," "soiled," is applied to clothing in P Giss I. 76<sup>3</sup> (ii/A.D.) τριβωνα[s] ῥυπαρὰς β[ε] καὶ στολὴν ὁμοίως λευκήν, "two soiled cloaks and likewise a white robe," as

in Jas 2<sup>2</sup>: cf. P Fay 16<sup>10</sup> (i/B.C.) σίτου ῥυπαροῦ, "dirty (i.e. unwinnowed) corn," and P Ryl II. 72<sup>21</sup> (B.C. 99-8) κ(ριθῆς) ῥυπαρίās.

The adj. is very common in the papyri in connexion with payments, and was generally understood as denoting "debased" coin, e.g. P Tebt II. 348<sup>8</sup> (A.D. 23) ἀργυρίον ῥυπ(αροῦ) [δ]ρ[α]χμὰς δεκάδου, "twelve dr. debased silver" (Edd.), and P Fay 52 (a)<sup>3</sup> (a receipt for poll-tax—A.D. 191-2) ἐπὶ λ[ό]γου ῥυπ(αρὰς) δραχμ(ας) ὀκτώ. But, according to Milne *Theban Ostraca* p. 104 (cf. *Annals of Archaeology and Anthropology* vii. p. 64 ff.), "the word does not appear to refer to any distinct class of coins—all Roman tetradrachms of Alexandria might have been called ῥυπαρά—and probably was a term of account, like the 'bad' piastre of some Turkish towns, e.g. Smyrna." Hence in P Ryl II. 194<sup>3</sup> ῥυπ(αρὰς) (δραχμὰς) ἐπτά ἡμιοβ(ελιον) the editors translate "7 drachmae of discounted silver ½ obol."

## ῥύπος,

"filth" (1 Pet 3<sup>21</sup>), is found = "wax" in superstitious medicine, P Osl I. 133<sup>2</sup> (iv/A.D.) μῖξον δὲ καὶ ταῖς κριθαῖς καὶ ῥύπον ἀπὸ ὀπίου μούλας, "mix also with the barley-corn the ear-wax of a female mule" (Ed.). In Isai 4<sup>4</sup> Γ the noun is neuter. The adj. ῥυπαῖος occurs in the medical prescription P Oxy II. 234<sup>11.18</sup> (ii/iii A.D.) ὅταν ῥυπαῖος γένηται, ἀνάλαβε, "when it becomes discoloured, draw the liquor off."

## ῥυπόω

is read in the TR of Rev 22<sup>11</sup> = "am filthy" morally. For the literal sense of the compd. verb cf. *Syll* 879 (= <sup>3</sup>1219)<sup>6</sup> (iii/B.C.), where it is laid down τὰς πενθοῦσας ἔχιν φαῖαν ἐσθῆτα μὴ κατερρυπαμένην, "that women in mourning are to wear gray clothing not defiled."

## ῥύσις

is very common of the "flow" or "yield" of wine at the vintage, see e.g. P Giss I. 79<sup>iii.12</sup> (c. A.D. 117) ἐὰν δ[ε] ὁ θε[ὸ]ς ἐπιτρέψῃ πολλὴν ῥύσιν [ἔσσεσθαι] εἰς ἔτους, τάχα διὰ τὴν ἐσομένην εὐωνίαν τοῦ γενήματος ἀθυμή[σουσι] οἱ γλεῦθοι, and the other exx. collected by the editor *ad l.* The noun seems to have a different meaning in P Bad 15<sup>31</sup> (i/B.C.) εἰπέ δὲ τῇ ἀδελφῇ πέμψαι μοι τὴν ῥύσιν, ἵνα χειρογραφῶσω. For its use in connexion with the "flow" of blood, as in Mk 5<sup>25</sup>, Lk 8<sup>43</sup>, see Vett. Val. p. 282<sup>30</sup>. Ῥυτόν is applied to a drinking-horn in P Petr III. 42 H (7)<sup>3</sup> (c. B.C. 250) (= Witkowski<sup>2</sup>, p. 13).

## ῥυτίς,

"a wrinkle" of age, which in Biblical Greek is confined to Eph 5<sup>27</sup>, may be illustrated from Plut. *Mor.* p. 789 D οἷς ἡ γελωμένη πολὺ καὶ ῥυτίς ἐμπειρίας μάρτυς ἐπιφάνεται: see Armitage Robinson *ad Eph l.c.*

## Ῥωμαϊκός,

"Roman," as found in the TR of Lk 23<sup>38</sup>, may be illustrated from a Greek translation of an unknown Latin work made by a certain Isidorianus, P Ryl II. 62 (iii/A.D.), which ends—28<sup>9</sup>. Ὀλύμπ[ιος] Ἰσ[τ]υδωριανὸς [.....] ἐρμήνευσα ἀπὸ Ῥω[μα]ϊκῶν.

ῥωμαϊστί,

"in the Latin language" (Jn 19<sup>20</sup>): cf. Epict. i. 17. 16 ἵδε ἐπισκέψαι, πῶς τοῦτο λέγεται, καθάπερ εἰ ῥωμαϊστί.

ῥώννυμι.

"Ἐρρωσο, ἔρρωσθε (*uale, ualete*), are regular closing formulae (as in Ac 15<sup>29</sup>) in both private and official letters. Naturally they are much varied by the addition of terms of endearment and otherwise, particularly during the second and third centuries A.D. The following exx. must suffice: P Tebt II. 315<sup>36</sup> (ii/A.D.) ἔρρωσό μοι, τιμιώτατε, P Hamb I.

54<sup>ii.15</sup> (ii/iii A.D.) ἔρρωσό μοι πολλοῖς χρόνοις ὑγιαίνων μετὰ καὶ τῶν σῶν, P Oxy XII. 1586<sup>15</sup> (early iii/A.D.) ἔρρωσθ(αι) εὐχομ(αι) [π]ανοικεῖ, *ib.* I. 122<sup>12</sup> (iii/iv A.D.) ἐρ[ρ]ώσθαί σε, κύριέ μου ἄδελφε, πολλοῖς χρόνοις καὶ προκόπτειν εὐχομαι. Many other exx. will be found in Exler *Epistolography* p. 74 ff. For the verb = "have strength" of persons cf. PSI V. 495<sup>22</sup> (B.C. 258-7) βουλόμεθα γάρ σε τῷ τε σώματι ἔρρωσθ[αι], and of trees cf. CP Herm I. 28<sup>11</sup> φοίνικες ἄλλω ἐρ[ρ]ω[μέν]οι.

The subst. ῥῶσις is used in connexion with praying for "strength" for anyone, e.g. *OGIS* 206<sup>4</sup> εὐξάμενος ῥῶσιν καὶ τέκνοις καὶ γαμετῇ. See also in application to the body Vett. Val. p. 160<sup>13</sup>.





# Υ

## ὕακινθινος—ὕγιαίνω

### ὕακινθινος.

In its only occurrence in the NT, Rev 9<sup>17</sup>, ὕακινθινος appears to denote a dusky blue colour as of sulphurous smoke (cf. πύρινος and θειώδης in the context). The adj. is found in PSI III. 183<sup>5</sup> (A.D. 484) διάλιθον διαφόρων ὕακινθίνων καὶ πιναρίων.

### ὕακινθος,

used of a precious stone in Rev 21<sup>20</sup>, perhaps the "sapphire" (RV *marg.*). The word occurs as a proper name in P Giss I. 101<sup>5</sup> (iii/A.D.), PSI III. 194<sup>4</sup> (A.D. 566?).

### ὕαλινος,

"glassy" (Rev 4<sup>8</sup>, 15<sup>2</sup>): cf. the fragmentary P Petr III. 42 H (7)<sup>3</sup> (iii/B.C.) ]ὕαλινην γενέσθαι καὶ ῥυτόν, a gift from Philonides to the King, and *Syll*<sup>3</sup> 1106<sup>153</sup> (c. B.C. 300) ἀνέθηκα δὲ καὶ ὑαλίνα[ς φιά]λας τέσσαρας.

### ὕαλος, ἤ,

"glass." This Attic form is retained in the NT (Rev 21<sup>18, 21</sup>, cf. Job 28<sup>17</sup>). For the adj. cf. P Oxy X. 1294<sup>6</sup> (ii/iii A.D.) ὑάλαι λάγνυσι δ' ὕγαιαι, "4 glass flasks in sound condition." In P Fay 134<sup>4</sup> (early iv/A.D.) the word is used of "some hard transparent stone" (Edd.). Note the irregular termination ὑαλας in P Lond 402 *verso*<sup>13</sup> (B.C. 152 or 141) (= II, p. 11), and the adj. ὑελοῦς in P Fay 104<sup>11</sup> (late iii/A.D.) λαγύνων ὑελών μεικ[ρῶν] πλευρῶν ὑελών δ. See also Moulton *Gr.* ii. p. 67.

### ὕβριζω.

The sense of wanton insult or contumely underlying this verb (cf. 1 Thess 2<sup>3</sup> with Milligan's note) is well brought out by P Tebt I. 16<sup>7</sup> (B.C. 114) ὡς ἦν ὑβρισμένος οὐ μετ[ρίως] ὑπὸ Ἀπολλοδώρου, "how he was grossly insulted by Apollodorus" (Edd.), P Oxy II. 281<sup>17</sup> (A.D. 20-50) οὐ διέλειπεν κακουχῶν με καὶ ὑβρί[ξ]ων καὶ τὰς χεῖρας ἐπιφέρων, "continually ill-treated and insulted me, using violence towards me" (Edd.)—a wife's complaint against her husband, P Oxy VIII. 1120<sup>6</sup> (early iii/A.D.) a petition by a "feeble widow woman" (γυνὴ χήρα καὶ ἀσθενής) against a man who had committed an outrage on her son-in-law—κατὰ τοῦ ὑβρίσαντος αὐτὸν Εὐδαίμονος, *ib.* XII. 1405<sup>12</sup> (iii/A.D.) a rescript of Severus guaranteeing the recipient against both loss of status and corporal punishment—ἡ δὲ ἐπιτεμεία σου ἐκ τούτου οὐδὲν βλαβήσεται, οὐδὲ εἰς τὸ σῶμα ὑβρεισθήσει, "your citizenship, however, will in no way be injured thereby, nor will you be subjected to corporal punishment" (Edd.), Preisigke 4317<sup>25</sup> (c. A.D. 200) γεγύμνωμαι καὶ

ὑβρισμαί . . παρὰ πάντων τῶν συνπολιτῶν, P Lond 1914<sup>1</sup> (A.D. 335?) τὸν μονάριν Ἡρακλίδην δύ[σα]ντες (*i.* δήσαντες) καὶ ὑβρίσαντες, "Heraclides the keeper of the hostel they bound and maltreated" (Bell), P Oxy XVII. 2154<sup>25</sup> (iv/A.D.) ἵνα . . μὴ ὑβρισθῶ παρὰ τοὺς πάντας, "that I may not be insulted before them all," and *OGIS* 315<sup>171</sup> (B.C. 164-3) ἡ θεὸς ἐπιστραφεῖσα τῶν ἐαυτῆς ἱερέων ὑβρισμένων καὶ ὑβριζομένων.

A milder sense is found in BGU IV. 1141<sup>14</sup> (B.C. 14) ὑβρίσαι με πρὸς γελωτά μοι τοῦτο ἔγραψας. MGr βρίζω, as well as ὑβρίζω, "I scold."

### ὕβρις.

For this strong word (see *s.v.* ὑβρίζω), cf. the marriage contract P Eleph 1<sup>8</sup> (B.C. 311-10) (= *Selections*, p. 3) where it is provided that the husband shall not bring in another woman ἐφ' ὕβρει of his wife. See also P Fay 12<sup>17</sup> (c. B.C. 103) ἤγαγον μεθ' ὕβρεως καὶ πληγῶν, "they dragged me away with insults and blows," P Ryl II. 136<sup>11</sup> (A.D. 34) ὕβριν μοι συνεστησάτωι οὐ τὴν τυχοῦσαν, "he subjected me to no common outrage" (Edd.)—complaint of an assault, *ib.* 145<sup>8</sup> (A.D. 38) πλείστας ὕβρι[ς] τοῖς παρ' ἐμοῦ συντελών, "heaping insults on my dependants" (Edd.), P Oxy II. 237<sup>vi. 15</sup> (A.D. 186) οἰόμενος ἐκ <τοῦ>του παύσασθαι αὐτὴν τῶν εἰς ἐμὲ ὕβρεων, "expecting that this would induce her to stop her insults" (Edd.).

For ὕβρις as nearly always "a sin of the strong and proud," see Murray *Greek Epic* p. 264 ff.: cf. Headlam *Herodas*, p. 86.

### ὕβριστής

"emphasizes the element of outrageous disregard of other men's rights" (Parry *ad* 1 Tim 1<sup>18</sup>): cf. Rom 1<sup>30</sup> and a valuable note by Hort *Jas.* p. 95). The adj. ὑβριστικός occurs in Vett. Val. p. 17<sup>28</sup> in conjunction with ἀναίδης.

### ὕγιαίνω,

"am in good health," is very common in private letters, e.g. (a) at the opening—BGU II. 423<sup>3</sup> (ii/A.D.) (= *Selections*, p. 90) πρὸ μὲν πάντων εὖχομαι σε ὑγιαίνειν, or (b) at the close—P Oxy IV. 745<sup>10</sup> (c. A.D. 1) ἀ[σ]πάξου πάντας τοὺς σοὺς καὶ σεαυτοῦ ἐπιμέλου ἵν' ὑγιαίνης: cf. Herodas VI. 97 ὑγίαινε, "good-bye" or "good-night," with Headlam's note.

For a metaph. usage, as in the Pastorals (1 Tim 1<sup>10</sup> *al.*), cf. P Oxy II. 291<sup>9</sup> (A.D. 25-26) προέγραψ[ά σοι] ἀνδραγαθίην καὶ ἀπαιτεῖν μ[έ]χρι ὑγια[ίν]ων παρ[α]γένωμαι, "I have already written to you to be firm and demand payment

until I come in peace" (Edd.), and *Menandrea* p. 77<sup>220</sup> οὐ]χ ὑγιαίνεις, "you are not in your senses," MGr γαίνω, "I heal, cure."

ὕγις.

For ὑγιής, "sound," "whole," applied to material objects, cf. P Petr III. 46(1)<sup>16</sup> (iii/B.C.) ὅση ἂν ᾖ ὑγιής, "all the sound ones"—of bricks, P Oxy II. 278<sup>18</sup> (hire of a mill—A.D. 17) τὸν μύλον ὑγιή και ἀσινῇ, "the mill safe, and uninjured," *ib.* I. 113<sup>21</sup> (ii/A.D.) ἐκομισάμην πάνθ' ὅσα . . . ὑγιή, "I received everything safely," *Syll* 40 (= 3 98)<sup>7</sup> (B.C. 415–13) πῖθ]οι . . . ὑγιές "whole wine-jars," and *ib.* 804 (= 3 1170)<sup>26</sup> (ii/A.D.?) ἐπέφλευσε τὴν χεῖρα . . . μετ' ὀλίγον δὲ ὑγιής ἡ χεὶρ ἐγένετο (cf. Mt 12<sup>13</sup>).

With the metaph. usage in Tit 2<sup>8</sup> cf. P Tebt I. 27<sup>60</sup> (B.C. 113) (= *Chrest.* I. p. 389) φροντίζεις, ὅπως και τὰ λ[α γέν]ηται κατὰ θερίαν ἐξ ὑγιούς, "take care that all else is rightly done in the summer" (Edd.), P Amh II. 65<sup>33</sup> (late i/A.D.) ὀμνύομεν . . . εἰ μὴν ἐξ ὑγιούς και ἐπ' ἀληθείας ἐπιδεδωκ[έ]ναι τὴν παράδειξιν, and similarly P Oxy II. 255<sup>16</sup> (A.D. 48), *ib.* VIII. 1110<sup>21</sup> (A.D. 188). The corr. use of the adv. is frequent, e.g. *ib.* VII. 1024<sup>33</sup> (A.D. 129) where with reference to a grant of seed-corn to a cultivator it is provided ἦν καταθήσεται εἰς τὴν γῆν ὑγιῶς ἐπακολουθούτων τῶν εἰσθό- των, "he shall sow it on the land in good faith under the observance of the usual officers" (Ed.), *ib.* 1031<sup>18</sup> (a similar document—A.D. 228) ὑγιῶς και πιστῶς, *ib.* I. 84<sup>4</sup> (mid. iii/A.D.), where a strategus on entering office undertakes to distribute the public λειτουργίαι ὑγιῶς και πιστῶς, "honestly and faithfully," and *ib.* IX. 1187<sup>18</sup> (A.D. 254). MGr γερὸς (from ὑγιηρός), "sound," "strong."

ὕγρός.

With the use of the adj. = "sappy," "green," in Lk 23<sup>31</sup>, cf. its application to "raw" pitch in BGU II. 544<sup>20</sup> (time of Antoninus) πίσσης ὑγρᾶς, and P Oxy XIV. 1753<sup>3</sup> (A.D. 390). For the more general meaning "wet," "moist," cf. P Fay 331 (A.D. 125–6) ὑγροῦ λίτρον, "a litre of water," and the account of a cure at the temple of Asclepius in Epidaurus, *Syll* 804 (= 3 1170)<sup>22</sup> (ii/A.D.) χρεῖμενος μὲν τοῖς ἀλλοῖς και τῷ νάπυ[ι] ὑγρῶι ἡλγησα. See also PSI IV. 442<sup>5</sup> (iii/B.C.) with reference to an ἀμφί- ταπος or Egyptian rug (cf. Prov 7<sup>16</sup>) fraudulently damped to make it heavier—ὁ δὲ σταθεῖς ("weighed") ἐχθὲς ἐτι ὑγρὸς ἦν, and Gnomon 232 (c. A.D. 150) (= BGU V. p. 37) ἐπὶ ὑγροῖς ("Flüssigkeiten") οὐκ ἐξὸν δανίζε[ι]ν.

ὕδρια,

"a water-pot" (Jn 2<sup>6</sup> *al.*): P Oxy III. 502<sup>37</sup> (A.D. 164) ὑδρίων και ὕλμου, "the water-pitchers and trough" (Edd.). The word is frequently extended to denote a "jar" or "pot" of any kind, even one for holding money: cf. PSI IV. 428<sup>89</sup> (iii/B.C.) ροῶν ("pomegranates") ὑδρία α, P Oxy I. 155<sup>4</sup> (vi/A.D.) ὑδρίας ἄρτων πέντε, "five pans of bread," *Michel* 833<sup>100</sup> (B.C. 279) χαλκοῦ ἐπιστήμου παντοδαποῦ ἐν ὑδρίαι, and *Syll* 300 (= 3 646)<sup>50</sup> (B.C. 170) ὑδρίας σὺν ἀργυρίωι: see Rutherford *NP*, p. 23. The dim. ὑδρείον occurs in BGU I. 117<sup>5</sup> (A.D. 189) ὑ[πάρ]χ[ει] μοι . . . ὑδρίον.

ὕδροποτέω,

"drink water." For this NT ἀπ. εἰρ. (1 Tim 5<sup>23</sup>), cf. Epict. iii. 13. 21 ἀσίτησον, ὕδροπότησον. On the more correct form ὕδρωπτεύω, see Lob. *Phryg.* p. 456, Moeris p. 380.

ὕδρωπικός,

"afflicted with dropsy" (Lk 14<sup>2</sup>), one of the terms to which Hobart (p. 24) appeals in support of the "medical" vocabulary of Luke, but it should be noted that, in addition to the passages cited in LS<sup>8</sup>, the adj. occurs in Polyb. xiii. 2. 6: cf. *JBL* xlv. p. 205. For the subst. ὕδρωπία, not in LS<sup>8</sup>, see Vett. Val. p. 105<sup>27</sup>.

ὕδωρ.

A few miscellaneous exx. should serve to illustrate this common word—P Cairo Zen III. 59467<sup>10</sup> (iii/B.C.) τὸ ὕδωρ ἀφίμεν, "we release the water," PSI IV. 406<sup>39</sup> (iii/B.C.) χαλκία δύο ὕδατος, *ib.* 429<sup>37</sup> (iii/B.C.) τὸ ὕδωρ ἐκ τῆς διώρυγος, P Bilabel 49<sup>12</sup> (beg. ii/B.C.) ὠλκασσον ("draw") δὲ τὴν τρι[ο]φὴν ἐκ τοῦ ὕδατος, P Fay 110<sup>15</sup> (A.D. 94) το[ῦ]ς ἐ[λ]αι[ων]ας τὸ δεύτερον [ὑ]δω[ρ] λου[σ]άτωσαν, "have the olive-yards washed over a second time" (Edd.), BGU I. 246<sup>9</sup> (ii/iii A.D.) ἀλεῖ (i. ἀλλί) και ἄρτω και ὕδατι, P Oxy II. 234<sup>11</sup>, 17 (medical prescription—ii/iii A.D.) κρόκον ὕδωρ ἐπιστάξας, "drop on saffron water" (Edd.), and P Amh II. 143<sup>17</sup> (iv/A.D.) διὰ τὴν ἀφορμὴν τοῦ ὕδατος, "because of the flow of water."

ὕετός,

"rain." With Heb 6<sup>7</sup> cf. the use of the corresponding verb in the prayer of the Athenians cited in M. Anton. v. 7 Ὕσον, ὕσον, ὦ φιλε Ζεῦ, κατὰ τῆς ἀρούρας τῆς Ἀθηναίων και τῶν πεδίων, "Rain, rain, O dear Zeus, upon the cornland of the Athenians and their meads" (Haines).

ὕιοθεσία,

"adoption." Deissmann (*BS* p. 239) has drawn attention to the frequency of the phrase καθ' ὕιοθεσίαν in the inscr., which "lets us understand that Paul [Rom 8<sup>15</sup>, Gal 4<sup>5</sup> *al.*] was availing himself of a generally intelligible figure when he utilised the term ὕιοθεσία in the language of religion." Exx. are *Frigne* 37<sup>2</sup> (ii/B.C.) Εὐφάνισκος Καλλιζείνου, καθ' ὕο[θ]εσίαν δὲ Νικασιδάμου, *Syll* 269 (= 3 586)<sup>2</sup> (B.C. 196) Νικαγόρας Παμφ[ι]λίδας, καθ' ὕοθεσίαν δὲ [Νικαγόρα, *ib.* 555 (= 3 977)<sup>7</sup> (end ii/B.C.) Τιμ[ό]θεος Σωσικλεῦς, κατὰ δὲ ὕοθεσίαν Ἰσοπόλιος. See also Hicks *CR* i. p. 45 f., iii. p. 333, and for a literary ex. Diog. Laert. iv. 9. 53 νεανίσκων τινῶν ὕιοθεσίας ποιέσθαι.

From the papyri we may cite P Oxy IX. 1206<sup>8</sup> (A.D. 335) ὁμολογοῦμεν ἡμεῖς [μὲν] ὅτι Ἡρακλῆς και ἡ γ[υ]νὴ Εἰσάριον ἐκδεδωκέναι σοὶ τῷ Ὁρίωνι τὸν ἐξ [ἡμ]ῶν υἱὸν Πατερ[μοῦθ]ιν ὡς ἐτῶν δύο εἰς ὕιοθεσίαν, ἐμὲ δὲ τὸν [Ὁρίων]α ἔχειν [τρύτ]ην γνήσιον υἱὸν πρὸς τὸ μένειν αὐτῷ τὰ ἀπ[ὸ] τ[ῆς] διαδοχῆς τῆς κληρονομίας μου δίκαια, "we agree, Heracles and his wife Isarion on the one part, that we have given away to you, Horion, for adoption our son Paternouthis, aged about two years, and I Horion on the other part, that I have him as my own son so that the



rights proceeding from succession to my inheritance shall be maintained for him" (Ed.): cf. 14, 16, 20, and the editor's introduction. We may further cite P Lips I. 28<sup>12</sup> (A.D. 381) (= *Archiv* iii. p. 173 ff.) ὡς τ' ἐμὲ τὸν [ἀ]δελ[φ]ὸν αὐτοῦ Σιλβανὸν . . . ἔχειν [πρὸς?] υἱοθεσίαν: cf. 14, 17, 22, 24, 27. This last papyrus shows also the verb υἱοθετέω,<sup>22</sup> τῶν ἐμῶν πραγμάτων κληρονόμον υἱοθετηθέντα μοι. For υἱοποιέομαι see Gnomon 41 (c. A.D. 150) (= BGU V. p. 21).

## υἱός.

The literal sense of this word, "male issue," is too common to require illustration, but for a wider usage (as in the case of πατήρ, μήτηρ, τέκνον) we may cite such passages as P Giss I. 68<sup>1</sup> (time of Trajan/Hadrian) "Ἄρσις Ἀπολλωνίῳ τῷ υἱῷ χαίρειν, and P Strass I. 2<sup>1</sup> (A.D. 217) διὰ τοῦ υἱοῦ μου Ἀυρηλίου, where the context makes it clear that it is not a son "after the flesh" who is intended, and similarly P Oxy IX. 1219<sup>3</sup> (iii/A.D.) with the editor's introduction.

\* Υἱός with the gen. in such expressions as υἱὸς τῆς βασιλείας, υἱὸς τοῦ φωτός, may be illustrated from the inscrr., e.g. *PAS* ii. 2 (reign of Nero) υἱὸς πόλεως, *Magn* 167<sup>6</sup> (time of Vespasian) υἱὸς τῆς πατρίδος, *ib.* 156<sup>12</sup> (iv/A.D.) υἱὸς τῆς πόλεως. The usage is naturally regarded as Hebraistic, but, as the above exx. prove, is not un-Greek, and may be explained on what Deissmann (*BS* p. 161 ff.) calls "the theory of analogical formations."

For a definitely spiritual sense of the word, cf. P Lond V. 1658<sup>1</sup> ff. (iv/A.D.) τῷ ἀμνήτῳ υἱῷ Ἀμ[μ]ωνι Ἀντώνιος ἐν κυρίῳ χαίρειν . . . ἀγαπητὴ υἱέ, P Giss I. 103<sup>2</sup> (iv/A.D.) Ἀπ[ό]λλωνι[ς] Στεφάνῳ δι[α]κόνῳ ἀγ[α]πητῷ υἱῷ [ἐν κυρίῳ] χαίρειν, and P Grenf II. 93<sup>1</sup> (vi/vii A.D.) ὁ μεγαλοπρεπέστατος ὑμῶν υἱὸς ὁ κόμης ἔγραψέν μοι. It is startling to find the title ὁ υἱὸς τοῦ θεοῦ, round which so many sacred associations have gathered, applied to the Roman Emperors, as in the following ref. to Augustus—BGU II. 543<sup>3</sup> (B.C. 27) ὁ νυνὶ Καίσαρα Αὐτοκράτορα θεοῦ υἱόν, P Tebt II. 382<sup>21</sup> (B.C. 30—A.D. 1), P Grenf II. 40<sup>4</sup> (A.D. 9) ἔτους ἐνάτου καὶ τριακοστοῦ τῆς Καίσαρος κρατήσεως θεοῦ υἱοῦ, "the thirty-ninth year of the dominion of Caesar son of god," and *IMae* iii. 174 (A.D. 5) Καίσαρ θεοῦ υἱὸς Σεβαστός, interesting as coming from the Emperor himself.

On the significance of the title as referred to Christ, see Deissmann *BS*, p. 166 f.

## ὕλη.

Hort's contention (*ad Jas* 3<sup>5</sup>, cf. p. 104 ff.) that ὕλη, when applied to living wood, "is either woodland as opposed to mountains and cultivated plains, specially the rough bushy skirts of the hills, or brushwood" may be supported by PSI VI. 577<sup>8</sup> (B.C. 248–7) τὴν τε γῆν ἐκάρησαν ὑπάρχουσιν ὕλης μεστήν.

The word is used in the account of a purchase of wood P Cairo Zen I. 59112<sup>4</sup> (B.C. 257) ξύλων ὧν ἡγόρακεν ἐκ τῆς ὕλης: cf. also P Lond 166 *h.*<sup>4</sup> (A.D. 186) (= II. p. 106) ἐφ' ὕλης) καινῆς, wood for the sluice-gates of an embankment, and P Oxy XIV. 1674<sup>4</sup> (iii/A.D.) ποιήσον τὴν ἀκανθαν καταβληθῆναι καὶ τὴν ὕλην αὐτῆς βάλε εἰς τὸν τρυβρινόν, "have the acacia tree cut down and throw the wood into the . . ." (Edd.). For the meaning "furniture," see

P Oxy XVI. 1901<sup>30</sup> (a Will—vi/A.D.) τὴν ἐν τῷ οἴκῳ μου πᾶσαν ὕλην ἀπὸ κεφαλαιοῦ μέχρι ἐλαχίστου τινός, "all the furniture in my house from the chief pieces down to the smallest item" (Edd.).

It may be noted that in P Par 47<sup>9</sup> (B.C. 152–1) (= *Selections*, p. 22) ἐνβέβληκαν ὑμᾶς εἰς ὕλην μεγάλην, Wilcken (*UPZ* i. p. 334) understands ὕλη as "mud," "slime": cf. ὕλζω, "I filter, strain," in P Lond 467<sup>1</sup> (iv/A.D.) (= I. p. 67).

## Ὑμέναιος,

"Hymenaeus," a back-sliding Christian (1 Tim 1<sup>20</sup>, 2 Tim 2<sup>17</sup>). For the adj. ὑμέναιος (from Ὑμήν, "the god of marriage") cf. the sepulchral inscr. *Preisigke* 6706<sup>4</sup>—

οὐδ' ἐτέλεσσα

νυμφιδίων θαλάμων εἰς ὑμέναια λέχη.

## ὑμέτερος.

On the comparative rarity of the emphatic ὑμέτερος in the NT, cf. Blass *Gr.* p. 168: in Paul in particular it is largely ousted by ὑμῶν (in the position of the attribute). From the papyri it is sufficient to cite P Cairo Zen II. 59240<sup>8</sup> (B.C. 253) φροντίσας ὅπως ἀσφαλῶς μετὰ τῶν ὑμετέρων (sc. ἡμιόνων, "mules") ἀποσταλώσιν ὡς ὄντες Ἀπολλωνίου.

## ὑμνέω.

For the trans. use of this verb "sing to the praise of," as in Ac 16<sup>25</sup>, cf. *OGIS* 56<sup>66</sup> (B.C. 238) ὑμνεῖσθαι δ' αὐτὴν (sc. τὴν θεάν), and *Syll* 721 (= 3662)<sup>12</sup> (c. B.C. 165–4) τοὺς τε θεοὺς . . . καὶ τὸν δῆμον τὸν Ἀθηναίων ὑμνησεν. For a curious ex. of a vi/A.D. Byzantine hymn, see P Lond 1029 (= III. p. 284): the verb ὑμνολογέω is found in line 3.

## ὕμνος,

"a hymn": *OGIS* 56<sup>69</sup> (B.C. 238) οὓς ἂν ὕμνους οἱ ἱερογραμματεῖς γράψαντες δώσιν τῷ ὠδοδιδασκάλῳ, P Giss I. 99<sup>8</sup> (ii/iii A.D.) ὕμνοι μὲν αἰ[δ]ονται γλώττῃ ξενικῇ, and P Oxy I. 130<sup>21</sup> (vi/A.D.) ὕμνους ἀθανάτους ἀναπέμψω τῷ δεσπότη Χριστῷ.

For the compound ὑμνωδός, "singer of hymns," cf. *Perg* 523<sup>10</sup> ὑμνωδ[οῦ] θεοῦ Αἰγούστου, and *ib.* 374<sup>4</sup> ὑμνωδοὶ θεοῦ Σεβαστοῦ καὶ θεᾶς Ῥώμης with Fränkel's commentary *ad l.* on the functions of the ὑμνωδός. See also Deissmann *LAE*<sup>2</sup>, p. 349.

## ὑπάγω.

In its Johannine occurrences ὑπάγω is almost always = "go away," as distinguished from πορεύομαι "go on a journey": see Abbott *Joh. Voc.* p. 142 ff., where it is pointed out that before the Last Discourses our Lord never uses πορεύομαι of Himself, except in Jn 11<sup>11</sup>, where the reference is primarily to a literal journey into Judaea. For ὑπάγω, "go away," "go back," in the vernacular we may cite P Oxy X. 1291<sup>11</sup> (A.D. 30) Ἀπολλῶς Θεάνος ὑπάγει αὐρίον, BGU II. 450<sup>4</sup> (ii/iii A.D.) ὑπαγε ὅπου [ἔστι] Θάυς, ἵνα πέμψῃς [αὐτὸν] πρὸς ἐμέ, P Tebt II. 417<sup>4</sup> (illiterate—iii/A.D.) ἥδη εἴ[ρη]χέ σοι ὁ {α} πα[τ]ήρ σου [σ]ου ἐξερχομένου ὅτι ὑπαγε πρὸς τὸν Μῶρον καὶ εἰδε τί λέγει περὶ τῆς Ἀντινόου, "your father already told you, when you were

leaving, to go to Morus and see what he says about Antioch" (Edd.), and *ib.* 422<sup>9</sup> (iii/A.D.) ἐπὶς Ταωσάτι ὑπαγε [π] μετὰ Μέλανος πρὸς Νεμεσάν, "tell Taosas to go with Melas to Nemesas," and P Oxy XII. 1477<sup>2</sup> (question to an oracle—iii/iv A.D.) εἰ μέν ὅπου ὑπάγω; "shall I remain where I am going?"

The word is avoided by Luke, perhaps, as Abbott (*ut s.*) suggests, because of its variety of usage in the vernacular, meaning "go on" or "come on," as well as "go back": see e.g. P Ryl II. 236<sup>7</sup> (A.D. 256) ἄλλην μίαν τετραονίαν ἀποστείλον εἰς τὴν πόλιν ἀντὶ τοῦ "Ἀκη εἰς ὑπηρεσίαν τῶν ὑπαγόντων βαδιστῶν καὶ ἵππων, "send another team of four donkeys to the city in place of Akes to carry fodder for the riding donkeys and horses coming up" (Edd.).

In P Par 6<sup>22</sup> (B.C. 129), if the restoration is correct, the verb is used of "raising" or "bringing up" a legal action—ἐπεὶ οὖν ὑπάγω (?) κατὰ Ποήριος, "puisque j'intente action contre Poëris" (Ed.), and in P Michigan 338<sup>13</sup> (iii/A.D.) it refers to the conduct of business—καλῶς γὰρ ὑπάγι(=ει), "for he is doing well." The same letter gives us another ex. of the sense "go away" (*ut supra*), ὅ οὐ ξεμψα[s] αὐτὸν ἐν πλ[ο]ῦ ὑπάγοντι ἐς Ταπόσιριν, "where you sent him in a boat making for Taposiris" (Ed.).

For the trans. use, which does not occur in the NT, cf. the Klepht Ballad (Abbott *Songs*, p. 188)—

χιλίοι τὸν 'πῆγαιναν 'μπροσθὰ καὶ πεντακόσιοι 'πίσω,  
"a thousand men led him in front and five hundred followed behind."

Besides πῆγαινω, παγαίνω, MGr has the forms πάγω, πάω, πάνω, "I go": see Thumb *Handbook*, p. 349.

### ὑπακοή.

According to Grimm-Thayer this subst. = "obedience" (Rom 6<sup>18</sup>, *al.*) "is not found in prof. auth.," but we may cite, though it is late, P Strass I. 40<sup>41</sup> (A.D. 569) μεθ' ὑπ[ε]ράτης ἀρετῆς καὶ ὑπακοῆς ἐν πᾶσι τ[ο]ῖς[ς] ὁφελίμοις ἔργοις τε καὶ λόγοις. The word is found in Ev. Petr. 9 καὶ ὑπακοὴ ἡκούετο ἀπὸ σταυροῦ [δ]τι Ναί, where Swete understands it as = "response" or "refrain," in accordance with a common use of the verb in early Christian literature.

### ὑπακούω.

(1) "listen," "attend": P Hib I. 78<sup>5</sup> (B.C. 244-3) οὐδέποτε ὑ[πα]κήκοας ἡμῶν, "you have never listened to me" (Edd.) (cf. Ac 12<sup>13</sup>): cf. P Cairo Zen III. 59367<sup>15</sup> (B.C. 240) εἰ μὲν οὖν διελέξαί τῷ Κράτῳ καὶ ὑπακήκοε, "if therefore you have spoken to Kraton and he has given his assent," (2) "answer": P Petr III. 44(4)<sup>7</sup> (iii/B.C.) Εὐρύται ἔγραψα, οὐθὲν [δὲ] ὑπακούσαντος ἡναγκάσθην [τὴν] θύραν κλείσαι, P Oxy I. 87<sup>19</sup> (A.D. 342) ὁμῶν . . ὑπακούοντα ἐν πᾶσι τοῖς πρὸς με ζητούμενοις περὶ τοῦ ναυκληρίου, "I swear that I will answer all inquiries made to me concerning the vessel" (Edd.), (3) "submit," "obey": P Tebt I. 24<sup>26</sup> (B.C. 117) οὐδ' οὕτως ὑπήκουσαν, "still they did not obey" (Edd.), P Hamb I. 29<sup>5</sup> (A.D. 94) κληθέντων τινῶν . . καὶ μὴ ὑπακουσάντων, and similarly *l.* 7, P Flor I. 62<sup>4</sup> (A.D. 210) ἐὰν οὖν . . κληθεὶς μὴ ὑπακούσης ἔσται τὰ ἀκόλουθα . . , "if, when you are called, you do not obey, the consequences will be . . .", P Oxy VI. 900<sup>9</sup> (A.D. 322) ὑπακούειν καὶ ἡμεῖν τοῖς ἐνχιρισθεῖσι πλῖστα

δημόσια ἐπιτάγματα, "to render obedience to me who have been entrusted with so many public burdens" (Edd.), and P Lond V. 1711<sup>35</sup> (A.D. 566-573), where a husband describes his wife as ὑπακουούσης μοι καὶ φυλαττούσης μοι πᾶσαν εὐνοίαν, cf. *ib.* 1727<sup>12</sup> (A.D. 583-584).

### ὑπανδρος,

"under the authority of a husband" (Rom 7<sup>2</sup>), is found in the LXX (Sir 9<sup>9</sup>), Polybius (x. 26. 3), and other late writers. Cf. MGr παντρεύω, "I marry."

### ὑπαντάω,

"meet," c. dat. pers. (cf. *Proleg.* p. 64), as in Mt 8<sup>28</sup> *al.*: cf. P Lond 32<sup>4</sup> (beg. viii/A.D.?) (= l. p. 230, *Chrest.* I. p. 40) ὅστις οὖν ὑπαν[τ]ήσῃ αὐτοῖς ἐκ τῶν ὑπουργῶν. Other exx. of the verb are P Oxy IX. 1196<sup>16</sup> (A.D. 211-12) ὑπαντῶν τοῖς γεινομένοις μηνιαίοις, "presenting myself at the regular monthly statements" (Ed.), and BGU I. 321<sup>20</sup> (A.D. 216) τῇ δὲ ἀποδόσει μέχρι νῦν οὐχ ὑπήντησαν. Cf. also ὑπαπαντάω in P Strass II. 101<sup>4</sup> (i/B.C.) καλῶς ποιήσεις ὑπαπαγγήσας ἡμῖν τῇ ζ.

### ὑπάντησις,

"a going to meet." For the verbal phrase construed c. dat., as in Jn 12<sup>13</sup>, cf. P Giss I. 74<sup>6</sup> (ii/A.D.) Χαίρημονα ἐξεληλυθ[έναι] εἰς ὑπάντησιν Οὐλπιανῶι (according to the amended reading in Preisigke's *Wörterb.* s.v. ὑπάντησις). The word seems to be synonymous with ἀπάντησις (*q.v.*: cf. *Proleg.* p. 14, n.<sup>4</sup>), though, according to Lightfoot (*Notes* p. 69) ἀπάντησις is simply "meeting," while ὑπάντησις involves the notion of "looking out for." Ὑπάντησις occurs *bis* in Syll 365 (= 3798)<sup>18</sup> προσέταξε τοῖς ἀρχουσι ψήφισμα ὑπαντήσεως εἰσηγήσασθαι, ὃ ἀγαγεῖν δὲ ἐπὶ τὴν ὑπάντησιν καὶ τὸν ἐφέβαρχον τοὺς ἐφήβους.

### ὑπαρξίς.

For the late use of ὑπαρξίς to denote "substance," "property," as in Heb 10<sup>34</sup>, cf. P Oxy X. 1274<sup>14</sup> (iii/A.D.) τὴν ὑπαρξίν αὐτοῦ πᾶσαν οὖσαν τιμῆματος δουκηναρίας, "all his property valued at two hundred thousand sesterces" (Edd.). Cf. Teles p. 43<sup>9</sup> ἡ ποία χρημάτων ὑπαρξίς <τῶν> τοιούτων ἐπιθυμιῶν ἀπολούει; In MGr ὑπαρξί means "existence."

### ὑπάρχω.

The idea of falling back upon a "basis," and hence of continuity with a previous state, which originally belonged to this verb (cf. Hort *ad Jas* 2<sup>15</sup>), seems gradually to have faded in later Greek, as the following exx. show—P Petr III. 64(6)<sup>12</sup> (iii/B.C.) τοῦτο (sc. τὸ ὁψώνιον) ὑπάρξει ἡ τιμὴ τῶν εὐρεθ[έντων] παρὰ Τασούθι, "this will be made up by the price of the articles discovered in the possession of Tasuthis" (Edd.), P Hib I. 72<sup>18</sup> (B.C. 241) τὴμ μὲν σφραγίδα ὡμολόγουν ὑπάρχειν ἐν τῷ ἀδύτῳ, "confessed that the seal was in the sanctuary" (Edd.), P Oxy IX. 1189<sup>10</sup> (c. A.D. 117) περὶ γραφῆς τῶν τοῖς [Ι]ουδαίοις ὑπαρξάντων, "about a list of property which belonged to the Jews" (Ed.), *ib.* VI. 933<sup>17</sup> (late ii/A.D.) πάντα αὐτῇ ὑπήρκει, "everything was provided for her" (Edd.), *ib.* 905<sup>18</sup> (A.D.



170) (= *Selections*, p. 87) a marriage contract, where the giver of the bride has the right of execution upon the husband and upon all his property—ἐκ τῶν ὑπαρχ[ό]ντων αὐτῷ πάντων (cf. Mt 19<sup>21</sup>, *al.*), P Tebt II. 418<sup>7</sup> (iii/A.D.) εὐχόμενός σοι τὰ ἐν βίῳ κάλλιστα ὑπαρχήσεσθαι, “praying that you may have life’s greatest blessings” (Edd.), and the mantic P Ryl I. 28<sup>45</sup> (iii/iv A.D.) ἐν δανίοις δὲ ὑπάρχων ἀποδώσει (cf. Lk 7<sup>25</sup>). It may be added that the new recension of Tobit 2 in P Oxy VIII. 1076 inserts in ver. 8 καὶ ἀπώλεσεν πάντα τὰ ὑπάρχον[ν]τα αὐτοῦ, which is reproduced in the Old Latin version with *et perdidit substantiam suam*.

In view of the above, the meaning “being originally” (RV marg.) cannot be pressed for ὑπάρχων in Phil 2<sup>8</sup>, though the thought is probably present. As showing how naturally it might arise, we may cite the letter of Claudius to the Alexandrines, P Lond 1912<sup>23</sup> (A.D. 41) φύσει μὲν εὐσεβεῖς περὶ τοὺς Σεβαστοὺς ὑπάρχοντες, “you are by disposition loyal to the Augusti” (Ed.), and *ib.* 104. In MGr ὑπάρχω = “am present,” “exist.”

### ὑπέκω,

“submit,” is found in the NT only in Heb 13<sup>17</sup>. Moffatt (*ICC ad L.*) cites by way of illustration of the context, though the word itself is not found, Epict. *Fragm.* 27 τὸν προσομιλοῦντα . . . διασκοποῦ . . . εἰ μὲν ἀμείνονα, ἀκούειν χρή καὶ πείθεσθαι.

### ἐπεναντίως.

The strong sense which Lightfoot gives to this word in Col 2<sup>14</sup> ἐξαλείψας τὸ καθ’ ἡμῶν χειρόγραφον τοῖς δόγμασιν, δὴ ἦν ἐπεναντίον ἡμῖν, “which was directly opposed to us,” may be illustrated from an early second century Will, P Oxy III. 493<sup>10</sup>, where it is enacted that no one shall be permitted to set aside any of the provisions, or do anything opposed to them—τι ἐπεναντίως ποιεῖν. Cf. also P Flor I. 1<sup>9</sup> (A.D. 153) μηδ’ ἄλλο τι περὶ αὐτῆς κακοτεχνεῖν ἐπεναντίον τούτοις τρόπῳ μηδενί, and an inscr. in *C. and B.* ii. p. 717, No. 651 (mid. iii/A.D.) εἰ δὲ τις ἐπεναντίον ποιήσῃ . . . A Christian amulet, P Oxy VIII. 1151<sup>55</sup> (v/A.D.?) designed to ward off féver and other ills, ends with the words—δτι τὸ θνομά σου, κ(ύρι)ς ὁ θ(εός), ἐπικαλεσά[μ]ην τὸ θαυμαστὸν καὶ ὑπερένδοξον καὶ φοβερὸν τοῖς ἐπεναντίοις, “upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes” (Ed.) (cf. Heb 10<sup>27</sup>).

### ὑπέρ.

From its original locative meaning “over” (as in P Par I<sup>145</sup> (B.C. 117) τὰ μὲν ὑπὲρ [γῆς], ταῦθ’ ὑπὸ γῆς), ὑπέρ came to be applied in a variety of ways.

I. c. gen. (a) = “for,” “on behalf of,” “in the place of”: P Tebt I. 64<sup>9</sup> (B.C. 140–139) ἐπιτελεῖν τὰ νομιζόμενα τοῖς θεοῖς ὑπὲρ ἡμῶν καὶ τῶν τ[έ]κνων, “to pay the customary offerings to the gods on behalf of us and our children” (Edd.), P Oxy IV. 743<sup>35</sup> (B.C. 2) συνπροσγενέσθαι αὐτῷ ὡς ἀνθομολογη(σομένῳ) ὑπὲρ σου οὕτως ὡς ὑπ(έρ) μου, “stand by him, as he will agree in everything for you just as for me” (Edd.), and BGU I. 246<sup>13</sup> (ii/iii A.D.) νυκτὸς καὶ ἡμέρας ἐντυγχάνω τῷ θεῷ ὑπὲρ ὑμῶν. Cf. also

with Mk 9<sup>40</sup> the Christian P Iand I. 16<sup>8</sup> (v/vi A.D.) τὸ νόμιμον ὑπὲρ ἡμῶν ἐστίν, and with I Cor 15<sup>29</sup> Michel 1001<sup>1</sup>. 10 (will of Epicteta—c. B.C. 200) τοῦ καὶ κατασκευαζομένου τὸ μουσεῖον ὑπὲρ τοῦ μεταλλαχότος ἀμῶν υἱοῦ Κρατήσιλδου.

From this it is an easy transition to ὑπέρ in a substitutionary sense, as when one man writes a letter for another, seeing that he is unable to write it for himself, e.g. P Tebt I. 104<sup>39</sup> (B.C. 92) ἔγραψεν ὑπὲρ αὐτοῦ Διονύσιος Ἑρμαίσκου ὁ προγεγραμμένος διὰ τ]ὸ αὐτὸν μὴ ἐπίστασθαι γράμματα, *ib.* II. 373<sup>23</sup> (A.D. 110–1) γέ[γ]ραφα ὑπὲρ αὐτοῦ φάσκοντος μὴ εἰδέναι γράμματα. Other exx. will be found *s.v.* ἀγράμματος, and see A. T. Robertson in *Exr* VIII. xviii. p. 321 ff., where the bearing of this use of ὑπέρ upon certain theological statements in the NT is discussed. Note also P Oxy IV. 722<sup>28</sup> (A.D. 91 or 107) οὐκ ἐξόντος τῷ Ἀχ[ιλλεῖ] οὐδ’ ἄλλῳ ὑπὲρ αὐτοῦ ἀπαίτησιν ποιεῖσθαι] . . . τῶν προκει[μ]ένων λύτρων, where ὑπὲρ αὐτοῦ seems to imply acting in his name or on his behalf (cf. Wenger *Stellvertretung*, p. 12), and BGU I. 361<sup>11</sup>. 17 (A.D. 184) Φιλότας ῥήτωρ ὑπὲρ Κασίου εἶπεν . . . : cf. Jn 11<sup>50</sup>, Gal 3<sup>13</sup>, Philem<sup>13</sup>.

(b) = “concerning,” “about,” “as to,” a somewhat colourless use of ὑπέρ, by which it is equivalent to little more than περί, for which it is often a *v.l.* in MSS. of the NT (see *s.v.* περί) : P Par 45<sup>2</sup> (B.C. 152) (= *UPZ* i. p. 329) ἀπόντος μου πεφρόντικα ὑπὲρ σοῦ χρήσιμα τῶν σῶν πραγμάτων, P Tebt I. 64<sup>1</sup> (B.C. 140–139) καθάπερ οὖν καὶ πρ[ό]τερον[ν] προστετάχαμεν ὑπὲρ τῶν ἀνηκόντων τοῖς ἱεροῖς κομ[ι]ζεσθαι, “in accordance therefore with our previous ordinance concerning the dues which belong to the temples” (Edd.), *ib.* I. 19<sup>4</sup> (B.C. 114) ὑπὲρ ὧν ἐσήμεναι πέμψαι γεωργῶν ἀπροσδήτητο ἔσμεν, “as for the cultivators whom you said you were sending, I do not require them” (Edd.), similarly <sup>9</sup>, P Goodsp Cairo 4<sup>8</sup> (ii/B.C.) (= *Selections*, p. 24) ὑπὲρ ὧν ἡβουλόμθα, ἀπεστάλκαμεν πρὸς σέ Γλαυκίαν, “as regards those things we wished, we have sent to you Glaucias,” and *OGIS* 5<sup>69</sup> (B.C. 311) ὑπὲρ δὴ τούτων καὶ γράψαι μοι ἐδόκει, 90<sup>31</sup> (Rosetta-stone—B.C. 196) φροντίζων ὑπὲρ τῶν ἀνηκόντων εἰς αὐτὰ διὰ παντός.

The preposition is common also in connexion with payments, e.g. P Eleph 5 *recto*<sup>19</sup> (B.C. 284–3) ἐλογισάμην πρὸς Ἑρμαγόραν ὑπὲρ τοῦ οἴνου, P Oxy IV. 745<sup>2</sup> (c. A.D. 1) ὑπὲρ ὧν καὶ ἔθου χειρόγραφον, “for which (a purchase of wine) you drew me a bond,” *ib.* II. 278<sup>10</sup> (hire of a mill—A.D. 17) ὑπὲρ[ρ] τοῦ σημ[αι]νομένου μύλου ἐκάστου μ[ην]ὸς ἀργυρίου δραχμὰς δύο τριῶβολ(ον), *ib.* III. 522<sup>7</sup> (ii/A.D.) ὑπ(έρ) μισθ(οῦ) ἐργ(ατῶν) (δραχμαὶ) ια, *ib.* 514<sup>3</sup> (A.D. 190–1) ἔσχον παρ’ ὑμῶν ὑπὲρ ὀψων(ίου ἀργυρίου) (δραχμὰς) υ, “I have received from you as my salary 400 drachmae” (Edd.), and P Iand 37<sup>7</sup> (v/vi A.D.) ὑπὲρ συνθήκας τοῦ ῥιπαρίου with the editor’s note. For the stronger ἀντί in connexion with the metaphor of purchase, cf. Mk 10<sup>45</sup> (= Mt 20<sup>28</sup>) λύτρων ἀντί πολλῶν with I Tim 2<sup>6</sup> ἀντὶ λύτρων ὑπὲρ πάντων : see *Prolég.* p. 105.

2. c. acc. = “over,” “above,” “beyond,” lit. and metaph. : P Hib I. 38<sup>7</sup> (B.C. 252–1) τῶν συρίων ὑπὲρ τὴν σκηπν[ήν] ῥύσων, “the Syrian cloths being above the cabin” (Edd.), P Petr III. 6(a)<sup>41</sup> (B.C. 236) ὑπὲρ ὀφρὺν δεξιάν, P Tor II. 87<sup>0</sup> (B.C. 119) ὑπὲρ ἐαυτὸν φρονῶν, P Flor I. 86<sup>1</sup>

(i/A.D.) ἀπὸ Ἑρμοῦ πρὸς[ε]ως τῆς ὑπὲρ Μέμφιν, P Ryl II. 74<sup>3</sup> (A.D. 133-5) εἰς τοὺς ὑπὲρ Κόπτον ἀνε<λ>θεῖν, "to visit the regions beyond Coptos," P Flor I. 57<sup>62</sup> (A.D. 223-5) ὑπὲρ τὸν ἀριθμὸν [τ]ῶν ἐβδομήκοντα ἐτῶν ἐγεγόμεν, and P Oxy X. 1298<sup>7</sup> (iv/A.D.) ἐγὼ μόνος πάνυ ἑμαυτὸν τηρῶν ὑπὲρ τὸν ἀσφαλὴν, "I have been keeping myself quite alone beyond the point of safety" (Edd.). Cf. also *ib.* XVI. 1849<sup>1</sup> (vi/vii A.D.) μίαν ὑπὲρ μίαν (*sc.* ἡμέραν), "day by day."

The gradual weakening of the construction of ὑπὲρ c. acc. in late Greek is seen in the fact that in the NT this construction occurs only 19 times, as compared with 126 occurrences of ὑπὲρ c. gen.: cf. *Proleg.* p. 105. For the use of διὰ (with gen. and with acc.) for ὑπὲρ in late Greek, see Bell's note *ad* P Lond 1917<sup>7</sup>, where reference is also made to Jannaris *Gr.* §§ 1521, 1534(c).

See as usual the monographs on the prepositions by Kuhring, Rossberg, and Regard, as described in Abbreviations I. General.

### ὑπεραίρω,

lit. "raise over." In BGU IV. 1085<sup>2</sup> (ii/A.D.), an advocate's plea, the plaintiff "does not press his claim beyond the two talents"—οὐκ ὑπεραίρει τῇ[ν] συντέμῃσιν τῶν δύο ταλάντων. The gen. here answers to ἐπὶ c. acc. in 2 Thess 2<sup>1</sup>, a stronger opposition. See also BGU I. 1<sup>18</sup> (ii/iii A.D.) (= *Chrest.* I. p. 122) ὑπὲρ ἐπικεφαλίου[ν] τῶν ὑπαιρῶντων ἱερέων, with reference to the poll-tax levied on the priests who "exceeded the number of the priests": cf. Wilcken *Ostr.* i. p. 241f.

The verb is construed c. acc. in *Syll.* 877A<sup>5</sup> (c. A.D. 200) τὸ[ν] ὑπεράραντα [πάντας τοὺς] πρὸ ἑαυτοῦ ἡγε[μονεύσαντ]ας, and similarly in Aristeas 16, 290.

### ὑπέρακμος,

"past the bloom of youth," "of full age": 1 Cor 7<sup>36</sup>. Cf. the use of ὑπερετής (not in LS<sup>8</sup>) in P Ryl II. 105<sup>11</sup> (A.D. 136) Ταρμούθιος ὑπερετής, "Tarmouthis aged over 60" (Edd.), P Oxy VII. 1030<sup>8</sup> (A.D. 212) Ἰστορήτος ὑπερετής ἀτεχ[νος], "Historetus, who was past age, having no handicraft," and similarly *ib.* IX. 1198<sup>9</sup> (A.D. 150). For ὑπεργήρως, "exceedingly old," see P Giss I. 59<sup>1v.14</sup> (A.D. 119-120).

### ὑπεράνω,

"above": cf. the iii/A.D. Hadrumetum literary memorial, discussed by Deissmann *BS* p. 273ff., where we find 8ff. ὀρκίζω σε τὸν ὑπεράνω τῶν ὑπεράνω θεῶν: cf. LXX Ezek 10<sup>19</sup>. See also PSI II. 151<sup>4</sup> (iii/A.D.) ἡ δὲ βασιλεῖς ἡ τοῦ[του] γυνὴ ὑπεράνω αὐτοῦ ἀνέκει[το], and cf. Teles p. 44<sup>1</sup> εἰ δὲ πάντων τις τῶν τοιοῦτων ὑπεράνω γένοιτο ἐν πολλῇ ἀν εἰ ἁδεία. On ὑπεράνω for ὑπὲρ in LXX Greek see Thackeray *Gr.* i. p. 25.

### ὑπεραυξάνω.

Compounds of ὑπὲρ are a marked feature of the Pauline vocabulary, especially in the second chronological group of the Epp.: see Ellicott *ad* Eph 3<sup>20</sup>, and Lightfoot *Notes*, pp. 46f., 294. The present verb is found intransitively in 2 Thess 1<sup>3</sup> (Vg *supercrescit*, Beza *vehementer augescat*, Wycl.

*ouer wexith*): the lexicons cite Callisthenes *ap.* Stobaeus *Flor.* 100, 14.

### ὑπερβαίνω

is found in the NT only in 1 Thess 4<sup>8</sup>, where it is best taken absolutely = "transgress." For the literal use cf. BGU III. 1007<sup>10</sup> (iii/B.C.) πάντ[ες] ὑπερέβησαν εἰς τὴν αὐλήν μου, and for the trans. sense cf. PSI VI. 685<sup>6</sup> (iv/A.D.) ὑπερβάς τὰ ἐξή[κοντα] ἔτη, P Lond 113. 1<sup>23</sup> (vi/A.D.) (= I. p. 201) ἐννομον ὑπ[ερβάς] ἡλικίαν κατὰ τ[ὸν] αὐτοῦ λόγον, and *ib.* V. 1711<sup>76</sup> (A.D. 566-573) εἰ ὑπερβή-σονται ταῦτα τὰ ἐγγεγραμμένα. Also Aristeas 122 νομίζειν ὑπερφρονεῖν ἐτέρους ὑπερβεβηκότες, "the assuming of an air of superiority over others" (Thackeray). In one of the interesting letters belonging to the Gemellus correspondence, P Fay 110<sup>9</sup> (A.D. 94), Gemellus gives instructions that a deep trench be dug round the oil-press, ἵνα μὴ εὖ ὑπερβατὸν ᾖ τὸ ἐλαιουργεῖον, "so that it may not be easy to walk into the oil-press" (Edd.): cf. P Ryl II. 138<sup>16</sup> (A.D. 34) of a robber springing into a homestead ἐξ ὑπερβατῶν, "at a point where ingress was possible" (Edd.).

### ὑπερβαλλόντως.

For this NT ἄπ. εἰρ. (2 Cor 11<sup>23</sup>) = "above measure," cf. *Syll.* 929 (= 3 685)<sup>36</sup> (B.C. 139) διὰ τὸ ὑπερβαλλόντως αὐτοὺς τὴν πρὸς ἀλλήλους φιλονικίαν ἐνεστάσθαι.

### ὑπερβάλλω.

The meaning "exceed," "surpass," as in 2 Cor 3<sup>10</sup>, *al.*, is seen in Aristeas 84 χορηγία κατὰ πάντα ὑπερβαλλούση, "with a prodigality beyond all precedent" (Thackeray), and the address P Lond 1925<sup>1</sup> (mid. iv/A.D.) τῷ ποθινο[ύ] αὐτῷ ἐπιστήμης ὑπερβάλλοντι ἅπα Παπνο[ύτι]ω, "to the most desired, excellent in knowledge Apa Papnutius" (Bell).

In P Petr III. 30<sup>5</sup> (iii/B.C.) ὑπερεβάλετο, said of a defendant in a case, is rendered by the editors "she applied for a postponement." For the meaning "outbid" at an auction, cf. P Hal I. 14<sup>3</sup> (iii/B.C.) ὑπερβεβλή[σθ]αι με ὑπὸ Πιτενύριος, P Oxy III. 513<sup>25</sup> (A.D. 184) ἕνεκα τοῦ ὑπ[ερ]βεβλήσθαι τὴν προκειμένην οἰκίαν ὑπὸ σοῦ, and *ib.* XIV. 1633<sup>5</sup> (A.D. 275) βού[λομαι] ὑπ[ερ]βαλεῖν Αὐρήλιον Σιρην[ον], "I wish to outbid Aurelius Serenus" (Edd.).

From the inscr. we may cite *Syll.* 684 (= 3 1071) Βύβων τέτερι χειρὶ ὑπερκεφαλὰ μ' ὑπερεβάλετο ὁ Φόρυ[ος] ("Bybon, son of Phorys, threw me with one hand away over his head")—the words being cut in very ancient characters on a block of sandstone found in Olympia.

### ὑπερβολή.

For the phrase καθ' ὑπερβολήν, "beyond measure," "exceedingly," as in Rom 7<sup>13</sup>, *al.*, cf. P Tebt I. 23<sup>4</sup> (B.C. 119 or 114) καθ' ὑπερβολήν βεβαρυμένοι, "I am excessively vexed" (Edd.), *ib.* 42<sup>5</sup> (c. B.C. 114) ἡδικημένος καθ' ὑπερβολήν ὑπ[ὸ] Ἀρμύσιος, "I have been excessively unfairly treated by Harmisius" (Edd.).

Other exx. of the word are P Amh II. 36<sup>13</sup> (c. B.C. 135) λείπω τε τὴν ὑπερβολήν, "I do not exaggerate" (Edd.), P Lond 1916<sup>15</sup> (c. A.D. 330-340) τῆς [ὑ]περβολῆς ὑμῶν, "your superfluity" (Bell), and, with reference to extension



of time, "delay," P Petr II. 13 (18δ)<sup>14</sup> (B.C. 258-253) οὐ[κέ?]τι ὕστερον ὑπερβολὴν δεξιμένων, apparently of contractors' receiving no further extension of time, and *ib.* 37 1b *recto*<sup>17</sup> (iii/B.C.) ὁ γὰρ καιρὸς οὐδεμίαν ὑπερβολὴν προσ-δεῖται.

If we can trust the restoration, a striking ex. of ὑπερβολή occurs in the famous calendar inscr. *Priene* 105<sup>39f</sup>. (c. B.C. 9), where the birthday of the Emperor Augustus is referred to in the terms—

οὐδ' ἐν τοῖς ἐσομένοις ἐλπιδ[α λιπὼν ὑπερβολῆς], ἤρξεν δὲ τῷ κόσμῳ τῶν δι' αὐτὸν εὐαγγελ[ίων ἢ γενέθλιος] τοῦ θεοῦ,

"he has not left for those who will come after him any hope of surpassing him, but the birthday of the god was for the world the beginning of good tidings on his account."

### ὑπερεῖδον,

"overlook," "look past" (Ac 17<sup>30</sup>, cf. LXX Ps 26<sup>9</sup>, *al.*). The verb has the force of "look on with unconcern" in the following exx.—P Lond 24<sup>24</sup> (B.C. 163) (= I. p. 32, *UPZ* i. p. 117) ἀξίω οὖν σε μὴ ὑπεριδεῖν με περισπώμενον, *UPZ* i. 15<sup>33</sup> (B.C. 156) διδ' ἀξίω, "Ἦλιε βασιλεῦ, μὴ [ὑπερ]ιδεῖν με ἐν κατοχῇ [δύνατα, and P Meyer 1<sup>15</sup> (B.C. 144) δεόμεθα ὑμῶν] τῶν μεγίστων θεῶν, μὴ ὑπεριδεῖν ἡμᾶς ἀπ' ὀλίγων [διαζώντας κ]αὶ τοῖς ἰδίο[ις] ἐξησθηκότας.

### ὑπερέκεινα.

This compd. adv. (cf. ἐπέκεινα, "beyond yonder," is found only in 2 Cor 10<sup>18</sup> and eccles. writers. For the form see Blass-Debrunner § 116. 3.

### ὑπερεκπερισσοῦ,

"most exceedingly" (1 Thess 3<sup>10</sup>, 5<sup>13</sup> (*v.l.*—ὡς), Eph 3<sup>20</sup>): for the form see Blass-Debrunner § 12. 3.

### ὑπερεκχύννω,

"pour out to overflowing," pass. "overflow," "run over," occurs in Lk 6<sup>38</sup>, and as a *v.l.* in Joel 2<sup>24</sup>. According to Grimm-Thayer the word is "not found elsewhere."

### ὑπερεντυγχάνω,

"supplicate on behalf of" (Rom 8<sup>26</sup>), does not seem to occur outside early Christian literature: cf. Clem. Alex. *Paed.* I. vi. 47, 4 (ed. Stählin). To the citations of ἐντυγχάνω (*s.v.*) we may add PSI IV. 340<sup>5</sup>, 347<sup>6</sup>, 353<sup>4</sup> (all iii/B.C.), and P Hamb I. 27<sup>10</sup> (B.C. 250) ἐπορεύθη πρὸς τὸν Φίλωνα εἰς τὴν Κοίτην καὶ ἐένετυχον αὐτῷ περὶ τούτων, as illustrating further the wide reference of the verb in late Greek.

### ὑπερευχαριστέω,

not a NT word, but found in Barnabas and Eusebius, now appears in P Tebt I. 12<sup>24</sup> (B.C. 118) ὑπερευχαριστῶ, "I am overjoyed" (Edd.).

### ὑπερέχω.

For the metaph. usage "surpass," "excel," c. gen., as in Phil 2<sup>3</sup>, cf. P Cairo Zen I. 5906<sup>6</sup> (B.C. 257), where it is said of a boy being trained for the games—σφόδρα ὀλίγον χρόνον πολὺ ὑπερέχει αὐτῶν, "in an exceedingly short time

he will far excel them (*sc.* the other competitors)." Cf. Preisigke 4638<sup>18</sup> (B.C. 181-145) ὑπὲρ ὧν πλειονάκι ἐντε-τευχιῶν ὑπερέχων ἡμᾶς ἀπράκτους καθίστησι. In P Leid W<sup>viii</sup>. 10 (ii/iii A.D.) (= II. p. 107) ὁ Αἰὼν Αἰῶνος is described as ὁ μόνος καὶ ὑπερέχων. From the inscr. we may cite *Syll* 540 (= 3972)<sup>71</sup> (B.C. 175-172) ἐξελεῖ δὲ καὶ τὰ δέματα τὰ ὑπάρχοντα ἐν ταῖς στήλαις ὅσα ἂν ὑπερέχη. Reference may also be made to the realistic description of Christ's Exaltation in *Hermas Sim.* ix. 6—ἀνὴρ τις ὑψηλὸς τῷ μεγέθει, ὥστε τὸν πύργον ὑπερέχειν.

### ὑπερηφανία.

For the sense "haughtiness," "arrogance," as in Mk 7<sup>22</sup>, cf. Aristeas 262 πῶς ἂν μὴ τραπείη τις εἰς ὑπερηφανίαν; "how should one keep oneself from pride?"; and *ib.* 269. The verb is similarly used in P Flor III. 367<sup>12</sup> (iii/A.D.) πλούτῳ γαυρωθεὶς [καὶ] πολλῇ χρημάτων περιουσίᾳ ὑπ[ερ]ηφανεῖς τοῖς φίλους, but has a weakened sense in P Oxy XIV. 1676<sup>16</sup> (iii/A.D.) ἀλλὰ πάντως κρείττονα εἶχες διὰ τοῦτο ὑπερηφάνηκας ἡμᾶς, "but you doubtless had better things to do; that was why you neglected us" (Edd.). See also the intrans. use of the verb in BGU I. 48<sup>10</sup> (iii/A.D.) ἐὰν ἀναβῇς τῇ ἐορτῇ, ἵνα ὁμόσε γινώμεθα, καὶ μὴ ὑπερηφανήσης.

### ὑπερήφανος

is always used in a bad sense in Biblical Greek, "haughty," "arrogant": cf. the adj. as a personal epithet in P Oxy III. 530<sup>28</sup> (ii/A.D.) ἀσπάξου. Διοντῶν τὸν ὑπερήφανον, "salute Leontas the proud," and the adv. in P Cairo Zen I. 5908<sup>4</sup> (B.C. 257) μαστιγῶν ἐμὲ ὑπερηφάνως.

Commenting on Jas 4<sup>6</sup>, Hort has shown how readily the thought of personal arrogance passes into "insolence" or "scorn," the adj. thus standing midway between ἀλάζων and ὑβριστής (cf. Rom 1<sup>30</sup>). See further Trench *Syn.* § 29.

### ὑπερλίαν.

This rare compound, best written as one word (Blass *Gr.* p. 13 f.), is probably to be understood ironically in 2 Cor 11<sup>6</sup>, 12<sup>11</sup> τῶν ὑπερλίαν ἀποστόλων, "the super-apostles" (cf. Lietzmann *HZNT* 2 ad ll.).

### ὑπερνικάω,

"am more than conqueror." With this NT ἀπ. εἰρ. in Rom 8<sup>27</sup>, cf. the Christian epitaph *Kaibel* 1062, which begins—

δόξης] ὀρθοτό[ν]ου ταμῆς καὶ ὑπέρμαχος ἐσθλός.

### ὑπέρογκος,

lit. "of excessive size," and thence extended to speech "big," "arrogant," in 2 Pet 2<sup>18</sup>, Jude<sup>16</sup>, the only occurrences in the NT: cf. *Assumption of Moses* vii. 9 ος eorum loquatur *ingentia*, on which the passage in Jude depends.

### ὑπεροχή.

For the metaph. use of this word "excellence," "pre-eminence," in 1 Tim 2<sup>2</sup> (cf. 2 Macc 3<sup>11</sup>), Deissmann (*BS* p. 255) cites *Perg* 252<sup>20</sup> (after B.C. 133) τῶν ἐν ὑπεροχῇ ὄντων, with reference to persons of consequence. Add P

Michigan Inv. No. 191<sup>11</sup> (early ii/A.D.) (= *Classical Philology* xxii. (1927), p. 245), where a father flatters his son on his superiority over his brothers—οἶδας ὅτι πάν ῥά[διο]ν εἰς τ[οὺς ἀ]δελφούς σου διαφορὰ[ν] ἔχεις καὶ ὑπεροχήν, “you know that in everything you easily differ from and hold pre-eminence over your brothers” (Ed.), and Aristeas 175 πόλιν ἐν ὑπεροχαῖς, “eminent cities.”

The word readily comes to be used as a title of honour, e.g. P Oxy I. 130<sup>30</sup> (vi/A.D.) οὐκ ἔχω γὰρ ἄλλην καταφυγὴν εἰ μὴ τὴν τοῦ δεσπότη Χριστοῦ καὶ τῆς ὑμετέρας ὑπεροχῆς, “for I have no other refuge than in the Lord Christ and your eminence” (Edd.), a petitioner addressing the *dux* of the Thebaid, and *ib.* XVI. 1829<sup>14</sup> (c. A.D. 577–9 (?)).

### ὑπερπλεονάζω,

“abound exceedingly.” For this NT ἀπ. εἰρ. (1 Tim 1<sup>14</sup>) we may cite Pss Sol 5<sup>19</sup> ἐὰν ὑπερπλεονάσῃ ὁ ἄνθρωπος, ἔξαρτάνει: cf. Vett. Val. p. 85<sup>17</sup>. The corr. adj. occurs in BGU II. 412<sup>20</sup> (iv/A.D.) μόνον τὸ γινόμενον κεφάλαιον αὐτὸν ἀπαίτησον καὶ μηδὲν λάβῃς παρ’ αὐτῶν ὑπερπλεον.

### ὑπερφρονέω,

“am high-minded” (Rom 12<sup>3</sup>), may be illustrated from Aristeas 122, where the LXX translators are praised as “cultivating the due mean” (τὸ μέσον ἐξηλωκότες κατάστημα), and being above conceit and the assuming of an air of superiority over others—ἀποθεμιμένοι . . . τὸ κατοίεσθαι καὶ νομίζειν ὑπερφρονεῖν ἐτέρους ὑπερβεβηκότες.

### ὑπερῶν,

(τό, neut. of ὑπερῶς), “upper-chamber,” “roof-chamber,” Ac 1<sup>13</sup> *al.*: cf. BGU III. 999<sup>16</sup> (B.C. 99) τὸ ἐν τῷ ἀπὸ λιβὸς μέρει ὑπερῶν (ἡ ὑπερῶν) αἶ, and for a corr. use of the rem. P Flor III. 285<sup>12</sup> (A.D. 552) ἀνδρεῶνα . . . ἐν τῇ δευτέρᾳ στέγῃ σὺν [ὑ]περῶα.

Other exx. of the adj. are P Oxy I. 76<sup>19</sup> (A.D. 179), a woman declares that her father had certain rooms in a house belonging to her, including ὑπερώους δύο, “two upper-chambers,” *ib.* VIII. 1127<sup>5</sup> (A.D. 183) τὸν ὑπερῶν τόπον τῆς ὑπαρχούσης αὐτῷ . . . οἰκίας, Preisigke 6<sup>13</sup> (A.D. 216) ἡ δὲ αἰτία τῆς κλοπῆς ἐφάνη τοῦ τόπου ὑπερῶ[ο]ν ἐντος ἐκ τοῦ ποδῶματος διατρή[η]τος τὴν κακουργίαν γεγονέναι, P Lond V. 1874<sup>12</sup> (A.D. 605 or 613) ἀπὸ θ[ε]μελίῳν μέχρι τῶν ὑπερῶν, and *Syll* 804 (= 31170)<sup>11</sup> (ii/A.D.) περιπάτω χρήσθαι ὑπερῶ. See also Luckhard, *Privathaus*, p. 72 f.

### ὑπέχω.

The metaph. usage “undergo,” “suffer,” of this verb in Jude<sup>7</sup>, its only NT occurrence, can be readily illustrated from the common phrase τὸ δίκαιον ὑπέχειν, e.g. P Hal I. 1<sup>63</sup> (mid. iii/B.C.) λα[μ]βαν[έ]ωσαν τὸ δ[ι]καῖον [κ]αὶ ὑπεχέτω[σ]αν, P Petr II. 12 (3)<sup>16</sup> (B.C. 241) ἐπαναγκάσας αὐτὸν τὸ δίκαιον ἡμῖν ὑποσχέιν, “to force him to do us justice,” and P Tebt I. 5<sup>213</sup> (B.C. 118) ὑπέχειν καὶ λαμβάνειν τὸ δίκαιον ἐπὶ τῶν χρηματιστῶν, “to give and receive satisfaction before the chrematistae”: cf. P Fay 21<sup>25</sup> (A.D. 134) ὅπως τῆς ἀποθλῆς ἐκίνοι τὴν προσήκουσαν δίκην ὑπόσχωσι, “so that the creditors may pay the fitting penalty for their disobedience” (Edd.). See also BGU IV.

1022<sup>24</sup> (A.D. 196) λόγον αὐτὸν ὑποσχέιν τῶν τετολημμένων, and P Oxy VIII. 1119<sup>21</sup> (A.D. 254) εἶνα . . . λόγον ὑπόσχη τῆς τε τῶν θείων νόμων καὶ τῶν ἡγεμονικῶν κρίσεων [ὑβ]ρεως, “that he may render an account for his outrage upon the Imperial laws and the judgements of praefects” (Ed.).

According to Mayser *Gr.* II. i. p. 98 ὑπέχομαι is first found with the meaning “offer,” “make a tender,” in Roman times, e.g. P Giss I. 6<sup>18</sup> (A.D. 117) ἐπεὶ οὖν τοσούτο τέλεσ[μ]α οὐ βα[σ]τ[α]ρίζουσι . . . [ὑ]πέχομαι κατὰ τὴν εὐεργεσίαν τοῦ κυ[ρ]ίου Ἀδριανοῦ Καίσαρος γεωργήσειν τὰς προκίμενας (ἀρούρας), cf. *ib.* 11, iii. 9.

### ὑπήκοος,

“obedient,” “subject.” In a panegyric insc. found on a marble throne at Adule on the Red Sea, Ptolemy III. is described as τοὺς μονάρχους τοὺς ἐν τοῖς τόποις πάντας ὑπήκοους καταστήσας (*OGIS* 54<sup>17</sup>–c. B.C. 247). Cf. CP Herm I. 52<sup>18</sup> (iii/A.D.) κατὰ τὴν ἐμφυτον αὐτοῦ πρὸς τοῖς ὑπ[η]κόους φιλανθρωπίαν, P Lond 46<sup>165</sup> (iv/A.D.) (= I. p. 70) ὑπόταξόν μοι πάντα τὰ δημόνια, ἵνα μοι ᾦν ὑπήκοος πᾶς δαίμων οὐράνιος, and *ib.* V. 1678<sup>3</sup> (A.D. 566–573) ? δοῦλ[ω]ν ἡμῶν καὶ ὑπηκόων. For ὑπήκοος c. dat., as in Ac 7<sup>39</sup>, cf. *Syll* 326 (= 3709)<sup>13</sup> (c. B.C. 107) σχεδὸν πάντας ὑπακόους συνέβα γενέ[σ]θαι [βα]σιλεῖ Μιθραδάται Εὐπάτορι.

### ὑπηρετέω,

“serve,” “minister to”: (a) c. dat. pers.—P Tebt II. 420<sup>19</sup> (iii/A.D.) πάλιν σαι ὑπηρετῶ, “I will serve you again,” P Oxy I. 58<sup>24</sup> (A.D. 288) appointment of treasury officials—δηλαδὴ δὲ τοιοῦτους αἰρεθῆναι ποιήσετε (ἡ ποιήσετε) τοῖς φρον[ι]σταῖς ὑπηρητισμομένους οἱ καὶ βασάνους ὑποκείσονται, “you will of course take care that only such persons are appointed to assist these superintendents as are in a position to stand the test” (Edd.), and the curious magical spell, P Lond 125 *verso*<sup>18</sup> (v/A.D.) (= I. p. 124), for transforming a goddess into an old woman who shall declare—ἐγὼ σοι ὑπηρετήσω.

(b) c. dat. rei—P Ryl II. 153<sup>11</sup> (A.D. 138–161) ὑπηρετήσας πράγμασι ἡμῶν καὶ ὠφέλιμος ἡμῖν, “has been of service in our affairs and useful to us,” P Oxy I. 86<sup>14</sup> (A.D. 338) ν[ο]αυτὴν παρασχέιν . . . ὑπὲρ τοῦ δύνασθ[αι] αὐτὸν [ὑ]πηρετήσασθαι τῇ δημοσίᾳ σιτ[ο]πείᾳ, “to provide a boatman who shall help in the service of the public corn-supply” (Edd.).

See further P Oxy VI. 929<sup>5</sup> (ii/iii A.D.) εἰδὼς σου τὸ [σ]πουδεῖν (ἡ σπουδαῖον) τὸ πρὸς πάντας καὶ νῦν ἐν τοῦτό με ὑπηρετήσεις, “knowing your goodness to all, I ask you now to do me this one service” (Edd.), P Grenf II. 77<sup>34</sup> (iii/iv A.D.) (= *Selections*, p. 122) π[ᾶ]ν οὖν ποιήσετε ὑπηρετήσαι τὸν μέλλοντα ἐνεγκ[ε]ῖν τὸ σῶμα ἐν ψωμίσι, “you will take every care therefore to entertain with delicacies the man who is to convey the body”—with reference to certain funeral arrangements.

For the subst. ὑπηρεσία it must be sufficient to cite the following miscellaneous exx.—P Tebt II. 302<sup>30</sup> (A.D. 71–2) ἐκτελοῦντες τὰς τῶν θεῶν λειτουργίας καὶ ὑπηρεσίας, “performing the services and ceremonies of the gods,” *ib.* 393<sup>12</sup> (A.D. 150) appointment of Harpalus as guard on the



desert canal—ποιούντα πᾶσαν τὴν ὑπηρεσίαν καὶ [ὑδροφυλάκιαν, "performing all the duties and watching of the water" (Edd.), P Oxy XVII. 2123<sup>9</sup> (nomination to office—A.D. 247-8) εἰσ[ιδ]ομεν εἰς ὑπηρεσίαν, "we present for service as assistant" (Ed.), P Ryl II. 238<sup>12</sup> (A.D. 262) δ' εἶχαν βουρδωνάριον εἰς ἐμὴν ὑπηρεσίαν κατέσχον, "I have kept for my own use the mule which they had" (Edd.), P Flor II. 157<sup>7</sup> (iii/A.D.) arrangements for the supply of bread and τὴν ἄλλην ὑπηρεσίαν for workmen that ὑπηρετούμενοι they may work with alacrity ἔχοντες τὸ ἀμέριμον τῶν τροφῶν, and P Oxy I. 92<sup>2</sup> (A.D. 335?) παράσχεις εἰς ὑπηρεσίαν τῆς γεουχ(ικῆς) οἰκίας οἴνου νέου κεράμια δέκα, "provide for the service of the landowner's house ten jars of new wine."

## ὑπηρετής.

The variety of uses of ὑπηρετής connected with the general idea of "service" may again be illustrated from the papyri—P Hal I. 1<sup>47</sup> (mid. iii/B.C.) ἐγγυός μὲν παρ' αὐτοῦ λαμβανέτω ὁ πράκτωρ ἢ ὁ ὑπηρετής παραμονῆς, P Tebt I. 45<sup>5</sup> (B.C. 113) ὑπηρετοῦ γεωργῶν τῶν ἐκ τῆς αὐτῆς (Κερκεοσίρης), "assistant of the cultivators of the said (Kerkeosiris)," P Oxy II. 259<sup>13</sup> (A.D. 23) διὰ Βίλλου διοικητικ[οῦ] ὑπηρετ[οῦ], "through Billus, assistant to the dioecetes," P Fay 26<sup>80</sup> (A.D. 150) Σαραπίων ὑπηρετής ("clerk") μεταδίδωκα Φαμ(ενώθ) β, P Oxy VI. 895<sup>50</sup> (A.D. 200) ὑπηρετής ἐπή[ν]εγκα, "I, assistant, have brought the petition," P Oxy I. 65<sup>2ff.</sup> (iii/A.D.) παράδοτε τῷ ἀποσταλέντι ὑπηρετ[ῇ] Παχοῦμιν . . . ὅρα μὴ κατάσχητε τὸν ὑπηρετ[ῆ]ν, "deliver up to my officer whom I have sent Pachoumis. See that you do not detain the officer" (Edd.), and inscribed on a pillar in the market-place of Magnesia the words τόπος ὑπηρετῶν οἰκοδμῶν ἐπὶ Παλλωνος κτλ. (Magn 239—time of Hadrian?): see Thieme, p. 33, where the common use of ὑπηρετής as a cult-title along with διάκονος and μάγειρος is noted in illustration of Lk 4<sup>20</sup>. In the same connexion Plummer (*ICC ad L.*) cites from Schürer *Geschichte* ii. p. 441, n. 42 (= *HJP* II. ii. p. 66 f.) a Roman epitaph to a Jew who held a similar office—

Φλαβιος Ιουλιανος υπηρετης  
Φλαβια Ιουλιανη θυγατηρ πατρι  
Εν ειρηνη η κοιμησις σου.

## ὑπνος.

For the significance of visions granted in sleep (cf. Gen 28<sup>10ff.</sup>, 1 Kingd 3<sup>5ff.</sup>), we may note the important PSI IV. 435<sup>5</sup> (B.C. 258-7) (= Deissmann *LAE*<sup>2</sup>, p. 153), where a certain Zoilus writes to his friend and patron Apollonius—ἐμοὶ συμβέβηκεν θεραπεύοντι τὸν θεὸν Σάραπιν περὶ τῆς σῆς ὑγείας . . . τὸν Σάραπι μὴ χρηματίζ[ειν] πλεον[ε]κ[ί]ς ἐν τοῖς ὑπνοῖς, ὅπως ἂν διαπλεύσω πρὸς σέ καὶ ἐμ[φανίσω σοι τοῦτ'][ἐν] τῇ[ν] χρηματισμόν, "it happened to me, while serving the god Sarapis for thy health . . ., that Sarapis warned me many a time in sleep that I should sail over to thee and signify to thee this answer": cf. P Par 45<sup>6</sup> (B.C. 153) (= Witkowski<sup>2</sup>, p. 85, *UPZ* i. p. 329) ὁρῶ [[τον]] ἐν τῷ ὑπνῳ τὸν δραπέδην Μενέδημον ἀντικείμενον ἡμῖν, P Lond 121<sup>410</sup> (iii/A.D.) (= I. p. 97) εἰδέτω μοι . . . ἐν τοῖς ὑπνοῖς, a spell for making a person talk in his sleep. From the inscr. we may cite *OGIS* 610<sup>7</sup> (vi/A.D.) from

above the door of a church dedicated to S. George in Syria Γεωργίου . . . τοῦ φανέντος αὐτῷ Ἰωάννην οὐ καθ' ὕπνον, ἀλλὰ φανερώς.

In the private letter Preisigke 4317<sup>3</sup> (c. A.D. 200) the writer complains to his correspondent—ὑπνος οὐ[κ] ἔρχεται μοι διὰ νυκτὸς χάριν τῆς σῆς <<σ>>ἀπροεραΐσει (i. ἀπροαιρέτως, "inconsiderateness"). For the metaph. use applied to death see the sepulchral inscr. *Kaibel* 433 (ii/A.D.) beginning—ὑπνος ἔχει σε, μάκαρ. The verb is seen in such passages as BGU IV. 1141<sup>35</sup> (B.C. 14) μὴ τις ξέω ὑπνωκε, and P Meyer 19<sup>4</sup> (ii/A.D.) (as read by Wilcken, *Archiv* vi. p. 407) ὑπνωσα εἰς Χύσιν (= ἐν Χύσει, name of a village).

## ὑπό.

I. c. gen. = "by" (a) of person or thing after passive verbs; P Hib I. 34<sup>1</sup> (B.C. 243-2) Ἀντίγονος ἀδικοῦμαι ὑπὸ Πάτρωος, "I, Antigonus, am unjustly treated by Patron," P Giss I. 41<sup>11.1</sup> (beginning of Hadrian's reign) (= *Chrest.* I. p. 30) οὐ γὰρ μόνον ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ν]τάσιν ἀμειληθέντα τυγχ[άνει], and P Grenf II. 73<sup>10</sup> (late iii/A.D.) (= *Selections*, p. 118) τὴν Πολιτικὴν τὴν πεμφθεῖσαν εἰς Ὀασιν ὑπὸ τῆς ἡγεμονίας, "Politike who was sent into the Oasis by the government."

(b) after neuter verbs or active verbs which carry a passive meaning: P Oxy II. 239<sup>9</sup> (A.D. 66) ὁμύνω . . . μηδεμίαν λογείαν γεγονέναι ὑπ' ἐμοῦ ἐν τῇ αὐτῇ κώμῃ, "I swear that I have levied no contributions for any purpose whatever in the said village" (Edd.), P Amh II. 78<sup>4</sup> (A.D. 184) βίαν πάσχων ἐκάστοτε ὑπὸ Ἑκέρσεως, "I am constantly suffering violence from Hekusis" (Edd.) (cf. Mt 17<sup>12</sup>), and Preisigke 1209 Ἀπολλωνίος . . . ἐτελεύτησεν ὑπὸ σκορπίου.

For further exx. of ὑπό denoting cause, cf. P Tebt I. 44<sup>21</sup> (B.C. 114) ὑ[πὸ] τῶν πληγῶν κινδυν[εύω], τῷ ζῆν, "in consequence of the blows my life is in danger" (Edd.), P Par 26<sup>9</sup> (B.C. 162) (= *UPZ* i. p. 247) ὑπὸ τῆς λιμοῦ διαλυόμεναι, and *ib.* 47<sup>25</sup> (c. B.C. 152-1) (= *UPZ* i. p. 332, *Selections* p. 23) οὐκ ἔστι ἀνακύψαι με πόποτε ἐν τῇ Τρικομῇ ὑπὸ τῆς αἰσχύνης, "it is not possible ever to look up again in Tricomia for very shame."

2. c. acc. in the sense of "under," "subject to": P Hib I. 44<sup>2</sup> (B.C. 253) περὶ τῶν μαχίμων τῶν ὄντων ἐν τοῖς ὑπὸ σέ τόποις, "concerning the native soldiers in the districts under you" (Edd.), PSI IV. 384<sup>3</sup> (B.C. 248-7) τῶν ὑπὸ σέ τὴν οὐκὴν πραγματευομένων (= ἐνών), P Petr II. 46(β)<sup>1</sup> (B.C. 200) οὐπω ὑπὸ ἱπάρχη, "not yet under a cavalry colonel," P Tebt I. 5<sup>2</sup> (B.C. 118) τοὺς ὑπὸ τῇ βασιλείᾳ πάντας, P Oxy I. 60<sup>8</sup> (A.D. 323) τοῖς ὑπὸ Οὐαλεριανὸν πραιποσίτον νυνὶ ἐκίσε διατρίβουσι, P Amh II. 139<sup>8</sup> (A.D. 350) τοῦ ὑπὸ σέ πάγου, "the pagus under your jurisdiction," and P Grenf II. 97<sup>3</sup> (vi/A.D.) τοῦ ὑπὸ σέ κτήματος.

Note also the construction, said to be of Egyptian origin (Thumb *Hellen.* p. 124), by which ὑπό is used of the "lading" of an animal, e.g. Fay *Ostr* 14<sup>2</sup> (A.D. 1) ὑπ(δ)κριθ(ην) ὄνον ἕνα, "one ass laden with barley," Meyer *Ostr* 81<sup>2</sup> (A.D. 23) ὑπ(δ)λαχανά(σπερμον) ὄνον ἕνα, "one ass laden with vegetable seed," BGU I. 248<sup>26</sup> (A.D. 70-80) ὄντριον ὑπὸ τρίχωρ(ον) οἴνου, "an ass laden with three chores of wine," and P Tebt II. 423<sup>17</sup> (early iii/A.D.) κτήνη ὑπὸ χόρτον, "the animals laden with hay."

3. Ὑπό is used of time = "about," only in Ac 5<sup>21</sup> in NT, cf. P Tebt I. 50<sup>18</sup> (B.C. 112) ὑπὲρ ἂν ὑπὸ τὸν καιρὸν παραλαβὼν σέ τε καὶ Ὀρον, "I therefore at the time took you and Horus" (Edd.), and PSI II. 156<sup>7</sup> (iv/A.D.?) ὑπὸ δὲ τῇ ὥρᾳ.

4. For the construction with the acc. cf. also such miscellaneous exx. as P Oxy I. 94<sup>12</sup> (A.D. 83), price received for slaves ἦτοι ὑφ' ἐν ἡ καθ' ἓνα, "for one or both of them," *ib.* III. 494<sup>5</sup> (A.D. 156) a Will in which an owner sets free certain slaves ὑπὸ Δία Γῆν Ἥλιον, "under sanction of Zeus, Earth and Sun" (Edd.), similarly *ib.* I. 48<sup>6</sup> (A.D. 86) and 49<sup>8</sup> (A.D. 100), both as amended, P Giss I. 47<sup>24</sup> (time of Hadrian) (= *Chrest.* I. p. 383) τῆς πεμφθείσης σοι ὑπὸ τὰ ζώδια ξυλίνης θήκης, where the editor understands the reference to be to a wooden box set off with figures of small beasts, P Oxy I. 76<sup>14</sup> (A.D. 179) ἔχων ὑφ' ἑαυτὸν πρὸς οἰκησιν, "owning as a place of residence," and P Ryl II. 238<sup>10</sup> (A.D. 262) κτηνὸν δὲ αὐτοῖς ἐν γοργὸν τῶν ὑπὸ σέ παράσχες, "give them one spirited donkey from those in your charge" (Edd.).

5. c. dat. This construction, though common in the classical historians, is unknown to the NT, but may be illustrated from our sources, e.g. *OGIS* 54<sup>20</sup> (c. B.C. 247) τὴν λοιπὴν (γῆν) πᾶσαν ὥς Βακτριανῆς ὑφ' ἑαυτῶι ποιησάμενος, P Petr III. 7<sup>24</sup> (B.C. 238-237) ὑπὸ γενεῶνι, P Giss I. 11<sup>5</sup> (A.D. 118) (= *Chrest.* I. p. 523) ἐπεστάλην εἰς τὸν ὑπὸ σοι νομὸν μόνος, P Oxy IV. 708<sup>3</sup> (A.D. 188) τοῦ] καταχθέντος γόμου ἐκ τοῦ ὑπὸ σοὶ νομοῦ, "the cargo dispatched from the nome under you" (Edd.), and P Ryl II. 87<sup>2</sup> (early iii/A.D.) aurorae covered ὑπ' ἄμμω.

The monographs by Kuhring, Rossberg, and Regard (see Abbreviations I. General) should be consulted.

## ὑποβάλλω

in the rare sense of "suborn" is found in the NT only in Ac 6<sup>11</sup>, where Field (*Notes*, p. 113) cites from Stephanus Appian *B.C.* i. 74 ἐπὶ δὲ τούτοις, ἐς ὑπόκρισιν ἀρχῆς ἐννόμου, μετὰ τοσούδε φόνους ἀκρίτους ὑπεβλήθησαν κατήγοροι τῷ ἱερεὶ τοῦ Διὸς Μερόλφ. For a somewhat similar use of ὑπόβλητος, cf. P Oxy II. 257<sup>42</sup> (A.D. 94-5) ὁμν[ῶ] . . . εἰνα[ι] ἐκ τῆς Ἰσιδώρας τὸν Θεογένην. [. . . . .] καὶ μὴ θέσει μ[ηδ] ἐπὶ ὑπόβλητο[ν], "I swear that Theogenes is the son of Isidora, and neither adopted nor supposititious" (Edd.), similarly *ib.* X. 1266<sup>34</sup> (A.D. 98), and *ib.* XIV. 1630<sup>9</sup> (A.D. 222?) Ἰσιδώρου ὑποβλήτω χρησαμέν(= -ένου) [ὀνόματι?], "Isodorus using a false name." In *Gnomon* 70 (= BGU V. p. 28) ὑπόβλητοι refers to "dummy" persons.

Ὑποβάλλω in the more literal sense of "submit," occurs in P Oxy XII. 1468<sup>7</sup> (c. A.D. 258) τοῖς κακουργεῖν προχείρως ἔχουσιν τέχνη . . . τοῖς ἐκ τῶν νόμων ὠρισμένοις ἐπιτεμίοις ὑποβάλλει ἢ σὴ εὐτονος καὶ περὶ πάντα ἀκοίμητος πρόνοια, "the wicked designs of those who are ready to commit crimes by artifice are subjected to the decreed penalties of the laws by your active and in all cases unrelaxing vigilance" (Edd.), *ib.* VIII. 1101<sup>25</sup> (A.D. 367-70) εἰάν δὲ ἡ βουλευτῆς, δημεύσει ὑποβάλλω, "and if he is a senator, I subject him to confiscation of property" (Ed.).

For the meaning "suggest," "prompt," cf. *ib.* XVI. 1837<sup>8</sup> (early vi/A.D.) ὑποβάλλει τῷ μεγαλοπρε(πεισ)τάτῳ, "he is suggesting to his magnificence" (Edd.). From this it is an easy transition to "nominate," as in *ib.* VI. 900<sup>6</sup> (A.D. 332) ὑποβληθέντος ἔτι εἰς κονδουκτορίαν, "being nominated besides as contractor," and <sup>8</sup> ὑπὲρ τῶν ἐνιαυσίως εἰς τοῦτο ὑπ[ο]βαλλομένων, "on behalf of the annual nominees to this office."

## ὑπογραμμός,

"writing-copy," and hence "example" in I Pet 2<sup>21</sup>, its only NT occurrence. We can cite no ex. of the word from our sources, but ὑπογραφῆ, and ὑπογράφω are very common, e.g. P Hib I. 51<sup>1</sup> (B.C. 245) ὑπογέγρα[πτα] τῆς . . . ἐπιστολῆς . . . τάντιγραφ[ον], followed by a copy of the letter, and P Goodsp Cairo 3<sup>8</sup> (iii/B.C.) (= Witkowski *Epp.* 2 p. 47) Αἰγυπτιστὶ δὲ ὑπέγραψα, ὅπως ἀκριβῶς εἰδῆς, with Witkowski's note, and the note by Wilcken in *Archiv* iii. p. 113 f. See also Deissmann *BS* p. 250. The formation in-μός is discussed s.v. ἀρπαγμός.

## ὑπόδειγμα.

For ὑπόδειγμα, "example," as in Jas 5<sup>10</sup>, cf. BGU III. 747<sup>11, 13</sup> (A.D. 139) ὑπόδειγμα ἀπειθείας, *Priene* 117<sup>67</sup> (i/B.C.) πολλ[ί]του καλὸν ὑπόδειγμα [παραστήσας, *OGIS* 383<sup>218</sup> (mid. i/B.C.) νομίζω τε αὐτοὺς καλὸν ὑπόδειγμα μιμήσασθαι, *Kaibel* 435<sup>2</sup> καλὸν ὑπόδειγμα φιλάνδρων, and Aristes 143 χάριν δὲ ὑποδείγματος, "for the sake of illustration."

The word is used of a "specimen" in BGU IV. 1141<sup>43</sup> (B.C. 14) πρὸς δ' εἰδεῖ σοι ὑπόδειγμα, and P Fay 122<sup>16</sup> (c. A.D. 100) ἔπεμψά σοι ὑποδείγματα μεγάλων τεσσαράκοντα, "I sent you forty specimens of the large sort" (Edd.: cf. Olsson, p. 180). On the use in common Greek of ὑπόδειγμα for παράδειγμα, see Rutherford *NP* p. 62.

## ὑποδείκνυμι,

(1) "point out," "show": P Tebt I. 28<sup>15</sup> (c. B.C. 114) ἀξιούμεν ἐμβλέψαντα εἰς τὰ ὑποδειγμένα, "we beg you to look into the matters indicated" (Edd.), BGU IV. 1138<sup>5</sup> (B.C. 18) ἐκ τῶν ὑποδείχοντων σοί.

(2) "inform," "warn" (Mt 3<sup>7</sup>, Lk 3<sup>7</sup>): P Goodsp Cairo 4<sup>12</sup> (ii/B.C.) (= *Selections*, p. 25) χαριεὶ οὖν ἀκούσας αὐτοῦ καὶ περὶ ὧν παραγέγονεν ὑποδείξας, "please therefore give him a hearing, and inform him regarding those things he has come about," P Oxy IV. 743<sup>88</sup> (B.C. 2) ἵνα αὐτῷ αὐτὰ ταῦτα ὑποδῶ, "in order to inform him of this," BGU II. 417<sup>13</sup> (ii/iii A.D.) ὑποδείξας αὐτῷ περὶ ἐνοικίου κοφίνων, and Aristes 112 διὰ τὸ καλῶς ἡμῖν τὸν Ἐλεάζαρον ὑποδεύχιναι τὰ προειρημένα, "because Eleazar has given us an admirable exposition of the principles just mentioned" (cf. 2 Chron 15<sup>3A</sup>).

## ὑποδέχομαι.

Hort's translation of ὑποδεξαμένη, "hospitably entertained," in Jas 2<sup>25</sup> is supported by the use of the verb in *Michel* 159<sup>8</sup> (B.C. 127-126), where a gymnasiarch is praised because ὑπεδέξατο τοὺς ἀλειφομένους πάντας, "he entertained all who were in training"; cf. *ib.* 1010<sup>16, 38</sup> (beg. i/B.C.) ὑπεδέξατο τὴν σύνοδον ἐκ τῶν ἰδίων. For exx. from the papyri see P Bilabel 48<sup>3</sup> (B.C. 126) εὐχόμεναι δὲ τοῖς θεοῖς,



ἵν' ὑγιαίνοντά σε ὑποδέξωμαι κατὰ πολλοὺς τρόπους, P Oxy XIV. 1643<sup>12</sup> (A.D. 298) to bring a charge πρὸς τοὺς ὑποδέξω-  
[μένους αὐτὸν] καὶ αἰτεῖσθαι ἐκδικεῖαν, "against those who  
harboured him (sc. a fugitive slave), and demand satisfaction,"  
and *ib.* XII. 1408<sup>28</sup> (c. A.D. 210-14) τὸ? τοὺς ληστὰς  
καθαί[ρ]εῖν χωρὶς τῶν ὑποδεχομένων μὴ δύνασθαι πᾶσι  
φανερὸν, "that it is impossible to exterminate robbers apart  
from those who shelter them is evident to all" (Edd.),  
cf. 25, 26.

For the more general sense "receive," cf. *ib.* 1412<sup>10</sup>  
(c. A.D. 284) τῶν πλοίων ἥδη τῶν ὑπ[ο]δεχομένων τὰ εἶδη  
ἐφορμούντων, "the boats to receive the supplies are already  
at anchor" (Edd.), and for the subst. ὑποδοχή, "amount  
received" in connexion with taxes, see P Lond V. 1667<sup>3</sup>  
(early vi/A.D.) with the editor's note, and for ὑποδοχείον,  
"a receptacle," see P Petr II. 201<sup>r.4</sup> (B.C. 252) λέμβου . . .  
ἐν τῷ βα(σιλικῷ) ὑποδοχίῳ, "boat in the Royal dock,"  
BGU I. 301<sup>11</sup> (A.D. 151) ἀρούρας . . . ἐν αἷς οἰκόπεδα καὶ  
ὑποδοχί (ἢ ὑποδοχεῖα), and the numerous *exx.* cited *ad*  
P Hamb I. 67. Ὑποδέκτης, "steward," is seen in P Oxy  
I. 136<sup>15</sup> (A.D. 583): cf. *Archiv* ii. p. 260f. For the  
meaning "collector of taxes" in late Greek, cf. P Grenf  
II. 94<sup>5</sup> (vi/vii A.D.) ὑποδέκτη Ἑρμουπόλεως.

### ὑποδέω,

"bind under": mid. "put on," especially of foot-gear, as  
in P Lond 1217<sup>29</sup> (iii/A.D.) (= I. p. 107) ὑποδησάμενος  
Λύκια ὑποδήματα: cf. Eph 6<sup>15</sup>.

### ὑπόδημα,

"shoe," "sandal": P Goodsp Cairo 30<sup>xxx1.14</sup> (A.D. 191-2)  
ὑ(πέρ) τιμ(ῆς) ὑποδ(ημάτων), P Oxy VI. 936<sup>25</sup> (iii/A.D.)  
ἐνε<γ>κόν μοι . . . ὑπόδημα, "send me some(?) shoes"  
(Edd.), PSI I. 50<sup>8</sup> (iv/v A.D.) παρασχέιν τῷ ταυρελάτῃ τὸ  
δέρμα καὶ τὸ ὑπόδημα, and from the *inscr.* Syll 560  
(= 338)<sup>25</sup> (iv/iii B.C.) μηδὲ ὑποδήματα ἐσπερέτω, "let him  
not take shoes" into the sacred enclosure, and similarly *ib.*  
653 (= 3736)<sup>22</sup>, where in the regulations regarding the  
Andanian mysteries it is enacted that in the processions the  
sacred women are not to wear ὑποδήματα εἰ μὴ πύλινα  
("made of felt") ἢ δερμάτινα ἱερόθυτα.

### ὑπόδικος.

For the forensic ὑπόδικος = "answerable to," "bring  
under the cognizance of," rather than "guilty before," as in  
Rom 3<sup>19</sup>, cf. *Michel* 1009<sup>88</sup> (c. B.C. 275) ἐὰν δέ τις πα[ρὰ]  
ταῦτα ποιῇ, ὑπόδικος ἔστω ἐν Ἀμφικ[τ]ίῳσιν, and *ib.*  
1357<sup>39</sup> (B.C. 300-299) ὑπόδικος ἔστω Διόδωρος ἐάν τι  
π[ροσ]οφείλῃ τῆς μισθώσεως. See also P Hal I. 1<sup>101</sup>  
(mid. iii/B.C.) ὃ δὲ μὴ ποιῶν κατὰ τὰ γεγραμμένα ὑπόδικο[ς]  
ἔστω τοῦ βλάβους (τῷ ἀδικούνει), and P Fay 22<sup>9</sup>  
(i/A.D.) where, amongst other Ptolemaic marriage enact-  
ments, certain officials are held answerable—ο[ὗ] πόδικοι  
(ἢ ὑπόδικοι) ἔσ[τωσαν]—apparently for the dowry.

### ὑποζύγιον,

"a beast of burden," confined in the LXX and NT (Mt 21<sup>5</sup>  
LXX, 2 Pet 2<sup>16</sup>) to a he-ass, cf. P Cairo Zen I. 59075<sup>4</sup>  
(B.C. 257) (= Deissmann *LAE*<sup>2</sup>, p. 162) ἀπίσταλκα . . . τὸν  
παρ' ἡμῶν . . . [ἀγόντα τὸν δαῖνα] ἵππους δύο . . . ὑποζύγια

[Ἀ]ραβικά λευκά δύο . . . , "I have sent N.N., one of our  
men, bringing two horses, two white Arabian asses . . ." (Deissmann), and P Hib I. 34<sup>3,5</sup> (B.C. 243-2), and 73<sup>9</sup>  
(same date), where ὑποζύγιον and δνος are interchanged. See  
also P Petr III. 26<sup>8</sup> (iii/B.C.) βοὺς ἢ ὑποζύγιον ἢ πρόβατον,  
and other *exx.* in Mayser *Gr.* II. i. p. 31.

The reference may be more general in such passages as  
PSI IV. 359<sup>8</sup> (B.C. 252-1) ὑποζύγια καὶ σάκκους, P Lille I.  
13<sup>2</sup> (B.C. 244-3) ὑποζυγίων πενήκοντα ἐφεστηκότων, and P  
Tebt II. 92<sup>13</sup> (late ii/B.C.) ἐντ[εῦθ] ἐν κατὰγεται δι' ὑποζυγίων,  
"(the corn) is thence transported by beasts of burden"  
(Edd.).

### ὑποζώννυμι,

"undergird," "frap" a ship (Ac 27<sup>17</sup>): see Hastings *DB*  
v. p. 367. For the subst. ὑποζώνη, "a girdle," cf. BGU  
III. 717<sup>10</sup> (A.D. 149) (see *Berichtigungen*, p. 4) ὑποζώνην  
ὀναγρ(ὶν)η) μίαν, *ib.* 816<sup>24</sup> (iii/A.D.) ζεύγος ὑποζώνων, and  
for the form ὑπόζωνον, not in LS<sup>8</sup>, P Hamb I. 10<sup>25</sup> (ii/A.D.)  
ζυμαράδιον ὑπόζωνον καὶ πάλλιον. Ὑπόζωμα is found in  
Syll 537 (= 3969)<sup>74</sup> (B.C. 347-6) μεσόμενας ("shafts"), ἐφ'  
ὧν κείσεται τὰ ὑποζώματα καὶ τὰλλα σκεύη: see Ditten-  
berger's note.

### ὑποκάτω,

"below," "under," "underneath," as prep. c. gen.,  
P Petr III. 37(δ)<sup>11.2</sup> (iii/B.C.) ὑποκάτω τοῦ παλαιοῦ  
χώμ[α]τ[ος], P Lond 463<sup>38</sup> (iv/A.D.) (= I. p. 76) ὑποκάτω τοῦ  
κρίκου, and P Oxy VI. 922<sup>21</sup> (vi/vii A.D.) τὸ φοράδιν τὸ  
ἀποθανῶν ὑποκάτω Μηνᾶ μειζοτέρ(ου), "the mare which  
died belonged to Menas the official" (Edd.). See also PSI  
V. 488<sup>10</sup> (B.C. 258-7) τὰ ἐπάνω τ[ῆς] Ἡφαίστου κρηπίδος  
καὶ τὰ ὑποκάτω, P Tebt I. 106<sup>19</sup> (B.C. 101) ἡ ἐπάνω ἡ ἢ  
ὑποκάτω γῆ, and P Lond 46<sup>230</sup> (iv/A.D.) (= I. p. 72) τὸ  
ὑποκάτω.

### ὑποκρίνομαι.

With this verb = "feign," "pretend," in Lk 20<sup>20</sup>, cf.  
Pss. Sol. iv. 22 ἐκκόψειαν κόρακες ὀφθαλμούς ἀνθρώπων  
ὑποκρινομένων, "let ravens peck out the eyes of the men that  
work hypocrisy" (Ryle and James).

### ὑπόκρισις.

For the literal meaning "play-acting" cf. M. Anton.  
xi. 1 where ὑποκρίσεως is placed between ὀρχήσεως and  
τῶν τοιούτων. The word is found in the LXX (2 Macc 6<sup>25</sup>)  
and the NT only in its metaph. sense: cf. Pss. Sol. iv. 7  
ἐξάραι ὁ θεὸς τοὺς ἐν ὑποκρίσει ζῶντας μετὰ ὁσίων, "let God  
destroy them that live in hypocrisy in the company of the  
saints" (Ryle and James).

### ὑποκριτής,

again only metaph. in LXX (Job 34<sup>30</sup>, 36<sup>13</sup>) and NT.  
For the lit. meaning "play-actor" we may cite from the  
*inscr.* Syll 709 (= 1089)<sup>8</sup> (B.C. 307-6) ὑποκριτῆς τραγω-  
δοῖς ἐνέκ[α], and from the papyri P Cairo Zen I. 59004<sup>44</sup>  
(a flour account—B.C. 259?) Κλέων ὑποκριτῆ ἀλεύρων  
ἀρ(τάβη) ᾱ. See also Aristeas 219.

ὑπολαμβάνω.

The derived meaning "take up in the mind," "assume," "suppose," which this verb has in Lk 7<sup>43</sup>, Ac 2<sup>15</sup>, may be illustrated from such passages as P Cairo Zen II. 59251<sup>3</sup> (B.C. 252) ὑπελαμβάνομεν ταχέως παρέσασθαι πρὸς ὑμᾶς, P Tebt I. 15<sup>16</sup> (B.C. 114) καλῶς ἔχειν ὑπελάβομεν διασαφῆσαι ἔ[ν] εἰδῆς, "therefore I thought it well to report the matter for your information" (Edd.), P Grenf II. 36<sup>10</sup> (B.C. 95) ὑπελαμβάνονσαν φονευθῆσθαι, "they expected to be killed," and P Fay 124<sup>25</sup> (ii/A.D.) μὴ γὰρ ὑπολάβης τ[ῆ]ν μητέραν σου περὶ τούτων [τ]ρέμειν, "do not suppose that your mother has any alarm about this course" (Edd.).

For the more literal "take up and carry away" (cf. Ac 1<sup>9</sup>), see CPR I. 1<sup>21</sup> (A.D. 83-4) ὅτι δ' ἂν τούτων παραβῇ ἡ Πτολεμ[αῖ]ος ἀποτίσ[ε]ται τῷ Μάρωνι παρ'αχρήμα δ' ὑπέληφεν . . . κεφαλαῖον μεθ' ἡμιολίας, and BGU III. 709<sup>19</sup> (time of Anton. Pius) ἀποτίσάτω ὡς ὑπέληφεν δραχμάς.

ὑπολαμπάς.

In Ac 20<sup>8</sup> D substitutes for λαμπάδες the exceedingly rare word ὑπολαμπάδες, on which see a note by H. Smith in *Expt* T xvi. p. 478. The story of Phylarchus (iii/B.C.—*αφ.* Athenaeus 536 E) of a gouty King who κατεῖδε διὰ τινων ὑπολαμπάδων τοὺς Αἰγυπτίους παρὰ τὸν πόταμον ἀρτοποιουμένους, "saw through certain windows Egyptians picnicing by the river," and wished that he were one of them, is the only authority in LS<sup>8</sup> for the word, but we can add an inscr. from Delos *Syll* 588<sup>219</sup> (c. B.C. 180) where money is paid ἐπισκευάσαντι τὸ κλειθρον τῆς ὑπολαμπάδος Εὐ[κρ]άτει, the translation "window" being again consistent with the context. On the whole, however, there seems no sufficient reason for setting aside the ordinary reading λαμπάδες in Ac *l.c.*: "many lamps" may readily exercise a soporific tendency.

ὑπόλειμμα,

(or ὑπόλιμμα, WH), "remnant." This NT ἀπ. εἶρ. (Rom 9<sup>27</sup>) occurs in a broken context in a wine account, PSI VII. 860<sup>8</sup> (iii/B.C.).

ὑπολείπω,

"leave behind," "leave remaining": P Petr II. 11(1)<sup>6</sup> (iii/B.C.) (= *Selections*, p. 8) ἀπὸ τούτου τὸ μὲν ἡμῶν εἰς τὰ δέοντα ὑπελιπόμην, "half of this I have kept by me for necessities," P Hib I. 45<sup>16</sup> (B.C. 257) ὅπως μηθὲν ὑπολείψω ἐν αὐτῷ, "in order that you shall not have anything owing from him," *ib.* 50<sup>4</sup> (c. B.C. 257) σὺ [ο]ὖν ὑπολιπόμενος σαυτῷ ταύτην τὴν ὄλυραν, "do you therefore leave this olyra for yourself" (Edd.), P Cairo Zen III. 59327<sup>83</sup> (B.C. 249) ὑπολιποῦ τόπον, "leave a space," P Tebt II. 288<sup>14</sup> (A.D. 226) μηδεμιᾶς προφάσεως ὑμῖν ὑπολειπομένης, "no pretext being left to you," P Oxy VI. 886<sup>20</sup> (iii/A.D.) (= *Selections*, p. 112) τὸ δὲ ὑπολιπό[μ]ενον ἔσχατον ἀνάγνωτι, "read that which is left at the last," and PSI I. 76<sup>6</sup> (A.D. 574-8) ἡ ὑπολειφθεῖσά μοι ἀκίνητος οὐσία.

For the adj. ὑπόλοιπος, see P Oxy VI. 902<sup>8</sup> (c. A.D. 465) τὸ ὑπόλοιπον τῶν ἐμῶν ἱζῶν, "the remainder of my kine," Preisigke 5298<sup>8</sup> (Byz.) τὸ ὑπόλοιπον τῶν χωρίων αὐτῆς.

ὑπολήνιον,

denoting the "lower trough" or "pit" into which the juice ran from the ληνός (cf. Mk 12<sup>1</sup>) occurs in a iv/A.D. account, P Oxy XIV. 1735<sup>5</sup> ὑπολήνια δι(πλο)κ(έραμον) ἄ.

ὑπολιμπάνω,

"leave behind." For this Ionic form of ὑπολείπω in I Pet 2<sup>21</sup> cf. P Hib I. 45<sup>13</sup> (B.C. 257) τὰ λοιπὰ πειράσθε συνάγειν καὶ μὴ ὑπολιμπάνεσθε, "try to levy the rest and do not leave any arrears," and PSI IV. 392<sup>4</sup> (B.C. 242-1) δ' ὑπελιμπανόμεθα [κερ]μάτιον.

ὑπομένω.

For the trans. use of this verb "bear up," "endure," cf. PSI IV. 435<sup>11</sup> (B.C. 258-7) (= Deissmann *LAZ*<sup>2</sup>, p. 153) προσευξάμενος δ[ε] αὐ[τῷ], ἐλά[μ]ε με ὑγιάσῃ, διότι ὑπομῶ τὴν ληιτο[υρ]γίαν, "but having prayed to him, if he would heal me, I said that I would endure my ministry," P Oxy II. 237<sup>viii. 38</sup> (A.D. 186) δίκην ὑπομενοῦσι τὴν προσήκουσαν, "will suffer the due penalty of their disobedience" (Edd.), P Hamb I. 22<sup>2</sup> (Christian—iv/A.D.) δεσ κακὰ πόλλ' ὑπέμεινε μῆς ἐπὶ ἡρα θυγάτρος, "who suffered many ills for the sake of his only daughter," P Oxy IX. 1186<sup>4</sup> (iv/A.D.) τὸ τὴν διὰ τῶν ἱμάντων . . . αἰκείαν ὑπομένειν ἐστὶν μὲν καὶ ἐπὶ τῶν δουλικῇ τύχῃ εἰληχότων ἀνιάρων, "subjection to the punishment of scourging is even for those of servile estate lamentable" (Ed.), cf. <sup>7</sup> τοιαύτην ὕβρειν ὑπομένειν, and *ib.* VI. 904<sup>5</sup> (v/A.D.) αὐτὸν τὸ ἀζήμιον πληροῖν τοῖς τὴν βλάβην ὑπομενοῦσιν, "that he would himself make up the loss to those who suffered injury" (Edd.).

The intrans. meaning "stay behind" (as in Lk 24<sup>3</sup>, Ac 17<sup>14</sup>) is seen in P Petr III. 43(3)<sup>14</sup> (iii/B.C.) διὰ τὸ Θεόδωρον ἀξιώσαι με ὑπομείναι [ἔως Π]αῦνι ἰ, "because Theodorus directed me to remain till the 10th of Pauni" (Edd.), and PSI IV. 322<sup>4</sup> (B.C. 266-5) ὑπομείνον οὖν ἔως ἂν παραγένηται (sc. τὸ πλοῖον).

Further exx. of the verb are—P Fay 11<sup>21</sup> (c. B.C. 115) οὐχ ὑπομένει ἐκονσίως ἀποδιδόναι, "he persistently refuses to pay voluntarily" (Edd.), P Amh II. 139<sup>20</sup> (A.D. 350) ἡμεῖς αὐτοὶ τὸν ὑπὲρ αὐτοῦ λόγον ὑπομενοῦμεν, "we ourselves will be answerable for him" (Edd.), a similar formula in P Lond 974<sup>10</sup> (A.D. 305-306) (= III. p. 116), and from the inscr. *OGIS* 484<sup>38</sup> (ii/A.D.) ὥστε μὴ τὴν τοῦ ὀμνύναι ἀνάγκην ὑπομένειν.

ὑπομνήσκω,

"remind": cf. P Hib I. 49<sup>11</sup> (c. B.C. 257) παρὰ Φίλωνος τοῦ Λυσανίου ὑπόμνησον ὅπως ἂν λάβῃ τὰς ἐλαίας τὰς καλὰς, "remind him that he is to receive from Philon son of Lysanias the fine olives" (Edd.), P Cairo Zen I. 59132<sup>3</sup> (B.C. 256) νῦν δὲ καλῶς ἔχ[ειν] ὑπέλαβον ὑπομνήσαι σε, P Lond 33<sup>23</sup> (B.C. 161) (= I. p. 20, *UPZ* i. p. 239) ὑπομνήσαντά σε εὐκαίρως, P Tebt II. 423<sup>2</sup> (early iii/A.D.) ἄλλοτε σοι ἔγραψα ὑπομνήσκων περὶ τῶν ἔργων, "I have written to you on other occasions to remind you about the work," P Oxy XVII. 2152<sup>4</sup> (iii/A.D.) καλῶς ποιήσεις ὑπομνήσας αὐτὸν ἐν τάχει μοι ἀντιγράψαι, "you will do well to remind him to reply to me quickly," and *ib.* I. 125<sup>17</sup> (A.D. 560) συγχωρήσω αὐτὴν ὑπομνησθῆναι παρ'



οἰουδὴποτε προσώπου ὑπὲρ ἐμοῦ, "I should permit you to be reminded of your suretyship for me by any person whatsoever" (Edd.).

ὑπόμνησις,

"remembrance," especially as prompted from without (see Ellicott *ad* 2 Tim 1<sup>5</sup>): cf. P Oxy XII. 1593<sup>9</sup> (iv/A.D.) περὶ δ(ι) οἶδες οὐδεμίαν ὑπόμνησιν μοι ἐδηλώσας, "you have not put me in remembrance of what you know": cf. 2 Pet 1<sup>13</sup>, 3<sup>1</sup>.

For ὑπόμνημα, not in the NT, we may cite P Lille 8<sup>1</sup> (iii/B.C.) where the word is used of a "reminder" addressed to a strategus with reference to an ἐντευξις already presented to him, P Petr III. 51<sup>3</sup> (iii/A.D.) τὰ ἴδια ὑπομνήματα, "his private memoranda," and P Oxy I. 68<sup>5</sup> (A.D. 131) ἀντίγραφον οὐ οὐ [δεόν]τως ἐτελείωσεν τῷ καταλογίῳ ὑπο[μνή]ματος, "a copy of a memorandum which he has wrongfully executed in the record office" (Edd.), and similarly<sup>31</sup>. In P Fay 28<sup>12</sup> (A.D. 150-1) (= *Selections*, p. 82) the word refers to the official "intimation" of a birth—τὸ τῆς ἐπιγενήσεως ὑπόμνημα, and in P Tebt II. 300 *verso* (A.D. 151) of a death—ὑπόμ(νημα) τελευτ(ῆς) Ψύφισ Παώπισ. For ὑπομνηματισμός, the official "minute" of court proceedings, cf. P Oxy I. 37<sup>1-1</sup> (A.D. 49) (= *Selections*, p. 48). See further Laqueur *Quaestiones*, p. 8 ff.

ὑπομονή,

"steadfast endurance," denoting "an inward feeling, as well as outward conduct, but directed only towards aggression" (Hort *ad* Rev 2<sup>2</sup>: cf. also Lightfoot *Notes*, p. 11, and Ropes *ICC ad* Jas 1<sup>3</sup>). Hence in late Jewish literature the word is frequently applied to the virtue shewn by martyrs, e.g. 4 Macc 1<sup>21</sup> θαυμασθέντες . . . ἐπὶ τῇ ἀνδρίᾳ καὶ τῇ ὑπομονῇ: cf. Pss. Sol. ii. 40 ὅτι χρηστὸς ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν ὑπομονῇ. In *Test. xii. patr.* Jos. x. 1 ὁράτε . . . πόσα κατεργάζεται ἡ ὑπομονή, the reference is to resistance to the wiles of the Egyptian woman.

ὑπονοέω.

For this verb, which is found *ter* in Acts (13<sup>25</sup>, 25<sup>18</sup>, 27<sup>27</sup>) = "suppose," cf. P Ryl II. 139<sup>14</sup> (A.D. 34) ὑπονοῶι οὖν τὸ τοιοῦτω (ἢ τοιοῦτο) γεγονέναι ὑπὸ τῶν καταγινομένων ἐν τῇ Ληνώι λεγομένη, "I suspect that this has been done by the inhabitants of the so-called Winepress" (Edd.), P Oxy I. 69<sup>6</sup> (A.D. 190) an account of the theft of 10 artabae of barley, ἃς καὶ ὑπονεοῦνται καθείσθαι κατὰ μέρος, "which we guessed had been removed piecemeal," and *ib.* XIV. 1680<sup>14</sup> (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τίποτε ἔχει πρὸς σέ, "I suspect that he must have some further claim against you" (Edd.). A double comp<sup>d</sup> καθυπονοέω is seen in P Oxy XII. 1465<sup>7</sup> (i/B.C.) καθυπονοῶν οὖν εἰς Σαραπιῶνα, "I have suspicions against Sarapion," and P Ryl II. 146<sup>18</sup> (A.D. 39) καθυπονοῶ δὲ τοὺς ἐν τῷ ἐποικίῳ καταγινομένους, "and I suspect the residents in the farmstead."

ὑπόνοια.

This subst., which is found in the NT only in 1 Tim 6<sup>4</sup> (cf. Sir 3<sup>24</sup>) = "suspicion," may be illustrated from P Lond 1912<sup>27</sup> (Claudius to the Alexandrines—A.D. 41) ἐξ οὗ

μείζονας ὑπονοίας ἀναγκασθήσομε (ἢ ἀναγκασθήσομαι) λαμβάνειν, "thus compelling me to receive the greater suspicion" (Ed.), Chrest. I. 238<sup>8</sup> (c. A.D. 117) τὴν ὑπόνοιαν ταύτην χωρεῖτε, P Oxy III. 472<sup>3</sup> (c. A.D. 130) οὐδ' ὅλως ὑπόνοιαν οὐδεμίαν ἔσχεν, "nor had the least suspicion," *ib.* X. 1272<sup>13</sup> (A.D. 144) ὑπόνοιαν οὖν ἔχουσα κατὰ [τ]ῶν γειτόνων μου, "having the same suspicion against my neighbours," and BGU III. 984<sup>27</sup> (iv/A.D.) (as read *Archiv* ii. p. 387) ἐρρωμένον σε [ὁ θεὸς κ]αθ' ὑπόνοια <ν> διαφυλάξει (ἢ διαφυλάξει) ἐν ἀφθο[ν] . . .

ὑποπλέω.

For this word "sail under the lee of" (Ac 27<sup>4,7</sup>), Herwerden *Lex. s.v.* cites Philostr. *Im.* p. 365<sup>1</sup> (ed. Kayser) τὸ μὲν ὑποπλεῖται τοῦ ζεύγματος.

ὑποπόδιον,

"footstool," is first found in the LXX (Ps 98<sup>5</sup>, *al.*), and is sometimes claimed as a Jewish formation (cf. Winer-Schmiedel *Gr.* p. 23), but, as showing that the word may already have been current in the popular tongue, Deissmann (*BS*, p. 223) cites two exx. from ii/A.D. marriage-contracts, CPR I. 22<sup>8</sup> (reign of Antoninus Pius) καθέδραν σὺν ὑποπόδιῳ, and similarly *ib.* 27<sup>11</sup> (A.D. 190). To these we may add from an earlier date P Tebt I. 45<sup>38</sup> (B.C. 113) ὑποπόδιον in a list of stolen articles, and the ostrakon *Preisigke* 4292<sup>3</sup> (Rom.: cf. *Archiv* iv. p. 248) ὑποπόδια δύο.

ὑπόστασις.

For this important word we may begin by citing a few exx. of the common meaning "substance," "property," "effects": P Oxy III. 488<sup>17</sup> (ii/iii A.D.) πλέον τῆς ὑποστάσεως μου ἐν ὅλῃ ἀρούρῃ μῆ, "more land than I actually possess by one whole aroura" (Edd.), *ib.* X. 1274<sup>15</sup> (iii/A.D.) ἀπὸ δὲ ταύτης τῆ[s] ὑποστάσεως δηλῶ ὀφείλειν τὸν ἄνδρα μου ἐμοῖ . . ., "and out of this estate I declare that my husband owes me . . ." (Edd.), P Flor I. 50<sup>9</sup> (A.D. 268) τέ[ταρτον μ]έρος ὑποστάσεως, P Oxy I. 138<sup>26</sup> (A.D. 610-611) κινδύνῳ ἐμῷ καὶ τῆς ἐμῆς ὑποστάσεως, "at the risk of myself and my property," similarly<sup>31</sup>, and *ib.* 139<sup>28</sup> (A.D. 612), and P Lond IV. 1343<sup>1</sup> (A.D. 709) σὺν ταῖς φαιηλαῖς καὶ ὑποστ[άσεσιν], "with their families and effects." Note also P Petr III. 69 (*a*), p. 195. The document unfortunately is much mutilated, but it has been taken as meaning that "the owner of certain doves had underestimated their value in his ὑπόστασις, and that the officials were directed to sell his property and pay the difference to the treasury." In P Tebt I. 61 (*b*)<sup>194</sup> (B.C. 118) τῆς ἐν τῷ κῆ (ἔτει) ἀπὸ τῶν ἀπολειπου[σ]ῶν παρὰ τὰς ὑπ[ο]στάσεις τοῦ ἱβ (ἔτους), the editors translate, "concerning the land which was returned in the 23rd year as part of that which failed to come up to the expectations formed in the 12th": the same phrase occurs in *ib.* 72<sup>111</sup> (B.C. 114-3).

On P Eleph 15<sup>3</sup> (B.C. 223) οἱ δ' ὑπογεγραμμένοι γεωργοὶ ἐπέδωκαν ἡμῖν ὑπόστασιν, Rubensohn remarks that ὑπόστασις is the substantive of ὑφίστασθαι in a corresponding sense: it seems to mean a written *undertaking*. Cf. also P Cornell 50<sup>6</sup> (i/A.D.) κἂν μὲν ὑπόστασιν λάβης, δῆλωσόν μοι, where, as the editors point out, the context requires "agreement of sale," rather than "declaration of pro-

perty." For the latter meaning we may cite P Tebt II. 336<sup>7</sup> (c. A.D. 190) ἔστιν ὑποστάσεως τῆς κώμης . . . "the amount standing in the name of the village . . ." (Edd.), and the fragmentary P Fay 343 (ii/A.D.), a list of villages with amounts in kind under the heading ὑπόστασις. Still one other passage may be noted, P Oxy II. 237<sup>viii.28</sup> (A.D. 186) ταῖς τῶν ἀνδρῶν ὑποστάσεσιν, where, according to GH (p. 176), ὑπόστασις stands for "the whole body of documents bearing on the ownership of a person's property, deposited in the archives, and forming the evidence of ownership."

These varied uses are at first sight somewhat perplexing, but in all cases there is the same central idea of something that *underlies* visible conditions and guarantees a future possession. And as this is the essential meaning in Heb 11<sup>1</sup>, we venture to suggest the translation "Faith is the *tille-deed* of things hoped for." In Heb 1<sup>3</sup>, on the other hand, the notion of *underlying* is applied in a different way. The history of the theological term "substance" is discussed by T. B. Strong in *JTS* ii. (1901), p. 224 ff., and iii. (1902), p. 22 ff.

For an ex. of the adj. cf. the Andania mysteries-inscr. *Syll* 653 (= 3736)<sup>50</sup> (B.C. 92) καὶ ἀπὸ τῶν πρωτομυστῶν τὸ ὑποστατικόν, where Dittenberger notes: "Ab ὑποστήναι, 'subire, in se suscipere.' Pecunia est quam πρωτομυσται dare debent cum habe dignitas in eos confertur"—a fee on *undertaking* office.

### ὑποστέλλω.

In his farewell address to the elders of the Church in Ephesus, Paul lays stress on the fact that he had "kept back" nothing of the whole counsel of God, using this verb (οὐδὲν ὑποστεύλαμην, Ac 20<sup>20</sup>: cf. *Field Notes*, p. 132): cf. P Oxy II. 246<sup>28</sup> (A.D. 66), where a sender of a property-return swears by the Emperor Nero μὴ ὑποστή[λθ]αι, "not to have prevaricated" or "kept back anything." See also P Cairo Zen II. 59412<sup>24</sup> (iii/B.C.) οὐ ἔνεκεν ὑποσταλμένοι εἰσίν, where the meaning may be "have been concealed" or "withdrawn" (see the editor's note), P Tebt I. 24<sup>51</sup> (B.C. 117) συνιστοροῦντες τὰ πλήθη τῶν ὑποστελλομένων, "reckoning up together the amounts of what had been concealed" (Edd.), and P Oxy III. 486<sup>22</sup> (A.D. 131) περὶ ὑπα[ρχό]ντων τινῶν ἐλογοποιήσατο ὡς ὑποστελλόντων αὐτῷ, "invented a claim with regard to certain property of which he said he was defrauded" (Edd.). Add from the inscr. *Syll* 246 (= 3547)<sup>10</sup> (B.C. 211–210) οὔτε κακοπά[θ]ιαν οὐδεμίαν οὔτε κί[ν]δυνον ὑποστελλόμενος.

For the intrans. usage = "come under," "belong to," cf. P Oxy VIII. 1102<sup>14</sup> (c. A.D. 146) ἀρουναι . . . δοκοῦσιν τῇ συγγραφοδιαθήκῃ μὴ ὑποστέλλειν, "arourae appear not to come under the testamentary covenant" (Ed.), *ib.* XVII. 2131<sup>13</sup> (A.D. 207) μηδ' ὅλως ὑποστέλλων τῷ [ν]υνὶ ἀμφοδογραμμάτῃ, "am not at all subject to the present district-scribe" (Ed.), P Gen I. 16<sup>18</sup> (A.D. 207) (= *Chrest.* I. p. 417) πάντα τὰ ὑποστέλλοντα τῇ κώμῃ, and PSI III. 187<sup>7</sup> (iv/A.D.) ἀπὸ τῶν ὑποστελλόντων τῇ δεκαπρωτείᾳ.

### ὑποστολή

is found in the NT only in Heb 10<sup>39</sup>, where it derives the meaning "drawing back" from the preceding ὑποστellaται.

In Jos. *Antt.* XVI. 112 (= iv. 3) δι' ἃς οὐδεμίαν ὑποστολήν ποιοῦνται κακοθείας, Whiston renders "as makes them leave no sort of mischief untried."

### ὑποστρέφω,

"turn back," "return." For this verb, which is a favourite with Lk, cf. P Giss I. 40<sup>ii.8</sup> (A.D. 215) ὑποστρεφέωσαν πάντες εἰς τὰς πατρίδας τὰς ἰδίας, P Flor II. 247<sup>10</sup> (A.D. 256) δύναται ἐξαυτῆς ὑποστρέψαι, P Oxy I. 122<sup>8</sup> (iii/iv A.D.) Ἐπ[.] . . . ὑπέστρεφεν, "E. went back," and P Masp I. 67004<sup>9</sup> (Byz.). See also Vett. Val. p. 288<sup>32</sup> αὐτὸς δὲ τῆς ἐλπίδος σφαλῆς ὑπέστρεφεν ὀλίγα ὠφέληθείς.

### ὑποστρωννύω,

"spread underneath" c. acc. rei, as in Lk 19<sup>36</sup>: P Lond 46<sup>207</sup> (iv/A.D.) (= I. p. 71) συνδόνα καθαρὰν καὶ ἐλάϊνα ὑποστρώσας, and the magic P Osl I. 1<sup>151</sup> (iv/A.D.) ὑποστρώσατε αὐτῇ στοίβας ἀκανθίνας. For the pass. see P Leid W<sup>xvi.7</sup> (ii/iii A.D.) (= II. p. 137) κίμενος ἐπὶ ψιέθρῳ (ἰ. ψιάθῳ) θρυνῆν, ὑπεστρωμένη σοι χαμαί.

### ὑποταγή,

"subjection" (2 Cor 9<sup>13</sup>): BGU I. 96<sup>7</sup> (2<sup>nd</sup> half iii/A.D.) where a certain Noumenius is described—ὡς ἐν ὑποταγῇ [τ]υχάνοντα. For ὑποταγή = *servitius*, see Vett. Val. p. 106<sup>8</sup>, *al.*

### ὑποτάσσω.

With Jas 4<sup>7</sup> ὑποτάγητε οὖν τῷ θεῷ, "submit yourselves therefore to God," Hort (*Comm. ad L.*) compares, in addition to various passages from the LXX, the use of the verb in Epict. iii. 24. 65 ὡς τοῦ Διὸς διάκονον ἔδει, ἅμα μὲν κηδόμενος, ἅμα δ' ὡς τῷ θεῷ ὑποτεταγμένος, and iv. 12 11 ἐγὼ δ' ἔχω τίνι με δεῖ ἀρέσκειν, τίνι ὑποτετάχθαι, τίνι πειθεσθαι, τῷ θεῷ καὶ τοῖς μετ' ἐκείνων. He further notes that "human submission to God" is spoken of only here and Heb 12<sup>9</sup> in the NT. Note also such passages as P Leid W<sup>xiii.24</sup> (ii/iii A.D.) (= II. p. 127) πάντα ὑποτετάκται σου (ἰ. σοι), and from the inscr. *OGIS* 654<sup>2</sup> (i/B.C.) σύμπασαν τῇ [ν] ὀμβραῖδα μὴ ὑποταγεῖσαν τοῖς βασιλεῦσι [ν], ὑποτάξας.

The verb is very common in the papyri in the sense of "append" to a document, e.g. P Oxy I. 34 *verso*<sup>iv.7</sup> (A.D. 127) αὐτὸ τὸ πρόγραμμα ἐκγραψάμενος ὑπέταξα τῇ [ἐ]πιστολῇ, "I have copied out the proclamation and append it to this letter," P Ryl II. 104<sup>7</sup> (A.D. 167) ὑπέταξα τὰ ἀμφοτέρων ἡμῶν δίκαια, "I append the claims of both of us," and P Oxy I. 67<sup>9</sup> (A.D. 338) ὡς γε τὰ ὑποτεταγμένα διαβεβεῖσθαι, "as at least the appended document testifies." See also Laqueur *Quaestiones*, pp. 7, 24 f.

For the "ingressive" fut. ὑποταγήσεται in 1 Cor 15<sup>28</sup>, see *Proleg.* p. 149, and for the "reflexive" ὑποτάσσεσθε in Col 3<sup>18</sup>, see *ib.* p. 163.

### ὑποτίθημι.

We are primarily concerned with this verb only in so far as we can throw light upon its usage in the NT. In this connexion it is interesting to notice that Field's statement (*Notes*, p. 208 f.) that in 1 Tim 4<sup>6</sup> ὑποτίθεσθαι "does not appear to contain the idea of *reminding* a person of something that he knew before, but simply of *suggesting* or *ad-*



*vising*” may be supported by a private letter of i/ii A.D., BGU VI. 1301<sup>16</sup> γνώσκων ὅτι εἰς πᾶν σοι συνκ[ατα]βήσομαι ἐὰν ὑποτιθέ[να]ι βρύλλη ἐκόντι ὡς ἄλλως . . .

The difficult phrase in Rom 16<sup>4</sup> τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, “laid down their own necks” in the sense of “risked their own lives” is confirmed by Deissmann (*LAE*<sup>2</sup>, p. 117 f.) from a Herculeaneum papyrus (after B.C. 150), where, however, παραβάλλω takes the place of ὑποτίθημι—ὑπὲρ ?] τοῦ μάλιστ’ ἀγαπωμένου τῶν ἀναγκαιῶν ἢ τῶν φίλων παραβάλοι ἂν ἐτοιμῶς τὸν τράχηλον, “for (?) the most beloved of his relatives or friends he would readily stake his neck.”

For the legal usage “mortgage” it is sufficient to cite P Petr II. 46(b)<sup>5</sup> (B.C. 200) ὑποτίθημι τὴν ὑπάρχουσάν μοι οἰκίαν, P Oxy III. 494<sup>19</sup> (a Will—A.D. 156) γυναικί . . . ἐξέστω δὲ αὐτῆς πωλεῖν καὶ ὑποτίθεσθαι ἃ ἐὰν αἰρήται, “my wife shall have the right to sell and mortgage on her own authority anything she chooses” (Edd.), and P Ryl II. 162<sup>28</sup> (A.D. 159) πωλοῦσα καὶ ὑποτιθοῦσα (for form cf. Deissmann *BS*, p. 193) καὶ μεταδιδούσα, “having the power of sale, mortgage, gift.” In P Oxy X. 1269<sup>30</sup> (list of property—early ii/A.D.) we hear of κτῶνα ὑποτεθειμένον Τνεφερσόιτι πρὸς δραχμὰς ὀκτώ, “a tunic pledged to Tnephersoit for eight drachmas” (Edd.). See also P Cairo Zen III. 59361<sup>9</sup> (B.C. 242) τὸν δὲ (χιλιάρουρον) ὑποτιθέμεθα ἐπὶ τὸ ἔλαττον (δραχμὰς) Ἀ, “we assess at the reduced sum of 1000 drachmae” (Edd.).

### ὑποτρέχω,

“run in under,” hence of navigators “run under the lee of” (Ac 27<sup>16</sup>). For a metaph. usage see P Tebt I. 24<sup>67</sup> (B.C. 117) τὰς ὑποδεδραμμέν[ε]ς [να]υ[ς] ἐπι[σ]ταταίς (i. ὑποδεδραμμέναις ἐπισταταίς) κατακεχωρη[τ]ήκοντων, “have handed over the posts of epistatae into which they have crept” (Edd.), and cf. P Giss I. 79<sup>iv.1</sup> (c. A.D. 117) σε ὑποδραμ[εῖν καὶ παραγρά]φειν αὐτούς, “dass du heimlich entwichen bist und sie prellst.”

### ὑποτύπωσις

is found in the NT only in 1 Tim 1<sup>16</sup>, 2 Tim 1<sup>13</sup>, where it denotes not “pattern,” but “sketch in outline,” “the outline without the substance,” “summary account”: cf. Galen 19, 11 ὑποτυπώσεσ[ι] τε καὶ ὑπογραφαῖς (cf. 1 Pet 2<sup>21</sup>) χρώνται· καλοῦσι δὲ οὕτως αὐτοὶ τοὺς λόγους ὅσοι διὰ βραχέων ἐρμηνεύουσι τὴν ἔννοيان τοῦ πράγματος (cited by Parry *ad* 2 Tim 1 c.). For the verb see PSI IV. 429<sup>10</sup> (iii/B.C.) τὴν πρὸς Ἀπολλόδωρον συγγραφὴν ὑποτυπώσασθαι καὶ γράψαι.

### ὑποφέρω.

In its NT occurrences (1 Cor 10<sup>13</sup>, 2 Tim 3<sup>11</sup>, 1 Pet 2<sup>19</sup>) the word is used metaphorically = “endure”: cf. Preisigke 5238<sup>22</sup> (A.D. 12) οὐ δυνάμε[νος] ὑποφέ[ρειν] τὰς [α]κ[ε]ῖας ἀδικίας, and for the wider sense “bear” the use of the adj. ὑπόφορος with reference to corn-bearing land in *ib.* 5659<sup>8</sup> (A.D. 201). Other exx. of the verb are P Oxy III. 488<sup>19</sup> (ii/iii A.D.) ἐκ τούτου οὐκ ὀλίγην βλάβην ὑποφέρει, “in consequence he inflicts much loss upon me” (Edd.), and P Flor III. 362<sup>10</sup> (iv/A.D.) οὐ γὰρ αὐτὸς ὑποφέρω κίνησιν, “for I do not set myself in motion.”

### ὑποχωρέω,

“withdraw” (Lk 5<sup>16</sup>, 9<sup>10</sup>): cf. P Oxy I. 67<sup>19</sup> (A.D. 338) εἰ τὴν δεσποτίαν αὐτοῖς ἐνγράφως ὑπεχώρησεν, “whether she made any written cession of those to these men” (Edd.) —a dispute regarding property. For the subst. ὑποχώρησις, see *ib.*<sup>20</sup>. The verb is found, unfortunately before a lacuna, in *Syll* 603 (= 3 1017)<sup>16</sup> (iii/B.C.).

### ὑπωπιάζω.

The subst. ὑπόπιον, from which this verb is derived, denotes primarily “the part of the face under the eyes,” and hence “a blow in the face,” or “a bruise” generally: cf. P Lips I. 39<sup>13</sup> (A.D. 390) (= *Chrest.* II. p. 141), where a complaint is lodged of an attack—ὡς καὶ τὰ ὑπόπια ἔχω ἅφ’ ὅλων τῶν ὠ[φ]. . . [καὶ] τῶν προσ[φ]. . . . The verb is to be understood = “treat severely” in 1 Cor 9<sup>27</sup> (cf. Field *Notes*, p. 174), but passes into the meaning of “weary” in Lk 18<sup>8</sup> (cf. *ib.* p. 71). See also Lob. *Phrym.* p. 461.

### ὕς,

“a sow” (2 Pet 2<sup>22</sup>): P Cairo Zen II. 59152<sup>17</sup> (B.C. 256) οὐ[θ]ὲν γὰρ κακὸν ἔχει[ν] ὕς, and P Ryl II. 134<sup>14</sup> (A.D. 34) ὕς τοκάς ἐπίτοκος, “a brood sow about to litter” (Edd.). In *Archiv* v. p. 384, No. 76<sup>10</sup> (i/B.C.) ἐὰν εὕρῃς οἶν ἕως μ. (sc. δραχμῶν) ἀγόρασόν μοι κἄλλα, οἶν is probably = ὕν. See also Radermacher *Gr.* 2 p. 59, and Hatzidakis *Gr.* p. 176.

For the adj. ὑικός, cf. PSI IV. 431<sup>4</sup> (iii/B.C.) ἱερεῖα ὑικά ᾗ—for sacrifice, and BGU III. 757<sup>10</sup> (A.D. 12) ἃ βόσκουσιν ὑικά κτήνη. Add P Ryl II. 193<sup>4</sup> (A.D. 132–5) ὑικ(ῆς) μίαν (τετρώβολον), “for pig-tax one drachma four obols,” and the editors’ note for the varying sums paid under this tax.

### ὑσσός.

See *s.v.* ὕσσωπος.

### ὕσσωπος,

ὄ and ἦ (cf. Thackeray *Gr.* i. p. 146).

In P Cairo Goodsp 30<sup>xlii.8</sup> (A.D. 191–2) ἰσσύπου (i. ὕσσωπου) (τετρώβολον) the editor translates “caper plant”: cf. Heb 9<sup>19</sup>. In Ja 19<sup>28</sup> ὕσσῳψ is probably a graphic error for ὕσσῳ, “a pike,” “a javelin”: see Field *Notes*, p. 106 ff.

### ὑστερέω,

(1) “come late,” “am late” (Heb 4<sup>1</sup>), cf. P Oxy I. 118 *verso*<sup>30</sup> (late iii/A.D.) οὐδὲν γὰρ ὄφελος ὑστερησάντων τῶν χρεωδῶν τῇ παρουσίᾳ αὐτοῦ, “it is no use if a person comes too late for what required his presence” (Edd.); (2) “come short,” (a) c. acc.: P Hib I. 43<sup>7</sup> (B.C. 261) ἵνα οὐν μηθὲν ὑστερήῃ τὰ ἐλ[λ]αιουργία φρόντισον, “take care then that the oil-presses do not fall short” (Edd.), *ib.* 65<sup>29</sup> (c. B.C. 265) ἵνα μη[θ]ὲν [εἰς ἐ]μὲ ὑστερήσῃ, “in order that there may be no arrears against me” (Edd.), P Oxy X. 1293<sup>24</sup> (A.D. 117–38) ἐπειδὴ ὑστερῶ τέταρτα δ[ύ]ο, “since I want two quarters (?),” and BGU IV. 1074<sup>7</sup> (A.D. 275) ὡς μήτε ὑστερεῖν τι ἐμὶν τῶν ὑπαρχόντων δικαίων: (δ) c. gen.:

P Cairo Zen II. 59270<sup>6</sup> (B.C. 251) ξύλων ἀκαγθίνων οὐχ ὑστεροῦσα, *ib.* III. 59311<sup>6</sup> (B.C. 250) ἐπιμελέ[ς] ποιησάμενος ἵνα μὴ ὑστερήσῃ τοῦ Ἡρακλειδώρου τὸ μέλ[ε], P Oxy XIV. 1678<sup>5</sup> (illiterate—iii/A.D.) ἡ [ὑστ]ερεῖσι (ἢ εἰ ὑστερήσει) τῆς πρωτοκερείας, μετὰ {υ} ταῦτα εἶδη ἄλλην ἐλπείδαν οὐκ ἔχομεν, “if it misses the early season we have no other hope after this produce” (Edd.). See also PSI IV. 432<sup>6</sup> (iii/B.C.) ἵνα μὴ ὑστερώμεν τοῖς καιροῖς, “that we may not miss the season,” with reference to certain seed-sowing operations, and P Cairo Zen III. 59307<sup>23</sup> (B.C. 250) ὅπως ὁ κλήρος ποτίζεται καὶ μὴ ὑστερώμεν. MGr ὑστερῶ, “I deprive.”

## ὑστερον,

adv. (instead of ὑστέρως), “later,” “afterwards”: P Cairo Zen III. 59494<sup>12</sup> (iii/B.C.) ὑστερον οὖν ἐλθὼν ἡμᾶς ἐκάλει, PSI IV. 435<sup>14</sup> (B.C. 258–7) ὑστερον δὲ ἀπείπεν αὐτῷ ὁ θεὸς μὴ οἰκοδομεῖν, P Oxy VII. 1062<sup>8</sup> (ii/A.D.) ὑστερον δὲ μοι [ἐγρ]α[ψ]ας, *ib.* IV. 718<sup>11</sup> (A.D. 180–192) χρόνῳ δὲ παμπόλλῳ ὑστέρων, “a very long while afterwards,” and P Ryl II. 237<sup>5</sup> (mid. iii/A.D.) ὑστερον ὁ στρατ[ηγὸς εἶπε] μοι· διάγραψον τοῦτο καὶ αὐτῷ συνφέρει. For ὑστερον = “lastly,” see Blass-Debrunner *Gr.* § 62.

## ὑστερος.

For the prepositional phrase εἰς ὑστερον cf. P Lond 908<sup>32</sup> (A.D. 139) (= III. p. 133) ὅσα ἐὰν εἰς ὑστερον μεταδῶ, P Oxy II. 237<sup>viii.40</sup> (A.D. 186) εἰ τις γένοιτο ζήτησις ὑστερον, “if any inquiry be made hereafter,” and for εἰς ὑστέρου cf. P Hib I. 52<sup>10</sup> (c. B.C. 245) ὅπως μὴθὲν δι[ά]πτωμα ἐξ ὑστέρου γίνηται, “in order that there may be no subsequent loss” (Edd.), P Oxy VIII. 1118<sup>12</sup> (i/ii A.D.) ἐξ ὑστέρου, “for the future.”

For a form ὑστέρω for ὑστέρως see Radermacher *Gr.*\*, p. 64. The superl. ὑστατον (cf. 3 Macc 5<sup>49</sup>) occurs in P Iand 27<sup>8</sup> (A.D. 100–101).

## ὑφαίνω,

“weave,” confined in the NT to Lk 12<sup>27</sup>: cf. P Cairo Zen III. 59423<sup>9</sup> (iii/B.C.) ὃν ἐξ ἀρχῆς ἀναλύσαντες ὑφάναμεν, of an old carpet unloosed and partly rewoven, P Oxy I. 113<sup>9</sup> (ii/A.D.) ἐπεὶ ὁ κίτων ὑφανθῆναι μέλλει, “for the tunic is to be woven immediately,” and *ib.* XII. 1414<sup>11</sup> (A.D. 270–5) οἱ λινούφοι οἱ μέλλοντες ὑφαίνειν τὴν ὁθόνην τοῦ ἱεροῦ, “the cloth-weavers who are to weave the linen of the temple.”

## ὑφαντός,

“woven” (Jn 19<sup>23</sup>): cf. P Amh II. 133<sup>15</sup> (early ii/A.D.) πρὶν δὲ ὑφαντῶν, “as for the woven stuffs.” Related words are ὑφασμα, “woven material,” as in P Oxy XII. 1428<sup>10</sup> (iv/A.D.) τὴν ἐσθῆτα ἀνεπι[κλή]τοις τοῖς ὑφάσμασιν κατασκεύασαι, “to manufacture the clothing in irreproachable (?) materials” (Edd.); and ὑφάντης, “weaver,” as in P Hib I. 67<sup>5</sup> (B.C. 228) τοῖς ἐν Ἀγκυρῶν πόλει [ὑ]πογεγραμμένοις ὑφάνταις.

The compd. ἐξυφαίνω, “finish weaving,” is seen in P Cairo Zen II. 59263<sup>3</sup> (B.C. 251) ἔγραψέν μοι Μαιανδρία ὅτι χλαμύδα αὐτὴν κελεύεις ἐξυφᾶναι.

## ὑψηλός,

“high”: BGU IV. 1185<sup>21</sup> (B.C. 94–93?) γεωμετρίαν δὺσβροχον δ[ι]ὰ τὸ λεῖαν ὑψηλὴν εἶναι, of height above the water level, P Thead 16<sup>6</sup> (after A.D. 307) ἐν ὑψηλοῖς τόποις. The reference is to bodily height in P Flor II. 142<sup>5</sup> (A.D. 264) ὄνους δύο θηλείας ὑψηλάς, “two tall female asses.” MGr ψηλός, “high.”

## ὑψιστος.

For this distinctively *Jewish* title of the “most high” God, we may cite from the inscr. *OGIS* 96<sup>7</sup> (iii/ii B.C.) οἱ ἐν Ἀθρίβει Ἰουδαῖοι τὴν προσευχὴν θεῷ Ὑψίστῳ, *Archiv* v. p. 163, No. 10<sup>2</sup> (B.C. 29) Θεῷ μεγάλῳ <ι> <μεγάλῳ <ι> ὑψίστῳ <ι>, where Rubensohn thinks that the reference is again to Jehovah, *JHS* xxii. (1902), p. 124, No. 58<sup>3</sup> ἦεν ἐν ἀνθρώποις ἱερεὺς θεοῦ ὑψίστου, and *C. and B.* ii. p. 652, No. 563 ἐὰν δὲ τις ἕτερον σῶμα εἰσενέγκῃ ἔσ[τα]ι αὐτῷ πρὸς τὸν θεὸν τὸν ὑψίστον (see the editor's note). Other references will be found in Herwerden *Lex. s.v.*

The *Christian* use of the word appears in the following exx. selected from Ghedini's *Lettere Christiane*—P Lips I. 111<sup>8</sup> (iv/A.D.) πρὸ μὲν [πά]ντων εὐχομαι τῷ ὑψίστῳ θεῷ περὶ τῆς σῆς ὑγίας, P Lond 1244<sup>3</sup> (iv/A.D.) (= III. p. 244) π[ρ]οσαγορεύω νυκτὸς [κ]αὶ ἡμέραις τῷ ὑψίστῳ θεῷ, and P Iand I. 14<sup>3</sup> (iv/A.D.) πρὸ μὲν πάντων [εὐ]χομαι τῷ ἐν ὑψίστῳ θεῷ (cf. Lk 2<sup>14</sup>).

See also the magical P Lond 46<sup>6</sup> (iv/A.D.) (= I. p. 66) διατήρησόν με καὶ τὸν παῖδα τοῦτον ἀπημάντους ἐν ὀνόματι τοῦ ὑψίστου θεοῦ, the Pagan prayer for vengeance in *Preisigke* 1323 (ii/A.D.) Θεῷ ὑψίστῳ καὶ πάντων ἐσώπτη καὶ Ἠλίῳ καὶ Νεμέσει αἶρει Ἀρσεινόη ἄωρος τὰς χεῖρας, and *OGIS* 755, 756, two stones from a sanctuary at Miletus τοῦ ἀγιωτάτου Θεοῦ Ὑψίστου, which were afterwards built into a Christian church in the beginning of the Byzantine age.

## ὑψος,

“height”: P Tebt I. 51<sup>53</sup> (B.C. 118) τὰ ἱερὰ ἀνοικοδομεῖν ἐξ ὕψους π[η]χῶν) i, “rebuild the temples to the height of 70 cubits,” CPR I. 88<sup>9</sup> (iii/A.D.) ἀπὸ ἐ]δάφους μέχ[ρ]ι πάντος ὕψους, P Oxy XII. 1409<sup>16</sup> (A.D. 278) ὥστε ἐπενεχθῆναι εἰς τὸ τεταγμένον ὕψος τε καὶ πλάτος τὰ χῶματα, “so that the dykes are raised to the ordained height and breadth” (Edd.), and *Syll* 537 (= s 969)<sup>48</sup> (B.C. 347–6) ὕψος ἐννέα παλαστῶν ἐκ τοῦ ὑψηλοτέρου.

## ὑψόω,

“lift,” “raise up”: P Leid Wx.<sup>10</sup> (ii/iii A.D.) (= II. p. 115) κατὰ πρόσθεσιν τῶν φωτῶν ὑψωθέντων, *ib.* xii. 4<sup>3</sup> (= p. 123) τοῦ δὲ φανέντος ἐκύρτανεν ἡ γῆ καὶ ὑψώθη πολλοὶ (ἢ πολλοῦ), “hoc autem (dracone) apparente curvavit se terra et elevata est multum” (Ed.).

## ὑψωμα,

“height,” “exaltation” (Rom 8<sup>39</sup>): P Lond 110<sup>14</sup> (horoscope—A.D. 138) (= I. p. 131) ὑψώματι Ἡλ[ίου] ταπινώματι Κρόνου, P Leid Wix.<sup>46</sup> (ii/iii A.D.) (= II. p. 113) τῷ ἰδίῳ ὑψώματι, and *Preisigke* 5114<sup>8</sup> (A.D. 613–40) ἐν τῷ ὑψώματι τῆς π[ό]λεως. For ὑψωμα = ὑψωσις see Vett. Val. p. 92<sup>89</sup>, and for the force of the metaphor in 2 Cor 10<sup>5</sup>, see Lightfoot *Revision*<sup>3</sup>, p. 159.



# Φ

## φάγος—Φανουήλ

### φάγος,

"a glutton," is joined with ολιγοπότης in Mt 11<sup>18</sup>, Lk 7<sup>34</sup>. A new verb φαγονέω, "am fat, sluggish," occurs in P Lond IV. 1380<sup>9</sup> (A.D. 711) οὐκ ἀπεστείλαμέν σε σχολάσαι εἰς τὸ φαγονεῖν, μάλλον δε . . . φοβίσθαι τὸν Θεόν.

### φαιλόνης.

See s.v. φελόνης.

### φαίνο

is used in the sense of δοκεῖ (videtur), as in Mk 14<sup>64</sup>, Lk 24<sup>11</sup>, in P Par 62<sup>23</sup> (before B.C. 161) (= UPZ i. p. 309) ὁ δὲ φαίνεται τὴν ἡμέραν ἐκείνην ἀσχοληθεῖς, "but he seems to have been engaged on that day," BGU IV. 1141<sup>16</sup> (B.C. 13) ἐγὼ μὲν οὐ δοκῶ ἀξίος εἶναι ὑβρίζεσθαι . . . οὐδὲ γὰρ ἡμάρτηκά τι εἰς σέ, οὐδὲ τοῖς σοῖς φίλοις φανή(σεται) ὑβρίζεσθαι με, P Oxy IV. 811 (c. A.D. 1) εἰ σοι φα[ν]εται γράψον αὐτῷ, ib. 740<sup>8</sup> (A.D. 16) τοῦτο οὖν ἐάν σοι φα[ν]ηται σπουδάσεις κατὰ τὸ δίκαιον, "if it seems good to you, further him in this matter, as is just," P Ryl II. 125<sup>29</sup> (A.D. 28-29) διὸ ἀξίῳ, ἐάν φαίνεται, ἀχθῆναι τὸν ἐγκαλούμενον(ν) ἐπὶ σέ, "wherefore I ask, if it seems good to you, that the accused be brought before you" (Edd.), and P Oxy I. 371<sup>7</sup> (report of a lawsuit—A.D. 49) φαίνεται μοι κατὰ τὰ ὑπὸ τοῦ κυρίου ἡγεμόνος κριθέντα, "I give judgment in accordance with the decision of our lord the praefect" (Edd.). For a wider usage, see ib. XIV. 1626<sup>4</sup> (A.D. 325) εἰς ἔκτισιν τῶν φανη[σο]μένων μισθῶν, "to pay in full the sums found to have accrued", cf. L<sup>16</sup> τὰ δὲ φανησόμενα ἄχρι συνπληρώσεως τῆς ἐπιμελείας, "the sums found to have accrued up to the termination of his duties as superintendent" (Edd.).

For the pass. "appear," "am manifest," cf. the restoration in Priene 105<sup>38</sup> (c. B.C. 9) φανεῖς δὲ ὁ Καῖσαρ τὰς ἐλπίδας τῶν προλαβόντων . . ., "César, par son apparition, (a réalisé) les espérances des ancêtres" (Rouffiac).

### φανερός,

"clear," "manifest," is often found with γίνεσθαι, as in BGU IV. 1141<sup>41</sup> (B.C. 14) φανερὸν μοι ἐγενήθη, or with ποιέω, as in P Oxy VI. 928<sup>7</sup> (ii/iii A.D.) φανερὸν σοι ποιῶ, "I inform you," P Tebt II. 333<sup>12</sup> (A.D. 216) ἐπιδίδωμι αὐτὸ τοῦτο φανερὸν σοι ποιούσα, "I present this statement, making this matter known to you" (Edd.).

The adj. is variously applied to a number of objects such as ἀργύριον (PSI II. 220<sup>8</sup>, iii/A.D.), χρῆος (Chrest. II. 71<sup>3</sup>, A.D. 462, where see the editor's note), πρᾶγμα (P Oxy VI. 902<sup>3</sup>, c. A.D. 465), κεφάλαιον (P Lond 992<sup>11</sup>, A.D. 507

(= III. p. 253)), ἀννῶνα (BGU III. 836<sup>2</sup>, vi/A.D.), and κεράτιον (P Iand 20<sup>8</sup>, vi/vii A.D.).

For the comp<sup>ve</sup>, see P Fay 20<sup>8</sup> (Imperial edict—iii/iv A.D.) πολὺ ἂν φανερωτέραν τὴν ἐμαυτοῦ μεγαλοψυχίαν ἐπιδεικ[ν]ύμενος, "I should have made a much more conspicuous display of my magnanimity" (Edd.): and for the superl<sup>ve</sup>, P Oxy VIII. 1100<sup>3</sup> (A.D. 206) ἐν τοῖς τῶν νομῶν φανερωτάτοις τόποις.

### φανερῶ,

"make clear," "make known": P Goodsp Cairo 15<sup>19</sup> (A.D. 362) ἐφανέρωσα τῇ μονῇ καὶ τῷ βοηθῷ [το]ῦ πραιποσίτου, "I have made known both to the establishment of the *praepositus* and to his assistant" (Ed.). See also the Christian prayer P Oxy VI. 925<sup>4</sup> (v/vi A.D.) (= *Selections*, p. 131) ὁ θε(ὸς) . . . φανέρωσόν μοι τὴν παρὰ σοὶ ἀλήθειαν εἰ βούλη με ἀπελθεῖν εἰς Χιούτ, "O God, reveal to me thy truth, whether it be thy will that I go to Chiout" (Edd.).

### φανερῶς,

"openly": P Leid Bii. 4 (B.C. 164) (= UPZ i. p. 199) ὥστ' ἂν φανερώς λέγειν τοὺς πλείστους τῶν ἀγνοούντων, BGU II. 401<sup>15</sup> (A.D. 618) μήτε κ[ρυ]πτῶς μήτε φανερώς.

### φανέρωσις,

"manifestation" (1 Cor 12<sup>7</sup>, 2 Cor 4<sup>2</sup>), is found along with εἰδησις in P Lond IV. 1350<sup>13</sup> (A.D. 710), similarly 1339<sup>17</sup>, 1343<sup>8</sup>.

### φανός,

"a link or torch consisting of strips of resinous wood tied together," but in late Greek also used for a "lantern" (Rutherford *NP* p. 131 f.): see Jn 18<sup>3</sup> where it is joined with λαμπάς, as in P Lond 1159<sup>59</sup> (A.D. 145-147) (= III. p. 113, *Chrest.* I. p. 493) ἐπὶ ξύλ(ων) καὶ ἀνθρώκων καὶ φανῶ(ν) καὶ λαμπάδων οἱ προόντες, account of the preparations for an official visit of the prefect. See also P Par 35<sup>15</sup> (B.C. 163) (= UPZ i. p. 130) ὅψε τῆς ὥρας καὶ ἐχόντων φα[νόν], and similarly ib. 37<sup>18</sup>.

### Φανουήλ,

indecl., "Phanouel" (Lk 2<sup>86</sup>). Deissmann (*BS* p. 77, n.<sup>3</sup>) has pointed out that Philo *De confusione ling.* 129 (ed. Wendland) ἔστι δὲ ὡς μὲν Ἑβραῖοι λέγουσι Φανουήλ, ὡς δὲ ἡμεῖς ἀποστροφῇ θεοῦ, "is of great interest in regard to Philo's opinion as to his own language: he felt himself to be a Greek."

## φαντάζω.

In its only occurrence in the NT (Heb 12<sup>21</sup>) the pass. participle of this verb is used, as in classical Greek, = "appearing": cf. the magic P Lond 121<sup>888</sup> (iii/A.D.) (= I. p. 112) φανταζομένη ἀγρυπνοῦσα, in an address to the moon-goddess. For the sense "make visible," see P Oxy XVI. 1873<sup>3</sup> (late v/A.D.), a letter in highflown language describing a riot at Lycopolis—ἐ[τι τὴν Δυκοπολιτῶν στάσιν καὶ μ[α]νίαν φ[αντά]ζομαι, "I still see in imagination the riots and madness at Lycopolis" (Edd.). Cf. also M. Anton. x. 28 φαντάζου πάντα τὸν ἐφ' ᾧ τινιούν λυπούμενον, "picture to thyself every one that is grieved at any occurrence whatever" (Haines).

## φαντασία.

For the meaning "pomp," "dignity," as in Ac 25<sup>23</sup>, cf. Vett. Val. p. 38<sup>26</sup> εὐπόρους δὲ καὶ πλουσίους καὶ μετὰ πλείστης φαντασίας διεξάγοντας, *et saepe*. The word is used of idols in *ib.* p. 67<sup>6</sup> ὑπὸ δαιμονίων καὶ φαντασίας εἰδώλων χρηματισθῆσονται. For its philosophic use see Epict. i. 1. 15 δῆλον ὅτι ἡ χρηστική δύναμις ταῖς φαντασίαις, "clearly it (*sc.* reason) is the faculty which can deal with our impressions" (Matheson), and for its use by medical writers to denote the "appearance" or "manifestation" of disease, see Hobart, p. 265.

## φάντασμα,

"appearance," "apparition" (Mt 14<sup>26</sup>, Mk 6<sup>49</sup>): cf. the charm P Lond 121<sup>579</sup> (iii/A.D.) (= I. p. 102) φυλακτήριον σωματοφύλαξ πρὸς δαίμονας πρὸς φαντάσματα πρὸς πᾶσαν νόσον κτλ., and the corresponding use of φαντασμός in *ib.* 124<sup>25</sup> (iv/v A.D.) (= I. p. 122) θυμοκάτοχον . . πρὸς ἐχθρούς . . καὶ φόβους καὶ φαντασμοὺς δνείρων, a spell for defeating the malice of enemies.

## φάραγξ,

"ravine" (Lk 3<sup>5</sup> LXX). Preisigke (*Wört. s.v.*) identifies this word with the φάλαγξ of BGU I. 282<sup>18</sup> (after A.D. 175) according to the better reading φάλαγξ for Φάλαγξ (see *ib.* p. 358): cf. *L.* 27. The verb φαραγγώ is found in P Tebt I. 151 (a survey-list—late ii/B.C.) with reference to land ploughed up in furrows—ἀρούρης πεφαραγγωμένης.

## Φαραώ.

"Pharaoh." For the form Φαραώθης, as in Josephus, see Deissmann *BS* p. 327.

## φαρμακ(ε)ία

In its general sense "practice of drugging," may be illustrated from P Cairo Zen I. 59018<sup>8</sup> (B.C. 258) (= Preisigke 6710<sup>5</sup>), where a man states that having taken a dose of medicine he is unable to leave the house—ἄρρωστος ἐτύγχανον ἐκ φαρμακείας ὦν. In P Oxy III. 486<sup>21</sup> (A.D. 131) it has the sinister sense of "poisoning"—τῇ μητρὶ μου Ἑρμιόνη φαρμακείας ἐνκαλῶν, "charging my mother Hermione with poisoning": cf. Vett. Val. p. 11<sup>1</sup>, *et saepe*. From this it is an easy transition to "sorcery," "witchcraft," as in Gal 5<sup>20</sup>; see Lightfoot's note *ad L.*, also Burton *ICC Gal.* p. 306.

## φάρμακον

in its only NT occurrence (Rev 9<sup>21</sup>) has the evil meaning "drug," "enchantment," "sorcery": cf. P Tebt I. 43<sup>19</sup> (B.C. 118) ἐπανεῖρηται αὐτὸν (*L.* ἐπανεῖρηται αὐτὸς) φαρμάκῳ, "he has been poisoned," and PSI I. 64<sup>20</sup> (i/B.C. ?), where a wife solemnly promises that she will not mix noxious drugs with her husband's drink or food—μηδὲ ποι[ή]σειν εἰς σε φάρμακα φίλτρα μηδὲ κακοποιὰ μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς, with which may be compared *Syll* 815 (= 31180)<sup>2</sup> cited *s.v.* θανάσιμος, the sepulchral *Kaibel* 595<sup>3</sup> where a physician is praised as πολλούς τε σώσας φαρμάκῳ ἀνωδύνει, and the magic P Lond 122<sup>33</sup> (iv/A.D.) (= I. p. 117) διασώσόν μου πάντοτε εἰς τὸν αἰῶνα ἀπὸ φαρμάκων καὶ δολίων. See also the prayer for vengeance Preisigke 1323 (ii/A.D.), and compare Musonius p. 124<sup>4</sup> φαρμάκους γὰρ οὐκ ἔοικεν, ἀλλὰ σιτίους ὑγιεινοῖς ἢ δύναμις αὐτοῦ. A dim. φαρμάκιον is found in P Petr III. 42 H(8)<sup>25</sup> (mid. iii/B.C.) (= Witkowski<sup>2</sup>, p. 16).

For φάρμακον in a healing sense, "physic," "medicine" we may cite P Lond 356<sup>6</sup> (i/A.D.) (= II. p. 252, *Selections* p. 59) καλῶς ποιήσεις ἰδίῳ κινδύνῳ τὸ καλὸν πωλήσας ἐξ ὧν ἐάν σοι εἴπῃ φαρμάκων ἔχειν χρεῖαν Σῶτας ὁ φίλος μου, "be so good as to sell at your own risk good quality of whatever drugs my friend Sotas says that he has need," P Flor II. 222<sup>11</sup> (A.D. 256) τὸ φάρμακον . . εἰς τὸν παρ' ἐμοὶ ταῦρον, "medicine for my bull," P Grenf II. 77<sup>17</sup> (funeral expenses—iii/iv A.D.) (= *Selections*, p. 121) ἔστι δὲ τὰ ἀναλώματα τιμ(ή) φαρμάκου παλ(αίαι) (δραχμαὶ) ἕ κτλ., "the expenses are—the price of medicine 60 old drachmae," etc. See also Sir 6<sup>16</sup>, *Test. xii. patr.* Jos. ii. 7 μέγα φάρμακόν ἐστιν ἡ μακροθυμία, and Ign. *Eph.* xx. φάρμακον ἀθανασίας, of the Eucharist.

## φαρμακός,

"a sorcerer" (Rev 21<sup>8</sup>). For the corr. verb φαρμακεύω, cf. P Oxy III. 472<sup>1</sup> (c. A.D. 130) καὶ γὰρ ἀπὸ τῆς ἐκείνου οἰκίας ἐξεληλύθει πεφαρμακεῦσθαι λέ[γω]ν, "for it was from his house that he came out saying that he had been poisoned" (Edd.), and similarly *L.* 3. A striking ex. is also afforded by the Jewish prayers invoking vengeance on the murderers or poisoners of two innocent girls, e.g. *Syll* 816 (= 31181)<sup>8</sup> (ii/B.C.—i/B.C.) (= Deissmann *LAE*<sup>2</sup>, p. 414)—

Ἐπικαλοῦμαι καὶ ἀξιῶ τὸν θεὸν τὸν ὑψίστον, τὸν κύριον τῶν πνευμάτων καὶ πάσης σαρκός, ἐπὶ τοὺς δόλῳ φονεύσαντας ἢ φαρμακεύσαντας τὴν ταλαίπωρον ἄωρον Ἑράκλειαν ἐχέαντας αὐτῆς τὸ ἀνάτιον αἷμα ἀδίκως κτλ.

"I call upon and pray the Most High God, the Lord of the spirits and of all flesh, against those who with guile murdered or poisoned the wretched, untimely lost Heraclea, shedding her innocent blood wickedly," etc. (Deissmann).

The verb φαρμακόω occurs in P Oxy XII. 1477<sup>20</sup> (iii/iv A.D.) where a petitioner addresses to an oracle the question—εἰ πεφαρμάκωμαι; "have I been poisoned?"

## φάσις,

"information" (Ac 21<sup>31</sup>). The word is common, e.g. P Oxy IV. 805 (B.C. 25) ἐν δὲ τοῖς ἐρχομένοις πλ[ο]ίσις



καλαί φάσεις ἐλεύσονται παρ' [ἐ]μοῦ, *ib.* II. 294<sup>15</sup> (A.D. 22) ἐγὼ δὲ αὐτὸς οὐπὼ οὐδὲ ἐνῆλεπα ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ πάντων, "I am not so much as anointing myself until I hear word from you on each point" (Edd.). P Ryl II. 231<sup>6</sup> (A.D. 40) πέμψας μοι φάσιν ἵνα πέμψω ἐπὶ αὐτοῦς, "send me word in order that I may send for them" (Edd.), similarly Preisigke 7258<sup>8</sup>, and P Oxy X. 1274<sup>6</sup> (iii/A.D.) ἐπεὶ ἀπευκταίας μ[ο]ι καταγγελείσης φάσ[ε]ως περὶ τελευτῆς τοῦ μακαρείτου μου ἀνδ[ρ]ός, "in consequence of the lamentable news announced to me concerning the death of my beloved husband" (Edd.).

For the word in a horoscope cf. P Lond 130<sup>21</sup> (i/ii A.D.) (= I. p. 133) πρὸς τε μοῖραν καὶ λεπτόν σχῆμά τε καὶ φάσιν. In P Tor I. 119<sup>8</sup> (B.C. 116) (= *Chrest.* II. p. 39) φάσει δὲ καὶ λόγῳ προφερομένου εἶναι αὐτοῦ τὴν οἰκίαν, φάσει = "verbis tantum."

### φάσσω,

"assert," "allege" (Ac 24<sup>9</sup>, 25<sup>19</sup>, Rom 12<sup>2</sup>): cf. P Par 35<sup>9</sup> (B.C. 163) (= *UPZ* i. p. 129) τῶν δ' οὖν φασκόντων εἶναι ἐν τῷ[ι] τόπῳ ἔπλαι, Meyer *Ostr* 58<sup>9</sup> (B.C. 144) διὰ τὸ φάσκειν αὐτὸν μὴ εἶδέναι γράμματα (a common phrase), P Oxy III. 486<sup>28</sup> (A.D. 131) φάσκων κατὰ πίστιν . . . ἐγγεγράφαι, "asserting that it had been registered in security," and P Ryl II. 117<sup>19</sup> (A.D. 269) φάσκων εἶναι αὐτὸν δ[α]νιστὴν ἐκείνου, "professing that he was a creditor of his" (Edd.) (cf. Rev 2<sup>2</sup>).

### φάτνη.

That the traditional rendering "manger," "feeding-trough," in Lk 2<sup>7, 12, 16</sup>, 13<sup>15</sup>, is correct may be confirmed by P Lille I. 17<sup>18</sup> (iii/B.C.) (as read in *Berichtigungen*, p. 202) τὸ σ[ε]ιτ[ά]ριον ἐν φάτ[ν]ῃ, and P Oxy XIV. 1734<sup>11</sup> (ii/iii A.D.), where mention is made of εἰς φάτνας and χορ[θ]οθήκης. See, however, Cadbury in *JBL* xlv. (1926), p. 317 ff., who comes to the conclusion that "this much at least is probable, that φάτνη is a place in the open and that the clause which follows emphasizes the absence of shelter."

Thumb (*Heilen*, p. 71) conjectures that the form πάθνη, which survives in MGr, is an Ionism taken over by the Κοινή: see Thackeray *Gr.* i. p. 106, and Herwerden *Lex.* s.v. In P Lips I. 106<sup>9</sup> (A.D. 98) Πάθνη is apparently a place-name.

### φαῦλος.

For the idea of "worthlessness" (rather than "active moral evil") often associated with this word, we may compare its weakened sense in such passages as P Oxy III. 530<sup>22</sup> (ii/A.D.) οὐθέν γὰρ φαῦλον περὶ ἡμᾶς ἐστ[ι]ν, "for there is nothing the matter with us" (Edd.), *ib.* XIV. 1768<sup>9</sup> (iii/A.D.) ὅπως εὐθυμήτε ὥς οὐδὲν ἐστίν [φ]αῦλον περὶ ἡμᾶς, P Flor II. 208<sup>8</sup> (A.D. 256) μὴ τὰ ἐν αὐτοῖς (= οἷς) φαῦλα, "not the things of no moment in them (*sc.* baskets)," and *ib.* 247<sup>17</sup> (A.D. 256) ἵνα μὴ χρεῖα γένηται πρὸς σε φαύλων γραμμάτων, "harsh letters." In P Reinach 54<sup>11, 13</sup> (iii/iv A.D.) the adj. is applied to "bad" wine.

The stronger meaning, as generally in the NT (Jn 3<sup>20</sup>, *al.*), is seen in P Leid W<sup>xiv.16</sup> (ii/iii A.D.) (= II. p. 129) ἐὰν εἴπη

τι φαῦλον, λέγε, "si dicat quid mali, dic," and perhaps P Oxy IX. 1220<sup>11</sup> (iii/A.D.) οὐδὲν βλέπω φαύλου παρ' ἐμοῖ, "I see nothing bad in my behaviour" (Ed.).

The adverb is seen in Menander *Σαῦμα* 165 ὅτε φαῦλως ἐπραττε, "when you were poor" (Allinson).

### φείδομαι,

"spare," c. gen. pers., as in Ac 20<sup>29</sup>, *al.*: cf. P Par 63<sup>133</sup> (B.C. 164) (= P Petr III. p. 31) τῶν ἄλλων ἀδυνατούντων φείσεσθε, "you must spare the others who are incapable" (Mahaffy), and P Oxy VII. 1065<sup>61</sup> (iii/A.D.) ὥσπερ [οἱ] θεοὶ οὐκ ἐφίσταντό μ[ο]ν, οὕτως καὶ γὰρ θεῶ[ν] οὐ φέ[ο]μαι, "as the gods have not spared me, so will I not spare the gods," an interesting passage as illustrating "the tendency in the popular religion to regard the relationship between gods and men as one of strict reciprocity" (Ed.).

See also P Oxy VII. 1070<sup>26</sup> (iii/A.D.) μηδενὸς ὧν ἔχομεν αὐτῶν φειδομένη, "sparing nothing that we have" (Ed.), P Fay 20<sup>19</sup> (ii/iv A.D.) μεθ' ὅσης αὐτοῦς προθυμίας φείδεσθαι, "how much zeal it is their duty to show in exercising thrift" (Edd.), and from the inscr. *Syll* 325 (= 3708)<sup>36</sup> (before B.C. 100) οὐδενὸς φεισάμενος οὔτε τῶν πρὸς τοὺς θεοὺς οὔτε τῶν πρὸς τοὺς πολέτας δικαίων, where Herwerden (*Lex.* s.v.) understands the verb in the sense "rationem habere."

### φειδομένως.

This rare adv., which in Biblical Greek is confined to 2 Cor 9<sup>8</sup> (but see Prov 21<sup>14</sup>) occurs in Plut. *Alex.* xxv. νῦν δὲ φειδομένως χρῶ τοῖς παροῦσι, "now, however, use sparingly what thou hast."

### φελόνης,

"cloak" (*paenula*). The word appears in the above form in 2 Tim 4<sup>13</sup>, its only NT occurrence, cf. P Fay 347 (ii/A.D.), payment for various articles including φελόναν. The dim. appears in P Gen I. 80<sup>14</sup> (mid. iv/A.D.) φ[ε]λόνιον ᾧ.

Other forms are (1) φαινόλης, as in the private account P Oxy IV. 736<sup>4</sup> (c. A.D. 1) φαινόλ[ο]ν Κοράξου (δραχμαὶ) ἱ, and similarly<sup>10, 77</sup>, *ib.* XII. 1583<sup>6</sup> (ii/A.D.) γενοῦ παρὰ Ἰσίδωρον χάριν τοῦ [φαι]νόλου καὶ τοῦ ἐπικαρσίου ("cross-band"), P Hamb I. 10<sup>19</sup> (ii/A.D.) φαινόλην λευκοσπαγὸν τέλειον, and P Oxy XIV. 1737<sup>9</sup> (ii/iii A.D.) ἱβ φαινόλ(αι) ξ. (2) φαινόλιον, as in P Oxy III. 531<sup>14</sup> (ii/A.D.) τὰ ἱμάτια τὰ λευκὰ τὰ δυ[ν]άμενα μετὰ τῶν πορφυρῶν φορεῖσθαι φαινολίων, "the white robes which are to be worn with the purple cloaks," *ib.* XII. 1584<sup>7</sup> (ii/A.D.) περὶ τῶν φαινολίων, *ib.* VI. 936<sup>18</sup> (iii/A.D.) ὁ ἡπητής λέγει ὅτι οὐ δίδω οὔτε τὸν χαλκὸν οὔτε τὸ φαινόλιν (for φαινόλιον) ἄτερ Ἰούστου, "the cobbler says that he will not give up either the money or the cloak without Justus," and *ib.* 19 οὕτω λελύτρωται τὸ φαινόλιν, "the cloak has not yet been redeemed." (3) φαίλονιον, as in *ib.* 933<sup>30</sup> (late ii/A.D.) εἰ ἡγόρασεν τῷ παιδίῳ σου τὸ φαίλονιον, "whether he bought the cloak for your child": cf. P Giss I. 12<sup>4</sup> (ii/A.D.) ἐπεμψάς μοι ὑγιῶς τὸν στήμονα καὶ τὴν κρόκην τῶν φαίλωνίων.

In view of the above usage it does not seem possible to understand the word other than as "cloak" in 2 Tim 4.;

but see E. Maunde Thompson *Greek and Latin Palaeography* (Oxford, 1912), pp. 31 f., 47: cf. also Birt *Das antike Buchwesen*, p. 65. There is an interesting discussion of the word in *Field Notes*, p. 217 f.

## φέρω.

(1) "bring," "carry": P Tebt II. 418<sup>9</sup> (iii/A.D.) καλῶς ποιήσεις, ἀδελφε, [ἐ]ὰν εἰσέρχῃ ἐνεγκὼν μετὰ σεαυτοῦ τὴν γυναῖκά μου, "you will do well, brother, to come up and bring my wife with you" (Edd.), *ib.* 421<sup>6,8</sup> (iii/A.D.) (= *Selections*, p. 106) τὸ κιτάνιον αὐτῆς τὸ λευκὸν τὸ παρὰ σοὶ ἐνιγκὼν ἔρχ[ο]μενος, τὸ δὲ καλλαῖνον μ[ὴ] ἐνίγκῃς, "her tunic, the white one which you have, bring when you come, but the turquoise one do not bring," P Grenf II. 73<sup>8</sup> (late iii/A.D.) (as now read by Deissmann *LAE*<sup>2</sup> p. 214) οἱ νεκροτάφοι ἐνηνόχασιν (cf. *Proleg.* p. 154) ἐνθάδε εἰς Τοῦτο τὴν Πολιτικὴν τὴν πεμφθεῖσαν εἰς Ὁασιν ὑπὸ τῆς ἡγεμονίας, "the grave-diggers have brought here to Toῦτο Politika, who had been sent into the Oasis by the government," P Fay 134<sup>3</sup> (early iv/A.D.) φέρων εἰ δόξαν σοι τὴν ὕαλον, "bring, if you please, the crystal" (Edd.), and *ib.* 136<sup>7</sup> (iv/A.D.) ἀπαντήσατε ἀπ' ἐαυτῶν πρὸ τοῦ τις ὑμᾶς ἐνέγκῃ, "return from where you are before some one fetches you" (Edd.).

(2) For the derived sense "bring by announcing," "announce," cf. P Oxy VIII. 1148<sup>9</sup> (i/A.D.) where a question addressed to an oracle ends—τοῦτό μοι σύμφωνον ἔνεγκε, "tell me this truly." Hunt *ad l.* cites in further illustration of this meaning P Fay 138<sup>3</sup> (i/ii A.D.) ἡ κρέινεται αὐτὸν ἀπελθεῖν εἰς πόλιν; τοῦτο ἐκξένεγκον, and BGU I. 229<sup>4</sup> (ii/iii A.D.) ἡ μὲν σοθήσωι (i. μὴν σωθήσομαι). . . ., τοῦτό[ν] μοι ἐξένικον, where the sense is not "bring this to pass," but "deliver an oracle," "give an answer" (cf. LS<sup>9</sup> s.v. ἐκφέρω II. 3). The point is not without interest for Heb 9<sup>16</sup> ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου, where φέρεσθαι may = "to be made publicly known" rather than "be brought" or "be brought in." See the discussion of the whole verse in *Field Notes*, p. 229 f.

(3) "endure": P Grenf I. 42<sup>5</sup> (ii/B.C.) (= *Chrest.* I. p. 528) κινδύνους [μεγάλους . . . . .] ἐνην[ο]χότων, and P Tebt II. 314<sup>4</sup> (ii/A.D.) πιστεύω σε μὴ ἀγνοεῖν ὅσον κάμ[α]τον ἤνεγκα ἕως τὴν [π]ερι[το]μὴν ἐκπλέξω, "I believe you are aware how much trouble I had in getting the circumcision through": cf. Heb 12<sup>20</sup>, 13<sup>13</sup>.

(4) For φέρω εἰς, "lead to," as in Ac 12<sup>10</sup>, cf. P Oxy I. 69<sup>1</sup> (A.D. 190) (θύραν) φέρουσιν εἰς δημοσίαν ῥύμην, and *ib.* 99<sup>7,17</sup> (A.D. 55). See also P Tebt I. 54<sup>8</sup> (B.C. 86) τῇ νυκτὶ τῇ φερούσῃ εἰς τὴν κῆ τοῦ Φαῶφι, "on the night which led to the 25<sup>th</sup> of Phaophi," the "day" began with sunrise, and similarly P Ryl II. 129<sup>5</sup> (A.D. 30), BGU II. 589<sup>6</sup> (ii/A.D.). MGr φέρνω, as well as φέρω.

## φεύγω,

"flee," "escape": Preisigke 6757<sup>16</sup> (B.C. 249-8) κατελάβομεν δὲ τὸν Ἀτφεὺν πεφευγότα, P Oxy II. 295<sup>4</sup> (c. A.D. 35) γίνωσκε ὅτι Σέλευκος ἔλθων ὧδε πέφευγε, "I must tell you that Seleucus came here and has fled" (Edd.), *ib.* XII. 1415<sup>8</sup> (late iii/A.D.) ἵν[α] μὴ φεύγωσιν, "lest they run away," to avoid a certain duty laid upon them, P Grenf II.

84<sup>4</sup> (v/vi A.D.) πατέραν φωνεύσας (i. πατέρα φονεύσας) νόμους φοβηθεὶς ἐφύγεν εἰς ἐρημίαν, "having killed his father, in fear of the laws he fled into the desert," and the Christian amulet P Oxy VIII. 1151<sup>1</sup> (v/A.D.?) φεύγε πν(εῦμ)α μεμισομένον, Χ(ριστός) σε διώκει, "fly, hateful spirit! Christ pursues thee" (Edd.).

A somewhat weakened sense is found in P Giss I. 40<sup>ii,16</sup> (A.D. 215) Α[γ]ύπτ[ι]θι πάντες, οἳ εἰσιν ἐν Ἀλεξανδρείᾳ, καὶ μάλιστα Α[γ]ροικοὶ, οἵτινες πεφεύγασιν ἀλ[λο]θεν, and *ib.* 23<sup>3</sup> οἵτινες φεύγουσι τὰς χώρας τὰς ἰδίας.

## Φηλιξ.

For this common proper name cf. P Oxy IV. 800 (c. A.D. 153), where it is the name of a prefect.

## φήμη,

"report," "rumour" (Mt 9<sup>26</sup>, Lk 4<sup>14</sup>): the word is doubtfully restored in BGU IV. 1024<sup>vii,23</sup> (end iv/A.D.). A late ex. is afforded by P Masp I. 67097 verso D<sup>89</sup> (Byz.).

## φημί.

A few miscellaneous exx. will suffice for this common verb—P Lille I. 5<sup>7</sup> (B.C. 260-59) εἰς σπέρμα, πρὸς αἷς φ[η]σι]ν ἔχειν πυρ(οῦ) πᾶν, "pour semence, en plus des 83 artabes de blé qu'il dit avoir" (Edd.), P Tebt II. 280<sup>11</sup> (B.C. 126) ὦν ἐφη ἡγορα(κέναι) κατὰ συ[γ]γραφῇν, "which (space) he stated he had bought by a contract," P Amh II. 30<sup>44</sup> (ii/B.C.) ἐφη ἐκχωρήσει(ν) ἐκ τῆς οἰκίας ἐν ἡ[μ]έραις ἑ, P Flor I. 49<sup>6</sup> (A.D. 209) Σαραπίωνος, ὡς φη(σιν), [ἀ]πὸ τῆς μητροπόλεως, and *ib.* 127<sup>2</sup> (A.D. 256) σὺν θεῷ φάναι προσδόκα ἡμᾶς, "if God pleases, expect us."

For the part. we may cite P Petr III. 30<sup>6</sup> (iii/B.C.) φαμένη καταστήσεσθαι πρὸς [με, "though she said that she would appear against me" (Edd.), and its frequent occurrence in the subscriptions of letters in such phrases as—P Ryl II. 155<sup>23</sup> (A.D. 138-61) ἔγραψα ὑ[πὲρ] αὐτῆς κα[τὰ] τοῦ κυρίου φαμένων μὴ εἰδ[έν]αι γράμ[μα]τα, and *ib.* 88<sup>27</sup> (A.D. 156) ἐγράφη διὰ Ἀμμωνίου νομογράφου καὶ ἔστιν [ὁ] Διωγᾶς φάμενος μὴ εἰδέναι γράμ[μα]τα), "written by Ammonius, scribe of the nome; Diogas, professing to be illiterate" (Edd.).

## φημιζω,

"spread a report," a v.l. for διαφημιζω (q.v.) in Mt 28<sup>15</sup>: cf. P Giss I. 19<sup>4</sup> (ii/A.D.) μεγάλως ἀγωνιώσα περί σου διὰ τὰ ὄν[τα] τοῦ καιροῦ φημιζόμενα.

## Φηστος,

the name of a certain ἑπαρχος εἰλης, in P Lond 904<sup>33</sup> (A.D. 104) (= III. p. 126). The document itself is interesting as a specimen of an official letter copy-book (cf. Deissmann *LAE*<sup>2</sup> p. 235).

## φθάνω.

I. The original meaning "anticipate," "precede," old Engl. "prevent," as in 1 Thess 4<sup>15</sup> (cf. Sap 4<sup>7</sup>, 6<sup>13</sup>, 16<sup>28</sup>) may be illustrated from such passages as P Ryl II. 1101<sup>6</sup> (A.D. 54-67) ἀπολυθῆναι τε τὸν Μουσαῖον ὦν ἐβῆ λαβεῖν



ἐκφορίων, "and that Musaeus should receive a discharge from the rents previously obtained" (Edd.), P Oxy II. 237<sup>vi</sup>.<sup>30</sup> (A.D. 186) ὅτι φθάνει τὸ πρᾶγμα ἀκρειβῶς [ἐξ]ητασμένον, "the fact that a searching inquiry into the affair had already been held" (Edd.), *ib.* vii. 42 εἰ ἔφθακας (cf. 2 Thess 2<sup>16</sup> ἔφθακεν BD\* 31) ἀπαξ προῖκα δ[οὺς τῇ] θυγατρὶ σου, ἀποκατάστησον, "if you have already once given a dowry to your daughter, you must restore it," (Edd.), *ib.* XIV. 1666<sup>3</sup> (iii/A.D.) φθάνω δὲ ὑμῖν πρότερον γεγραφηκῶς περὶ τοῦ μικροῦ Πανσανίου ὡς εἰς λεγιῶνα στρατευσάμενον, "I have previously written to you about the little Pausanias becoming a soldier of a legion" (Edd.), *ib.* VI. 907<sup>14</sup> (a Will—A.D. 276) τῇ Πτολεμαίδι βεβαιῶ διὰ τοῦτου μου τοῦ βουλήματος ἦν φθάσας ἐπιδέδωκα αὐτῇ προῖκα, "and I also confirm to Ptolemais by this will the dowry which I previously gave her" (Edd.), *ib.* 935<sup>20</sup> (iii/A.D.) ἔφθακε γὰρ προβαστάξας τὰς ἐν ταῖς (ἀρούραις?) τ., "he has already taken away those (sc. bundles) in the 1 [?] arourae" (Edd.), *ib.* VIII. 1103<sup>5</sup> (A.D. 360) φθάναντες ἡμῖς ἐπληρώσαμεν αὐτούς, "we had previously paid them" (Ed.), and P Grenf I. 53<sup>32</sup> (iv/A.D.) (= *Chrest.* I. p. 158) καὶ ταῦτα πάλιν φθάνομεν ἀποδείξιν.

2. Apart from 1 Thess 4<sup>15</sup>, the verb in the NT has lost its sense of priority, and means simply "come," "arrive," as in Mt 12<sup>28</sup>, 1 Thess 2<sup>16</sup>, Rom 9<sup>31</sup>, 2 Cor 10<sup>14</sup> (but see RV marg.), and Tob 5<sup>19</sup> ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι, "let not money come (or be added) to money" (see Thackeray *Gr.* i. p. 289): cf. P Amh II. 72<sup>9</sup> (A.D. 246) ἡς κληρον[ο]μ(ας) φθάσασα διεπεμψάμην τῷ λαμπροτάτῳ ἡγεμόνι, "of this inheritance I at once announced the succession to his excellency the praefect" (Edd.), P Tebt II. 417<sup>10</sup> (iii/A.D.) πλὴν ἀρξομέθ[α] τοῦ ἔργου, ἐπὶ γὰρ εἰ[ὰν] φθάσωμεν ἐπιλαβέσθαι τοῦ ἔργου δυνόμεθα αὐτ[ὸ] ἀ[φ]ίνει (ἢ ἀφείναι), "but we will begin the work, for as soon as we make haste to set ourselves to it we can finish it completely (?) " (Edd.), and P Flor I. 9<sup>9</sup> (A.D. 255) (= p. 28) φθάσαντός μου πρὸς τοῖς μναιμίοις (ἢ μνημείοις), "when I had arrived at the tombs." Cf. P Lond IV. 1343<sup>24</sup> (A.D. 709) φθάσαι τὰ ἔσκατα (ἢ ἔσχατα), "passing through their wildest expectations" (Ed.).

For φθάνω εἰς, as in Rom 9<sup>31</sup>, Phil 3<sup>16</sup>, cf. BGU II. 522<sup>6</sup> (ii/A.D.) τῆς εἰς ἀπαντός (= ἄς) σου φιλανθρωπία[s] κύριε φθάνουσης (gen. abs.), P Par 18<sup>14</sup> (ii/A.D.) ἔτι δύο ἡμέρας ἔχομεν καὶ φθάσομεν εἰς Πηλ[ού]σι, and see the rare usage ἔφθασα τὸ Σκέλος, "perveni ad Scelos," in P Iand 21<sup>3</sup> (vi/vii A.D.) (with the editor's note).

In Sir 30<sup>25</sup> ἐν εὐλογίᾳ Κυρίου ἔφθασα, καὶ ὡς τρυγῶν ἐπλήρωσα ληνόν, the meaning apparently is "I attained my object," not "I outstripped others" (see Sanday *Inspiration*, p. 261 n<sup>1</sup>). Note the colloquial ἔφθασα, "here I am" in MGr, and φτάνω, "arrive," "comprehend."

### φθέγγομαι,

"utter" c. acc. as in 2 Pet 2<sup>18</sup>: cf. P Leid Wxix. 10 (ii/iii A.D.) (= II. p. 147) ἐπικαλοῦμαι σε . . . οὐ τὸ ὄνομα οὐδὲ θεοὶ δύναται (ἢ δύνανται) φθέγγεσθαι. For the absol. use of the verb, as in Ac 4<sup>18</sup>, see the epigram PSI I. 17 iv.<sup>14</sup> (iii/A.D. ?)—

Εἰ καὶ τὴν φωνὴν ὁ ἰσχυρῶς ὧδ' ἐνέθηκεν,  
εἶπες ἂν ὡς ἡδὴ φθέγγεται Εὐπρέπιος.

The reference is to abusive language in P Lond 983<sup>13</sup> (iv/A.D.) (= III. p. 229), a petition that a certain woman should be called to account—ὦν καθ' ἡμῶν ἐφθέγγετο, similarly P Flor III. 309<sup>11</sup> (iv/A.D.), and from the inscr. *Syll* 809 (= 3 1175)<sup>6</sup> (iv/iii B.C.) ῥῆμα μοχθηρὸν φθέγγεσθαι.

### φθείρω.

For the metaph. sense "corrupt," "injure," as in 1 Cor 3<sup>17</sup>, *al.*, we may point to the common clause in marriage-contracts forbidding the wife φθεῖρειν τὸν κοινὸν οἶκον (P Tebt I. 104<sup>29</sup> (B.C. 92), BGU IV. 1050<sup>22</sup> (time of Augustus), P Oxy III. 497<sup>4</sup> (early ii/A.D.), *al.*): cf. 1 Cor 3<sup>17</sup>.

A literal sense is seen in certain nursing contracts, where provision is made against the nurse's "spoiling" her milk, e.g. BGU IV. 1058<sup>29</sup> (B.C. 13) μὴ φθέρουσιν τὸ γάλα. In P Strass I. 24<sup>15</sup> (A.D. 118) the pass. ἐφθάρη[σ]α(ν) is used of the destruction of cattle. Cf. also P Cairo Zen I. 5903<sup>7</sup> (B.C. 258–7) where a man is described as ἐν Ἀλεξ-ανδρείᾳ φθειρόμενος, "in Alexandria wasting his time."

### φθινοπωρινός,

derived from φθινόπωρον (cf. P Cairo Zen I. 59020<sup>4</sup>—B.C. 258), a compound from φθίνουσα ὥπαρα, "the concluding portion of the ὥπαρα," and hence "autumnal": cf. Moulton *Gr.* ii. § 106, p. 279f. In Jude<sup>12</sup> the epithet is applied to false teachers, δένδρα φθινοπωρινὰ ἄκαρπα, "autumn trees without fruit" (RV): they were barren at the very time when fruit might be expected (cf. Lk 13<sup>6ff.</sup>). See the full discussion of the word with many reff. in Mayor *Ep. of Jude*, p. 55 ff., and add from the papyri the calendar P Hib I. 27<sup>170</sup> (B.C. 301–240) κγ ἰσημερία φθινοπωρινή. MGr φθινοπωρινός, "autumnal."

### φθόγγος,

"utterance," "sound" (1 Cor 14<sup>7</sup>): cf. the magical P Lond 121<sup>774</sup> (iii/A.D.) (= I. p. 109) φθόγγος ἐναρμόνιος, and <sup>777</sup> φθόγγος [ἀ]νεγκαστικός, also P Leid V viii.<sup>6</sup> (iii/iv A.D.) (= II. p. 29) πρὸς ἀρμονίαν τῶν ἐπὶ φθόγγων ἐχόντων φωνὰς πρὸς τὰς κῆ φῶτα τῆς (σελήνης).

### φθονέω.

For φθονέω, "envy," c. dat. as in Gal 5<sup>26</sup>, cf. P Flor III. 373<sup>8</sup> (iii/A.D.) ἐμοὶ ἐφθόνεσεν (ἢ ἐφθόνισεν) ὡς συνειδὸτι τῷ δούλῳ καὶ τὰ μέρη αὐτοῦ λαμβάνων, and P Masp I. 67121<sup>9</sup> (Byz.) πονη[ρ]οῦ δ[αί]μων[ος] φθονήσαντος [τῷ] ἡμ[ε]τέρῳ συνεκείψω (ἢ συνοικείψω). See also P Grenf I. 53<sup>29</sup> (iv/A.D.) (= *Chrest.* I. p. 158) ἔξ ὧν φθονοῦσιν ὅτι σου χάρω (for χάριν) αὐτὰ προσθεύκαμεν, where the editor translates, "they (sc. the daughters) are angry because for your own sake we have told you what has happened."

### φθόνος,

"envy": cf. P Ryl II. 144<sup>21</sup> (A.D. 38) ἔτι δὲ καὶ ἐτόλ-μησεν πθόνους (ἢ φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, "moreover he had the audacity to bring baseless accusations of malice against me" (Edd.), P Oxy II. 237<sup>vi</sup>.<sup>21</sup> (A.D. 186) ἐπὶ φθόνῳ δὲ μόγγον [λο]υδορούμενος, "but malice was the root of his abuse" (Edd.: but see their note *ad* L.),

ib. III. 533<sup>14</sup> (ii/iii A.D.) [v]α μὴ ἔχωμεν στομάχου[s] μὴδὲ φθόνον, "that we may not be caused vexation and annoyance" (Edd.), P Thead 14<sup>34</sup> (iv/A.D.) οὐδὲν βεβαστακται· οὗτοι φθόνῳ περὶ κληίδιον καταγορεύουσιν?, "nothing has been taken. These accuse us from jealousy." Hort (*Jas.* p. 93 f.) thinks that the difficult πρὸς φθόνον in *Jas* 4<sup>5</sup> must be understood as = "jealously" or "with jealousy" (cf. the RV marginal renderings): see also the elaborate note in the *Revue Biblique* xii. (1915), p. 35 ff., and for a suggestion to read φόνον for φθόνον, see J. A. Findlay in *Expt T* xxxvii. (1926), p. 381 f. For Phil I<sup>15</sup> the commentators cite by way of illustration the comic poet Philemon (Meineke iv. p. 55) πολλὰ με διδάσκεις ἀφθόνως διὰ φθόνον.

## φθορά.

(1) "loss": P Tebt I. 105<sup>3</sup> (B.C. 103) ἀνυ(πόλογον) πά(σης) φθο(ρᾶς), "subject to no deduction for loss," with reference to a lease of land, and P Strass I. 24<sup>26</sup> (A.D. 118) (γίγνεται) φθορᾶς ἑ, "total, 5 by death," with reference to the death of cattle. In *Syll* 316 (= 3 684)<sup>7</sup> (B.C. 139?) the noun is united with ἐμπρησις—λέγω δὲ ὑπὲρ τῆς ἐμπρήσεως καὶ φθορᾶς τῶν ἀρχ(εί)ων καὶ τῶν δημοσίων γραμμάτων.

(2) "corruption," "decay": *Priene* 105<sup>2</sup> (c. B.C. 9), where it is stated that the world would have suffered speedy φθοράν, had it not been for the birth of Augustus: cf. *Rom* 8<sup>21</sup>.

The word is used of "abortion" in *Syll* 633 (= 3 1042)<sup>7</sup> (ii/A.D.); see the editor's note with its references to Ps. Pauli *Apos.* 60 αὐταὶ εἰσιν αἱ φθέραι αὐτὰς καὶ τὰ βρέφη αὐτῶν ἀποκτείνασαι, and to ἀπὸ φθορείων in *Syll* 567 (= 3 983)<sup>12</sup> (ii/A.D.).

## φιάλη,

"bowl." The Attic spelling φιάλη, which the LXX and the NT (Rev 5<sup>8</sup>, *al.*) retain instead of the Hellenistic φιέλη, is found also in the *Κοινή*, e.g. P Cairo Zen I. 59021<sup>16</sup> (B.C. 258) φιάλας τοῦδὲ με οὐκ ἔωντος δέχεσθαι, P Tebt I. 62<sup>7</sup> (B.C. 140–139) φιάλας καὶ ποτήρια, "bowls and cups," P Oxy III. 521<sup>17</sup> (ii/A.D.) φιάλη χαλκῇ, P Fay 127<sup>9</sup> (ii/iii A.D.) ἐπεψα ὑμῖν γ [ξεύ]γη φιαλῶν, "I have sent you three pairs of bowls," and P Oxy VI. 937<sup>13</sup> (iii/A.D.) τῆς φιάλης τῆς λιθίνης, "the stone bowl." In PSI IV. 306<sup>8</sup> (ii/iii A.D.) ἐκάστης φιάλλης (*l.* φιάλης) the reference is to a "cistern."

## φιλάγαθος,

"loving what is good" (Tit 1<sup>8</sup>). In P Oxy I. 33<sup>11</sup> (late ii/A.D.) a certain Appianus taunts an Emperor, perhaps Commodus (see P Oxy II. p. 319), by extolling the superior virtues of his predecessor Marcus Aurelius—ἀκούε, τὸ μὲν πρῶτον ἡ[ν] φιλόσοφος, τὸ δεύτερον ἀφιλάργυρος, τ[ὸ] τρίτον φιλάγαθος, "listen; in the first place he was a lover of wisdom, secondly, he was no lover of gain, thirdly, he was a lover of virtue" (Edd.).

For the corr. subst., which is common in the inscrr., cf. *Preisigke* 1106<sup>6</sup> (Ptol.) οἱ συνπόσιον γενομένοι φιλαγαθίας ἔνεκεν τῆς εἰς αὐτούς, *ib.* 6117<sup>4</sup> (B.C. 18) φιλαγαθίας χάριν, and for the verb cf. P Tebt I. 124<sup>17</sup> (c. B.C. 118) ἡ ἔχονεν ἀπὸ τῆς ἀρχῆς ἐνρίαι φιλαγαθήσαντες.

## Φιλαδελφία,

For this city of the Roman province Asia (Rev 1<sup>11</sup>, 3<sup>7</sup>), see Ramsay *Letters*, p. 391 ff. A village of the same name is found in the Arsinoite nome, see P Lond 166 *b*<sup>8</sup> (A.D. 186) (= II. p. 106), BGU II. 356<sup>6</sup> (A.D. 213).

## φιλαδελφία.

In profane Greek and the LXX φιλαδελφία is confined to the love of those who are brothers by common descent, e.g. Luc. *dial. deor.* xxvi. 2, 4 Macc 13<sup>23, 26</sup>, 14<sup>1</sup>, and cf. P Lond V. 1708<sup>101</sup> (A.D. 567?) τῇ ἐμῇ φιλαδελφίᾳ, of kindness to sisters; but in the NT the word is used in the definite sense of "love of the brethren," i.e. the Christian brotherhood (*Rom* 12<sup>10</sup>, *Heb* 13<sup>1</sup>, 1 *Pet* 1<sup>22</sup>, 2 *Pet* 1<sup>7</sup>).

## φιλάδελφος,

"loving one's (Christian) brothers," 1 *Pet* 3<sup>8</sup>. For a brother loving his actual brother (see *s.v.* φιλαδελφία), cf. the inscr. on a tomb *Preisigke* 313<sup>3</sup> (i/A.D.?) Εἰσὶν φιλάδελφε χρηστὲ χαῖρε, and similarly *ib.* 6234<sup>2</sup> (B.C. 33), *al.*

## φιλάνδρος.

is common in epitaphs of a wife "loving her husband" (*Tit* 2<sup>4</sup>): cf. *Perg* 604 (about the time of Hadrian) cited by Deissmann *LAE*<sup>2</sup>, p. 314—

Ἰούλιος Βάσσος  
Ῥοτακίλῃ Πώλλῃ  
τῇ γλυκυτάτῃ  
[γ]υναικί, φιλάνδρ[ω]  
καὶ φιλοτέκνῳ  
συνβιωσάσῃ  
ἀμέμπτως  
ἔτη λ.

"Julius Bassus to Otacilia Polla, his sweetest wife. Loving her husband, and loving her children, she lived with him unblamably 30 years." Cf. *Preisigke* 330 Δ[ιονυσά]ριον παν[ά]ρετε φιλάνδρε φιλότ[ε]κνε εὐψ[ύ]χει, and the citation from *BCH* xxii. *s.v.* φιλόσοφος: the corr. subst. occurs in *Preisigke* 5037 Εὐψύχῃ Τάησι μητρῶν μόρον ἐκτανύσασα σωφροσύνη καὶ φιλανδρία.

## φιλανθρωπία.

This common word occurs only *bis* in the NT (*Ac* 28<sup>2</sup>, *Tit* 3<sup>4</sup>), and is best understood in the sense of "kindness," "humanity," rather than "philanthropy" or "the love of mankind" in general (cf. *Field Notes*, p. 147 f.).

For the phrase τυγχάνω φιλανθρωπίας (cf. *Ac* 28<sup>2</sup>, *Esther* 8<sup>13</sup>, 2 *Macc* 6<sup>22</sup>) we may cite P Petr III. 29 (e)<sup>13</sup> (iii/B.C.) ἵνα τύχῃ τῇ[s] παρ]ά σου φιλαν[θρωπί]ας, "in order that I may meet with consideration at your hands" (Edd.), P Magd 28<sup>12</sup> (B.C. 217) τούτου γὰρ γενομένου, ἐπὶ σὲ καταφυγών, βασιλεῦ . . . ἐγὼ τε ἔσομαι τῆς παρὰ σοῦ φιλανθρωπίας τετευχώς, and similarly P Leid G<sup>21</sup> (B.C. 181–145) (= I. p. 43), P Tebt I. 30<sup>20</sup> (B.C. 115).

Other exx. of the subst. are—P Michigan Inv. No. 2798<sup>3</sup> (time of Hadrian) (= *Class. Phil.* xxii. p. 248) χάριν σοι ἔχω τῇ φιλαν[θ]ρωπίᾳ περὶ τοῦ ἐλαίου, "I thank you for your kindness about the olive-oil" (Ed.), P Ryl II., 296



(ii/A.D.) τη σῇ φιланθρωπείᾳ, as a title of address to a high official, P Fay 20<sup>16</sup> (Imperial edict—iii/iv A.D.) φιλανθρωπία τε καὶ εὐεργεσίαις συναύξειν ταύτην τὴν ἀρχήν, “by liberality and the conferring of benefits to increase the welfare of this kingdom” (Edd.), and *OGIS* 139<sup>21</sup> (B.C. 145–116), where the priests of Philae commemorate certain relief granted them by Ptolemy Euergetes II. by erecting a pillar—ἐν ᾗ ἀναγράφουσαν τὴν γενομένην ἡμῖν ἐφ’ ἡμῶν περὶ τούτων φιλανθρωπίαν: cf. Aristeas 265 where ἀνθρωπία and ἀγάπησις are said to be the most necessary possessions for a king, and see further Wendland *ZNTW* v. (1904), p. 345 n<sup>2</sup>.

The adj. (in Greek Bible only Sap 1<sup>6</sup>) is similarly used of the virtues of rulers in such inscr. as *Magn* 18<sup>17</sup> (letter of Antiochus III—B.C. 205) ἔχοντες οὖν ἐξ ἀρχῆς π[ερὶ] τοῦ δήμου τὴν φιλανθρωποτάτην διάλ[η]ψιν διὰ τὴν εὐνοίαν, *ib.* 201<sup>2</sup> τὸν θεοτάτον καὶ μέ[γ]ιστον καὶ φιλανθρωποτάτον βασιλέα, with reference to the Emperor Julian. Cf. from the papyri P Oxy IV. 705<sup>69</sup> (A.D. 200–2) ὁ φιλανθρωποτάτοι Αὐτοκράτορες, with reference to Septimius Severus and Caracalla, and in the same document the words of the petitioner who states that he has before him<sup>75</sup> καὶ τοῦ φιλανθρώπου καὶ τοῦ χρησίου, “a both humane and useful object,” and the Christian prayer *ib.* VI. 925<sup>2</sup> (v/vi A.D.) (= *Selections*, p. 131), which begins—Ὁ θεός ὁ παντοκράτωρ ὁ ἅγιος ὁ ἀληθινὸς φιλάνθρωπος καὶ δημιουργός.

For φιλάνθρωπα = “ordinances of special favour,” as in 2 Macc 4<sup>11</sup>, cf. P Meyer 1<sup>24</sup> (B.C. 144) μένειν [δὲ κύρια τὰ φ]ιλάνθρωπα, with the editor’s note, and see also P Ryl II. 155<sup>7</sup> (A.D. 138–161), again with the editor’s note. In BGU II. 595<sup>7</sup> (A.D. 70–80) εἶνα φιλάνθρωπον εἰς δύο τόπους μὴ χορηγῆν, the word is apparently = “a *douceur*,” “that he did not need to give a *douceur* on two occasions.”

We may add one or two exx. of the verb φιλανθρωπέω: P Tebt I. 31<sup>21</sup> (B.C. 112) ἔν’ ᾧ πεφιλανθρωπημένος, “that I may obtain redress,” in connexion with a change of ownership, similarly *ib.* II. 397<sup>27</sup> (A.D. 198), P Oxy III. 532<sup>20</sup> (ii/A.D.) βουλομένον σε φιλανθρωπῶ[[ση]]σαι (i. φιλανθρωπήσαι), “wishing to welcome you,” and *OGIS* 90<sup>12</sup> (Rosetta stone—B.C. 196) ταῖς τε ἑαυτοῦ δυνάμεσιν πεφιλανθρόπηκε πάσαις, where φιλανθρωπέω is used intransitively = φιλάνθρωπον εἶναι, as the editor notes.

As against Hobart’s claim (p. 296 f.) that φιλανθρωπία (Ac 28<sup>2</sup>) and φιλανθρώπως (Ac 27<sup>3</sup>) were part of Luke’s “medical” vocabulary, Cadbury (*JBL* xlv. (1926) p. 201 f.) has pointed out that the words occur over 40 times in Dittenberger’s *Syll*<sup>12</sup> Index s.vv. φιλανθρωπία, -ος.

### φιλανθρώπως.

For the somewhat weakened sense of “kindly” in Ac 27<sup>3</sup>, cf. *OGIS* 51<sup>8</sup> (B.C. 239) τοῖς τε τεχνίταις φιλανθρώπως ἅπαντα (“throughout”) χρήται, *Priene* 47<sup>4</sup> (B.C. 200) ἐν τε τοῖς ἄλλοις φι(λ)ανθρώπως χρώμενος διατελεῖ, and *Preisigke* 6185<sup>10</sup> (iii/A.D.) εὐμεν[ῶς] καὶ φιλαν[θρώπως].

### φιλαργυρία.

To the numerous illustrations of 1 Tim 6<sup>10</sup> given by the commentators may be added (as by Lock) *Test. xii. patr.*

Jud. xix. 1 ἡ φιλαργυρία πρὸς εἰδωλολατρείαν ὁδηγεῖ. For the corr. verb see *Syll* 278 (= 593)<sup>12</sup> (B.C. 196–4) ἐτι τελῶς ἐν οὐθενὶ φιλαργυρήσ[α] βεβουλῆμεθα.

### φιλάργυρος,

“loving money” (Lk 16<sup>14</sup>, 2 Tim 3<sup>2</sup>), is found in an imperfect context in P Petr III. 53 (j) (iii/B.C.). The word appears as a proper name in P Oxy XIV. 1678<sup>12</sup> (iii/A.D.).

### φιλαυτος,

“loving self,” occurs in Bibl. Greek only in 2 Tim 3<sup>2</sup>: cf. Philo *Leg. Allegr.* i. 49 (ed. Cohn) φιλαυτος δὲ καὶ θεός ὁ νοῦς οἰόμενος ἑσος εἶναι θεῷ. For the corr. subst. see P Par 26<sup>110</sup> (B.C. 163) (= *UPZ* i. p. 247, *Selections*, p. 14) δι’ ὁλῶν (i. ὁλῶν) τὴν τῶν ἀδικοῦντων ἡμᾶς φιλαυτίαν ἐχθεῖναι. For φιλαυτος and φιλαυτία, Waddell (*Selections*, p. 178) refers to Plato *Laws* 731 D and the discussion in Aristot. *Eth. N.* ix. 8.

### φιλέω,

“love”: P Tebt II. 408<sup>8</sup> (A.D. 3) ἐπιστάμενος πῶς σε τίθεμαι καὶ φιλῶ, “since you know how I esteem and love you” (Edd.), BGU II. 531<sup>11.19</sup> (A.D. 70–80) αἱ[σ]θηθῶμενος πῶς με φιλεῖς, P Tebt II. 294<sup>24</sup> (A.D. 146) ἵνα καὶ αἱ ὁφ[ι]λ[ο]ῦσαι ἱερουργαὶ τῶν σε φιλοῦντων θεῶν ἐπιτελῶνται, “in order that the due services of the gods who love you may be performed” (Edd.), P Oxy III. 528<sup>8</sup> (ii/A.D.) τὸ προσκύνῃμά σου πυῶ (i. ποιῶ) παρὰ τῇ σε φιλοσίῃ Θεοῦ, “I perform the act of veneration on your behalf to Thoiris who loves you” (Edd.). We may add the iii/A.D. love-spell *Preisigke* 4947<sup>1n</sup>. ὀρκίζω σε, νεκυδαῖμον, . . . διακονήσόν μοι εἰς Ἀπλωνοῦν, ἣν ἔτεκεν Ἀρσινόη . . . ἵνα με φιλή καὶ ὁ ἐὰν αὐτὴν αἰτῶ, ἐπήκοός μοι ᾗ<(v)>.

The verb is followed by an inf., as in Mt 6<sup>5</sup>, in P Giss I. 84<sup>13</sup> (ii/A.D. *ad init.*) φι[λ]οῦσι νῦν οὗτοι τὴν ἀλήθ[ε]ριαν εἰπεῖν, *Chrest.* II. vi. 14 (ii/A.D.) τοῦτο δὲ ἐπὶ πολλῶν φιλεῖν γενέσθαι.

With the closing greeting ἀσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει in Tit 3<sup>15</sup> cf. P Fay 119<sup>26</sup> (c. A.D. 100) ἀσπάζου Ἐπαγαθὸν καὶ τοὺς φιλοῦντας ἡμᾶς πρὸς ἀλήθειαν, and BGU III. 814<sup>38</sup> (iii/A.D.) ἀσπάζομαι καὶ τοὺς φιλοῦν-το(= α)ς ἡμᾶς πάντας.

It is possible, however, that, following Wilcken’s suggestion (*Archiv* vi. p. 379), we should in both these passages read ὑμᾶς for ἡμᾶς in keeping with the form the greeting takes elsewhere, as P Fay 118<sup>28</sup> (A.D. 110) ἀσπάζου τοὺς φιλοῦντές σε πάντες πρὸς ἀλήθειαν, PSI I. 94<sup>11</sup> (ii/A.D.) ἀσπασαι Τερεῖν καὶ τοὺς φιλοῦντάς σε πάντας, and P Giss I. 12<sup>8</sup> (ii/A.D.) ἐπισκοποῦμαι τὴν σὴν σύνβιον καὶ τοὺς φιλοῦντάς σε πάντας. In any case Wilcken (*l.c.*: cf. Ziemann *Epist.* p. 329 f.) regards this use of ὑμᾶς [σε] φιλοῦντας for ἡμᾶς φιλοῦντας, which we might have expected, as one of the finer touches of these ancient letters, even if it had become largely stereotyped and formal. He knows no instance of its use earlier than about A.D. 100.

If φιλέω and ἀγαπάω (*q.v.*) are to be distinguished in the NT, the former is probably the love of friendship, the latter reverential love: but there appears to be a growing tendency

to regard the two verbs as synonymous, even in Jn 21<sup>15</sup>: cf. *ib.* 13<sup>23</sup> with 20<sup>2</sup>, and see *ib.* 11<sup>3,5,36</sup>.

The meaning "kiss," which φιλέω has in Mk 14<sup>44</sup> *al.*, is seen in PSI I. 26<sup>13</sup> (act of martyrs—v/A.D.) ἐκράτησεν αὐτοῦ τὴν χεῖρα καὶ ἐφίλησεν.

For an exhaustive discussion on "The Terminology of Love in the New Testament," see B. B. Warfield in *The Princeton Theological Review* xvi. (1918), pp. 1 ff., 153 ff.

### φιλήδονος,

"loving pleasure." An interesting parallel to 2 Tim 3<sup>4</sup>, the only place in the NT where this word is found, is afforded by Philo *de Agric.* 88 (ed. Wendland) φιλήδονον καὶ φιλοπαθὴ μᾶλλον ἢ φιλάρετον καὶ φιλόθεον ἀνὰ κράτος ἐργάζονται (cited by Wetstein). See also Vett. Val. pp. 7<sup>12</sup> συντηρητικοί, φιλήδονοι, φιλόμουσοι, 9<sup>3</sup>, 40<sup>5</sup>.

### φίλημα,

"a kiss." For the φίλημα ἁγιον (Rom 16<sup>16</sup>, *al.*), see Lightfoot *Notes* p. 90 f. and Milligan *Thess.* p. 80.

### Φιλήμων.

For the connexion of this name (Philem<sup>1</sup>) with Phrygia it is enough to refer to the legend of Philemon and Baucis: see Lightfoot *Colossians*<sup>2</sup>, p. 304. For other exx. of the name cf. P Hib I. 70 (a)<sup>8</sup> (B.C. 229–8), P Oxy I. 43 verso<sup>iv</sup>.<sup>5</sup> (A.D. 295), and from the inscr. *Magn* 117<sup>8</sup>, where it is the title of the ἄππας of Dionysus, and *Perg* 341<sup>4</sup> Φιλήμων Ἄνθου σκουτλάριος (both cited by Thieme, p. 41).

### Φιλήτος.

For this proper name (2 Tim 2<sup>17</sup>) cf. the property return P Oxy I. 72<sup>17</sup> (A.D. 90) διὰ Τιβερίου Ἰουλίου Φιλήτου.

### φιλία,

"friendship" is found in the NT only in Jas 4<sup>4</sup>, but occurs several times in Prov and the Apocrypha. The word is opposed to ἐχθρα in P Hib I. 170<sup>2</sup> (B.C. 247) φρόντισον . . . ἵνα μὴ ἀντὶ φιλίας ἐχθραν [πρώ]μεθα. Other exx. are PSI IV. 415<sup>5</sup> (iii/B.C.) ὁ κομίζων σοι τὴν ἐπιστ[ο]λὴν ἐστὶν ἡμῖν ἐν φιλίᾳ, P Grenf I. 1<sup>4</sup> (Alexandrian erotic fragment—ii/B.C.) ὁ τὴν φιλίαν ἐκτικῶς ἔλαβέ με ἔρως, "love the stabliser of friendship overcame me" (Ed.). P Tebt I. 59<sup>8</sup> (B.C. 99) ὑποδεικνύοντων ἡν ἔχετε πρὸς ἡμᾶς ἄνωθεν πατρικὴν φιλίαν, "intimating to me the hereditary friendship which you have for me of old" (Edd.), BGU IV. 1141<sup>25</sup> (B.C. 14) καὶ γὰρ τὴν φιλίαν σου θέλων ἀμεμπτ[ον] ἐματὸν ἐτήρησα, P Lond. 897<sup>9</sup> (A.D. 84) (= III. p. 207) εἶνα μὴ τὴν πρὸς σε φιλείαν καταλείψω, P Tebt II. 616 (ii/A.D.) ἐνεργίας καὶ σπουδῆς καὶ φιλείας, P Oxy IV. 705<sup>33</sup> (A.D. 200–2) ἡ πρὸς Ῥωμαίους εὐχ[ο]ί[α] τε καὶ πίστις καὶ φιλία ἡν ἐνεδείξαντο, and P Fay 135<sup>10</sup> (iv/A.D.) ἐπισπούδασον πληρᾶσαι ἵνα ἡ φιλία διαμῖνῃ μετ' ἀλλήλων, "make haste to pay, in order that we may remain on good terms with each other" (Edd.).

Φιλία is used as a title in such passages as PSI I. 97<sup>1</sup> (vi/A.D.) ἡ ὑμ[ε]τ[ε]ρά λαμπρὰ καὶ ἀδελφικὴ φιλία, *ib.* 98<sup>2</sup>

(vi/A.D.) ἡ πανάρετός σου φιλία, and P Amh II. 154<sup>1,6</sup> (vi/vii A.D.). We may note also the adv. φιλικῶς in a closing greeting in the letter Preisigke 6782<sup>15</sup> (B.C. 259) τοῖς ἡμετέροις γὰρ φιλικῶ[s]. "Ἐρρ[ω]σο.

### Φιλιππίσιος.

This Latin form (*Philippensis*) for the pure Greek Φιλίππεύς (cf. *Syll*<sup>3</sup> 267A<sup>3</sup>—after B.C. 347–6, with note) or Φιλίππηνός, is found in the title of the Ep. to the Philippians, and again in ch. 4<sup>15</sup>. W. M. Ramsay (*JTS* i. (1900), p. 116) draws attention to this as "one of the little noticed indications of Paul's preference for technical Latin forms to indicate Roman administrative ideas."

### Φίλιπποι.

For Philippi, a Roman colony, and consequently "a miniature likeness of the great Roman people," see Lightfoot *Philippians*<sup>2</sup>, p. 49 f., and for the description of it as πρώτη τῆς μερίδος Μακεδονίας πόλις in Ac 16<sup>12</sup>, see *s.v.* μέρις.

### Φίλιππος.

For this common name see P Hib I. 62<sup>1</sup> (B.C. 245) Φίλιππος Πτολεμαίω χαίρειν, and the other citations in Preisigke's *Namenbuch*. In *C. and B.* ii. p. 552 W. M. Ramsay cites an inscr. Εὐγένιος ὁ ἐλάχιστος ἀρχιδιάκ(ονος) κὲ ἐφεστ(ως) τοῦ ἁγίου κὲ ἐνδόξου ἀποστόλου κὲ θεολόγου Φιλίππου, as affording "a clear proof that a church (doubtless the church) of Hierapolis was dedicated to St. Philip." The inscr. further shows that "the local tradition was attached to Philip the Apostle."

### φιλόθεος,

"loving God." For this NT ἄπ. εἰρ., 2 Tim 3<sup>4</sup>, see the citation from Philo *de Agric.* *s.v.* φιλήδονος. Cf. Vett. Val. p. 17<sup>9</sup>, *al.*

### Φιλόλογος,

a Roman Christian (Rom 16<sup>15</sup>). The name is common as a slave name, see SH *ad Rom l.c.*: cf. Lightfoot *Philippians*<sup>2</sup>, p. 175. In P Lond 256 *recto* (a)<sup>18</sup> (A.D. 15) (= II. p. 99, *Chrest.* I. p. 522) it is the name of a consignee of corn from the interior of Egypt to the coast.

An interesting ex. of the verb occurs in P Oxy III. 531<sup>11</sup> (ii/A.D.), where a father writes to his son—τοῖς βιβλίοις σου αὐτὸ μόνον πρόσεχ[ε] φιλόλογων, "give your undivided attention to your books, devoting yourself to learning" (Edd.). See also *Syll* 804 (= 3 1170)<sup>29</sup> συνέβη οὖν φιλόλογῆσαντί μοι συμπληρωθῆνα.

### φιλον(ε)ικία.

For Lk 22<sup>24</sup>, the only occurrence of this word in the NT, Field (*Notes*, p. 75 f.) prefers the rendering "emulation" to "strife" (AV) or "contention" (RV), and this may be supported by the late P Oxy XVI. 1860<sup>7</sup> (vi/vii A.D.) εἰ θέλει ἡ ἀγαθὴ ἡμῶν (ἡ ὑμῶν) φι[λ][ο][ν][ε]ικία γινώσκει αὐτὴν τὸ περὶ τῆς [ἀ]ληθείας, "if your good ambition desires to ascertain for yourself the truth" (Edd.).

The thought of "dispute" is uppermost in such passages from the papyri as P Lond 992<sup>11</sup> (A.D. 507) (= III. p. 253)



πρὸ δίκης καὶ φιλονικίας ἔδοξεν ἡμῖν κτλ., an agreement to submit certain matters at dispute to arbitration, P Oxy I. 157<sup>1</sup> (vi/A.D.) ἐπιδέ φιλονικία γέγονεν μεταξύ Παπνουβίου τοῦ μονάζοντος καὶ τοῦ γραμματεὺς (= -τέως)—with reference to a dispute between a monk and a scribe, and from the inscr. as *Syll* 929 (= 3 685)<sup>86</sup> (B.C. 139) διὰ τὸ ὑπερβαλλόντως αὐτοὺς τὴν πρὸς ἀλλήλους φιλονικίαν ἐνεστάσθαι. This last ex. shows the correct spelling of the word φιλονικία, derived from φίλος and νίκη, "victory," see Blass *Gr.* p. 8; cf. also *Magn* 105<sup>8</sup> (B.C. 138). For the verb φιλονικέω cf. a fragment of Demosth. *de Pace* preserved in PSI II. 129<sup>14</sup> (iv/A.D.).

### φιλόξενία,

"love of strangers," "hospitality" (Rom 12<sup>13</sup>, Heb 13<sup>2</sup>): cf. the curious P Lond 1917<sup>4</sup> (c. A.D. 330–340) where the writer addresses his correspondent—ταῦτα τὰ γ[ρά]μματα ἡ[μῶν] ἔγραψα ἐν τῷ χαρτίῳ τούτῳ ἵν' αὐτὰ ἀνάγοις μαῖτὰ χαράς . . . καὶ [[π]] μαῖτὰ φιλοξέ[ι]ν[ι]ας μακροθυμίας πεπληρωμαίνῃ (i. πεπληρωμένος) πνεύμ[α]τος ἁγίου, "this our letter I wrote on this papyrus that you might read it with joy, and with entertainment of long-suffering filled with the Holy Ghost" (Bell), and similarly *L*<sup>14</sup>. We may also cite the inscr. on a statue to the rhetorician Herodes Atticus, *Syll*<sup>3</sup> 859A (c. A.D. 150) ἡ πόλις ἡ Δελφῶν φιλίας καὶ [φιλο]ξενίας ἔνεκα.

### φιλόξενος.

With this adj. in 1 Tim 3<sup>8</sup> Dibelius (*HZNT ad L.*) compares Heras *Sim.* ix. 27. 2 ἐπίσκοποι καὶ φιλόξενοι, οἵτινες ἡδέως εἰς τοὺς οἴκους ἑαυτῶν πάντοτε ὑπεδέξαντο τοὺς δούλους τοῦ θεοῦ ἄτερ ὑποκρίσεως.

### φιλοπρωτεύω,

"I love the chief place," "I desire to be first" (3 Jn<sup>9</sup>). The instance of this verb cited by Deissmann (*BS* p. 178) from Blass *Gr.* p. 68 is now stated to be erroneous (*LAE*<sup>2</sup>, p. 76, n.<sup>1</sup>), but we can give one or two exx. of the corresponding φιλοπρονέω, "I love labour," "I am industrious"—P Oxy VII. 1069<sup>30</sup> (iii/A.D.) τὴν πεδείσκην μου δὲ πρὸ λόγον ἀνάγκασον φιλοπονέειστε (i. φιλοπονέσθαι), and <sup>22</sup>, *ib.* X. 1296<sup>7</sup> (a son to his father—iii/A.D.) φιλοπονούμεν καὶ ἀναψύχομεν, καλῶς ἡμε[ῖ]ν ἔσται, "I am industrious and take relaxation: all will be well with me" (Edd.), and P Lond 130<sup>5</sup> (i/ii A.D.) (= I. p. 133), where a master of astrology, writing to his pupil, recalls that the ancient Egyptians laboriously devoted themselves to the art—γ[ι]νησῶς τε περ[ὶ] τὰ οὐράνια φιλοπονήσαντες.

### φίλος,

"a friend": Preisigke 6817<sup>4</sup> (letter of commendation—B.C. 255) πυνθανόμενος δὲ σε εἶναι ἐπιε[κ]ή ἡξιώσαν τινὲς με τῶν φίλων γράψαι [σο]ι, P Vat A<sup>90</sup> (B.C. 168) (= Witkowski<sup>3</sup>, p. 66) ἀσπάξασθαι τὴν γυναῖκα καὶ τὰ παιδιά καὶ τοὺς φίλους, BGU IV. 1209<sup>6</sup> (B.C. 23) ἡμῶν δὲ φίλου γενομένου Πετεχῶντος, "our late friend Petechon," P Oxy IV. 742<sup>7</sup> (B.C. 2) παράδος δὲ τινι τῶν φίλων ἀριθμῶ αὐτὰς (sc. δίσμας) ἵνα πάλιν φ[ί]λος ἡμῖν παραδοῖ ἀσφ[αλ]ῶς, "deliver a few of them (sc. bundles of reeds) to

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one of our friends, that a friend may deliver them to me safely," *ib.* XIV. 1672<sup>17</sup> (A.D. 37–41) Μουνάτιος δὲ ὁ φίλος συντυχῶν ἔλεγεν συμ[π]ρωνηκέναι τοῖς ἐκ τῆς κώ[μ]ης αὐτοῦ μετὰ χάριτος, "our friend Munatius said that he had agreed with the people of his village thankfully" (Edd.), P Tebt II. 314<sup>9</sup> (ii/A.D.) τῆς δὲ τῶν φίλων σπουδῆς τυχόντος ἐπετύχαμεν, "but by means of the good offices of our friends we achieved it" (Edd.), *ib.* 419 *verso* (iii/A.D.) Ὀριγένει παρὰ Σωτηρίχου φίλου, and P Fay 131<sup>14</sup> (iii/iv A.D.) τὸ Δεκάσιου τοῦ φίλου λάχανον πάντως πότισον, "by all means water the vegetables of our friend Decasius" (Edd.).

For a legal proceeding carried through παρόντων φίλων δὺς, see P Meyer 63<sup>2</sup> (A.D. 125) with the editor's note: for the designation οἱ πρότοι φίλοι, see *ib.* 11<sup>2</sup> (B.C. 144) Ἀπολλοδώρῳ τῶν α̅ φίλων καὶ ἐπιστάτῃ καὶ γρα[μματεῖ], similarly<sup>17</sup>, P Tebt I. 30<sup>15</sup> (B.C. 115), *Preisigke* 6665<sup>2,4</sup> (B.C. 255–4?), and *OGIS* 99<sup>2</sup> (ii/B.C. *ad init.*) τὸν Πτολεμαίου τῶν πρώτων φίλων καὶ ἀρχικυνήγου υἱόν with the editor's note: and for the title φίλος τοῦ Καίσαρος, as in Jn 19<sup>12</sup>, see *CIG* II. 3499<sup>5</sup>, 3500<sup>4</sup>.

Φίλατος, which does not occur in the NT, is very common in epistolary addresses, e.g. P Tebt II. 408<sup>2</sup> (A.D. 3) Ἰππόλιτος Ἀκουσιλάῳ τῷ φ[ί]λῳ πλείστα χαίρειν. So stereotyped has the formula become that it is used even in letters of reproof, such as P Flor II. 226 (iii/A.D.), where the writer, addressing himself to his "dearest" Heroninus, goes on to accuse him of unsocial behaviour—οὐ σήμερον οὖν οἶδα σ[οῦ] ἀπάνθρωπον, ἀλλὰ αἰεὶ οἶδα.

### φιλοσοφία

occurs in the NT only in Col 2<sup>8</sup>, where it is not "philosophy" in general that is condemned, but the particular system (note the art.), associated as it was with κενὴ ἀπάτη: see Hort *Judaistic Christianity*, p. 119. For the word in its direct application to mode of life, cf. Musonius p. 10<sup>7</sup> ἐπιστήμη δὲ περὶ βίον οὐχ ἑτέρα τις ἢ φιλοσοφία ἐστίν.

### φιλόσοφος.

For this word in the wide sense of "a lover of wisdom," cf. P Oxy I. 33<sup>11,10</sup> cited *s.v.* φιλάγαθος, and the inscr. *BCH* xxii. (1898), p. 496, in which a woman is described as ἡ φιλάνδρος καὶ σ[ώ]φρων ἢ φιλόσοφος ζήσασα κοσμίως, "loving her husband and sober-minded, a lover of wisdom, she lived modestly."

The more technical sense may be illustrated by P Ryl II. 143<sup>3</sup> (A.D. 38) Διδύμῳ . . . τῶν ἐν τῷ Μουσείῳ σειτουμένων φιλοσόφων ἀτελῶν στρατηγῶν, "to Didymus . . . one of the philosophers maintained in the Museum immune from charges, strategus," and by the inscr. *OGIS* 714<sup>5</sup> with the editor's note. See also the private letter P Hamb I. 37<sup>3ff.</sup> (ii/A.D.) in which the writer addresses his friend—ἀναγκαῖον γάρ ἐστι μνημόσκειν (i. μιμνήσκειν) . . . τοῦ ἡθους σου τοῦ ἀληθινοῦ (<s>) φιλοσόφου. Σὺ γὰρ ἀληθινὸς φιλόσοφος καὶ εὐσχήμων γεγέννη[σαι] . . . καὶ ἡμεῖς ὑ[πὸ] σοῦ βελτίω[ν] παιδευόμεθα ἢ ὑ[πὸ] συμπάντων τῶν φιλοσόφων.

### φιλόστοργος,

"loving warmly" (Rom 12<sup>10</sup>): cf. Vett. Val. p. 76<sup>27</sup> τοὺς μὲν γὰρ εὐνουστέρους καὶ φιλοστοργότερους θανάτῳ χωρί-

ζουσι. The subst. **φιλοστοργία** is common in Wills, where bequests are made **κατὰ φιλοστοργίαν**, see e.g. P Oxy III. 490<sup>4</sup> (A.D. 124), 492<sup>6</sup> (A.D. 130). Other exx. of the subst. are P Tebt II. 408<sup>7</sup> (A.D. 3) **τῇ φιλοστοργίᾳ τῶν περὶ Σωτήριον**, "out of their regard for Soterichus and his people" (Edd.), P Oxy III. 495<sup>12</sup> (A.D. 181-9) **μητρικῇ φιλοστοργίᾳ**, P Flor III. 338<sup>11</sup> (iii/A.D.) **καὶ νῦν τάχα ἡ σὴ σπουδὴ καὶ φιλοστοργεῖα κατανεκίῃσιν τὴν ἐμὴν . . ἀκαιρεῖαν**, and *Chrest.* II. 361<sup>16</sup> (A.D. 360) **ἐνδείξάν (ἡ. ἐνδείξάν) μοι εὐνοίαν καὶ φιλοστοργεῖαν**.

For the advrb. cf. *OGIS* 257<sup>4</sup> (B.C. 109) **σοῦ ἐμνημονεύομεν [φιλοστ]όργως**, and Preisigke 5294<sup>9</sup> (A.D. 235) **ἐ[ῦ]νοίως καὶ φιλοστόργως**. A good ex. of the verb occurs in *Syll*<sup>3</sup> 1267<sup>23</sup> (ii/iii A.D.) (= Deissmann *LAE*<sup>2</sup>, p. 140) **ἐγὼ ὑπὸ τέκνων γονεῖς φιλοστοργεῖσθαι ἐνομοθέησα**—an Isis inscr. from Ios.

### φιλότεκνος,

"loving one's children" (Tit 2<sup>4</sup>), is common in memorial inscr., e.g. *Perg* 604 cited *s.v.* **φίλανδρος**, *Archiv* v. p. 167—

Δράκων Ἀπίωνος χρηστὲ φίλό-  
τεκνε φίλόπυλε ὡς ἐτῶν πεντ[ή]-  
κοντα[

and *Preisigke* 330<sup>4</sup> **Δ[ιονυσά]ριον παν[ά]ρετε φίλανδρε φίλό-  
τ[ε]κνε, εὐψ[ύ]χει, and ib.** 350<sup>2</sup> **Σάμβυ φίλ[ό]τεκνε χρηστ[έ] χαιρε.**

### φιλοτιμέομαι

is found in the NT in Rom 15<sup>20</sup>, 2 Cor 5<sup>9</sup>, 1 Thess 4<sup>11</sup>, and in all three passages seems to have lost its original idea of emulating ("am ambitious"), and to mean little more than "am zealous," "strive eagerly," in accordance with its usage in late Greek: cf. P Petr III. 42 H.(8) f<sup>3</sup> (iii/B.C.) **ἐφιλοτιμοῦ με παραγε[νέσθαι πρὸς σέ καὶ] ἡλθον**, PSI IV. 375<sup>4</sup> (B.C. 250-49) **δν τρόπον ἐφιλοτιμήθης περὶ ἡμῶν**, P Cairo Zen III. 59305<sup>4</sup> (B.C. 250), and P Tebt II. 410<sup>10</sup> (i/A.D.) **μν[ή]σθητι ὡ[s] ἐν τῷ Τρ[ι]στόμῳ με ἐφιλοτιμ[οῦ] μοῦ σὺν ἐμοὶ μέναι**, "remember how zealous you were at Tristomos to remain with me" (Edd.).

The verb is also common in honorary decrees, where its general meaning is "act with public spirit," e.g. *CIA* II. 444<sup>23 ff.</sup> (ii/B.C.) **ὅπως οὖν καὶ ἡ βουλὴ καὶ ὁ δῆμος μνημονεύοντες φαίνονται τῶν εἰς αὐτοὺς φιλοτιμουμένων**, *OGIS* 117<sup>8</sup> (ii/B.C.) **ὁ δῆμος ὁ Ἀθηναίων εὐχάριστος ὧν διατελεῖ τοῖς εἰς αὐτὸν φιλοτιμουμένοις**, and *ib.* 118<sup>10</sup> (ii/B.C.), 233<sup>15</sup> (iii/B.C.). See further Hicks *CR* i. p. 46, *Field Notes* p. 165, and *Lightfoot Notes* p. 60f.

For the subst. **φιλοτιμία** cf. P Par 63<sup>68</sup> (B.C. 164) (= P Petr III. p. 24) **μήτε φιλοτιμίας μήτε πλεονεξίας γενθείσης**, "no undue [official] competition or grasping being permitted" (Mahaffy), P Oxy VIII. 1153<sup>16</sup> (i/A.D.) **ἀ ἐξωρήσατό σοι Παισανίας ὁ ἀδελφός σου πρὸ πολλοῦ ἐκ φιλοτιμίας αὐτοῦ κατηρητισμένα**, "which (sc. wrist-bands) your brother Pausanias went to the expense of having made some time ago and presented to you" (Ed.), and *ib.* XVI. 1913<sup>14</sup> (c. A.D. 555?) **λόγ(ω) φιλοτιμ(ίας)**, "by way of largesse" (Edd.).

For the adj. **φιλότιμος** cf. P Petr I. 29<sup>12</sup> (iii/B.C.), where

the writer says that he had borrowed from Dynis 4 artabae of wheat, which he had offered and "was pressing" (**φιλο-  
τιμον ὄντος**) to lend, P Giss I. 3<sup>13</sup> (A.D. 117) (= *Chrest.* I. p. 571) **φιλότιμόν τε τὸ πρὸς ἡμᾶς**, P Ryl II. 77<sup>24</sup> (A.D. 192) **μιμοῦ τὸν πα[τ]τέρα τὸν φιλότιμον τὸν [γ]έροντα φῶτα**, "imitate your father the lover of office, the brave old man" (Edd.), and for the comp<sup>ve</sup>. PSI IV. 392<sup>12</sup> (B.C. 242-1) **εὐχαριστήσεις δέ μοι φιλοτιμότερον γράψας ἐνταῦθα οἷς ἂν ὑπολαμβάνῃς ἐπιτήδεον εἶναι**, P Tebt I. 23<sup>10</sup> (c. B.C. 119 or 114) **διὸ καὶ ἔτι καὶ νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθεὶς ἵνα τὰ πρὸς αὐτὸν [ . . . ] διορθώσῃ**, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him" (Edd.), and for the adv. **φιλοτιμῶς**, PSI IV. 412<sup>10</sup> (iii/B.C.) **ἐντείλαι οὖν φιλοτιμῶς**, *ib.* VI. 568<sup>8</sup> (B.C. 253-2) **ποιήσομεν γὰρ φιλοτιμῶς**, and P Cairo Zen III. 59401<sup>3</sup> (iii/B.C.).

### φιλοφρόνως,

"kindly," "with friendliness" (Ac 28<sup>7</sup>): cf. P Grenf I. 30<sup>5</sup> (B.C. 103) **ἐντετάλμεθ[α] ἀσπάσσεσθαι ὑμᾶς παρ' ἡμῶν φιλοφρόνως**, BGU III. 1009<sup>3</sup> (ii/B.C.), and from the inscr. *Magn* 103<sup>50</sup> (2<sup>nd</sup> half ii/B.C.).

For the subst. cf. BGU I. 248<sup>2</sup> (A.D. 70-80) **τῆς εἰς μὲ φιλοφροσύνης**, *ib.* 249<sup>19</sup> (ii/A.D.), and *ib.* II. 531<sup>8</sup> (ii/A.D.).

### φίμω,

after appearing in Aristoph. (*Nub.* 592), does not appear again until the LXX and NT, perhaps because it was regarded as a non-literary or even slang word. It is found in the sense of "muzzle" in a quotation from the LXX in 1 Cor 9<sup>9</sup>, 1 Tim 5<sup>18</sup>, and metaphorically = "put to silence" in Mt 22<sup>34</sup> *al.* (cf. *Lucian De Mort. Per.* 15).

According to Rohde *Psyche* II. p. 424 (Engl. Tr. p. 604) **φίμω** and **φίμωτικόν** are used in rude Egypto-Syrian Greek as equivalent to **καταδεῖν**, **κατάδεσμος** in denoting the *binding* of a person by means of a spell, so as to make him powerless to harm. Exx. of this magical usage are—P Lond 121<sup>967</sup> (iii/A.D.) (= I. p. 114) **δεῦρό μοι . . . καὶ φίμωσον, ὑπόταξον, καταδούλωσον τὸν δαίνα**, an appeal to a god, *ib.* 399 **φίμωτικὸν καὶ ὑποτακτικὸν γενναῖον καὶ κάτοχος**, *ib.* 123<sup>4</sup> (iv/v A.D.) (= I. p. 120) **καθυπόταξον φίμωσον καταδούλωσον πᾶν γένος ἀνθρώπων**, and P Osl I. 116<sup>4</sup> (iv/A.D.) **φίμωσάται τὰ στόματα τὰ κατ' ἐμοῦ**. These instances, as Eitrem has pointed out, make "an effective background" for the usage in Mk 1<sup>25</sup>, 4<sup>39</sup>.

The subst. **φίμωσις** occurs in Vett. Val. p. 257<sup>13</sup> **πρὶν φθάσαι τὴν φίμωσιν**, apparently with reference to the silence of death.

### Φλέγων,

"Phlegon," the name of a Roman Christian, Rom 16<sup>14</sup>. According to Lietzmann (*HZN T ad I.*) this name, which is given to a dog in Xenophon (*Cyneg.* 7, 5), came later to be applied to slaves, see *CIL* II. 2017.

### φλογίζω,

"set on fire" (Jas 3<sup>6</sup>). We have no ex. of **φλογίζω** from our sources, but for **φλέγω** see the magic tablet PSI I. 28<sup>12</sup> (iii/iv A.D.?) **διὰ τούτου τοῦ ναικνουδαίμονος φλέξον τὴν καρδίαν**, and 15.



## φλόξ,

"a flame" (Lk 16<sup>24</sup>, *al.*): P Leid Wvii.<sup>37</sup> (ii/iii A.D.) (= II. p. 105) ἀποσκεδασθήτω μου πᾶσα φηλόξ (L. φλόξ), P Lond 122<sup>75</sup> (hymn to the Sun—iv/A.D.) (= I. p. 118) ἤλιε χρυσόκομα διέπων φλογὸς ἀκάματον φῶς, and from the inscr. *Preisigke* 5620 (amulet) φῶς πῦρ φλόξ, and *Syll* 804 (= <sup>3</sup> 1170)<sup>24</sup> (ii/A.D.) φλόξ ἀναδραμοῦσα ἐπέφλευσε τὴν χεῖρα. For a form φλώξ see P Osl I. i<sup>356</sup> (iv/A.D.) ὡς φλώξ καομένη, with the editor's note.

## φλυαρέω

c. acc. = "prate against". in 3 Jn<sup>10</sup>. For the more general meaning "talk nonsense," cf. P Cairo Zen III. 59300<sup>7</sup> (B.C. 250) δικαίως οὖν Ἀπολλωνίδει φλυαρεῖν ἐπέρχεται, *ib.*<sup>9</sup> οὐκ ἂν νῦν διὰ κενῆς ἐφλυάρει, and the Christian P Heid 61<sup>3</sup> (iv/A.D.) (= *Selections*, p. 126) ἵνα οὖν μὴ πολλὰ γράφω καὶ φλυαρήσω (L. φλυαρήσω), "that I may not by much writing prove myself an idle babblers."

## φοβέομαι

(act. obsolete): (1) "fear," "dread," (a) absol., P Lips I. 40<sup>ii.22</sup> (iv/v A.D.) κἀγὼ αὐτὸς φοβοῦμαι, ἐπειδὴ ἀπάν ἐστιν ὁ ἐταῖρός μου, *OGIS* 669<sup>59</sup> (i/A.D.) ὅσοι μὲν γὰρ ἐφοβήθησαν ἀκούσαντες περὶ . . . ; (b) c. acc., P Oxy II. 237<sup>viii.11</sup> (A.D. 186) φοβηθέντας τὸν κίνδυνον, "through fear of the danger" (Edd.), P Flor III. 332<sup>12</sup> (ii/A.D.) οὐ]τε προσεκύνησα θεοῖς φοβουμένην σου τὸ μετέωρον, P Grenf II. 84<sup>3</sup> (v/vi A.D.) τοὺς νόμους φοβηθεὶς ἔφυγεν εἰς ἔρημια (said of a patricide); (c) c. μή and conj., P Magd 9<sup>3</sup> (iii/B.C.) φοβουμένη μὴ συμπίεσθι (of a sanctuary in a dangerous state), BGU IV. 1097<sup>4</sup> (time of Claudius or Nero) (= Olsson, p. 113) φοβοῦμαι γὰρ μὴ σχάσθι. νε[ν]-αυσίακε [γ]άρ, "for I am afraid that he will give up, for he has become sick," P Tebt II. 318<sup>18</sup> (A.D. 166) φο[βου]μένη δ[ὲ] μὴ λάθω [κατὰ] τὸ εἰς με δίκαι[ον] οἰκονομεῖ[ας], "as I am afraid that my right of procedure may escape notice" (Edd.), *ib.* 335<sup>8</sup> (mid. iii/A.D.) φοβούμενος μὴ ἄρα εὐθελεῖ ἐν αὐτοῖς ἐπιληψί[ς], "from fear that they might disclose a claim by seizure" (Edd.). In Gal 4<sup>11</sup> φοβοῦμαι ὑμᾶς μὴ πως εἰκὴ κεκοπίακα, "I am afraid about you: perhaps I have toiled in vain," we have an ex. of μὴ used in cautious assertions: see *Proleg.* pp. 192f., 248. (d) On the translation-Hebraism φοβοῦμαι ἀπό, as in Mt 10<sup>28</sup> (= Lk 12<sup>4</sup>), see *Proleg.* pp. 102, 104, and Thackeray *Gr.* i. p. 46f.

(2) "reverence," P Tebt I. 59<sup>10</sup> (B.C. 99) (= Witkowski<sup>2</sup>, p. 113) an official writes to the priests of Tebtunis assuring them of his good will διὰ τὸ ἀνωθεν φοβεῖσθαι καὶ σέβασθαι τὸ ἱερόν, "because of old I revere and worship the temple."

In illustration of the φοβούμενος τὸν θεόν of Ac 10<sup>2</sup>, *al.*, Deissmann (*LAE*<sup>2</sup>, p. 451) cites the inscr. from the theatre of Miletus—

Τόπος Εἰουδῶν τῶν καὶ Θεοσεβίων.

"Place of the Jews, who also are called God-fearing."

## φοβερός,

"fearful" (Heb 10<sup>27</sup>, *al.*): BGU II. 428<sup>8</sup> (ii/A.D.) φοβερός ἐγένετο before a lacuna, P Leid Wxii.<sup>9</sup> (ii/iii A.D.) (= II. p. 121) ἐκλήθη δὲ ὀνόματι ἀγίῳ ἀναγραμματιζόμενον (= -ένω) φωβερῶ καὶ φρεικτῶ (L. φοβερῶ καὶ φρικτῶ), and

the magic PSI I. 28<sup>21</sup> (iii/iv A.D.?). The Christian amulet P Oxy VIII. 1151<sup>65</sup> (v/A.D.?) closes with the words ὅτι τὸ ὄνομα σου (κύρι)ε ὁ θεός, ἐπικαλεσά[μ]ην τὸ θαυμαστὸν καὶ ὑπερένδοξον καὶ φοβερὸν τοῖς ὑπεναντίοις, "upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes" (Ed.): cf. Ps 110 (111)<sup>9</sup>, *al.*

## φόβηθρον,

"that which causes terror," is so read by WH, following BD, in its only occurrence in the NT, Luke 21<sup>11</sup>: see Blass-Debrunner *Gr.* § 35. 3. The word is cited by Hobart (p. 161) from Hippocrates *Morb. Sacr.* 303, as denoting "fearful objects that present themselves to the imagination of the sick."

## φόβος,

"fear": *OGIS* 339<sup>17</sup> (c. B.C. 120) διὰ τε τὸν ἀπὸ τῶν γεινιῶντων Θραικῶν φόβον, P Fay 21<sup>21</sup> (A.D. 134) τῷ τοῦ προστίμου φόβῳ, "by the fear of incurring penalties," P Oxy XIV. 1668<sup>19</sup> (iii/A.D.) ὁ ἡγεμὼν ἀμνησίαν ἔπεμψεν ἐνθάδε, καὶ οὐκέτι φόβος οὐδὲ εἰς ἐνεῖ, "the praefect has sent an amnesty here, and there is no longer any fear at all" (Edd.), and BGU II. 547<sup>1</sup> (Byz.) μέγας φόβος ἐπίκειται ἡμῖν. For the plur. as in 2 Cor 7<sup>5</sup>, see *Syll* 168 (= <sup>3</sup> 326)<sup>21</sup> (B.C. 307-6) καὶ φόβων κ[αὶ] κινδύνων μεγάλων τοῖς] "Ἕλληνας περι-στάντων."

The reverential fear towards God, which appears in such a passage as Ac 9<sup>31</sup>, may be illustrated from P Lond 1914<sup>12</sup> (A.D. 335?) φόβον θεοῦ ἔχοντες ἐν τῇ καρδίᾳ: cf. *ib.* IV. 1393<sup>18</sup>. In 2 Cor 5<sup>11</sup> Field (*Notes*, p. 183) prefers the rendering "terror," as against RV "fear."

## Φοίβη.

This proper name (Rom 16<sup>1</sup>) is found as the name of a slave in P Flor I. 50<sup>61</sup> (A.D. 268): cf. *Syll* 369 (= <sup>3</sup> 805)<sup>10</sup> (c. A.D. 54) Κλαυδία Φοίβη τὸν ἐαυτῆς ἄνδρα καὶ εὐεργέτην ἀρετῆς ἔνεκα καὶ εὐνοίας, *Magn* 122 (a<sup>11</sup>) (time of Diocletian), and the v/vi A.D. inscr. from the Mount of Olives cited *s.v.* κοιμάομαι. For a note by Mrs. M. D. Gibson on the NT Phoebe as a kind of Lady Bountiful, see *Exp<sup>r</sup> T* xxiii. p. 281.

## Φοινίκισσα.

See *s.v.* Συροφοινίκισσα.

## φοῖνιξ,

"a palm tree" (Jn 12<sup>13</sup>), or the fruit of a palm tree "dates": cf. P Hal I. 7<sup>5</sup> (B.C. 232) αἰτησον δὲ . . . ὥστε εἰς [ἐξ]ῖνια φοίνικας, P Amh II. 31<sup>8</sup> (B.C. 112) τόπους περιελημμένους εἰς φυτεῖαν φοινίκων, "pieces of land which had been enclosed for the purpose of growing palms" (Edd.), and so <sup>16</sup>, BGU IV. 1095<sup>9</sup> (A.D. 57) περὶ δὲ τοῦ φοινίκος παλαιὸν οὐχ εὗραμεν, "as regards the dates, we did not find any old," P Ryl II. 172<sup>12</sup> (A.D. 208) φοίνικος μονοξύλου, "dates on single stems" (Edd.), and P Flor I. 50<sup>8</sup> (division of property—A.D. 268) σὺν τοῖς ἐἰνουσί φο[ί]νιξι καὶ φυτοῖς.

Related words are φοινικῶν, "a palm garden" (P Tebt II. 343<sup>5</sup>—ii/A.D.), φοινίκινος, "made of palm-wood"

(P Oxy XIV. 1658<sup>1</sup>—iv/A.D.), and φοινικηγός, “date-measure” (P Ryl II. 172<sup>13</sup>—A.D. 208). For the tax on dates, see Wilcken *Ostr.* i. p. 313 ff.

φονεύς,

“a murderer” (Mt 22<sup>7</sup>, *al.*): P Lips I. 37<sup>29</sup> (A.D. 389) Ἰωνᾶν τὸν προκείμενον φονέα ἀποδείξει, BGU IV. 1024<sup>vii. 11</sup> (iv/v A.D.) ξίφι σαι (ζ. ξίφει σε) [κα]ταβληθῆναι ὡς φονέα.

φονεύω,

“murder.” The document just cited *s.v.* φονεύς, BGU IV. 1024, shows the corr. verb several times, e.g. <sup>vi. 7</sup> ὁ οὖν Διόδημος ἐφόνευσεν τὴν πόρνην. Other exx. are P Grenf II. 36<sup>11</sup> (B.C. 95) μὴ λυπέσθῃ ἐπὶ τοῖς χωρισθεῖσι. ὑπελαμβάνουσαν φονεῦσθαι, “do not grieve over the departed. They expected to be killed” (Edd.), *ib.* 84<sup>2</sup> (v/vi A.D.) υἱὸς τὸν εἰδιον πατέρα φωνεύσας καὶ τοὺς νόμους φοβηθεὶς ἔφυγεν εἰς ἐρημίαν, P Oxy XVI. 1885<sup>14</sup> (A.D. 509) ἐπιθεωρῆσαι [τὸν σχεδὸν φο]νευθέντα Σουρούς, “to inspect the nearly murdered Sourous” (Edd.), and the hyperbolic use in P Lond 113. 12 (d<sup>11</sup> (vi/vii A.D.), where a petitioner for redress of injuries complains that he has been murdered—ὁ χρεώστης ἐφ[ό]νευσέν με. See also *s.vv.* σφάζω and φαρμακός. [Is it possible that the above use of φονεύω throws light on the difficult Jas 4<sup>2</sup>?]

In Ev. Petr. 2 γέγραπται γὰρ ἐν τῷ νόμῳ ἥλιον μὴ δύναι ἐπὶ πεφονευμένῳ, “πεφονευμένῳ is strangely attributed to Herod, from whom we should have expected κεκρεμασμένῳ or the like: but it agrees with the anti-Judaic tone of the fragment” (Swete).

φόνος,

“murder”: cf. P Tebt I. 5<sup>5</sup> (B.C. 118), where an amnesty is granted by Ptolemy and Cleopatra to all their subjects π[λ]ήν τ[ῶν φόν]ους ἐκούσιους καὶ ἱεροσυλίας ἐνεχομ[έν]ων, “except to persons guilty of wilful murder or sacrilege” (Edd.). In *ib.* 14<sup>4</sup> (B.C. 114) notice is sent to a certain Heras εὐθνομένῳ (“arraigned”) . . . φόνῳ καὶ ἄλλαις αἰτία[ι]ς, where the reference may be to “manslaughter” rather than to actual “murder”: see *Archiv* ii. p. 498 f. Add P Amh II. 66<sup>34</sup> (A.D. 124) Στοτοήτιος λέγοντος ἐν κεκλ[η]κέναι τοῖς [π]ερὶ Σαταβούν φόνου ἐπ[ὶ] τῷ ἀδελφῷ αὐτοῦ, “Stotoëtis stated that he had accused Satabous and his friends of murder committed against his brother” (Edd.), and Gnomon 36 (c. A.D. 150) (= BGU V. p. 20) τῶν ἐπὶ φόνους ἢ μίζοσιν ἀμαρτήμασιν κολαζομένων.

φορέω.

For the common NT sense “wear” (Mt 11<sup>8</sup>, *al.*) cf. P Oxy III. 531<sup>14f.</sup> (ii/A.D.) κομ[ί]σαι διὰ Ὀννώφρα τὰ ἱμάτια τὰ λευκὰ τὰ δυ[ν]άμενα μετὰ τῶν πορφυράν φορεῖσθαι φαινολίων, τὰ ἄλλα μετὰ τῶν μουρσίνων φορέσεις, “receive by Onnophris the white robes which are to be worn with the purple cloaks, the others you should wear with the myrtle-coloured (?) ones” (Edd.), P Giss I. 47<sup>8</sup> (time of Hadrian) (= *Chrest.* I. p. 383) ὥς μὴ κάμνειν τὸν φοροῦντα αὐτόν, with reference to a breastplate, and the enactment in connexion with the Andanian mysteries, *Syll* 653 (= 736)<sup>77</sup> (B.C. 92) φοροῦντω δὲ οἱ δέκα ἐν τοῖς μυστηρίοις στρόφιον πορφύριον. See also P Michigan

Inv. No. 1367<sup>23</sup> (iii/iv A.D.) (= Preisigke 7247) ἐνεγκον ἐρχομένη σου τὰ χρυσία, ἀλλὰ μὴ αὐτὰ φορέσης ἐν τῷ πλο[ύ]ψ, “when you come, bring your gold ornaments, but do not wear them on the boat.”

φόρον

(Lat. *forum*), “Forum” (Ac 28<sup>15</sup>): see P Lond 992<sup>13</sup> (A.D. 507) (= III. p. 253) τοὺς ἐλλογισμωτάτους σχολαστικούς φόρου Θηβαίδος, where the editors note that “the expression appears to be new,” and similarly *ib.* V. 170<sup>6</sup> (A.D. 566).

φόρος

in the wide sense of “payment,” “rent,” may be illustrated by such passages as P Giss I. 95<sup>4</sup> (A.D. 95) φ[ό]ρου οὐ ἐμίσθωσά σ[οι] ἐλαιουργίον, “rent of the vineyard which I let to you,” P Oxy X. 1279<sup>19</sup> (A.D. 139) φόρου τῶν <ν>ομῶν κατ’ ἔτος σὺν παντὶ δραχμῶν τεσσαράρων, “at the annual rent for the pastures of four drachmae in all” (Edd.), *ib.* XVII. 2141<sup>2</sup> (A.D. 208?) ἐξοδίασον εἰς φόρους ἑδαφῶν . . . ἀργυρίο[ν] δραχμ[ᾶ]ς τριακοσίας, “pay for rent of lands three hundred drachmae of silver,” and P Tebt II. 377<sup>23, 27</sup> (A.D. 210), which illustrates the common distinction between ἐκφόριον (“rent in kind”) and φόρος (“rent in money”) in leases of the Roman period; for exceptions see the editor’s note, and *ib.* 424<sup>6</sup> (late iii/A.D.) ἴσθαι δὲ ὅτι ὀφίλις φόρους καὶ ἀποφορὰς ἐπτά ἐτῶν, ὡς ἐὰν <ν> μὴ ἀποκαταστᾶς [δ]ὴ πέμψης [ο]ἰδίας σου τὸ <ν> κίνδυνον, “let me tell you that you owe seven years’ rent and dues, so unless you now send discharges you know your danger.” (Edd.). In P Iand I. 26<sup>15</sup> (A.D. 98) we have the phrase φόρου τοῦ παγτός, “the total rent,” for which the editor compares P Lond 906<sup>10</sup> (A.D. 128) (= III. p. 108), P Fay 93<sup>13</sup> (A.D. 161), *al.* See also Preisigke *Fachwörter s.v.*

φορτίζω,

“load” (Lk 11<sup>46</sup>: for double acc. see Blass-Debrunner § 155.7). Preisigke (*Wörterb.*) cites for the related verb φορτόω, P Amh II. 150<sup>21</sup> (A.D. 592) χόρτον ξηροῦ σῶφα πεφο[ρ]τομ[έν]α (ζ. ξῶα πεφορτωμένα), “fifty beasts loaded with dry hay,” similarly <sup>23, 39</sup>, and P Flor III. 293<sup>15</sup> (vi/A.D.) τῶν πλοίων πεφορτωμένων τῶν γεννημάτων.

φορτίον,

(1) “burden,” “load”: P Oxy VII. 1049<sup>3</sup> (account of transport—late ii/A.D.) δυο(ι) θ φο(ρ)τία ἦ, “9 donkeys, 8 loads” (see the editor’s note). (2) “freight,” “cargo,” as in Ac 27<sup>10</sup> (TR φόρτος): P Oxy VIII. 1153<sup>9</sup> (i/A.D.) payment by Heraclas the boatman (ὁ ναυτικός) of 600 drachmae (ὑπὲρ) τῶν φορτίων αὐτοῦ, “for his freights,” P Lond 948<sup>7</sup> (A.D. 236) (= III. p. 220), the shipmaster is to receive 100 drachmae for freightage, 40 paid in advance and the remaining 60 on the safe delivery of the cargo—ἅπερ φορτία παραδώσει σῶφα καὶ ἀκακούρητα. The hitherto rare form φόρετρον is found = “freight” in P Petr II. 30 (a<sup>13</sup> (Ptol.)), P Ryl II. 209<sup>5, 24</sup> (early iii/A.D.), P Oxy XII. 1589<sup>18</sup> (early iv/A.D.), and numerous exx. in Preisigke III. Index p. 341, and the new verb φορετρ[ί]ζω in P Oxy VII. 1069<sup>16</sup> (iii/A.D.), and *ib.* XII. 1589<sup>16</sup> (early



iv/A.D.). (3) "wares," "merchandise": BGU IV. 1118<sup>19</sup> (B.C. 22) τὰ δὲ ἐκ τῆς μισθώσεως φορτία πάντα, *ib.* 1079<sup>17</sup> (A.D. 41) (= *Selections*, p. 40) παρὰ τάλαντόν σοι πέπρακα τὰ φορτία μου, "I have sold you my wares, for a talent," a letter to a man in money-difficulties. (4) "fixture": P Oxy II. 243<sup>27</sup> (A.D. 79) house and land property σὺν τοῖς ἐμπεσομένοις εἰς τοῦτοις [φορτίοις] πᾶσι, "with all fixtures which may be included in them." For this use of φορτία the editors compare *ib.* 242<sup>16</sup> (A.D. 77), and CPR I. 206<sup>6</sup>. (5) The word is used metaph., as in Mt 11<sup>30</sup>, *al.*, in P Oxy XVI. 1874<sup>7</sup> (vi/A.D.), a Christian letter of condolence, in which reference is made to τὰ τριάντα πέντε φορτία, "the thirty-five burdens," apparently a proverbial expression (see the editors' note). For the metaph. use of the adj. φορτικός, see P Amh II. 145<sup>7</sup> (iv/v A.D.), a Christian letter in which the writer expresses the hope that he will not be "wearisome" (φορτικός) to his correspondent, P Oxy VI. 904<sup>9</sup> (v/A.D.) a petition to be released from an office which had proved "so severe and onerous"—τὴν τοιαύτην ἀπαρέτητον καὶ φορτικωτάτην λειτουργίαν. In the letter ascribed to the Emperor Hadrian, P Fay 19<sup>8</sup>, the phrase φορτικὸν λόγον is used with reference to the conventional reasons of philosophy, as contrasted with a simple statement of facts.

### Φορουνᾶτος

(TR Φουρ: cf. Mayser *Gr.* p. 116 f.), "Fortunatus," a Christian of Corinth (1 Cor 16<sup>17</sup>), who is perhaps to be identified with the Fortunatus of Clem. Rom. 1 Cor. lxxv. The name, however, is very common: see Lightfoot *Apost. Fathers* Part I. Vol. 1 p. 187, n.<sup>10</sup>, and the *exx.* collected in *ib.* p. 29, n.<sup>3</sup> and p. 62, n.<sup>1</sup>. Add OGIS 707<sup>6</sup> Φορουνᾶτος Σεβαστοῦ ἀπελ(εύθερος).

### φραγέλλιον

(Lat. *flagellum*), "a scourge" (Jn 2<sup>15</sup>): cf. P Lond 191<sup>11</sup> (an inventory—A.D. 103–117) (= III. p. 265) φλαγγέλιον καλάμου Ινδικού. The word is an ex. of the transliterated Latin words which found their way into Mark's Greek vocabulary from his residence in Rome.

### φραγελλώω

(Lat. *flagello*), "scourge" (Mt 27<sup>26</sup>, Mk 15<sup>15</sup>): cf. *Test. xii. Patr.* Benj. ii. 3.

### φραγμός

prop. "a fencing in," and hence "a fence" (as always in the NT, Mt 21<sup>33</sup> *al.*). *Exx.* are BGU IV. 1119<sup>32</sup> (a lease—B.C. 5) τὸν φραγμὸν ὑγιᾶ οἶον καὶ παρεῖληφεν, P Oxy III. 580 (ii/A.D.) εἰς ἐπιτήρησιν φόρου φραγμοῦ Παεβύθεως, and P Giss I. 56<sup>12</sup> (vi/A.D.) καλαμουργίαν καὶ τοὺς σφραγμούς (i. φραγμούς). For the μεστότοιχον τοῦ φραγμοῦ of Eph 2<sup>14</sup> we may recall the inscr. on the Temple barrier OGIS 598 cited *s.v.* ἀλλογενής. The form φράγμα is found in P Bilabel 95<sup>459</sup> (A.D. 7).

### φράζω

"declare," "explain" (Mt 13<sup>36</sup>). In P Rev Lxxix. 5 (B.C. 259–8) owners of orchards are called upon to register

themselves, φράζον[τες τό τε] αὐτῶν ὄνομα καὶ ἐν ἡι κώμῃ οἰκοῦσιν, "stating their names and the village in which they live." See also *Syll* 537 (= 969)<sup>95</sup> (B.C. 347–6) πρὸς τὸ παράδειγμα δ' ἂν φράξῃ ὁ ἀρχιτέκτων, and the sepulchral inscr. *Preisigke* 5765<sup>12</sup> (iii/iv A.D.) ἀλλὰ σὺ, ὦ παροδείτα, ἰδὼν ἀγαθοῦ τάφον ἀνδρός, ὃν τε κατευφημῶν κοῖα φράσας ἀπιδι.

### φράσσω

"fence in" is used metaph. in Rom 3<sup>19</sup>, 2 Cor 11<sup>10</sup>. For the lit. sense cf. P Oxy I. 69<sup>1</sup> (A.D. 190) a complaint of a robbery—θυρίδα συμπεφραγμένην πλίνθοις φέρουσαν εἰς δημοσίαν ῥύμην ἀνατρέψαντας, "they broke down a door that led into the public street and had been blocked up with bricks" (Edd.), and from the inscr. *Syll* 531 (= 963)<sup>19</sup> (iv/B.C.) φράζει τὰ ἐφ' ὁδοῦ τευχία ἅπαντα καὶ πεφραγμέν[α] [κα]ταλείψει ἀπῶν: cf. Heb 11<sup>33</sup>.

### φρέαρ

"a well" (Lk 14<sup>5</sup>, *al.*): P Grenf I. 21<sup>8</sup> (B.C. 126) a Will in which the testator leaves amongst other bequests ἔδα(φος) ἀμπελῶ(νος), καὶ τὰ ἐν τούτῳ φρέατα ἐξόπτῃς πλίνθου, "a vineyard and the wells of baked brick in it," P Oxy VIII. 1105<sup>10</sup> (A.D. 81–96) φρέατ(ρ)ος λιθίνου, "a stone well," *ib.* III. 502<sup>35</sup> (a lease—A.D. 164) καὶ τοῦ προκειμένου φρέατος τροχέλλιαν σὺν σχοινίῳ καινῷ, "the reel of the aforesaid well provided with a new rope" (Edd.), *ib.* XIV. 1678<sup>28</sup> (iii/A.D.), a letter having on the *verso* ἑπρό(δος) παρὰ Θέω[νος.] σημασ[σ]ία ἐν Τευμενοῦτει ἐν τῷ ῥυμείῳ ἀντὶ τοῦ φλητρός (i. φρέατος), "deliver from Theon; address, at the Teumenous quarter in the lane opposite the well" (Edd.), and P Giss I. 49<sup>11</sup> (iii/A.D.) καμάραι δύο καὶ φρέαρ.

For the form φρήτα for φρέατα, see P Cairo Zen III. 59499<sup>12</sup> (iii/B.C.), with the editor's note, A dim. φρεάτιον occurs in PSI IV. 423<sup>39</sup> (iii/B.C.) περὶ τῶν φρεατίων.

### φρεναπατάω

"deceive one's own mind," first found in Gal 6<sup>3</sup>, but see *s.v.* φρεναπάτης.

### φρεναπάτης

"deceiver." In the NT only in Tit 1<sup>10</sup>: cf. a woman's description of her former lover in P Grenf I. 1<sup>10</sup> (ii/B.C.) ὁ φρεναπάτης ὁ πρὸ τοῦ μέγα φρονῶν, where the context seems to require the meaning "deceiver," rather than "one who deceives his own mind," "conceited," as Blass *Gr.* p. 68, n.<sup>2</sup>: cf. Burton *ad ICC* Gal 6<sup>3</sup>. See also P Lond V. 1677<sup>22</sup> (A.D. 566–567).

### φρήν

From its physical sense of "midriff" or "the parts about the heart," φρήν comes to be applied to the "heart" or "mind" itself, in the plur. as in 1 Cor 14<sup>20</sup>: cf. the magic PSI I. 28<sup>22</sup> (iii/iv B.C.?) σὰς φρένας τέρπει, P Leid Wxvii. 46 (ii/iii A.D.) ὄνομά σου καὶ πνευμά σου ἐπ' ἀγαθοῖς (i. ἀγαθοῖς) εἰσέλθοις τὸν ἐμὸν (i. ἐμὸν) νοῦν καὶ τὰς {ἐμ} ἐμάς φρένας, P Lond 46<sup>327</sup> (iv/A.D.) (= I. p. 75) καταδεσμεύω δὲ αὐτοῦ τὸν νοῦν καὶ τὰς φρένας, and Wünsch *AF* p. 20<sup>56</sup> (iii/A.D.) βασάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν.

## φρίσσω,

which is "specially used of awe of a mysterious Divine power" (Hort *ad Jas* 2<sup>19</sup>), is well illustrated by P Leid V<sup>iv</sup>. 12 (iii/iv A.D.) (= II. p. 17) τὸ μέγα ὄνομα λέγειν· Ἀωθ, δν (L. δ) πᾶς θεὸς προσκύνει, καὶ π[ᾶ]ς δαίμων φρίσσει (L. φρίσσει). Cf. Herodas VI. 44 τοὺς γὰρ τελώνας πᾶσα νῦν θύρῃ φρίσσει, "for every door now-a-days shudders at the tax-gatherers" (Knox).

The verbal φρικτός is common in magical papyri, e.g. P Leid Wv. 10 (ii/iii A.D.) (= II. p. 95) ὀνόματι ἀγείω (ἀγίω) . . φοβερῶ καὶ φρικτῶ, P Lond 121<sup>314</sup> (iii/A.D.) (= I. p. 94) ὀνεύ[ρ]ους τε φρικτούς, *ib.* 46<sup>80</sup> (iv/A.D.) (= I. p. 68) κατὰ τῶν φρικτῶν ὀνομάτων, so 176<sup>f</sup>, and *ib.* 123<sup>10</sup> (iv/v A.D.) (= I. p. 121) κατὰ τῆς φρικτῆς ἀνάγκης. See also Deissmann *BS* p. 288, and the magic P Osl I. 1<sup>9</sup> (iv/A.D.) τόν σου υἱὸν φροῖζον, "shudder at thine own son" with the editor's note (p. 36) that "φρίσσειν (cf. τὰ φρικτὰ ὀνόματα) is constantly used of the effect that the sorcerer wishes to bring about by means of his magic." The verb occurs in two poems on the death of a dog, Preisigke 6754<sup>5,20</sup> (iii/B.C.) (= *Archiv* vi. p. 453 f.). See also the reff. in Preuschen-Bauer, *Wörterb. s.v.*

For the subst. φρίξ, cf. the Gnostic charm P Oxy VI. 924<sup>5</sup> (iv/A.D.) συντηρήσης Ἀρίας (L. Ἀρίαν) ἀπὸ τοῦ ἐπιμερινοῦ (L. τῆς ἐφημερινῆς) φρικός, "protect Aria from ague by day," and 4<sup>k</sup>, and *Syl* 7890 (= 3 1239)<sup>19</sup> (ii/A.D.) where a tomb is entrusted to the care of the καταχθόνιοι θεοί with the prayer that whoever violates it shall be submitted to various ills καὶ φρίκει [κ]α[λ] πυρετῶ κτλ.

## φρονέω.

According to Kennedy (*EGT ad Phil* 17) φρονέω "seems always to keep in view the direction which thought (of a practical kind) takes." Hence its use c. acc. in such passages as P Ryl II. 128<sup>10</sup> (c. A.D. 30) Σουήρις . . ἀλλότρια φρονήσασα ἐγκαταλιποῦσα τὸ ἐλαιούργιον ἀπηλλάγη, "Soueris changed her mind, left the mill, and departed" (Edd.), and P Oxy II. 282<sup>9</sup> (A.D. 30-5) ἡ δὲ ἀλλότρια φρονήσασα τῆς κοινῆς συμβιώ[σεως] κατὰ πέρ[α]ς ἐξῆλθε, "but she became dissatisfied with our union, and finally left the house" (Edd.).

For τὸ ἐν φρονεῖν in Phil 2<sup>2</sup> Deissmann (*BS* p. 256) cites the sepulchral epitaph *IMae* 149 (Rhodes—ii/B.C.) in which it is said of a married couple—ταῦτὰ λέγοντες ταῦτὰ φρονούντες ἤλθομεν τὰν ἀμέτρητον ὁδὸν εἰς Αἶδαν. Cf. also *OGIS* 669<sup>36</sup> (i/A.D.) ἐὰν δὲ καὶ δύο ἑπαρχοὶ τὸ αὐτὸ πεφρονηκότες ὦσι.

The phrase νοῶν καὶ φρονῶν, "being sane and in my right mind," is common in Wills: see *s.v.* νοέω.

## φρόνημα,

"the content of φρονεῖν, the general bent of thought and motive" (SH *ad ICC* Rom 8<sup>6</sup>): cf. Vett. Val. p. 109<sup>2</sup> ἐὰν οὖν τις Ὀδυσσεὺς φρόνημα λαβὼν παραπλεύσῃ τούτους, καταλείπει σεμνὴν ἐν τῷ βίῳ τὴν ἐπιστήμην.

## φρόνησις,

"prudence" leading to right action, as compared with the more theoretical σοφία: cf. Eph 1<sup>8</sup>. See further Lightfoot *ad Col* 1<sup>9</sup>, and *Notes* p. 317 f., also *OGIS* 332<sup>25</sup> (B.C. 138-2

ἀρετῆς ἔνεκεν καὶ φρονήσεως τῆς συναξούσης τὰ πρά[γ]μα[τα], and Wunsch *AF*, p. 61 (i/ii A.D.) ψ[υ]χὴν [δ]ι[α]νόειαν φρόνησιν αἰσθησιν ζοῖν [καρδ]ίαν.

In the trimeter PSI IV. 280 (iv/v A.D.) φρόνησις is contrasted with τύχη—

ὅστις νομίζει διὰ φρόνησιν εὐτυχεῖν  
μάταιός ἐστι· πάντα γὰρ τὰ τοῦ βίου  
οὐ διὰ φρόνη[σ]ιν, διὰ τύχην δὲ γέινεται.

For a subst. φρονιμότης see *ib.* I. 94<sup>2</sup> (ii/A.D.) ἐξαιτ[εῖ?]ται δέ με πλέον ἢ φρονιμότης αὐτ[ο]ῦ πρὸς τὸ μαρτυρῆσαι ὑμῖν τὴν φιλανθρωπίαν μου.

## φρόνιμος,

"prudent," is frequent in the NT as denoting fitness for God's service (Mt 7<sup>24</sup>, 10<sup>16</sup>, *al.*: Swete *Parables of the Kingdom*, p. 123): cf. *OGIS* 383<sup>106</sup> (mid. i/B.C.) διαμονῆς δὲ τούτων ἔνεκεν, ἣν ἐμ. φρονίμοις ἀνδράσι εὐσεβὲς αἰὲλ τηρεῖν. The word is common as a proper name, e.g. P Oxy III. 531<sup>23,25</sup> (ii/A.D.).

## φρονιμῶς.

P Lond 1927<sup>36</sup> (mid. iv/A.D.) φρονιμῶς ἐδιέξας τὸ γενεό-  
τατον ἄθλον, "you prudently showed forth your most noble contest," with reference to manner of life: cf. Lk 16<sup>8</sup>.

## φροντίζω,

"am careful," "give heed," is found in the NT only in Tit 3<sup>8</sup>, where it is followed by inf. (see *Proleg.* p. 206 f.): cf. P Ryl II. 78<sup>28</sup> (A.D. 157) φρόντισον εὐθέως πέμψαι τὸν ληψόμενον αὐτόν, "take care to send somebody at once to take it" (Edd.), and P Grenf II. 77<sup>15</sup> (iii/iv A.D.) (= *Selections*, p. 121) φροντίσατε οὖν τὰ ἀναλωθέντα ἐτοιμάσαι, "see to it therefore that you furnish the sums expended."

Elsewhere the verb is construed (1) c. gen., as in BGU I. 249<sup>20</sup> (ii/A.D.) φρόντισον δ' ἐμοῦ χοροῦ δερμάτων) ἐξακοσίω, *ib.* 300<sup>4</sup> (A.D. 148) φροντιούντά μου τῶν ἐν Ἀρσινοεῖτῳ ὑπαρχόντων, P Oxy VII. 1072<sup>8</sup> (v/vi A.D.) σπούδασον φροντίσαι τοῦ νέου λάκκου τοῦ γιγνομένου σὺν θεῷ ἐν τῷ κτήματι ἱερέων, "hasten to give heed to the new pond which is being made by the help of God in the priests' estate" (Ed.). (2) c. acc., as in P Lond 28<sup>5</sup> (c. B.C. 162) (= I. p. 43, *UPZ* i. p. 343) φροτίσαι (L. φροντίσαι) μοι σιτάριον, P Par 45<sup>2</sup> (B.C. 152) (= *UPZ* i. p. 329) πεφρόν-  
τικά ὑπὲρ σοῦ χρήσιμα τῶν σῶν πραγμάτων. (3) c. ἵνα as in P Tebt I. 33<sup>2</sup> (B.C. 112) (= *Selections*, p. 30) φρόν[τι]σον οὖν ἵνα γένη(ται) ἀκολούθως, "take care that its instructions are followed" (with reference to a letter), and so<sup>7</sup>. (4) c. ὅπως (μή), as in P Hib I. 170<sup>1</sup> (B.C. 247) (= Witkowski<sup>2</sup>, p. 27) φρόντισον δέ, ὅπως μηκέτι ἀπὸ τούτων παρακούσει ἡμῶν, and (5) c. ὥς, as in P Tebt I. 10<sup>6</sup> (B.C. 119) φρόντισον ὥς τὰ τῆς ὑποσχέσεως ἐκπληρωθῆσεται, "take care that the terms of his agreement are fulfilled" (Edd.).

For the subst. φροντίς, cf. P Tebt I. 33<sup>17</sup> (B.C. 112) (= *Selections*, p. 31) τὴν μεγίστην φροντίδα ποιούμενον, "taking the greatest care," P Amh II. 135<sup>8</sup> (early ii/A.D.) τῇ(ν) φροντίδα πάντων ποιεῖν ὥς ἰδίαν σου, "look after everything as if it were your own" (Edd.), and for φροντισ-  
τής, see Preisigke *Fachwörter*, p. 179, and *Wörterbuch s.v.*



## φρουρέω

is used literally "guard," "protect," in such passages as P Amh II. 43<sup>17</sup> (B.C. 173) where a contract is witnessed by six persons, τῶν ἐν τῇ Σοκνοπαίου Νήσῳ φρουρούντων καὶ μισθο(φόρων), "belonging to the guard at Socnopaei Nesos and in receipt of pay," P Bilabel 9<sup>6</sup> (B.C. 103) τοῖς ἐν Κρο(κοδείλων) πό(λει) φερομένοις φρου(ροῦσιν), and P Tebt I. 92<sup>2</sup> (late ii/B.C.) Κερκεοσίρεως τῆς μὴ φρουρουμένης μηδ' οὔσης ἐπὶ τοῦ μεγάλου ποταμοῦ, "at Kerkeosiris, which is unguarded and is not situated upon the great river" (Edd.): cf. 2 Cor 11<sup>32</sup> and Field *Notes*, p. 186f. See also an important note by E. L. Hicks in *CR* i. p. 7f.: in the other NT passages (Gal 3<sup>23</sup>, Phil 4<sup>7</sup>, 1 Pet 1<sup>5</sup>) he prefers the idea of "a garrison keeping ward over a town" to the idea of "soldiers keeping guard either to prevent escape, or to protect the weak."

For φρουρός, cf. P Oxy IX. 1193<sup>4</sup> (iv/A.D.) δὸν ἕνα πα[ράσχου] μετὰ καὶ ἐνὸς φύλακος τῷ ἀποσταλέντῳ φρ(ο)υρῷ, "supply one donkey together with one guard to the sentinel whom I have sent" (Ed.): for φρουρά, cf. P Tebt II. 315<sup>31</sup> (ii/A.D.) ἔχι γὰρ συστατικὰς [δ]πως τὸν ἀπιθύντα μετὰ φρουρᾶς τῷ ἀρχιερί πέμπιν, "he has instructions to send recalcitrants under guard to the high-priest" (Edd.): and for φρούριον, cf. P Amh II. 31<sup>27</sup> (B.C. 112) περίστασις τοῦ φρουρίου, "the free space round the guardhouse."

In P Petr I. 29<sup>14</sup> (iii/B.C.) τῶν ὄρων apparently applies to the "watchers" of a vineyard, and Mahaffy following Bury regards ὄροι as the word from which φρουροί (προ-οροι) is derived, and compares the Homeric οὔρος.

## φρνάσσω.

From denoting the "vehement neighing" of horses, this verb came to be used of the "haughtiness" or "insolence" of men (cf. "prancing proconsuls"), as in Ac 4<sup>25</sup> from Ps 2<sup>1</sup>. In M. Anton. iv. 48 μετὰ δεινοῦ φρνάγματος, the reference is to the "revolting insolence" with which tyrants have exercised their power of life and death.

## φρύγανον,

"brushwood" (Ac 28<sup>3</sup>), as in P Cairo Zen III. 59517<sup>3</sup> (iii/B.C.), wages to workmen εἰς συναγωγὴν φρυγάνων, "for the gathering of brushwood." In Syll 568 (= 984)<sup>6</sup> (end of iv/B.C.) a priest undertakes μηδὲ [φ]έρι(ν) ξύλα μηδὲ κοῦρον ("branches with leaves") μηδὲ φρύγανα μηδ[ἐ] φυλλόβολα ("branches shedding leaves") ἐκ τοῦ ἱεροῦ.

For the new παραφρυγάνισμος, see P Petr II. 61<sup>1</sup> (c. B.C. 250), where Mahaffy takes the meaning to be the piling of brushwood bound with clay to raise the banks of the canal. In his Introduction to the vol. p. 28f. he supplies an interesting parallel from Wood's *Sources of the Oxus*, p. 22, where we are told that, when the river threatens to cut away its banks, the natives protect them with branches of tamarisk, in order to break the force of the water.

## Φρυγία,

"Phrygia, an ethnic district in Asia Minor, the north-western part of which was the Roman province Asia,

and the south-eastern part in the Roman province Galatia: in Ac. xvi. 6 Φρυγίαν is adj." (Souter *Lex s.v.*). See further W. M. Ramsay *Cities and Bishoprics of Phrygia* (Oxford, 1895, 1897), and the same writer in Hastings *DB* iii. p. 863 ff.

## Φύγελος,

not Φύγελλος (see WH *Notes*<sup>2</sup>, p. 166), a Christian who deserted Paul (2 Tim 1<sup>15</sup>). A proper name Φυγέλιος occurs in *CIG* II. 3027.

## φυγή,

"flight" (Mt 24<sup>20</sup>): P Tebt I. 48<sup>24</sup> (c. B.C. 113) ῥίψαντα τὸ ἱμάτιον εἰς φυγὴν ὀρμήσαι, "throwing away his garment took to flight," Gnomon 36 (c. A.D. 150) (= BGU V. p. 20) αὐθ[έ][[τερ]]ρετον (i. αὐθαίρετον) φυγὴν ἐλομένων, "having taken to flight of their own accord," BGU III. 909<sup>14</sup> (A.D. 359) τῶν ἀπὸ τῆς κώμης φυγ(ν) προσημαμένων, and P Oxy XVI. 1876<sup>8</sup> (c. A.D. 480) διὰ τῆς φυγῆς περιγράψειν τὸ χρέος ἐσπούδασαν, "they attempted by flight to evade payment of the debt" (Edd.).

For a weaker sense cf. *ib.* VIII. 1121<sup>26</sup> (A.D. 295) ἐμοῦ ἥδη τὴν πρ[ὸς τὸν μ]ῆζονα φυγὴν ποιουμένη<ς>, "since I am already having recourse to the official" (Ed.), in connexion with a petition.

## φυλακή.

(1) For φυλακή in the general sense of "care," "charge," of a thing: P Lille I. 7<sup>8</sup> (iii/B.C.) ἐπιζητήσαντος αὐτοῦ βεβλάρια τινα, ἃ ἐδεδώκειν ἐν φυ(λακῇ) "il me réclama de petits livres qu'il m'avait donnés en garde."

(2) "watch," "guard": P Tebt II. 282<sup>7</sup> (late ii/B.C.) a guard declares that he will keep the best watch possible upon other people's holdings—φυ(λακὴν) ἀλ[λο]τρ[ί]ων κλή(ρων) συντηρήσειν ἀπὸ τ[ο]ῦ βελτί<σ>του, *Priene* 28<sup>4</sup> (soon after B.C. 200) ὅπως δὲ ἡ χώρα ἡ Μιλησίων καὶ Πριηνέων ἐμ φυλ[ακ]ῇ καὶ σωτηρίᾳ ὑπάρχει.

(3) = "a guard," i.e. "persons keeping guard" (Lat. *custodia*), as in Ac 12<sup>10</sup>: P Giss I. 19<sup>18</sup> (ii/A.D.), a sister begs her brother not to face some danger (perhaps connected with the Jewish war) without a guard—μὴ μόνος τὸν κίνδυνον [ἀνευ] φυλακῆς ὑπόμεινε (i. ὑπόμεινε).

(4) = "a prison" (Mt 14<sup>10</sup>, *al.*): BGU IV. 1138<sup>18</sup> (B.C. 18) ἀπολέ[[ψ]ομαι τὸν Παπ(α)ν ἐκ τῆς φυλακῆ(ς), P Oxy II. 259<sup>4,8</sup> (A.D. 23), a declaration τῷ τεταγμένῳ πρὸς τῇ τοῦ Διὸς φυλακῇ, "to the governor of the prison of Zeus," by the surety for a man who had been arrested for debt that he will restore δν ἐγγενημαί . . . ἐκ [τ]ῆς πολιτικῆς φυλα[κ]ῆς "the man whom I bailed out of the public prison," P Giss I. 84<sup>18</sup> (A.D. 83) Ἀσκληᾶν εἰς τὴν φυλακὴν παρα[β]οθῆναι (cf. Ac 8<sup>3</sup>), PSI VII. 832<sup>7</sup> (v/A.D.) εἰς τὴν δημοσίαν φυλακὴν.

(5) the time during which a watch was kept, as in Mt 24<sup>43</sup> *al.*: P Petr II. 45<sup>11,18</sup> (B.C. 246) (= *Chrest.* I. p. 5) πρώτης φυλακῆς ἀρχομένης.

For the subst. φυλακία cf. P Oxy XVI. 1627<sup>12</sup> (A.D. 342) an appointment εἰς φυλακίαν ἱεροῦ Θεοῦρου, "to the guarding of the temple of Thöeris."

## φυλακτήριον,

lit. "a guarded post" or "fortification," came to be used by the Jews as a technical term for the "prayer-fillet," a strip of parchment inscribed with portions of the Law, and worn as an "amulet" or "protective-mark" on the forehead or next the heart, as in Mt 23<sup>5</sup>; cf. the golden φυλακτήρια worn by the kings of Egypt, *OGIS* 90<sup>45</sup> (Rosetta stone—B.C. 196) ἐπιθεῖναι δὲ καὶ ἐπὶ τοῦ περὶ τὰς βασιλείας τετραγώνου κατὰ τὸ προειρημένον βασιλείον φυλακτήρια χρυσᾶ, "to place on the square surface round the crowns, beside the afore-mentioned crown, golden phylacteries" (Mahaffy).

Other exx. of the word are P Leid W<sup>xviii.2</sup> (ii/iii A.D.) (= II. p. 143) τὸ γὰρ ὄνομα σοῦ ἔχω ε φυλακτήριον (I. ἔχω ὡς φυλακτήριον) ἐν καρδίᾳ τῇ ἐμῇ,<sup>xx.24</sup> ἐν τῷ ἀργύρῳ πετάλου (I. ἐν τῷ ἀργύρῳ πετάλῳ) τὰ ζ (sc. vocales), πρὸς τὸν φυλακτήριον (I. τὸ φυλακτήριον), and P Lond 121<sup>298</sup> (iii/A.D.) (= I. p. 94) φυλακτήρια λέων—a spell for the times when the moon is in the several signs of the Zodiac. See also Deissmann *BS*, p. 352.

## φύλαξ,

"a guard": P Hib I. 147 (early iii/B.C.) σύντασσε [τοὺς] παρὰ σοὶ φύλακας φυλάσσειν καὶ προ[σ]έχειν ἵνα κτλ., P Oxy II. 803 (late i/B.C.) τοὺς ἀπὸ τοῦ νομοῦ φύλακας, BGU III. 830<sup>24</sup> (i/A.D.) τοὺς φύλακας (I. φύλακας) ἡμῶν σκύλον πρὸς αὐ[τ]ήν, *ib.* 729<sup>11</sup> (A.D. 137) ὃν δὲ ἐὰν βούληται ὁ Σαραπίων ὁπωροφύλακα φυλάσσειν <ν> τῷ τῆς ὁπώρας καιρῷ φύλακα πέμψει, "Sarapion shall send any guard whom he chooses in order to protect the fruit at the time of bearing" (Edd.), and *ib.* VI. 931<sup>6</sup> (ii/A.D.) ἐπεμψα διὰ τοῦ κομισάντος [τ]ὸ ἀπὸ σοῦ ἐπιστόλιον φύλακος . . . "I have sent by the guard who brought the letter from you . . ."

For the different orders of φύλακες see Jouguet *Vie Municipale*, p. 261 ff., and for φύλακτρον, "police-tax," see P Oxy III. 502<sup>43</sup> (A.D. 164) with the editors' note.

## φυλάσσω,

(1) "guard," "protect": P Par 66<sup>22</sup> (i/B.C.) πρεσβύτεροι οἱ τὰ χώματα καὶ περιχώματα φυλάσσοντες, P Oxy VI. 924<sup>1</sup> (iv/A.D.) ἡ μὴν φυλάξης καὶ συντηρήσης Ἀρίας ἀπὸ τοῦ ἐπιμερινοῦ (I. Ἀρίαν . . . τῆς ἐφημερινῆς) φρικός, "verily guard and protect Aria from ague by day" (Edd.).

(2) "keep," "observe": *Cagnat* IV. 661<sup>13</sup> (A.D. 85) τοῦτο δὲ τὸ ψήφισμα νενομοθεῖσθαι τῷ αἰῶνι τῆς Ῥωμαίων ἡγεμονίας φυλαχθισμένον (cf. *Ac* 7<sup>53</sup>, *al.*), P Ryl II. 177<sup>11</sup> (A.D. 246) τὸ δὲ ὑπηλλαγμένον [ἡ]μισυ μέρος οἰκίας φυλάξομεν(εν) ἀνεξαλλοτριώτον, "the mortgaged half share of the house we will preserve unalienated" (Edd.). Cf. also P Ryl II. 116<sup>20</sup> (A.D. 194) λόγον μοι φυλασσομένου περιῶν ἔχω δικαίων πάντων, "account being kept of all my claims" (Edd.), *ib.* 86<sup>8</sup> (A.D. 195) λόγον φυλασσομένου τῇ πόλει π[ρ]ὸς [ο]ῦ [ἐ]χει παντὸς δ[ικαίου], "without prejudice to any right claimed by the city" (Edd.).

The verb is common of observing the duties of marriage, e.g. P Oxy VI. 905<sup>9</sup> (A.D. 170) συμβιούτωσαν [οὖν] ἀλλήλοις οἱ γαμούντες φυλάσσοντες τὰ τοῦ γάμου δι-

καία, and so *ib.* X. 1273<sup>23</sup> (A.D. 260), XII. 1473<sup>11</sup> (A.D. 201).

With φ. ἀπό, as in Lk 12<sup>15</sup>, cf. P Lond IV. 1349<sup>35</sup> (A.D. 710) παραφυλάξαι δι[α] τ[ῆς] διοικήσεως σου ἀπὸ τῶν προσφευγόντων ἐν αὐτῇ φυγάδω[ν]; cf. Blass *Gr.* p. 87 f.

## φυλή,

"a tribe," especially one of the twelve tribes of Israel (Mt 19<sup>23</sup> *al.*), and extended by analogy to the tribes of the earth (Mt 24<sup>30</sup> *al.*). For the priestly tribes in Egypt, cf. P Tebt II. 299<sup>8</sup> (c. A.D. 50), where a certain Psoiphis, τῶν ἀπὸ τῆς κώμης πέμπτης φυλῆς] ἱερέος (I. ἱερέως) τῶν ἐν [τῇ κώμῃ] θεῶν, "priest of the fifth tribe of the gods at the village," asks that the birth of a son be registered, P Ryl II. 179<sup>5</sup> (A.D. 127) Πακῦσις . . . ἱερεὺς πρώτης φυλῆς Σοκνοπαίου θεοῦ μεγάλων, and similarly <sup>9,27</sup>. See further Otto *Priester* i. p. 23 ff.

In Claudius's address to the Alexandrines P Lond 1912<sup>41</sup> (A.D. 41) a φυλή Κλαυδιανᾶ, not known elsewhere, is mentioned: see the editor's note, where reference is made to Schubart *Archiv* v. p. 94 f. for the Alexandrian tribe-names of the Roman period. Cf. also Preisigke *Fachwörter* s.v. φυλή.

## φύλλον,

"a leaf" (Mt 21<sup>19</sup>, *al.*). In the magical P Oxy VI. 886<sup>14</sup> ff. (iii/A.D.) (= *Selections* p. 111 f.) the petitioner for an omen is instructed—λαβὼν φύνικος ἄρσενος φύλλα κῆ ἐπίγρ(αφον) ἐν ἐκάστῳ τῶν φύλλων τὰ τῶν θεῶν ὀνόματα κὲ ἐπευξάμενος ἔρε (I. αἶρε) κατὰ δύο δύο, τὸ δὲ ὑπολιπό[μ]ενον ἔσχατον ἀνάγνῳτι κὲ εὐρήσις σου τὴν κληδόνα, ἐν οἷς μέτεσταιν, "take 29 leaves of a male palm, and write upon each of the leaves the names of the gods, and having prayed lift them up two by two, and read that which is left at the last, and you will find in what things your omen consists." See also the ostrakon letter of the middle of iii/B.C. *Archiv* vi. p. 221<sup>17</sup> ἔχουσι δὲ αἱ πεταλῖαι ἐπιγρ(αφὴν) ἐν φύλλοις.

In the papyri φύλλον is common in the collective sense of "crops," e.g. P Tebt I. 38<sup>3</sup> (B.C. 113) τῆς κατὰ φύλλον γεωμετρίας, "the land survey according to crops." For the verb φυλλολογέω see P Hamb I. 23<sup>27</sup> (A.D. 569) βοτανολογῆσαι καὶ φυλλολογῆσαι, and for the corr. subst. P Oxy XIV. 1631<sup>13</sup> (contract for labour—A.D. 28c) φυλλολογῖαι αἱ ἐνχρηῖζουσαι, "needful thinnings of foliage" (Edd.).

## φύραμα,

"a mixture," and hence "a lump" (Rom 11<sup>16</sup>, *al.*): cf. the account of a beer-seller P Tebt II. 401<sup>27</sup> (early i/A.D.) in which reference is made to—φυράμ(ατος) (ἀρτάβαι) ε (δραχμαί), and P Lond 46<sup>378</sup> (iv/A.D.) (= I. p. 77) εἰς ὄλο(ν) τὸ φύραμα.

For the verb φυράω cf. the medical receipt P Oxy VIII. 1088<sup>22</sup> (early i/A.D.) μάνναν φύρασον χυλῷ πράσῳι καὶ ἐνάλιψον τὸν χυλὸν ἐνδόθεν, "mix frankincense with onion-juice and apply the juice inside" (Ed.), to stop nose-bleeding, *ib.* XIV. 1692<sup>21</sup> (A.D. 188) φυράσι τὸν Πηλουσι- [ακὸν οἶνον]. The compd. ἀναφυράω, "mix up well,"



occurs in *Syll* 807 (= <sup>3</sup> 1173)<sup>9</sup> (not earlier than A.D. 138) τέφραν μετ' οἴνου ἀναφυράσαι.

### φυσικός.

In Rom 1<sup>26</sup> *φυσικός* is "natural," "according to nature," as opp. to παρὰ φύσιν, "against nature": cf. P Lips I. 28<sup>18</sup> (A.D. 381) *ἔνπερ θρέψω καὶ ἱματίζω εὐγενῶς καὶ γνησίως ὡς υἱὸν γνήσιον καὶ φυσικὸν ὡς ἐξ ἑ[μ]οῦ γενόμενον*, in a deed of adoption. In 2 Pet 2<sup>12</sup> Mayor renders *γεννηθέντα φυσικά* "born creatures of instinct," as against RV "born mere animals." Cf. also Aristes 171 *τὴν σεμνότητα καὶ φυσικὴν διάνοιαν τοῦ νόμου* = "the sanctity and natural (or inward) meaning of the Law" according to Thackeray, who however pronounces the exact sense "uncertain."

### φυσίω.

For the metaph. use of this verb = "puff up," as in 1 Cor 4<sup>8</sup> *ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε* (for form, cf. *Proleg.* p. 54), see Cic. *ad Att.* v. 20. 6 *πεφύσημαι*. This form *φυσάω* occurs in Herodas II. 32 *τῇ γενῇ φυσῶντες*, "priding themselves on their birth," and Menander *Ἐπιτρέπ.* 529.

### φύσις,

"nature," is applied to (1) "birth," "physical origin," as in Gal 2<sup>15</sup>, Rom 2<sup>27</sup>: cf. P Oxy X. 1266<sup>33</sup> (A.D. 98) *εἶναι δ' ἐμοῦ καὶ τῆς Θερμουθίου φύσει υἱὸν τὸν Πλουτίωνα καὶ μὴ θέσει*, "that Plutonium is the son of myself and Thermouthion by birth and not by adoption," and the letter ascribed to the Emperor Hadrian P Fay 19<sup>11</sup> (ii/A.D.) *ὁ μὲν φύσει πατὴρ γενόμενος . . . τεσσαράκοντα βιώσας ἐτὶ διώτης μετ' ἡλλάξε*, "my father by birth died at the age of forty a private person."

(2) "innate properties or powers," what belongs to persons or things in view of their origin, as in 2 Pet 1<sup>4</sup>: cf. the Kommagenian inscr., from mid. i/B.C., cited by Deissmann *BS* p. 368 n.<sup>2</sup>, *ἵνα . . . γέννησθε θέλας κοινωνοὶ φύσεως*, P Leid W<sup>1</sup>. 43 (ii/iii A.D.) (= II. p. 101) *ἀνὰ μέσον τῶν δύο φυσέων (οὐρανοῦ) καὶ γῆς*, P Lond 121<sup>512</sup> (iii/A.D.) (= I. p. 100) *τῆς κοσμικῆς φύσεως*, and the amulet *Preisigke* 5620<sup>10</sup> *ὁ τὴν ἐνουράνιον τῆς ἑωλίου φύσεως κεκληρωμένος ἀνάγκην*.

For the adverbial phrase κατὰ φύσιν, as in Rom 11<sup>21</sup>, 24, cf. P Tebt II. 288<sup>6</sup> (A.D. 226) *τὰ ὀνόματα τῶν κατὰ φύσιν <γε>γεωργη[ό]των δημοσίων γεωργῶν καὶ κληρ[ο]ύχων*, "the names of the public cultivators and owners who have planted the different kinds" (Edd.). [See also W. M. Ramsay *Pauline and other Studies* (1906), p. 219 ff.]

### φύτελα,

prop. "a planting," as in P Petr II. 32 (2 a)<sup>5</sup> (iii/B.C.) *ἡμῶν ἐπιδικνύντων σοι τὴν φυτὴν Θεοδότου*, P Tebt I. 5<sup>204</sup> (B.C. 118) *τὴν δὲ φυτεῖαν ποιεῖσθαι ἀπὸ τοῦ νβ (ἔτους)*, BGU IV. 1185<sup>21</sup> (B.C. 94-3?) *εἰς ἀμπέλου καὶ εἰ*

*παράδεισων φυτ[η]αν*, and P Oxy VII. 1032<sup>19</sup> (A.D. 162) PART VIII.

*τοὺς δὲ τόπους εἶναι ἐν φυτεῖα*. In its only NT occurrence (Mt 15<sup>18</sup>) the word is used of the thing planted, "a plant," cf. *OGIS* 606<sup>7</sup> *τὰς περὶ αὐτὸν (sc. τὸν ναὸν) φυτείας πάσας ἐφύ[τευεν] ἐκ τῶν ἰδίων ἀναλ[ωμάτων]*.

### φυτεύω,

"plant": P Petr I. 29<sup>4</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 30) *πεφύτευται δὲ καὶ ἡ ἀμπελος πάντα*, so <sup>15</sup>, PSI IV. 433<sup>6</sup> (B.C. 261-0) *οὐκ ἐφυτεύθη οὐδὲν ἐπὶ τῆς πέτρας Ὀασιτικά*, P Flor II. 148<sup>12</sup> (A.D. 266-7) *τῶν φυτευομένων τόπων*, and P Oxy XVI. 1911<sup>104</sup> (A.D. 557) *ὑπὲρ (ἀρου.) β̄ φυτευ(εῖσων) ἐν ἀμπέλ(ω)*.

In his note on 1 Cor 3<sup>8</sup> (*Notes*, p. 187 f.) Lightfoot refers to the application by the Fathers of ἐφύτευσα to the work of educating the catechumens as a significant ex. of "a general fault of patristic exegesis, the endeavour to attach a technical sense to words in the NT which had not yet acquired this meaning."

### φύω,

"grow," "grow up": P Grenf II. 28<sup>8</sup> (B.C. 103) *τῶν φυομένων δένδρων*, P Flor I. 20<sup>20</sup> (A.D. 127) (= *Chrest.* I. p. 422) *σὺν τῷ φυησομένῳ σινάπτι*, PSI VI. 697<sup>11</sup> (ii/A.D.) *ὅλου τοῦ κ[η]που σὺν τῷ τοῖς φυτοῖς φ[υ]ομένοις πᾶσι ἐν ἐκάστ[ῃ] με[ρ]ίδι*.

For the trans. use "bring forth," "produce," see *Preisigke* 6648<sup>1</sup> *εἰμὲ ἐγὼ Ἰησοῦς, ὁ φύς δὲ Φαμίς, παροδεῖτα*, where the editor understands *ὃν φύσει Φαμίς* or *ὁ φύς(ας) Φ.*; cf. Lk 8<sup>8</sup>, and note the new 2 aor. pass. ἐφύην in place of the intrans. act. ἔφυν (cf. Blass-Debrunner § 76. 2).

The subst. *φυτόν* is very common, e.g. PSI VI. 568<sup>3</sup> (B.C. 253-2?) *φυτὰ παντοδαπά*, BGU II. 530<sup>31</sup> (i/A.D.) (= *Selections*, p. 62) *ἐπὶ κινδυνεύει τὰ φυτὰ διαφωνῆσαι*, "otherwise there is a risk that the plants perish," P Fay 111<sup>28</sup> (A.D. 95-6) (= *Selections*, p. 67) *τῶν (l. τὸν) στίχων τὸν φυτόν (l. τῶν φυτῶν) τῶν ἐν τῷ προφῆτῃ πότισον*, "water the row of trees in 'the prophet'" (apparently the name of a piece of land), P Ryl II. 99<sup>5</sup> (iii/A.D.) *ὕδρευματα καὶ φυτὰ*, "irrigators and trees," and P Hamb I. 23<sup>19</sup> (A.D. 569) *σὺν φυτοῖς παντοίοις ἐγκάρποις τε καὶ ἀκάρποις*. See also *φυή* in such passages as BGU III. 708<sup>4</sup> (A.D. 164-5) *ἀπέχ[ο]μεν πα[ρά] σου τιμ[ὴν] χόρτου φυῆς [τοῦ] ἐνεστ[ῶτος] ἔ (ἔτους)*.

### φωλεύς,

"a hole," "den," "lair": a late Greek word fully illustrated by Wetstein *ad* Mt 8<sup>20</sup>. A verb *φωλεύω* is used by a translator of Job 38<sup>40</sup>. MGr *φωλιά*, "nest."

### φωνέω,

"cry out," "shout": cf. BGU III. 925<sup>8</sup> (iii/A.D.) *μετὰ τῇ <ν> [ἀ]ν[άγ]ν[ω]σιν ἡ βουλὴ ἐφώνησεν* "Ἐλλημμά ἐστιν . . .", and P Oxy XVII. 2110<sup>6</sup> (A.D. 370) *οἱ βουλευταὶ ἐφώνησαν* κύριον τὸ κατὰ κῆραν, "The senators cried, 'What is on the tablet is valid'" (Ed.).

The word, which is used of the "crowing" of a cock in Mt 26<sup>34</sup> *al.*, gives place to *κοκκίζω* in the new Rainer fragment (*Mittheilungen aus der Sammlung der Papyrius* 87

*Erzherzog Rainer*, i. p. 53 ff., ii. p. 41 f.: cf. Milligan *Here and There*, p. 123 ff.).

From the inscr. we may cite *Syll* 737 (= <sup>3</sup> 1109)<sup>108</sup> (after A.D. 178) *μηδεὶς δ' ἔπος φωνεῖτω*, and for the meaning "address" followed by a nom. of the title, as in *Jn* 13<sup>13</sup>, see Blass-Debrunner §§ 143, 147.

### φωνή,

"a sound," "a voice": cf. *P Lond* 1912<sup>27</sup> (A.D. 41) *γνησιωτέρας ὑμᾶς φωναῖς προσαγορεύσας*, "addressing you more frankly by word of mouth," *P Ryl* II. 77<sup>46</sup> (A.D. 192) *ἔχομεν δὴ φωνὴν τοῦ Ἀσπιδᾶ*, "we now have the declaration of Aspidas" (Edd.). In one of the family letters of Paniskos (iii/iv A.D.) from the Michigan papyri edited by J. G. Winter in the *Journ. Egypt. Arch.* xiii. p. 72<sup>21</sup> we find *πολλάκι[ς] φωνὴν αὐ[τῷ] ἐβά[λομ]εν ἵνα ἔλ[θῃ] πρὸς τὸν ἐπανορθωτή[ν] Ἀχ[ιλλ]έα*, "we sent him word repeatedly that he might come to the epanorthotes Achilles"—a phrase for which the editor can find no parallel.

For the power of the divine voice cf. Wunsch *AF* p. 23<sup>24</sup> (iii/A.D.) *διὰ φωνῆς προστάγματος*, where the editor compares *Ps* 32<sup>9</sup> *αὐτὸς εἶπεν, καὶ ἐγενήθησαν*. The word is used of Coptic speech in *P Lond* 77<sup>13</sup> (end vi/A.D.) (= *I*. p. 232) *τῇ τῶν Αἰγυπτίων φωνῇ*: cf. also *P Giss* I. 40<sup>11</sup>.<sup>27</sup> (A.D. 215) (= *Chrest.* I. p. 39).

### φῶς.

For "light" opposed to "darkness," see *P Leid* Wvi. 44 (ii/iii A.D.) (= *II*. p. 101) *φωτὸς καὶ σκότους*. In the imprecatory curse *Syll* 891 (= <sup>3</sup> 1240)<sup>20</sup> the prayer is uttered that the victim shall enjoy *μηδὲ οἴκου, μὴ φωτός, μὴ χρήσεως, μηδὲ κτήσεως*. The plur. is applied to "window-lights" in *P Lond* 1179<sup>62</sup> (ii/A.D.) (= *III*. p. 146) *φῶτα θυρίδων*, and to "torches," as in *Ac* 16<sup>29</sup>, in *BGU* III. 909<sup>16</sup> (A.D. 359) *ἐπελθόντες . . . τῇ ἡμετέρᾳ οἰκίᾳ καὶ φῶτα ἐπενεγκ[όν]τες ἐνέπρησαν αὐτὴν ἐκ θεματίου*. Cf. *ib.* IV. 1201<sup>10</sup> (A.D. 2) where *φωτί* takes the place of *πυρί* or *φλογί*—*εἴρωμεν τὰς θύρας τοῦ ἱεροῦ Σαράπειδος θεοῦ μεγίστου ὑψημένας (ἡ ὑψημέναις) φωτί*. This last passage may illustrate *Mk* 14<sup>54</sup> *θερμαινόμενος πρὸς τὸ φῶς*, where we should translate with the AV "warmed himself at the fire": see C. H. Turner *Comm. ad l.* in Gore's *New Commentary*.

The subst. is applied metaph. to those who impart light, as in *Syll* 888 (= <sup>3</sup> 1238)<sup>2</sup> (c. A.D. 160) where a wife is described as *τὸ φῶς τῆς οἰκίας*, and in *P Ryl* II. 77<sup>34</sup> (A.D. 192) *μιμοῦ τὸν πα[τ]τέρα τὸν φιλότιμον τὸν [γ]έροντα φῶτα*. See also the Christian sepulchral inscr. *P Hamb* I. 22<sup>4</sup> (iv/A.D.), where Christ is invoked—*δς τυφλοῖσιν ἔδωκεν ἰδεῖν φάος ἡελίου* (cf. *Mt* 9<sup>27</sup> ff., *al.*), and the Christian amulet *BGU* III. 954<sup>28</sup> (vi/A.D.) (= *Selections*, p. 134)—

ὁ φῶς ἐκ φωτός, θε(ε)ς ἀληθινὸς χάρισον  
ἐμὲ τὸν δοῦλόν σου τὸ φῶς.

*Φῶς* is naturally common in the magic papyri, e.g. *P Lond* 121<sup>68</sup> (iii/A.D.) (= *I*. p. 102) *ἐν φωτί κραταῖω καὶ ἀφθάρτῳ*: cf. the *verso* of *BGU* II. 597<sup>33</sup> (A.D. 75) cited *s.v.* *φωσφόρος*.

### φωστήρ,

"a luminary" (*Phil* 2<sup>15</sup>, *Rev* 21<sup>11</sup>: cf. *Gen* 1<sup>16</sup>): cf. *P Leid* Wvii. 35 (ii/iii A.D.) (= *II*. p. 105) *δόξα τοῦ ἐντίμου φωστήρος*, Wunsch *AF* p. 23<sup>23</sup> (iii/A.D.) *ὀρκίζω σε τὸν φωστήρα καὶ ἄστρα ἐν οὐρανῷ ποιήσαντα*, and Vett. Val. p. 110<sup>22</sup> *περὶ τοὺς φωστήρας ἀδικούμενοι*, where the editor understands *φωστήρες* as = "oculi."

### φωσφόρος,

"light-bringing": thence as a subst. "day-star" (probably the planet Venus). In Biblical Greek the word is found only in *2 Pet* 1<sup>19</sup> (see Mayor's note), applied metaphorically to the rising of the kingdom of God in the heart. An interesting ex. of the word is found in *BGU* II. 597<sup>32</sup> (A.D. 75), where on the *verso* of a private letter there has been added in uncial characters the hexameter line—*Φωσφόρε φωσφορεῖσα φίλων (ἡ φίλων) φῶς φῶς φέρε λαμπάς*. The words, according to Olsson (*Papyrusbriefe* p. 139), are probably an extract from an Orphic hymn. The same epithet is found in the magic *P Lond* 461<sup>75</sup>, 300 (iv/A.D.) (= *I*. pp. 70, 74) *φωσφόρ' ἱάω*. In *P Rein* 10<sup>8</sup> (B.C. 111) it is applied to the priestess of Queen Cleopatra—*φωσφόρου βασιλίσσης Κλεοπάτρας*, "sous la phosphore (prêtresse) de la reine Cléopâtre": cf. Otto *Priester* ii. p. 320.

For *φωσφόριον*, "a window," see *P Ryl* II. 162<sup>26</sup> (A.D. 159), and *P Hamb* I. 15<sup>8</sup> (A.D. 209).

### φωτεινός

(or *φωτινός*, WH), "shining," "bright" (*Mt* 6<sup>22</sup> *al.*). The superl<sup>ve</sup> is applied to a person in the address *P Lond* 1917<sup>1</sup> (c. A.D. 330–340) *τῷ γνησιωτάτῳ καὶ φω[τ]ινωτάτῳ μ[α]καριωτάτῳ . . . ἅπα Παιρηθῷ, ἐν δεσπό[τ]ου Ἰη[σοῦ] Χριστοῦ χαίρει (ἡ χαίρει)*, "to the most genuine and most enlightened, most blessed Apa Païeou, greeting in our Master Jesus Christ" (Ed.). Cf. also the vi/A.D. biblical scholion *PSI* I. 65<sup>13</sup> *οἱ (ἡ εἰ?) πειστοὶ κροίγοροῦντες (ἡ πιστοὶ γρηγοροῦντες) ἐσώ(=δ)μεθα, λαμπάτ(=δ)ες ὑ(=η)-μῶν φωτινῇ (ἡ φωτεινῇ) ἐν εἰλαίῳ*.

In a Christian Greek inscr. from Nubia of ix/A.D., published in *J. Eg. Arch.* xiii. p. 227, the prayer occurs—*ὁ θε(ε)ς ἀναπαύσον τ(ήν) ψυχὴν αὐτ(ο)ῦ ἐν κόλποις Ἀβραάμ κ(αὶ) Ἰσαὰκ κ(αὶ) Ἰακώβ ἐν τόπῳ φωτινῷ ἐν τόπῳ ἀναψύξεως ἐνθα ἀπέδρα ὁδύνη κ(αὶ) λύπη κ(αὶ) στεναγμός, Ὁ God, give rest to his soul in the bosom of Abraham and Isaac and Jacob, in a place of light, in a place of refreshment, from which pain and grief and lamentation have fled away" (Ed.). See also P. D. Scott-Moncrieff *Paganism and Christianity in Egypt*, p. 104, where reference is made to a funeral tablet (Berlin, No. 11820), which runs "Taêsai lived 28 years. She has gone to the shining (land)." The *φωτινὸς τόπος* may be either the Christian heaven, or the place of the "illuminated ones" of the old pagan religion.*

### φωτίζω.

For the literal sense "enlighten," "illumine," as in *Lk* 11<sup>36</sup>, cf. Wunsch *AF* p. 16<sup>13</sup> (iii/A.D.) *ὀρκίζω σε τὸν θεὸν τὸν φωτίζοντα καὶ σκοτίζοντα τὸν κόσμον*. The metaph. usage "bring to light," "make known," as in *2 Tim* 1<sup>10</sup>



(cf. LXX 4 Kingd 17<sup>27f</sup>), may be illustrated by Polyb. xxx. 8. 1, Epict. i. 4. 31.

For the mystical sense of spiritual illumination, as in Eph 1<sup>18</sup>, see *s.v.* φωτισμός.

φωτισμός,

like its verb (*q.v.*), is applied to spiritual illumination in 2 Cor 4<sup>4,6</sup>, and the corr. use of both verb and subst. in the

OT (Pss 18(19)<sup>8</sup>, 26(27)<sup>11</sup>) makes it unnecessary with Reitzenstein (*Hellen. Mysterien Religionen*<sup>2</sup> p. 142 ff.) to look for an explanation of the metaphor in Hellenistic Mystery-Religion. See further Kennedy *St. Paul and the Mystery Religions*, p. 197 f. For the application to "baptism" in ecclesiastical usage, see Justin M. *Apol.* 61E ὁ φωτιζόμενος λούεται, 65C εὐχὰς ποιησάμενοι ὑπὲρ τοῦ φωτισθέντος.

# X

## χαίρω—χάλκεος

### χαίρω,

"rejoice": P Eleph 13<sup>3</sup> (B.C. 223-222) ἐκομισάμην τὴν παρὰ σοῦ ἐπιστολήν, ἣν ἀναγνοὺς ἐχάρην (cf. *Proleg.* p. 161) ἐπὶ τῷ με αἰσθέσθαι τὰ κατὰ σέ, P Berol 11662<sup>3</sup> (time of Claudius) (= Olsson, p. 100) πρὸ μὲν πάντων ἐχάρην μεγάλως λαβὼν σου [ἐ]πιστολήν, ὅτι ὑγιαίνεις, similarly P Giss I. 21<sup>3</sup> (time of Trajan), BGU II. 531<sup>1, 4</sup> (ii/A.D.), and P Oxy I. 41<sup>17</sup> (iii/iv A.D.) ἐπὶ τούτῳ σφόδρα χαίρω.

It should be noted that in Phil 3<sup>1, 4</sup>, RV marg. renders χαίρετε by "farewell." Lightfoot (*Comm. ad II.*) combines the two meanings "farewell" and "rejoice," but the latter is generally preferred by the commentators.

The verb is very common in the opening address of letters, as in Ac 15<sup>23, 23</sup>, cf. Jas 1<sup>1</sup>, e.g. P Eleph 10<sup>1</sup> (B.C. 223-222) Εὐφρόνιος Μίλωνι χαίρειν (for imper. inf. see *Proleg.* p. 179 f.), P Oxy II. 292<sup>2</sup> (c. A.D. 25) Θέων Τυράννῳ τῷ τιμιωτάτῳ πλείστα χαίρειν, P Ryl II. 157<sup>3</sup> (A.D. 135) ἀλλήλαις χα[ί]ρειν, "mutual greetings," and the official petition to a strategus P Oxy VIII. 1119<sup>23</sup> (A.D. 254) Ἀντώνιος Ἀλέξανδρος στρατηγῶ Ὁξυρυγχείτου χαίρειν. Wilken cites *UPZ* i. 62<sup>1</sup> (before the end of B.C. 161 (or 160)) Διονύσι[ος] Πτολε[μαί]ω χαίρειν καὶ ἐρῶσθαι, as the oldest ex. of that combination. Cf. P Oxy IV. 746<sup>3</sup> (A.D. 16) Θέων Ἡρακλείδῃ τῷ ἀδελφῷ πλείστα χαίρειν καὶ ὑγιαίνειν. In *ib.* 822 (c. A.D. 1) εὐ πράσσειν is substituted for χαίρειν.

The imper. takes the place of the inf. in such greetings as P Oxy XIV. 1664<sup>1</sup> (iii/A.D.) Χαίρε, κύριέ μου Ἀπίων. "Greeting, my lord Apion," and similarly *ib.* 1667<sup>1</sup> (iii/A.D.), *ib.* IX. 1185<sup>13</sup> (c. A.D. 200), *ib.* XII. 1492<sup>13</sup> (Christian—iii/iv A.D.) Χα[ί]ρε, ἱερ[ε]ῖ υἱέ Δημητρί[ανέ]. Occasionally, during the Roman period, we have χαίροις for χαίρε, as P Oxy III. 526<sup>1</sup> (ii/A.D.) Χαίροις Καλόκαιρε, Κύριλλός σε προσαγορεύω, "Greeting, Calocaerus: I, Cyrillus, address you," *ib.* I. 112<sup>1</sup> (iii/iv A.D.), and P Iand I. 12<sup>1</sup> (iii/iv A.D.) (see the editor's note).

For epistolary phrases with χαίρω, see further G. A. Gerhard *Untersuchungen zur Geschichte des Griech. Briefes* (Heidelberg, 1903), Ziemann *Epist.* (see Abbreviations I. General), Exler *Epistolography* (see *ib.*), and the note "On some current epistolary phrases" by J. A. Robinson *Ephesians*, p. 275 ff.

A good ex. of χαίρειν, as in LXX Tob 7<sup>1</sup>, is supplied by P Oxy X. 1242<sup>35</sup> (early iii/A.D.), cited *s.v.* χαλεπός. For ἐπιχαίρω of malignant exulting, see the prayer for vengeance *Preisigke* 1323 (ii/A.D.) ἡ τις αὐτῇ (sc. the suppliant) φάρμακα ἐποίησε ἡ καὶ ἐπέχαρε τις αὐτῆς τῷ θανάτῳ ἡ ἐπιχαρεῖ, μετέλθετε αὐτούς.

### χάλαζα,

"hail" (Rev 8<sup>7</sup>, 11<sup>19</sup>, 16<sup>21</sup>): cf. Epicurus *Epist.* II. §§ 106, 107 (ed. Bailey).

### χαλάω,

"slacken," "let down" (Mk 2<sup>4</sup>, *al.*): cf. P Lond 131<sup>\*12</sup> (A.D. 78) (= I. p. 189) persons περὶ τὸ ὄργανον χαλῶντ(ες) τὰς τριχ(ί)ας, and the comp<sup>d</sup>. ἐπιχαλάω in P Ryl II. 81<sup>11</sup> (c. A.D. 104) ἵν' ὅσου ἐὰν χρεῖαν ἔχωσι ὑδάτους (= -ος) ἐὰν[τοῖς] ἐπιχαλώσι, "that they may draw off for themselves as much water as they need" (Edd.). The subst. χάλασμα occurs in *Preisigke* 428<sup>7</sup> (B.C. 99), *al.* In MGr χαλάω = "break to pieces" and χάλασμα = "ruin."

### χαλεπός,

"hard," "difficult," cf. P Oxy X. 1242<sup>36</sup> (early iii/A.D.), an account of an audience granted by Trajan to certain Greek and Jewish envoys from Alexandria, when the Emperor does not return the salute of the Alexandrian envoys but exclaims—χαίρετ[ι]ζετε με ὡς ἄξιοι τυγχάνοντ[ες] τοῦ χαίρειν, τοιαῦτα χαλεπὰ πολήσαντε[ς] Ἰουδαίους; "do you give me greeting like men deserving to receive one, when you are guilty of such outrages to the Jews?" (Edd.): see also *Syll* 356 (= 3 780)<sup>31</sup> (c. B.C. 6) αὐτοῖς ἐδόξ[ατε] χαλεποὶ γεγονέναι, where the adj. = "harsh," "fierce," as in Mt 8<sup>28</sup>.

### χαλιναγωγέω,

"bridle," hence "check," "restrain." No earlier exx. of this word have been found than Jas 1<sup>26</sup>, 3<sup>2</sup>. For the metaph. cf. Lucian *Tyrannicida* 4 τὰς τῶν ἡδονῶν ὀρέξεις χαλιναγωγούσης.

### χαλινός,

"a bridle" (Jas 3<sup>3</sup>, Rev 14<sup>20</sup>): PSI V. 543<sup>50</sup> (iii/B.C.) χαλινοῦ τοῦ ἀργυροῦ κατασκευή. For the common phrase ἀχάλινον στόμα, see Aristoph. *Ran.* 838.

### χάλκεος,

"made of bronze," "bronze" (Rev 9<sup>20</sup>): P Hamb I. 31<sup>9</sup> (ii/A.D.) δ[ε]λτον χαλκῆν, "a bronze writing-tablet," CPR I. 232<sup>12</sup> (ii/iii A.D.) κ[ε]ῖδον ("jar") καὶ ἔτε[ρον] εἶδος χάλκεον, P Lond 1177<sup>22</sup> (A.D. 113) (= III. p. 183) κ[ε]ῖδων χαλκῶ(ν), and 303.



## χαλκεύς,

"a worker in bronze" (2 Tim 4<sup>14</sup>): P Tebt I. 103<sup>33</sup> (taxing-list—B.C. 94 or 61) Ὀφελίων χαλκεύς, P Oxy I. 113<sup>18</sup> (ii/A.D.) διὰ τὸ τὸν χαλκέα μακρὰν ἡμῶν εἶναι, "because the smith is a long way from us," and BGU IV. 1028<sup>8</sup> (ii/A.D.) (τῷ) προϊστάτῃ χαλκῶν καὶ τοῖς σὺν αὐτῷ τεμῆν ψαλλίδ[ων].

## χαλκίον,

"a bronze vessel," "a kettle" (Mk 7<sup>4</sup>): P Fay 95<sup>11</sup> (ii/A.D.) μηχαναὶ δύο καὶ χαλκίον, "two machines and a caldron" (Edd.), P Tebt II. 405<sup>21</sup> (c. A.D. 266) χαλκίον τέλειον μολυβδύν, "a leaden kettle in good condition," *ib.*<sup>22</sup> χαλκίον μικρόν: cf. the ostracón Preisigke 4293<sup>2</sup> (Rom.), and for χάλκινος see P Meyer 20<sup>41</sup> (1st half iii/A.D.).

## χαλκός.

From meaning "bronze" generally (1 Cor 13<sup>1</sup>, Rev 18<sup>12</sup>), χαλκός comes to be applied to "bronze-money" (Mk 6<sup>8</sup>, 12<sup>41</sup>): cf. P Lips I. 106<sup>19</sup> (A.D. 98) βλέπε δέ, μηδενὶ ἄλλῳ δοῖς (l. δῶς) χαλκόν, P Tebt II. 414<sup>29</sup> (ii/A.D.) πέμψη μοι τὸν χαλκόν, ἐπι ἔρχομαι, "send me the money, since I am coming" (Edd.), and P Oxy X. 1295<sup>17</sup> (ii/iii A.D.) δήλωσόν μοι πόσου χαλκοῦ δέδωκες αὐτῷ, "let me know how much money you have given to him" (Edd.).

## χαμαί

in its two NT occurrences (Jn 9<sup>6</sup>, 18<sup>8</sup>) means "to the ground," cf. P Lips I. 40<sup>ii.20</sup> (iv/v A.D.) εἶδεν τὰς θύρας χαμαὶ ἐρρίμενας and *ib.*<sup>iii.2</sup> ἄλλος ἔβαλεν αὐτὸν χαμαί. The same papyrus shows the other meaning "on the ground," i. 15 ἡ ἔσω(?) καὶ ἡ ἔξω θύρα χαμαὶ κείνται, and *ib.*<sup>iii.14</sup>.

## Χαναναῖος,

"a Canaanite": an old Biblical name which Mt (15<sup>22</sup>) employs in preference to Mk's (7<sup>26</sup>) Ἑλληνίς, "a Gentile" (RV mg.). For the different forms which the name takes in the LXX, see Thackeray *Gr.* i. pp. 164, 170f., and cf. Burkitt *Syriac Forms*, p. 5.

## χαρά,

"joy": BGU IV. 1141<sup>8</sup> (B.C. 14) μετὰ πολλῆς [χ]αρᾶς, P Fay 20<sup>1</sup> (iii/iv A.D.) an edict, perhaps of the Emperor Julian (see *Archiv* ii. p. 169) which begins—δ[πω]ς μὴ διὰ τὸ τῆς χαρᾶς τῇ[s] ἐαυτῶν δῆλωσιν ποιήσασθαι ε . . . νην ἐπ' ἐμοὶ παρελθόντι ἐπὶ τὴν ἀρχὴν . . ., "lest for the sake of making a manifestation of their joy at my accession to empire . . ." (Edd.), P Iand I. 13<sup>18</sup> (iv/A.D.) ἵνα μετὰ χαρᾶς σε ἀπολάβωμεν (cf. Mt 13<sup>20</sup>), and the inscr. Preisigke 991<sup>8</sup> (A.D. 290) μετὰ πάσης χαρᾶς καὶ ἰλαρίας.

In the Christian P Oxy VIII. 1162<sup>5</sup> Δέων πρεσβύτερος τοῖς . . . πρεσβυτέρ[οις] καὶ διακόν[οις] ἀ[γ]απητοῖ[s] ἀδελφοῖς ἐν κ(υρί)ῳ θ(ε)ῷ χαρᾶ κα[ὶ] λ[ε]γειν, "Leon, presbyter, in the presbyters and deacons, beloved brothers in the Lord God, fullness of joy" (Ed.), we have an ex. of the cogn. dat., as in Jn 3<sup>29</sup>: for a corresponding usage in the LXX, cf. Thackeray *Gr.* i. p. 48ff.

Χαρά is common as a proper name: see Preisigke *Namenbuch* s.v. In MGr the word is used for a "festival," "wedding."

## χάραγμα

in the sense of the impress made by a stamp occurs *sepius* in Rev, *ter* with special reference to "the mark of the beast" (13<sup>17</sup>, 16<sup>2</sup>, 19<sup>20</sup>). The exact meaning of the figure has been much discussed. Deissmann (*BS*, p. 240ff.) suggests that an explanation may be found in the fact that, according to papyrus texts, it was customary to affix to bills of sale or official documents of the 1<sup>st</sup> and 2<sup>nd</sup> centuries of the Empire a seal giving the year and name of the reigning Emperor, and possibly his effigy. Thus on the back of CPR I. 11 (A.D. 108), an agreement regarding a house, there can still be deciphered a red seal with the inscr. (ἔτους) ιβ' Αὐτοκράτορος Καίσαρος Νέρωνα Τραϊανού. But no evidence has been produced of a similar seal being attached to persons, and Swete (*Comm. ad Rev* 3<sup>18</sup>) is content to find an explanation of the mysterious "mark" in the general symbolism of the book. "As the servants of God receive on their foreheads (vii. 3) the impress of the Divine Seal, so the servants of the Beast are marked with the 'stamp' of the Beast."

Χάραγμα is also used in connexion with the attestation of the copy of a document or writing, e.g. Preisigke 5275<sup>11</sup> (A.D. 11) ἀντίγραφον ἀπ' ἀντιγράφου χαράγματος καὶ ὑπαγραφῆς Ἑλληνικοῖς γράμμασι, and similarly 5231<sup>11</sup> (A.D. 11) and 5247<sup>74</sup> (A.D. 47).

Other exx. of the word are BGU IV. 1088<sup>8</sup> (A.D. 142) a female camel χαλ[αγ]μέ(ν)η Ἀραβικοῖς χαράγμασι, similarly P Grenf II. 50(a)<sup>4</sup> (A.D. 142), and the closing words of a letter P Lond V. 1658<sup>8</sup> (iv/A.D.) (= Ghedini, p. 151) διὰ χαραγμάτων εὐχο[μαι], which Ghedini understands as = "I pray for your health in this letter." In P Oxy I. 144<sup>8</sup> (A.D. 580) χρυσοῦ ἐν ὀβρύζῳ χαράγματι the reference is to gold in pure coin or stamped money.

For the subst. χαραγμός, cf. P Ryl II. 160(a)<sup>10</sup> (A.D. 14-37) ἀντίγρ(αφον) χ[α]ραγμός: for χάραξις, cf. *ib.* 164<sup>18</sup> (A.D. 171) καθ' ἁρὸν ἂπ' ἀλίφατος καὶ ἐπιγ[ρ]αφῆς καὶ χαράξ[εως] and for the verb χαράσσω, cf. *ib.* 160<sup>8</sup> (A.D. 28-9) τῷ πρὸς τὸ γρ[α]φίῳ χαράξαντι ἀποδοῦναι, "to pay the clerk of the record-office when he has endorsed the deed" (Edd.), (cf. 3 Macc 2<sup>29</sup>).

We may add two interesting exx. of the compd. verb ἐγχαράσσω. The first is P Lond 854<sup>11</sup> (i/ii A.D.) (= III. p. 206, *Selections* p. 70), where in making the Nile tour a traveller announces that he had engraved the names of his friends on the temples—τῶν φίλων [ἐ]μ[ὼν] τὰ ὀνόματα ἐνεχάραξα τοῖς ἱε[ρ]οῖς. And the second is P Oxy XIV. 1680<sup>12</sup> (iii/iv A.D.), where a son anxious for his father's safety owing to the general insecurity writes—σῆ[μα] ἡθέλησα ἐνχαράξαι σοι, "I wanted to stamp a mark on you."

## χαρακτήρ.

From denoting "the tool for engraving," χαρακτήρ came to be used of the "mark," "impress" made, with special reference to any distinguishing peculiarity, and hence = "an exact reproduction." The word is found in the NT only in Heb 1<sup>8</sup>, cf. *OGIS* 383<sup>60</sup> (mid. i/B.C.) χαρακτήρα μορφῆς ἐμῆς, of a statue.

Other exx. are *Syll* 226 (= 3495)<sup>18</sup> (c. B.C. 320) τοῦ δὲ ξένου φέροντος ἐπὶ τὸν χαρακτήρα, P Flor I. 61<sup>21</sup> (A.D. 85)

(= *Chrest.* II. p. 88) οὐ τῶν χαράκ[τῆ]ρων μόνων κληρο[ν]όμους δεῖ εἶναι, and P Leid W<sup>xxiv</sup>. 11 (ii/iii A.D.) (= II. p. 159) τέλει τέ μοι κύριε, τὸν μέγαν, κύριον, ἀφθεγον χαράκτῆρα ("notam"), ἵνα αὐτὸν ἔχω. In the case of *Syll*<sup>3</sup> 783<sup>23</sup> (after B.C. 27) μέχρι τῶν Σεβαστείων εὐπλόησεν χαράκτῆρων, Deissmann (*LAE*<sup>2</sup> p. 341 n.<sup>1</sup>) translates "he made a successful voyage to the August Persons (Augustus and Livia)," taking χαράκτῆρ thus early in the transferred sense of "person." See also notes on the word by J. Geffcken in *Exp T* xxi. p. 426 f., and by A. Körte in *Hermes* lxiv. (1929), p. 69 ff.

### χάραξ.

For the meaning "palisade," as in Lk 19<sup>48</sup>, cf. BGU III. 830<sup>5</sup> (i/A.D.) συμβαλὼν χάρ[ακ]α περὶ τοῦ ἐ[λ]αιῶν[ος]: and see *Syll*<sup>3</sup> 363<sup>1</sup> (B.C. 297) οἱ ἐν τῷ χάρακι, where the reference is to a fortified camp. The word has its earlier meaning of "stake," "vine-prop" in PSI IV. 393<sup>6</sup> (B.C. 242-1) χάρακος καλαμίνου μυριάδες τρεῖς, BGU IV. 1122<sup>17</sup> (B.C. 13) τὸ φυτὸν καὶ χάρακας καὶ φλοῦν.

### χαρίζομαι.

The two meanings usually assigned to this verb, "show kindness to" and "graciously bestow," can hardly be separated as the following miscellaneous exx. show—P Lond 42<sup>22</sup> (B.C. 168) (= I. p. 31, *UPZ* i. p. 301, *Selections*, p. 11) χαριε (i. χαριεῖ) δὲ καὶ τοῦ σώματος ἐπιμε[λ]όμενος, ἵν' ὑγιαίνῃς, P Tebt I. 56<sup>16</sup> (c. B.C. 130-121) τοῦτο δὲ ποιήσας ἔσῃ μοι κεχαρισμένος εἰς τὸν ἅπαντα χρόν[ον], "if you do this I shall be eternally obliged to you" (Edd.), P Oxy II. 292<sup>9</sup> (c. A.D. 25) χαρίσσαι (see below) δέ μοι τὰ μέγιστα, P Tebt II. 509 (i/ii A.D.) μεθ' ἃς ἐχαρισάμην αὐτῷ ἀπὸ λοιπ[ων] κοπ[ῆς] χόρτ[ου] (δραχμὰς) κ, P Oxy I. 33 *verso*<sup>iii.1</sup> (late ii/A.D.) καὶ τοῦτο ἡμῖν χάρι[σ]ται, κύριε Καίσαρ, "grant me this one favour, lord Caesar" (Edd.), P Grenf II. 68<sup>3</sup> (A.D. 247) ὁμολογῶ χαρίζεσθ[αι] σοὶ χάριτι ἀναφαιρέτω καὶ ἀμετανοήτω . . ., a deed of gift, *Chrest* I. 461<sup>15</sup> (beg. iii/A.D.) εὐεργεσίας ἧς ἐχαρίσαντο τοῖς ἀπολυθεῖ[σι] στρατιώταις, Aristas 38 βουλομένων δ' ἡμῶν καὶ τούτοις χαρίζεσθαι, "since we desire to confer a favour not on these only," the favour being the LXX translation of the Law, and the Christian amulet BGU III. 954<sup>28</sup> (vi/A.D.) (= *Selections*, p. 134) ὁ φῶς ἐκ φωτός, θε(ὸ)ς ἀληθινὸς χάρισον ἐμὲ τὸν δούλόν σου τὸ φῶς, "O Light of light, very God, graciously give thy servant light."

A striking linguistic parallel to our Lord's trial before Pilate occurs in P Flor I. 61 (A.D. 85), where a Prefect, after stating to an accused man, <sup>69</sup>f. ἄξιός μ[ε]ν ἦς μαστιγωθῆναι, "thou art worthy to be scourged" (cf. Jn 19<sup>1</sup>), adds <sup>61</sup> χαρίζομαι δέ σε τοῖς ὅχλοις, "but I give you freely to the multitude" (cf. Mk 15<sup>15</sup>): see Deissmann *LAE*<sup>2</sup>, p. 269 f.

For the form χαρίσσαι = χαριεῖσαι, as in P Oxy 292 *supra*, cf. P Grenf II. 14 (c)<sup>7</sup> (iii/B.C.) χαρίσσαι μοι τοῦτο ποιήσας, and see *Proleg.* p. 53 f., where Moulton shows that this formation of the 2nd sing. pres. mid., like the similar NT formations καυχᾶσαι, ὀδυνᾶσαι, has been "formed afresh in the Κοινή with the help of the -σαι

that answers to 3rd sing. -ται in the perfect." MGr χαρίζω, "present," "give."

### χάριν,

"for the sake of," "by reason of." In classical Greek χάριν generally follows its case, and so always in the NT, except in 1 Jn 3<sup>12</sup>. In the LXX, on the other hand, it generally precedes, and similarly in the papyri, e.g. P Oxy IV. 743<sup>29</sup> (B.C. 2) χάριν τῶν ἐκφορίων, "for the rents," P Tebt II. 410<sup>4</sup> (A.D. 16) χάριν οὐ παρορίζεται ὑπὸ γίτονος, "on account of the encroachments being made on him by a neighbour" (Edd.), P Oxy XII. 1583<sup>6</sup> (ii/A.D.) χάριν τοῦ [φαι]νόλου, and *ib.* VI. 934<sup>13</sup> (iii/A.D.) χάριν τῶν ποτισμῶν. In *ib.* XIV. 1683<sup>18</sup> (late iv/A.D.) χάριν follows—σημί (= εἰ) σου δὲ χάριν, "and in proof": and in *ib.* VII. 1068 (iii/A.D.) it is found both before and after its case—<sup>16</sup> χάριν ἀναγκείας χρίας, and <sup>21</sup> Σιμίλου χάριν, "for Simias's sake." See also the illiterate BGU III. 948<sup>4</sup> (iv/v A.D.) εὐχομε τὸν παντοκράτορον θεὸν τὰ περὶ τῆς ὑγίαιας σου καὶ ὁλοκληρίας σου χάριν (i. χάριν), and cf. P Tebt II. 393<sup>16</sup> (A.D. 150) περισπασμῶν χάριν, "on account of his anxieties."

Χάριν in the weakened sense of "about" is seen in P Fay 126<sup>5</sup> (ii/iii A.D.) <ἐ>πέμψεν ἐπὶ τὴν πενθερά<ν> σου χάριν τοῦ κτήματος ἐπὶ μελ<λ> ὀρίζεσθαι, "he had sent a message to your mother-in-law about the farm, since the boundaries are to be fixed" (Edd.).

### χάρις.

The utmost we can attempt with this important word is to illustrate some of its meanings from our sources with the view of showing how readily it lent itself to the deeper Christian implications involved in its NT use.

1. "grace," "graciousness": *OGIS* 383<sup>9</sup> (Commagene rescript—mid. i/B.C.) ἔργα χάριτος ἰδίας: cf. Lk 4<sup>22</sup>.

2. "favour": P Leid D<sup>i.11</sup> (B.C. 162-161) (= I. p. 25, *UPZ* i. p. 231) περὶ μὲν οὖν τούτων δοῖ σοι ὁ Σάραπης καὶ ἡ Ἴσις ἐπαφροδιῶ[α]ν χάριν μορφήν πρὸς τὸν βασιλέα καὶ τὴν βασίλισσαν, similarly *ib.* K<sup>10</sup> (c. B.C. 99) (= I. p. 52), P Lips I. 104<sup>14</sup> (ii/i B.C.) χάριν σοι ἔχω ἐφ' αἷς γράφεις ἐπι[σ]τολαῖς, and *ib.* 2<sup>4</sup>, BGU I. 19<sup>i.21</sup> (A.D. 135) ἡεῖου προσφυγῆν τῇ χάριτι τοῦ θεοῦ ἐπιφανεστάτου Αὐτοκράτορος, *ib.* IV. 1085<sup>5</sup> (time of Marcus) κατὰ τὴν χάριν τοῦ θεοῦ Αἰλ[ί]ου Ἀντων[ε]ῖνου δύνονται ἔχειν τὸν τάφον, P Grenf II. 68<sup>4</sup> (A.D. 247) ὁμολογῶ χαρίζεσθ[αι] σοὶ χάριτι ἀναφαιρέτω καὶ ἀμετανοήτω, P Oxy XIV. 1664<sup>12</sup> (iii/A.D.) τὰς γὰρ ἐντολάς σου ἡδιστα ἔχων ὡς χάριτας λήμψομαι, "for I shall be most pleased to accept your commands as favours" (Edd.), and P Fay 136<sup>8</sup> (iv/A.D.) (= Ghedini p. 242) in which the writer summons those whom he is addressing to return to their homes πρὸ τοῦ τις ὑμᾶς ἐνέγκῃ καὶ οὐκ ἔστιν οὐκέτι ἐν ὑμῖν χάρις, "before some one compels them, and there is no longer favour extended to them": cf. Lk 1<sup>80</sup>, 2<sup>52</sup>, Ac 2<sup>47</sup>, *al.*

3. "thanks," "gratitude": P Oxy VII. 1021<sup>18</sup> (A.D. 54) διὸ πάντες ὀφείλομεν . . . θεοῖς πᾶσι εἰδέναι χάριτας, "therefore ought we all to give thanks to all the gods," notification of the accession of Nero, BGU II. 596<sup>13</sup> (A.D. 84) τοῦτ[ο] οὖν ποιήσας ἔσῃ μοι μεγάλην χάριταν (= -τα), P Oxy VI. 963 (ii/iii A.D.) χάριν δέ σοι οἶδα,



μήτερ, ἐπὶ τῇ σπουδῇ τοῦ καθηδραρίου ("stool"), ἐκομισά-  
μην γὰρ αὐτό, and the constantly recurring χάρις τοῖς θεοῖς,  
as in P Petr I. 29<sup>a</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 30) χάρις  
τοῖς θε(ο)ῖς πολλή, εἰ ὕγιαίνεις, P Hib I. 79<sup>b</sup> (c. B.C. 260)  
εἰ ἔρρωσαι . . . εἴ(η) ἂν ὥς ἐγὼ θέλω καὶ τοῖς θεοῖς πολλή  
χά[ρι]ς, "if you are well, it would be as I wish, and much  
gratitude would be due to the gods" (Edd.), BGU III. 843<sup>b</sup>  
(i/ii A.D.) χάρις τοῖς θεοῖς ἱκάμ[ην εἰς] Ἀλεξανδρίαν, P Fay  
124<sup>16</sup> (ii/A.D.) τοῖ[ς] θ[εο]ῖ[ς] ἔστ[ι]ν χάρις ὅτι οὐδεμία  
ἐστὶν πρόληψις ἡμῖν γεννημένη, "thank heaven, there  
is no preconceived principle on our part" (Edd.), PSI I. 94<sup>b</sup>  
(ii/A.D.) θεοῖς δὲ χάρις ὅτι ἤρεσε καὶ τῷ παιδὶ ἡ ποδὶς, καὶ  
προσεδρεύει ἐς τὰ μαθήματα, P Giss I. 17<sup>b</sup> (time of Hadrian)  
(= *Chrest.* I. p. 566) χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσ-  
σουσι ἀπρόσκοπον, and the Christian P Oxy VI. 939<sup>b</sup>  
(iv/A.D.), where a servant writes to his master regarding the  
illness of his mistress, εἴη διὰ παντὸς ἡμᾶς χάριτας ὁμο-  
[λογοῦντα]ς διατελεῖν ὅτι ἡμῖν ὕλως ἐγένετο . . . διασώσας  
ἡμῖν [τὴν ἡμῶν] κύριαν, "may it be granted us to continue  
for ever to acknowledge our thanks to Him because He was  
gracious to us by preserving for us our mistress" (Edd.): cf.  
Lk 17<sup>9</sup>, Rom 6<sup>17</sup>, 1 Tim 1<sup>2</sup>, 2 Tim 1<sup>3</sup>, Heb 12<sup>28</sup>, *al.* See  
also Epict. iv. iv. 7 τότε καὶ ἐγὼ ἡμάρτανον νῦν δ' οὐκέτι,  
χάρις τῷ Θεῷ, "then I too was faulty, but, thanks to God,  
not now" (cited by Sharp, p. 10), and for the χάρις  
ascribed to the Emperors, cf. *Syll* 365 (= 3 798)<sup>7a</sup>. (A.D. 37)  
τῆς ἀθανάτου χάριτος . . . θεῶν δὲ χάριτες τούτω διαφέρου-  
σιν ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος καὶ τὸ ἀφθαρτον  
θητῆς φύσεως—said of Caligula! Other exx. are cited by  
Wendland in *ZNTW* v. (1904), p. 345 n<sup>2</sup>.

4. We may note one or two prepositional phrases—P Par  
63 (B.C. 164) (= P Petr III. p. 22) διὰ χάριν, "through  
favouritism" (Mahaffy), BGU IV. 1135<sup>16</sup> (B.C. 10) καὶ τὰ  
χάριν, P Oxy XIV. 1672<sup>b</sup> (A.D. 37-41) μετὰ χάριτος, with  
reference to a profitable sale of wine, almost = μετὰ χαρᾶς,  
"with joy" (see Olsson, p. 78), *ib.* IX. 1188<sup>b</sup> (A.D. 13)  
στοχα(σάμενος) τοῦ μηδ(έν) ἀνορθῆναι μηδὲ πρὸς χά(ριν)  
οἰκονομη(ῆναι), "making it your aim that nothing be con-  
cealed or done by favour" (Ed.).

5. The favourite Pauline greeting χάρις καὶ εἰρήνη may  
have been suggested by the union of the ordinary Greek and  
Hebrew forms of salutation, but both are deepened and  
spiritualized, χαίρειν (cf. Ac 15<sup>23</sup>, 23<sup>26</sup>, Jas 1<sup>4</sup>) giving place  
to χάρις, and εἰρήνη (cf. Ezra 4<sup>17</sup>, Dan 4<sup>1</sup>) pointing to the  
harmony restored between God and man (cf. Jn 14<sup>27</sup>). See  
further Hort *1 Pet.* p. 25 f., and the discussion on the  
Apostolic Greeting by F. Zimmer in Luthardt's *Zeitschrift*  
1886, p. 443 ff.

Reference should be made to the Note "On the meanings  
of χάρις and χαριτοῦν" in Robinson *Eph.* p. 221 ff., and to  
the exhaustive monograph "*Charis. Ein Beitrag zur  
Geschichte des ältesten Christentums*" by G. P. von Wetter  
(Leipzig, 1913).

## χάρισμα,

which in Pauline usage "includes all spiritual graces and  
endowments" (Lightfoot *Notes*, p. 148 f.), is used of "gifts"  
generally in BGU IV. 1044<sup>b</sup> (iv/A.D.) οὐδατε τὰ χαρίσματα  
ὧν ποιηκὸς ἡμῖν (i. ἃ πεποίηκα ὑμῖν).

The other exx. which Preisigke (*Wört.*) cites for the word

are late, e.g. the Will of Abraham of Hermonthis, P Lond  
77<sup>24</sup> (end vi/A.D.) (= *Chrest.* II. p. 371), in which he  
describes his property as acquired ἀπὸ ἀγορασίας καὶ  
χαρίσματος.

## χαριτόω.

The only ex. of this word we can produce from our  
sources is the iv/A.D. charm BGU IV. 1026<sup>xiii</sup>.<sup>24</sup> where, after  
various invocations such as δ[ός] μοι χάριν, ποιή[σόν] με  
καλόν, the whole is concluded with χαριτώσο[μαι], "I will  
bestow favour upon thee" For the NT usage (Lk 1<sup>28</sup>,  
Eph 1<sup>6</sup>), see Lightfoot *Notes* p. 315, and Robinson *Eph.*  
p. 226 ff. Some various renderings of Eph 1<sup>6</sup> are brought  
together in *Exp T* xxix. p. 561. Cf. MGr χαριτωμένος,  
"charming."

## χάρτης,

"paper," made from the pith of the papyrus-plant by a  
process described by Pliny *N.H.* xiii. 11-13 (cf. V. Gardt-  
hausen *Griechische Palaeographie*<sup>2</sup> (Leipzig, 1911), p. 45 ff.,  
E. Maunde Thompson *An Introduction to Greek and Latin  
Palaeography* (Oxford, 1912), p. 21 ff., and the other literature  
cited in *Selections*, p. xxi. ff.).

The word χάρτης occurs only once in the NT (2 Jn<sup>12</sup>),  
but is naturally common in our sources, e.g. P Lille I. 3<sup>45</sup>  
(after B.C. 241-0), where payment is made ὅπως [ἐ]χωμεν  
χορηγεῖν εἰς τε τῇ[ν] γραμματεῖ[αν] καὶ χάρτας, P Cairo  
Zen III. 59317<sup>4</sup> (B.C. 250) ἀνῆλώσω δὲ εἰς ταῦτα χάρτας δ,  
"I shall require 4 papyrus rolls for these things" (*sc.* the  
keeping of certain accounts), P Oxy II. 390 (i/A.D.) pay-  
ment of 1 drachma 3 obols χάρτου, P Tebt II. 347<sup>19</sup>  
(ii/A.D.) ἀποθήκη τιμῆν χαρτῶν (δραχμαὶ) δ: the editors  
compare *ib.* 542, "where 9 dr. for τιμή(s) χάρτου are  
deducted from the receipts on account of a tax," *ib.* 420<sup>7</sup>  
(iii/A.D.) ἡγόρασα β χάρτας, "I bought two sheets of  
papyrus," P Flor III. 367<sup>7</sup> (iii/A.D.) πολλάκις μου . . .  
χάρτας ἐπιστολικο[ύς] ἀπο[σ]τελάντος, ἵν' εὐπορῇ (cf. Ac  
11<sup>29</sup>) τοῦ γρά[φειν] μοι, P Oxy VI. 895<sup>12</sup> (A.D. 305) τιμῆς  
χάρτου καὶ γράπ[τρων] . . ., "for the price of papyrus and  
writing-materials," and so<sup>14</sup>. For χάρτης ἱερατικός, "sacred  
paper," cf. P Lond 46<sup>304</sup> (iv/A.D.) (= I. p. 74).

It may be of interest to add some related words—χάρτη,  
as in BGU III. 822 *verso* (iii/A.D.) πέμψον μοι ἀγραφον  
χάρτην, ἵνα εὐρο[μειν] ἐπιστολ[ήν] γράψαι: χαρτίον, as in  
P Cairo Zen III. 59470<sup>7</sup> (mid. iii/B.C.) περὶ δὲ τῶν χαρτίων  
ἔγραψα μὲν σοι, P Gen I. 52<sup>3</sup> χαρτίον (so read by Wilcken  
*Archiv* iii. p. 399) καθαρὸν μὴ εὐρὼν πρὸς τὴν ὥραν εἰς  
τοῦ[τ]ογ ἔγραψα, "not having found a clean sheet of paper,  
for the moment I have written on this": χαρτάριον, as in  
P Tebt II. 413<sup>5</sup> (ii/iii A.D.) τὸ χαρτάριον (i. χαρτάριον)  
ἔλαβεν Σερηνίων ἐσ[σ]φαγισμένον, "Serenion took the  
papyrus sealed": χαρτοπώλης, as read in P Tebt I. 112<sup>62</sup>  
(B.C. 112) (as amended *Berichtigungen*, p. 425): and ἐπι-  
χάρτη, "an extra sheet," as in P Oxy I. 34 *verso*<sup>15</sup>  
(A.D. 127).

For the light thrown by contemporary papyrus documents on  
the outward form and method of the NT Epistles, reference  
may be permitted to the Excursus on "St. Paul as a Letter-  
writer" in Milligan *Thess.* p. 121 ff., and *Here and There*,  
p. 27 ff.

χείλος,

(1) "a lip," as in Mt 15<sup>8</sup> *al.*, cf. the personal descriptions, P Petr III. 10<sup>22</sup> (B.C. 234) οὐλή παρὰ χεῖλη, P Grenf II. 23<sup>21</sup>.<sup>6</sup> (B.C. 107) οὐλή χεῖλη τῷ κάτω, Preisigke 5314<sup>7</sup> (Byz.) διὰ τῶν χιλέων μου, (2) "edge," "brink," of things, as in Heb 11<sup>12</sup>, cf. BGU III. 781<sup>11</sup> (i/A.D.) ἄλλα λουτή-ριδια ὠτάρια ἔχον[τ]α ἐπὶ τοῦ χείλους, and Aristeas 79.

Χεῖλωμα, which LS<sup>8</sup> cite from the LXX (P Ag. Ex 37(38)<sup>2</sup>) in the sense of "a lip," "rim," occurs in P Oxy X. 1294<sup>5,12</sup> (ii/iii A.D.), where GH understand "a receptacle" of some kind, perhaps connected with χηλός.

χειμάζω,

"raise a storm," occurs in an agreement regarding a canal *Syll* 542 (= 3 973)<sup>5</sup> (B.C. 338-322) χρήσιμος ὁ λουτρῶν ὅταν χειμάζει ὁ θεός. For the pass., as in Ac 27<sup>18</sup>, see *Inscr. ins. mar. Aeg.* II. 119, where certain persons being storm-tossed at sea make an offering to the most high god—χειμασθέντες ἐν πελάγει θεῷ ὑψίστῳ χρηστήριον.

The verb is used metaphorically in a letter from a tax-farmer P Tebt I. 58<sup>31</sup> (B.C. 111) βεβουλευμένα ἐκσπάσαι τὸ ἐπιδομένον ὑπόμνη(μα) μή ποτε ἐπὶ τοῦ διαλόγου χειμασ-θῶμεν, "we have determined to extract the memorandum in order that we may not come to grief at the audit" (Edd.), BGU III. 844<sup>4</sup> (A.D. 83) γινώσκων σε θέλω, δέει [ε]ὐθέω[s] ἀναβ[ᾶς] ἐχειμάσ[θ]ην πολλά . . . : cf. Preisigke 7268 (time of Trajan) ἐπεὶ χειμάζομαι προτάσεσσι τις τεθειμέναις μοι γεωμετρικαῖς, and P Oxy XVI. 1873<sup>5</sup> (late v/A.D.).

χειμαρρος,

"winter-torrent" (Jn 18<sup>1</sup>): Suid. ὁ ἐν τῷ χειμῶνι ῥέων. Cf. Aristeas 117 ἄλλοι δὲ χειμαρροὶ λεγόμενοι κατὰσσι, "other winter-torrents, as they are called, flow down (into the plain)." For the form as compared with the longer χειμάρρους, see Thackeray *Gr.* i. p. 144.

χειμών,

(1) "winter" (Jn 10<sup>22</sup>): P Lille I. 1 *recto*<sup>14</sup> (B.C. 259-8) ἐὰν μὲν κατὰ χειμῶνα συντελεῖται τὰ ἔργα, τίθεμεν ἔσσεσθαι εἰς ὁ τοῦ στατήρος, "if the works are completed during the winter we reckon them at the rate of 70 (naubia) to the stater," P Tebt II. 278<sup>46</sup> (early i/A.D.) χιμῶν γὰρ ἔστι, ψύχος πολὺ, "it is winter, there is great cold," P Flor II. 127<sup>7</sup> (A.D. 256) the heating of a bath-chamber ἵνα θερμῶς λουσώμεθα χειμῶνος ὄντος, and from the inscrr. *Priene* 112<sup>98</sup> (after B.C. 84) heating of the gymnasium διὰ τοῦ χειμῶνος ὁλον δ[ι'] ἡμέρ(α)s. See also *s.v.* θέρος.

(2) "storm," "tempest" (Mt 16<sup>3</sup>, Ac 27<sup>20</sup>): Preisigke 998 (A.D. 16-17) Δούκιος Μάγας Στράτωνος ἀπὸ Σουήνης ὑπάγων ἰς Πῖρ . . . ἀπὸ χιμῶνος ἐλασθεῖς ὦδε, and similarly 997 (iv/A.D.).

For the adj. χειμερινός, cf. P Iand I. 28<sup>5</sup> (A.D. 104) ἀρουρῶν χειμεριν[ῶν] καὶ θερινῶν, P Lond 842<sup>12</sup> (A.D. 140) (= III. p. 141) ὁμολογοῦμεν πεπρακεῖναι . . . νομὰς προ-βάτων . . . ἐφ' ἐνιαυτὸν [ἐ]γγ. θερινὰς καὶ χειμερινὰς ἀπὸ μηνός . . . , and P Tebt II. 342<sup>23</sup> (late ii/A.D.) κούφων . . . πλάσεως χειμερινῆς, "pots being of winter manufacture" (Edd.).

χείρ,

"a hand." The grammatical forms of this common noun are fully illustrated by Mayser *Gr.* p. 282 f. For its varied uses we may cite—P Par 63<sup>208</sup> (B.C. 164) (= P Petr III. p. 36) φροντίζεσθ' ὅπως μηθεὶς ἐπ[ι]βάλλῃ τὰ[s] χεῖρας τοῖς τοιοῦτοις κατὰ μηδεμίαν [παρ]εύρε[σιν], "take care that no one lay violent hands on such persons on any pretext whatever" (Mahaffy): *Perg* 268 C<sup>11</sup> (B.C. 98) τὸν παρακα-λέσονται δοῦναι τ[ὰ]ς χεῖρας ἡμῖν εἰς σάλλουσιν, "to give the hands towards an agreement to be brought about by us," a usage for which Deissmann (*BS* p. 251) can find no other ex., but compares Gal 2<sup>9</sup> δεξιὰς ἔδωκαν . . . κοινωνίας, and similar phrases in 1 and 2 Macc.: P Tebt II. 391<sup>26</sup> (A.D. 90) ἡ χῖρ ἥδη κυρία ἔστω ὡς ἐν δημοσίᾳ κατακεχωρισμένη, "this bond shall be valid, as if it had been publicly regis-tered" (Edd.), similarly *ib.* 379<sup>18</sup> (A.D. 128): BGU II. 423<sup>18</sup> (ii/A.D.) (= *Selections*, p. 91) ἵνα σου προσκυνήσω τὴν χεῖρα (see *Proleg.* p. 49), a son to his father: P Oxy I. 119<sup>6</sup> (ii/iii A.D.) (= *Selections*, p. 103) οὐ μὴ λάβω χεῖραν παρὰ [σ]οῦ, "I won't take your hand," another boy to his father: and *ib.* IX. 1208<sup>8</sup> (A.D. 291) Αὐ[ρ]ήλιος . . . μ[ε]τ[ὰ] συνβεβαίωτοῦ τοῦ πατρὸς τοῦ καὶ ἔχοντος αὐτὸν ὑπὸ τῇ χεὶρὶ κατὰ τοὺς Ῥωμαίων ν[ὺ]μόνους, "Aurelius with his father, who has him under power according to Roman law, as co-guarantor" (Ed.).

For χεῖρ in prepositional phrases cf. ἀνὰ χεῖρα in P Ryl II. 88<sup>21</sup> (A.D. 156) οὐδὲν δέ μοι ὀφείλεται ὑπὲρ τ[ῶν] ἀνὰ χεῖρα χρόνων, "nothing is owing to me for the current period" (Edd.), *ib.* 99<sup>7</sup> (iii/A.D.) τῇ ἀνὰ χεῖρα (πενταετία), "during the current period of 5 years" (Edd.): ἀπὸ χερὸς in P Cairo Zen II. 59155<sup>3</sup> (B.C. 256) πότισον τὴν γῆν ἀπὸ χερὸς, "water the ground by hand" ("i.e. by means of buckets or *nattals*," Ed.): διὰ χερὸς (Mk 6<sup>2</sup>, *al.*) in P Magd 25<sup>2</sup> (B.C. 221) ὀφείλων γὰρ μ[ο]ι διὰ χερὸς κριθῶν (ἀρτάβας) τέ, "il m'a emprunté de la main à la main et me doit quinze artabes d'orge" (Ed.), P Oxy II. 268<sup>7</sup> (A.D. 58) ἀπαισχηκυῖαι [παρὰ τοῦ Ἀντ]ιφάνους διὰ χερὸς [ἐ]ξ οἴκου ὁ καὶ ἐπε[ί]σθη-σαν κεφάλαιον, "have received from Antiphanes from hand to hand in cash the sum which they severally consented to accept" (Edd.), P Fay 92<sup>18</sup> (A.D. 126) δραχμὰς πεντήκοντα ἔξ παραχρήμα διὰ χιρὸς ἐξ οἴκου: ἐν χερσί (Gal 3<sup>12</sup>) in BGU IV. 1095<sup>12</sup> (A.D. 57) τὰ δὲ νῆα (ἡ νέα) ἐν χερσὶ γέγοναι, *ib.* III. 844<sup>9</sup> (A.D. 83) ὁ ἐὰν [ἐ]χη[ι]ς ἐν χερσίν: μετὰ χεῖρας in P Oxy XVI. 1876<sup>2</sup> (c. A.D. 480) λίβελλον . . . ἔχων μετὰ χεῖρας ἀναγνώσσομαι, "the *libellus* I hold in my hands and will read" (Edd.). For χεῖρ in "Hebraic" locutions, see *Proleg.* p. 99 f.

For healing by touch of hand, as in Mk 1<sup>41</sup>, see Herodas IV. 18 (ed. Headlam), where an offering is made for a cure in the temple of Asclepius with the words—

ἥιτρα  
νοῦσων ἐποιούμεεθα τὰς ἀπέψησας  
ἐπ' ἡπίας σὺ χεῖρας, ὦ ἄναξ, τείνας,

"we have made payment for the cure, for thou, Lord, hast wiped away our sickness by laying on us thy gentle hands." And for lifting up hands in prayer, as in 1 Tim 2<sup>8</sup>, see the uplifted hands on the stones containing the Jewish prayers for vengeance found at Rheneia, discussed and illustrated by Deissmann in *LAE*<sup>2</sup>, p. 413 ff. Cf. also Dibbelius *HZNT* ad 1 Tim 2 c.



The verb *χειρίζω* is seen in P Ryl II. 151<sup>18</sup> (A.D. 40) ἀπηνέγκατο ἀφ' ὧν χειρίζω τοῦ γυμνασίου ἀρχ(ου) ἀργυ(ρίου) ρ, "he carried off 100 drachmae from the money of the gymnasiarch which I administer" (Edd.), *ib.* 225<sup>48</sup> (ii/iii A.D.) μετόχοις χειριζομένοις πρακτο]ρείαν, "associate tax-collectors" (Edd.): and *χειρισμός* in P Par 26<sup>19</sup> (B.C. 163-2) (= Wilcken *UPZ* i. p. 247, *Selections* p. 15) τῶν δὲ πρὸς τοῖς χειρισμοῖς ἐν τῷ Σαραπίεῳ καὶ Ἀσκληπιεῳ τεταγμένων, "those who had been appointed to the administration in the Serapeum and Asclepeum," BGU IV. 1141<sup>40</sup> (B.C. 13) μή τι παραναπέσει αὐτὸν εἰς τὸ δηλώσαι τι ἐν τῷ χειρισμῷ, where Olsson (p. 52) prefers the rendering "matter" or "account": and *χειριστής* in PSI V. 537<sup>10</sup> (iii/B.C.) χειριστὴν ἐπαποστείλον, P Oxy XII. 1578<sup>19</sup> (iii/A.D.) περὶ ὧν ἐπέστειλα Ἀσκληπιάδῃ χειριστῇ.

### χειραγωγέω,

"lead by the hand," "guide" (Ac 9<sup>8</sup>, 22<sup>11</sup>, cf. Judg 16<sup>16</sup> A, Tobit 11<sup>16</sup> N): P Par 63<sup>55</sup> (B.C. 164) (= P Petr III. p. 22) ὧ[σ]τε καὶ τὸν πάντων ἐπειρότατον ὑπ' αὐτῶν [τ]ὸν πραγματ[ί]ων χειραγωγούμενον, "so that even the most inexperienced person in the world being guided by the facts themselves" (Mahaffy). Cf. Musonius p. 79<sup>7</sup> χειραγωγούντων τοὺς γονεῖς, and Ev. Petr. 9 τοῦ δὲ χειραγωγούμενου ὑπ' αὐτῶν ὑπερβαίνουσιν τοὺς οὐρανοὺς, "and (the head) of him that was led by them overpassed the heavens."

### χειραγωγός,

"one who leads by the hand" (Ac 13<sup>11</sup>). For the subst. Preisigke (*Wörterb. s.v.*) cites P Lond IV. 1349<sup>7</sup> (A.D. 710) μετὰ ἐπικείας καὶ χειραγωγέας, and for *χειραγωγίμος* P Lond 220H. 21 (B.C. 133) (= II. p. 6).

### χειρόγραφον,

properly "written with the hand," "a signature," is very common in the sense of "a written agreement," or more technically "a certificate of debt," "a bond." Exx. of the word are P Oxy IV. 745<sup>8</sup> (c. A.D. 1) ὑπὲρ ὧν καὶ ἔθου *χειρόγραφον*, "for which you drew me up a bond," in connexion with a purchase of wine, *ib.* II. 269<sup>11</sup>. 7 (A.D. 57) ἐὰν δύνη ἐρωτηθεῖς δχλησον Διόσκορον καὶ ἔκπραξον αὐτὸν τὸ *χειρόγραφον*, "if you can, please worry Dioscorus and exact from him his bond" (Edd.), BGU I. 300<sup>12</sup> (A.D. 148) τ[ὸ] *χειρόγραφον* τοῦτο δισσὸν γραφὲν ὑπ' ἐμοῦ κύρι[ο]ν ἔστω, "let this bond written by me in duplicate be valid," P Oxy VIII. 1132<sup>16</sup> (c. A.D. 162) τὸ δὲ κεφάλαιον δανεισθέν σοι ὑπ' ἐμοῦ κατὰ *χειρόγραφον*, "the capital sum lent to you by me in accordance with a note of hand," and *ib.* IV. 719<sup>30</sup> (A.D. 193) βου[λό]μενος οὖν ἐν δημοσίῳ γενέσθαι τὸ αὐθεντικὸν *χειρόγραφον*, "being therefore desirous that the authentic bond should be publicly registered" (Edd.).

For Col 2<sup>14</sup>, the only occurrence of the word in the NT, we may cite BGU III. 717<sup>24</sup> (A.D. 149) *χειρόγρα[φον]*. . . χωρὶς ἀλφάτος καὶ ἐπιγραφῆς, "a decree neither washed out nor written over" (cf. Milligan *Documents*, p. 16, *Here and There*, p. 5).

Exx. of original *χειρόγραφα* are BGU I. 179 (time of

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Anton. Pius) and 272 (A.D. 138-9), both crossed out and cancelled: cf. P Flor I. 61<sup>65</sup> (A.D. 85) (= *Chrest.* II. p. 89), where in connexion with a trial the governor of Egypt ἐκ[έ]λευσε τὸ *χειρ[ό]γραφον* χιασθῆναι, "gave orders that the bond be crossed out": see further Deissmann *BS*, p. 247, and *LAE*<sup>2</sup>, p. 334.

It may be well to add a few instances of the corr. subst. and verb. Thus for *χειρογραφία*, cf. P Oxy III. 477<sup>17</sup> (A.D. 132-3) μ[ο]ν *χειρογραφί[α]ν* μεθ' ὅρκου ἀληθῆ εἶναι τὰ προκείμενα, "my declaration on oath that the foregoing statements are true," and P Giss I. 45<sup>9</sup> (time of Hadrian) τὰς *χειρογραφίας* [πρὸ]ε[σ]θαι with the editor's elaborate note in the introd. p. 60 f. And for *χειρογραφέω*, cf. P Petr III. 104<sup>8</sup> (B.C. 244-3) (= *Chrest.* I. p. 394) κ[ε]χ[ε]ι[ρο]γραφῆ-κασι τὸν εἰθισμένον ὅρκον τοσούτου μεμισθῶσθαι, "they have written under their hands the usual oath that it was let for this amount" (Edd.), and P Oxy I. 37<sup>11</sup>. 4 (A.D. 49) (= *Selections*, p. 51) ἐὰν *χειρογραφῇ*σῃ . . . ἐκείνο τὸ ἐν-*χειρισθῇ* αὐτῇ σωματίον . . . τετελευτηκέναι, "if she will make a written declaration that the foundling handed over to her is dead," report of a lawsuit. See also Mayser *Gr.* p. 461.

### χειροποίητος,

"made by hands," in the LXX applied only to idols, but in the NT used of material temples (Ac 7<sup>48</sup>, 17<sup>24</sup>): cf. *Orac. Sib.* xiv. 62 ναῶν ἰδρύματα *χειροποιητῶν*. In the travel-letter, P Lond 854<sup>4</sup> (i/ii A.D.) (= III. p. 205, *Selections*, p. 70), the writer remarks that many go by ship ἵνα τὰς *χε[ι]ρ[ο]ποι[ο]υ[ή]τους τέχνας* ἱστορήσωσι, "in order that they may visit works of art made by hands," on the banks of the Nile.

### χειροτονέω,

lit. "stretch out the hand," then "elect by show of hands," and then "elect," "appoint" generally (cf. Ac 14<sup>23</sup>, 2 Cor 8<sup>19</sup>): see P Fay 26<sup>11</sup> (A.D. 150) ὑπὸ [τ]ε ἐμοῦ . . . καὶ τοῦ *χειροτονη[μέν]ου* [ν] π[ρ]ὸς τοῦτο, P Ryl II. 77<sup>87</sup> (A.D. 192) <οὐχ> ἦττον ἐαυτὸν ἐχειροτόνησεν εἰς τὴν κατεπέγουσαν ἀρχὴν κοσμητεῖαν, "he none the less nominated himself for the office immediately required, that of cosmetes" (Edd.), *Chrest.* II. 88<sup>11</sup>. 10 (ii/A.D.) *χειροτονήθισονται* δὲ ἐντὸς ἑ ἡμερῶν ὑπὸ τοῦ στρατηγοῦ <τοῦ> νομοῦ, P Flor I. 61<sup>4</sup> (A.D. 210) ἐπισκέπτης γ[ὰ]ρ *χειροτονήθη*ν and P Oxy X. 1252 *verso*<sup>18</sup> (A.D. 288-95) ὑ[πο]γ[ω]ν[ί]ς *χειροτονή[θεις]* . . . εἰς τὴν παρὰ Ὁξυρυγχ[εῖταις] πρυτανείαν, "having been recently appointed to the prytany at Oxyrhynchus."

For *χειροτονέω* in its later ecclesiastical sense of "ordain," cf. the vi/A.D. P Giss I. 55<sup>5</sup> where a bishop writes to a brother-bishop ἡξιώθων . . . γράψαι πρ[ὸ]ς τὴν σὴν ἀγιότητ[ι]α περὶ Σανονεῦτ[ος] τινος πρὸ πολλοῦ *χειροτονήθ[εν]τος* παρὰ τοῦ τῆς μ[ε]καρίας μνήμης Φοιβαδίου τοῦ ἐπισκ[ό]που, and see the Coptic ostrakon regarding the ordination of deacons in Crum *Coptic Ostraca*, No. 29 (reproduced by Deissmann *LAE*<sup>2</sup>, p. 221 ft.).

The corr. subst. appears in such passages as P Oxy IX. 1191<sup>5</sup> (A.D. 280) περὶ τῆς τῶν ἐπιμελητῶν *χειροτονίας*, "concerning the election of administrators," *ib.* 1204<sup>24</sup> (A.D. 299) τὸ βιβλίον τῆς *χειροτονείας* παρασχεθῆτω, "let

the document containing the appointment be produced" (Ed.), and *Syll* 192 (= <sup>3</sup>485)<sup>17</sup> (B.C. 236-5) ἀξιον ἐαυτὸν παρέξειν τῆς τε τοῦ δῆμου χειροτονίας.

## χείρων,

"worse," is fairly common in the NT: cf. BGU IV. 1118<sup>31</sup> (B.C. 22) οὐδενὶ χείρον[α, *ib.* 1208<sup>1</sup>.<sup>28</sup> (B.C. 27) τὸ δὲ [πά]ντων χείρω (*l.* χείρον), where, however, the word is uncertain, P Oxy II. 237<sup>vii</sup>.<sup>43</sup> (A.D. 186) χείρόν ἐστι ἀνδρὸς ἀφαί[ρεισθαι, "it is worse to take away (a wife) from her husband (than a dowry from a daughter?)" (Edd.), and *Syll* 588<sup>122</sup> (c. B.C. 180) τοῦ χείρονος χρυσίου πρῶτον χύμα. For the superlative see *ib.* 316 (= <sup>3</sup>684)<sup>12</sup> (B.C. 139?) τῆς χειρίστης κα[τα]σ[τά]σεως [κα]ὶ ταραχῆς, and P Amh II. 40<sup>9</sup> (ii/B.C.).

## χερουβείν,

"cherubin" (Heb 9<sup>5</sup>), transliterated from the Aramaic (-είμ, Hebrew): cf. Wünsch *AF* p. 12<sup>25</sup> τοῦ καθημένου ἐπὶ τῶν χερουβί, P Lond 121<sup>264</sup> (iii/A.D.) (= I. p. 93) ἐπὶ χερουβίν καθήμενον, and similarly <sup>684</sup>. See also *Revue Biblique* xxxv. (1926), pp. 328 ff., 421 ff., and the other reff. in Preuschen-Bauer *Wörterb.* s.v.

## χήρα,

"a widow": cf. *Syll* 468 (= <sup>3</sup>531)<sup>17</sup> (iii/B.C.) χήρα ἐλευθέρα καὶ ἐξ[ε] ἐλευθέ[ρων], BGU II. 522<sup>7</sup> (ii/A.D.) αὐτῇ δέομαι, γυν[ή] χήρα καὶ ἀδοτήτος (*l.* ἀδοτήτος) ἐπι-τ[υχε]ῖν τῆς αὐτῆς φιλανθρωπίας, P Oxy VIII. 1120<sup>12</sup> (a petition—early iii/A.D.) κατὰ τοῦτο μαρτύρομαι τὴν βίαν γυνῆ χήρα καὶ ἀσθενής, "I accordingly testify to his violence, being a feeble widow woman," P Ryl II. 114<sup>5</sup> (c. A.D. 280) τὸ μετριοφιλές σου αἰσθομένη, [δέσποτά μου ἡ]γεμών, καὶ περὶ πάντας κηδεμονίαν, [μάλιστα περὶ γυν]θαῖκας καὶ χήρας τὴν προσέλευσιν ποι[οῦμαι σοι . . .], "perceiving your love of equity, my lord praefect, and your care for all, especially women and widows, I approach you . . ." (Edd.), and BGU II. 412<sup>6</sup> (iv/A.D.). For the *ordo viduarum*, see Lock *ICC ad 1 Tim* 5<sup>3</sup>.<sup>22</sup>, and for "they which devour widows' houses" (Mk 12<sup>40</sup>), see Abrahams *Studies in Pharisaism* i. p. 79 ff.

## χθές.

For this form, which is read in TR Jn 4<sup>52</sup>, Ac 7<sup>28</sup>, Heb 13<sup>8</sup>, see s.v. ἐχθές, and to the ex. of χθές from the Κοινή given there, add PSI III. 184<sup>5</sup> (A.D. 292) χθές περὶ ἔκτην ὥραν, P Oxy VI. 901<sup>5</sup> (A.D. 336) ἑσπερινες ὥρες (*l.* ἑσπερίαις ὥραις) τῇ χθές ἡμέρῃ, "in the evening time of yesterday" (Edd.), and Preisigke 6003<sup>4</sup> (A.D. 316). Other exx. in Preisigke *Wörterb.* s.v.

## χιλάρχος,

lit. "the ruler of a thousand men," the Roman *tribunus militum*. This form (in Herodotus and elsewhere -χης) prevails in the NT (Jn 18<sup>12</sup>, *al.*), and is found in the inscr., e.g. *Magn* 157 (b)<sup>15</sup> (i/A.D.) χιλάρχος λεγιῶνος, Preisigke 173<sup>2</sup> (c. A.D. 200), and *OGIS* 119<sup>5</sup> (where see Dittenberger's note). See also P Oxy III. 653 (A.D. 162-3) and the corr. verb in *ib.* 477<sup>2</sup> (A.D. 132-3).

## χιλιάς.

We may note P Oxy IV. 742<sup>13</sup> (B.C. 2) (as amended *Berichtigungen* p. 328) ὅρα ἐμὲ ἡγορακεῖν παρ[ὰ Πόθο]ν τὴν χιλίαν δέσμην (δραχμῶν) δ[εκάπ]εγτε, "see I have bought from Pothus the thousand bundles for fifteen drachmae." But Witkowski (*Ερρ.*<sup>2</sup> p. 128) understands τὴν χιλίαν δέσμην = ἐκάστην τὴν χιλιάδα δεσμών, as meaning "at fifteen drachmae for a bundle of a thousand."

## χιτών,

"a tunic," "an undergarment," as distinguished from ἱμάτιον (*q.v.*): cf. Preisigke 6717<sup>9</sup> (B.C. 258 or 257) χιτῶνα καὶ ἱμάτιον, PSI I. 64<sup>10</sup> (i/B.C.?) ἱμάτιον ταλάντων πέντε χιτῶνα [δὲ or τε? δραχμῶν] τετρακισχιλίων ἑξακοσίων, and Musonius p. 107<sup>7</sup>.

The form χιτών, which occurs throughout in the NT, may be seen further in Preisigke 6783<sup>4</sup> (B.C. 257) χιτῶν βύσσινος, and P Oxy I. 114<sup>6</sup> (ii/iii A.D.) χιτῶν καὶ μαφόρτιον λευκόν, "a tunic and a white veil." For other forms, which are frequent in the Κοινή, we may note the Ionic κιτῶν, as in Mk 14<sup>63</sup> B\* (cf. *Proleg.* p. 38), in BGU I. 22<sup>18</sup> (A.D. 114) (= *Selections*, p. 75) περιέσχισέ μοι τὸν κιτῶνα καὶ τὸ πᾶλλον, "she stripped off my tunic and mantle," P Oxy I. 113<sup>8</sup> (ii/A.D.) ὁ κιτῶν ὕφανθῆναι μέλλει, "the tunic is to be woven immediately," *ib.* X. 1269<sup>30</sup> (early ii/A.D.), cited s.v. ὑποτίθημι, and P Fay 108<sup>17, 21</sup> (c. A.D. 171): κίθων in P Oxy II. 298<sup>11</sup> (i/A.D.) ἰς κιθῶ(να), P Giss I. 77<sup>6</sup> (ii/A.D.) ἔπεμψ[ε] μοι τὸν κιθῶναν, and P Ryl II. 440<sup>9</sup> (iii/A.D.) πέμψον μοι τὸν τριβακὸν κιθῶνα: the dim. κιτῶνιον in P Tebt II. 421<sup>5</sup> (iii/A.D.) τὸ κιτῶνιον αὐτῆς τὸ λευκὸν παρὰ σοὶ ἐνιγκογ (*l.* ἐνεγκον), "bring the white tunic of hers that you have": and the dim. κιθῶνιον in P Oxy X. 1310 (iii/A.D.) κιθῶνιον ἀργέντιον καὶ μαφόρτιον, and *ib.* XII. 1489<sup>2, 8</sup> (late iii/A.D.).

The word was formerly regarded as of Semitic origin, but is now traced to Asia Minor: see Wilcken *UPZ* i. p. 390, n<sup>1</sup>.

## χιών,

"snow" (Mt 28<sup>3</sup>, Rev 1<sup>14</sup>) occurs in the magic papyri P Lond 121<sup>382</sup> (iii/A.D.) (= I. p. 96) χιὼν γένου, *ib.* 46<sup>19</sup> (iv/A.D.) (= I. p. 65) σὺ γὰρ εἶ ὁ καταδείξας φῶς καὶ χιόνα, and *ib.* 122<sup>30</sup> (iv/A.D.) (= I. p. 117) τῷ κυρίῳ τῶν χιόνων.

## χλαμύς,

"a cloak" worn over the χιτῶν (Mt 27<sup>28, 31</sup>): P Cairo Zen II. 59263<sup>2</sup> (B.C. 251) ἔγραψέν μοι Μαϊανδρία ὅτι χλαμύδα αὐτὴν κελεύεις ἐξυφᾶναι, "Maiandria wrote me that you are ordering her to weave a cloak," P Par 10<sup>12</sup> (B.C. 145) περὶ τὸ σῶμα χλαμύδα καὶ περιζῶμα, P Oxy I. 123<sup>19</sup> (iii/iv A.D.) ἐξ[ε]λείσθημεν γὰρ μετὰ τῶν χλαμύδων εἰσβῆναι, "for the orders which we received were to wear cloaks when we entered" (Edd.), with reference to an official function, and *ib.* X. 1288<sup>-4</sup> (private account—iv/A.D.) χλαμύδος καὶ στιχάρι[ον] (= -ου) (τάλ.) ἱῤ, "for a short cloak and tunic 17 tal."



The word occurs in the epitaph of a prematurely deceased youth, *Kaibel* 222<sup>8</sup>. (Rom.)—

ἄρτι γὰρ ἐκ χ[λ]αμύδος νεοπενθῆς ᾤχετ' ἐς Ἀδα  
ὀκτωκαίδεχέτης,

where the reference is to the cloak which the *ephebi* wore (see Herwerden, *Lex. s.v.*).

### χλευάζω.

For this NT ἄπ. εἰρ. (Ac 17<sup>32</sup>) = "mock," "scoff," see the document quoted *s.v.* Ἰουδαῖος *sub fine*, PSI V. 481<sup>9</sup> (v/vi A.D.) χλευάσας ἑαυτόν, and P Masp I. 67092<sup>10</sup> (Byz.) νῦν δὲ ἐχλευάσθην παρ' αὐτοῦ. See also Menander Ἐπιτρεπ. 215.

The corr. subst. occurs in P Oxy VI. 904<sup>2</sup> (v/A.D.), a petition by an old man "who has suffered a breach of contract and mockery"—ἀσυνθηκὴ διαπεπονθότα καὶ χλεύην, and Preisigke 5763<sup>51</sup> (A.D. 647) δέχα δόλου τιнос καὶ χλεύης καὶ βίας.

### χλιαρός,

"lukewarm," occurs in the NT only in Rev 3<sup>16</sup>, where WH (Notes<sup>2</sup>, p. 157) admit a possible alternative spelling χλιερός (X<sup>\*</sup>): cf. Moulton *Gr* ii. p. 67.

### Χλόη,

"the Verdant," an epithet of Demeter, which may have led to its use as a proper name, especially among members of the freedmen class (like Phoebe, Hermes and Nereus, Rom 16<sup>1, 14, 15</sup>). Hence Lightfoot (Notes, p. 152) thinks that Chloe of 1 Cor 1<sup>11</sup> was a freedwoman: cf. the mention of the slave Chloe in Hor. *Od.* iii. 9. 9, "me nunc Thressa Chloe regit." More recently F. R. Montgomery Hitchcock in *JTS* xxv. (1924), p. 163 ff. has taken the view that οἱ Χλόης in 1 Cor 14. were a pagan body, probably followers of Demeter. The noun under the form χλούη (= χλόη), "green corn or grass," occurs *bis* in P Tebt I. 112<sup>46, 94</sup> (B.C. 112).

### χλωρός,

"green" (Mk 6<sup>39</sup>, *al.*): P Lond 287<sup>15</sup> (A.D. 90) (= II. p. 202) χόρτον χλορ[οῦ], P Oxy XVII. 2137<sup>22</sup> (A.D. 226) τὸ λοιπὸν ἐν χλωροῖς γινόμενον ἥμισυ μέρος, "the remaining half share that has been put under green crops," P Flor II. 127<sup>21</sup> (A.D. 256) τὰ γὰρ ἐργατικά μου κτήνη χλωρὸν ἐσθίει, and 23 χλωρὸν ποιήσων ἐνεχθῆναι, and P Lond 453<sup>7</sup> (iv/A.D.) (= II. p. 319) πλησον κεράμιον σίναπτι χλωροῦ. Other exx. of the adj. are BGU IV. 1118<sup>20</sup> (B.C. 22), P Lond 1714<sup>4</sup> (A.D. 102) (= II. p. 102), P Oxy IX. 1211<sup>8</sup> (ii/A.D.), and *ib.* VI. 910<sup>11</sup> (A.D. 197).

### χοϊκός.

For the meaning "made of dust" in 1 Cor 15<sup>47 ff.</sup>, see Field Notes, p. 179 f. The Lexicons cite *Rhetor. Graeci* i. p. 613<sup>4</sup> (ed. Walz) γυμνοὶ τούτους τοῦ χοϊκοῦ βάρους.

### χοῖνιξ,

"a choenix," a Greek dry measure, equivalent to 1.92 pints (Rev 6<sup>6</sup>): cf. the note *ad* P Petr II. 25 (a) (iii/B.C.). In CPR I. 242<sup>9</sup> (A.D. 40) σὺν χοινίκεσιν δοισί, the editor

thinks that the reference is to the two nave boxes of an oil-mill.

### χοῖρος,

"a pig": P Tebt I. 190 (early i/B.C.) τιμήν χοῖρου (δραχμα) ἡ, *Chrest.* I. 73<sup>8</sup> (A.D. 247-8) an order that πάντας τοὺς χοίρους ἐξελασθῆναι ἀπὸ ἱεροῦ κώμης Τάλμω, in order that the sacred service may not be disturbed (cf. *OGIS* 210), P Flor II. 166<sup>12</sup> (iii. A.D.) τὸν χοῖρον καὶ τὰ δελφάκια ("sucking pigs") τὰ β καλὰ παράδος Γρηγορίῳ τῷ μαγείρῳ μου, ἀλλὰ ἦτω ὁ χοῖρος καλός, and P Oxy VI. 901<sup>5</sup> (A.D. 336) ἡμέτεροι χῆροι δύο τὴν ὁρμὴν ποιοῦμενοι ἐπὶ ἡμέτερον ἔδαφος (cf. Mk 5<sup>13</sup>).

For dim. χοιρίδιον, see P Ryl II. 229<sup>12</sup> (A.D. 38) περὶ δὲ τῆς τροφῆς τῶν χοιριδίων, and similarly 19, P Fay II. 111<sup>10</sup> (A.D. 95-6) πεζῶι [τὰ] χυρίδια ἐλάσαι, "to drive the pigs on foot," *ib.* 115<sup>7</sup> (A.D. 101) μέλλομεν . . . χυρίδια θύειν εἰς τὰ γενέσια Σαβίνου, "we intend to sacrifice pigs on the birthday feast of Sabinus" (Edd.), and P Oxy VI. 932<sup>10</sup> (late ii/A.D.) τὰ χοιρίδια χωρὶς μοῦ μὴ πᾶλι, "do not sell the young pigs without me" (Edd.).

The adj. χοίρειος, "flesh of a pig" occurs in P Magd 4<sup>8</sup> (B.C. 221) πράξει αὐτοὺς τὴν τιμήν τ[ῶν] χοι[ρείων].

### χολάω,

"am angry with" c. dat. pers. Jn 7<sup>23</sup>. For χολῶ see Preisigke 4531, an inscr. stating that the defilement of a sacred spot ἔξει τὸν Σέραπιν κεχολωμένον. In Menander Ἐπιτρεπ. 176 χολάω occurs in its original sense "am mad."

### χολή.

For χολή, "gall," "bile," as in Mt 27<sup>34</sup>, cf. PSI III. 211<sup>4</sup> (v/A.D.) τὸν τῆς [[σ]]χολῆς νοσήσαντα. See also Ev. Petr. 5 ποτίσατε αὐτὸν χολήν μετὰ ὄξους, with Swete's illustrative note. The power of "gall" in medical and magical receipts is discussed by Olsson *ad* P Osl I. 1<sup>284</sup> (iv/A.D.) (p. 104 f.). In Herodas III. 70 (ed. Headlam) δότω τις ἐς τὴν χεῖρα πρὶν χολῇ βῆξαι, the editor translates "put it into my hand before I choke with choler": (see the note p. 150).

### χόος.

See χούς.

### χορηγέω

(for form cf. Moulton *Gr* ii. p. 68), orig. "lead a chorus," "supply a chorus," is used in late Greek in the general sense "furnish," "supply," with the further idea of "lavishly," "abundantly," c. acc. as in 2 Cor 9<sup>10</sup> (see *Proleg.* p. 65). From the papyri we may cite BGU IV. 1051<sup>16</sup> (marriage contract—time of Augustus) ἀπὸ τοῦ νῦν χορηγεῖν αὐτὸν τῇ Λυκαίνῃ τὰ δέοντα πάντα, similarly *ib.* 1099<sup>12</sup>, P Ryl II. 153<sup>24</sup> (a Will—A.D. 138-161) αὐτὸς χορηγήσει τοῖς αὐτοῖς τὰς αὐτάς ἐφ' ὃν ἔκαστον αὐτῶν περιέσται [χρόνον], "he himself shall supply to the said persons the said provisions as long as each of them survives" (Edd.), similarly 29, 33, and *ib.* 181<sup>7</sup> (c. A.D. 203-4)

## χορός

χορηγείσθαι ὑφ' ὑμῶν τῶν υἱῶν χορήγιά τινα κατ' ἔτος, "that a certain annual allowance should be furnished in perpetuity by you his sons" (Edd.), an agreement to compound an annuity. From the inscr. we may add *Priene* 108<sup>151</sup> (after B.C. 129) τὴν εἰς αὐτοὺς μισθοφορὰν [ἐ]κ [τῶ]ν ἰδίων χορηγῶν, and *OGIS* 248<sup>16</sup> (B.C. 175-164) χρήμασι χορηγήσαντες, where note the constr. c. dat. and see Dittenberger's note.

The subst. χορηγία may be illustrated from P Fay 124<sup>20</sup> (ii/A.D.), a complaint that a man does not pay his mother her allowance in a fair manner—εἰ μὴ . . . τὴν χορηγίαν τῇ μητρὶ εὐνομῶνως ἀποδίδυς (i. ἀποδίδους), and χορηγήσεις from BGU IV. 1208<sup>ii.18</sup> (B.C. 27-26) χορήγησιν ποιεῖσθαι. See also s.v. ἐπιχορηγέω.

## χορός,

in the sense of a "choir" or "band of singers," may be illustrated by the Christian sepulchral inscr. *Preisigke* 3913<sup>8</sup> ὁ θεὸς ἀναπαύσεως τὴν ψυχὴν αὐτοῦ καὶ τοῦ χοροῦ τῶν ἀγγέλων.

## χορτάζω,

"feed to the full," "satisfy," used originally of animals, but extended in colloquial Greek to men, when it becomes in the mid. practically = ἐθίω: cf. Mk 7<sup>27</sup> and see Kennedy *Sources*, p. 82. The verb is read in P Petr III. 42 D (1)<sup>5</sup> (B.C. 254). According to Nägeli (p. 58), its occurrence in Phil 4<sup>12</sup> is one of the few vulgarisms Paul permits himself. MGr χορτάζω, χορταίνω, "satiates."

## χόρτασμα

occurs in Ac 7<sup>11</sup> in the plur. = "food," "sustenance": cf. PSI IV. 354<sup>5</sup> (B.C. 254) ἐτοιμάζειν ἀγορὰν ("supplies") καὶ χορτάσματα, *ib.* 400<sup>15</sup> (iii/B.C.) ὥστε καὶ τὰ κτήνη σου ἔχειν χορτάσματα δωρεάν, P Hamb I. 27<sup>17</sup> (B.C. 250) ὥστε λυσιτελεῖ μισθώσασθαι ἢ χορτάσματα ζητεῖν, and P Lond 1229<sup>7</sup> (A.D. 145) (= III. p. 142) ὑπὲρ τιμῆς χορτασμάτων.

## χόρτος,

"grass," "hay": P Petr III. 62(δ)<sup>6</sup> (iii/B.C.) χόρτου ξηροῦ, P Lille 5<sup>63</sup> (B.C. 260-259) χόρτου σπέρματος, P Ryl II. 129<sup>12</sup> (A.D. 30) ἥροσάν μου χόρτον δέσμας πεντηκοσίας, "they carried off five hundred bundles of my hay," BGU I. 248<sup>23</sup> (i/A.D.) δῆλωσον δέ μοι, πόσου εἰς κοπὴν ὁ χόρτος πιπράσκειται, P Fay 119<sup>8</sup> (c. A.D. 100) χόρτον σαπρόν, "rotten hay," P Oxy III. 499<sup>15</sup> (A.D. 121) ὥστε ξυλαμῆσαι χόρτον εἰς κοπὴν καὶ ἐπινομήν, "so as to be cultivated with grass for cutting and grazing," P Flor I. 127<sup>23</sup> (A.D. 256) χλωρὸν [ν] χόρτον ποιήσον ἐνεχθῆναι, and P Oxy VIII. 1107<sup>3</sup> (v/vi A.D.) χόρτον, "green crops" (Ed.). For the adj. see PSI VI. 579<sup>8</sup> (B.C. 246-5) τὴν χορτοφόρον γῆν παραδείξας Ἰάσωνι.

## Χουζᾶς,

"Chuzā," a house-steward of Herod Antipas (Lk 8<sup>3</sup>). The name has been found in a Nabataean inscr. making it probable that Chuzā was not a Jew but a Nabataean: see F. C. Burkitt in *Exp* V. ix. p. 118 ff. (cf. *Syriac Forms*, p. 6), where also Blass's contention (*Philology of the Gospels*,

p. 152 f.) on the evidence of *L*, a vii/A.D. Old Latin version, that Chuzā was also called Cydias, is criticized.

## χοῦς,

abbreviated from χόος. The original meaning "earth," "earth dug out," is seen in P Tebt I. 13<sup>14</sup> (B.C. 114) τὸν ἀπ' αὐτοῦ χοῦν ἀναβεβληκότας εἰς τὰ τοῦ σημαιο(μένου) Φιλοναυ(του) κλή(ρου) χώματα, "had heaped the earth from it (sc. a dyke) on to the mounds of the holding of the said Philonantes" (Edd.), P Oxy VI. 985 (accounts—2nd half i/A.D.) ἐργά(ταις) δυσὶ σκάπτοντ(ι) χοῦν ("a mound"), *ib.* XIV. 1758<sup>10</sup> (ii/A.D.) καλῶς ποιήσεις κατενυῆσας τὸν χοῦν δ' ἐξέσκαψεν Ἀτρής ὁ γεωργός μου ἀπὸ τῶν ἐδαφῶν μου, and P Tebt II. 342<sup>27</sup> (late ii/A.D.) ψ[ι]λοῦ τόπου εἰς ἐκσκαφὴν χοῦς καὶ χαινογείου καὶ ἄμμου, "a vacant space for digging earth, porous clay and sand" (Edd.). The meaning "dust," as in Mk 6<sup>11</sup>, Rev 18<sup>18</sup>, may be seen in *Syll* 500 (= 3 313)<sup>26</sup> (B.C. 320-319) τοὺς τὸν [χ]οῦν κατα- [βε]βληκότας εἰς τὰς ὁδ[ο]ὺς ταύτας [ἀ]ναι[ρ]εῖν.

## χράομαι,

from χρή, "necessity," = "make for myself what is necessary with something," hence c. dat. as in Ac 27<sup>17</sup> αἰ.: cf. P Magd 11<sup>7</sup> (B.C. 221) πρὸς τὸ μὴ δύνασθαι τοῖς ἰστίοις ἐτι χρᾶσθαι (for form, Mayser *Gr.* p. 247), P Tebt I. 45<sup>21</sup> (B.C. 113) οὐδενὶ κόσμῳ χρησάμενοι συντρίψαντες τὴν παρόδιον θύραν, "throwing off all restraint knocked down the street door" (Edd.), P Ryl II. 148<sup>17</sup> (A.D. 40) ληστρικῶι τρόπῳ χρησάμενοι, P Oxy VIII. 1153<sup>27</sup> (i/A.D.) ἐντοπία δὲ πορφύρα χρησασθ(αι) μέλλομεν, "we are going to use local purple" (Ed.), *ib.* X. 1266<sup>36</sup> (A.D. 98) μηδ' ἄλλοτρίαις [ἀσφαλ]είαις ἢ ὁμωνυμία κεχρησθῆναι, "that I have not availed myself of credentials belonging to others or identity of names" (Edd.), *ib.* 1263<sup>12</sup> (A.D. 128-9) χρῆσασθαι τῇ τῶν ἐργ[ατῶν] ποταμοῦ τέχνῃ, "to practise the trade of a river-worker," P Giss I. 49<sup>26</sup> (iii/A.D.) χράσθωσαν τ[οῖς] προκειμένοις τόποις ἀκω- λῶτως, and PSI VIII. 872<sup>6</sup> (vi/A.D.).

For the verb c. dat. pers. = "treat," as in Ac 27<sup>8</sup>, cf. P Petr III. 42 H(8) f.<sup>8</sup> (iii/B.C.) πικρ[ῶ]ς σοι ἐχρήσατο, P Oxy IV. 745<sup>6</sup> (c. A.D. 1) οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὀξυρύγχῳ, "you don't know how he treated me at Oxyrhynchus (?)" (Edd.), and P Flor II. 187<sup>3</sup> (iii/A.D.) ἀσπουδᾶστως ἐχρήσω μοι. C. H. Dodd (*JTS* xxvi. (1924), p. 77 f.) draws attention to a useful parallel to the absolute use of χρῆσαι in 1 Cor 7<sup>21</sup> from P Oxy XVI. 1865<sup>4ff.</sup> (vi/vii A.D.) καὶ πολλάκις ἐξ[ῆ]ν γράψαι σοι περὶ τοῦ κεφαλαίου τούτου, καὶ προσδοκῶν (i. προσδοκῶν) καθ' ἐκάστην καταλαμβάνειν ἐκεῖσε; τούτου ἕνεκεν οὐκ ἐχρησάμην ἄλλην γράψαι ἄλλοις γράμμα[σι]ν . . . <sup>12f.</sup> καὶ πρὸς τὸ γνῶναι τὸν ἐμὸν δεσπότην ἐχρησάμην παρακαλῶν διὰ τούτου (i. τούτων) μου τῶν γραμμάτων, "I had many opportunities of writing to you concerning this matter, and, expecting each day to come thither, for that reason did not avail myself of them to write another letter over again. That my master may know this I took the opportunity of exhorting you by this my writing" (Edd.). "The late date," as Dodd points out, "detracts somewhat from the value of the comparison, but for what it is worth it favours the rendering of the Pauline passage—'If you actually have before you the



possibility of becoming free, avail yourselves of it by preference."

The constr. c. acc. in 1 Cor 7<sup>31</sup> is difficult, as it seems for the most part to be confined to much later writers, but see Sap 7<sup>14</sup> B and the note in *Proleg.* p. 245. Lightfoot (*Notes*, p. 233) cites an ex. from a Cretan inscr. of iii/ii B.C., *CIG* II. p. 405. See also Radermacher *Gr.*<sup>2</sup>, pp. 121, 133.

## χράω.

See κίχηρμι.

## χρεία,

(1) "necessity," "need," or "occasion of need": P Hib I. 54<sup>13</sup> (c. B.C. 245) χρεία γάρ ἐστι ταῖς γυναῖξιν πρὸς τὴν θυσίαν, "for he is wanted by the women for the sacrifice" (Edd.), P Grenf II. 14(c)<sup>6</sup> (iii/B.C.) πρὸς τινὰ χρείαν ἀναγκάζειν (cf. Tit 3<sup>4</sup>), P Fay 117<sup>8</sup> (A.D. 108) πέμψαι αὐτῷ . . . εἰκόδιν (l. ἰχθύδιον), ἐπὶ (l. ἐπὶ) χρίαν αὐτοῦ ἔχωμον (l. ἔχομεν), "send him some fish, as we want to make use of him" (Edd.), P Michigan Inv. No. 2798<sup>8</sup> (time of Hadrian) περ]ι ὧν ἐὰν χρείαν ἔχῃς γράφε μοι, "do you write to me about what you may need," P Tebt II. 416<sup>17</sup> (iii/A.D.) μετὰδες (l. μετὰδος) καὶ Ἀκουτᾶτι τῷ ἀδελφῷ ὅτι ἐὰν χρίαν τινὸς ἔχῃ ἡ γυνὴ μου ποιήσον αὐτῆς τὴν χρίαν ἕως ἔλθω, μηδὲν ἐπιζητείτω, "tell my brother Akoutas also to do anything that my wife requires until I come, and let her wait for nothing" (Edd.), and P Grenf II. 72<sup>6</sup> (A.D. 290–304) εἰς ἰδίαν μου χρείαν . . . τάλαντα δύο.

For χρείαν ἔχω treated as an active verb and followed by the acc., as in Rev 3<sup>17</sup>, cf. P Oxy VII. 1068<sup>20</sup> (iii/A.D.) εἰ τι ἂν ἄλλου (l. ἄλλο) σου χρίαν σκῶσιν (l. σχῶσιν), "with anything else they may need from you" (Ed.), *ib.* XIV. 1683<sup>17</sup> (late iv/A.D.) δὸς οὖν αὐτά, ἐπιδὲ χρείαν αὐτὰ ὁ υἱός μου (ἔχει), "give them to her, since my son needs them," *ib.* XVI. 1929<sup>3</sup> (iv/v A.D.) χρίαν ἔχομεν τὰ πλοῖα, and P Lond 1918<sup>16</sup> (A.D. 330–340) εἰ τι χρείαν ἔχεις πέμψον σοι, with Bell's note.

(2) "matter in hand," "business" (Ac 6<sup>3</sup>: cf. 1 Macc 12<sup>45</sup>, 2 Macc 7<sup>34</sup>, Judith 12<sup>10</sup>): P Tebt I. 35<sup>2</sup> (B.C. III) τοῖς ἐπὶ χρεῶν τεταγμένοις χαίρειν, "to the other officials, greeting," BGU I. 18<sup>14</sup> (A.D. 169) παραγ[γ]έλλεται (l. παραγγέλλετε) ἀντιλαμβάνεσθαι τῆς ἐνχιρισθῆτος α[ὐ]τοῖς χρε[ί]ας ὑγῶς καὶ πιστῶς, P Iand 33<sup>12</sup> (time of Commodus) ὁμνύομεν . . . ἀντιλήμψασθαι τῆς χρίας καὶ φυλάξιν (= -ειν) διὰ νυκτὸς τὴν κόμ[ην] ἀνεγκλή[τως], P Tebt II. 327<sup>23</sup> (late ii/A.D.) κε[κ]ελευσμένου οὖν, κύριε, γ[υ]ναῖκας ἀφείσθαι τῶν τ[οιο]ύτων χρεῶν, "wherefore, my lord, it has been decreed that women should be freed from such burdens" (Edd.), and P Oxy VII. 1063<sup>8</sup> (ii/iii A.D.) εἰπας οὐδὲν ἐκεῖνων εἰς τὴν χρείαν ἔδωκα, "you said 'I have not given in any of them (sc. certain names) for the office'" (Ed.).

In Mk 11<sup>3</sup>, Mt 21<sup>3</sup>, Lk 19<sup>31, 34</sup> ὁ κύριος αὐτοῦ (αὐτῶν) χρείαν ἔχει, Nicklin (*CR* xv. (1901), p. 203) thinks that, in view of the order of the words, the natural translation is, "Its (their) owner needs (it or them)." Various translations of Eph 4<sup>29</sup> ἀλλ' εἰ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρίας are discussed by Field, *Notes* p. 192, with a preference for "that which is good for the improvement of the occasion." J. A. Robinson (*Comm. ad L.*) renders "for building up as the matter may require" or "as need may be."

## χρεοφιλέτης

(not χρεωφιλέτης, see WH *Notes*<sup>2</sup>, pp. 159, 161) "a debtor" (Lk 7<sup>41</sup>, 16<sup>5</sup>): cf. *Syll* 329 (= 742)<sup>58</sup> (c. B.C. 85) ἀπέλυσαν τοὺς χρεωφ(ε)λίετας, where, according to the editor's note, the inscr. shows ΧΡΕΟΦΙΛΕΤΑΣ.

For χρέος, see BGU IV. 1113<sup>23</sup> (B.C. 14) ὡς ἴδιον χρέος ἀργυρ[ί]ου δραχ[μ]ᾶς χί[λ]ι[[α]]ς, and for χρεώστης, see *ib.* III. 786<sup>11, 6</sup> (ii/A.D.) ὄντα χρεώστην το[ῦ] ταμείου.

## χρή

occurs in the NT only in Jas 3<sup>10</sup> (but cf. Prov 25<sup>27</sup>, 4 Macc 8<sup>28</sup> A), where Hort (*Comm. ad L.*) notes that "it is a somewhat vague word, apparently starting from the sense 'there is need.'" This is borne out by such exx. as the following—P Hib I. 64<sup>19</sup> (B.C. 264) χρή δὲ καὶ [γράφ]ειν μοι π[ερ]ὶ ὧν ἂν χρείαν ἔχῃς, "and you must write to me about anything which you require" (Edd.), BGU III. 830<sup>18</sup> (i/A.D.) χρ[ή] οὖν ἐτοιμάσ[ε]ιν (l. ἐτοιμάσαι) καὶ προαιρ[ε]ῖν, ἢ ἔχι (l. ἔχη) τοῦ π[ω]λ[έ]ειν, "it is therefore necessary to prepare and bring forward, in order that he may be able to sell," P Flor III. 309<sup>5</sup> (iv/A.D.) οὐ χρή σ[ι]ωπῇ παραδίδοσθαι τὰ ὑπ' αὐτῆς εἰρημένα, P Oxy I. 120<sup>5</sup> (iv/A.D.) χρή γάρ τινα ὁρῶντα αἰαντὸν (l. ἑαυτὸν) ἐν δυστυχίᾳ κἂν ἀναχωρεῖν, "when a man finds himself in adversity he ought to give way" (Edd.), *ib.* VIII. 1163<sup>5</sup> (v/A.D.) ἐρωτηθῆς παρὰ τῆς αὐτοῦ μεγαλοπρεπείας ὅσα ἔχρην ἀνεδίδαξα αὐ[τ]ὸν περὶ τῆς ὑμετέρας μεγαλοπρεπείας, "on the inquiry of his magnificence I told him what was fitting about your magnificence" (Ed.). See also the Attic inscr. *Preisigke* 421<sup>10</sup> (= *LAE*<sup>2</sup>, p. 367) χρή, τιμώτατε, τὰς θεὰς (or θεάς) κωμάζεσθαι, "it is necessary, O most honourable, that the goddesses (or spectacles) be celebrated in festal procession."

## χρήζω,

"need," "have need," (1) c. gen. pers. (Rom 16<sup>2</sup>) —BGU I. 37<sup>7</sup> (A.D. 50) οἶδας γὰρ πῶς αὐτοῦ ἐκάστης ὥρας χρήζω, P Flor I. 138<sup>6</sup> (A.D. 264) ἀνέλθε ἐπὶ ἀναγκαιῶς σου χρήζω: (2) c. gen. rei (Mt 6<sup>32</sup>, *al.*)—P Strass I. 32<sup>17</sup> (A.D. 261) χρήζει ταύτης τῆς ὑπηρεσίας, P Oxy VII. 1066<sup>14</sup> (ii/A.D.) εἰ τινος δὲ χρήζεις ἀντίγραφον μοι: (3) c. acc. rei—P Oxy I. 113<sup>22</sup> (ii/A.D.) ταῦτα ἐμοῦ χρήζοντος εἰς ἑορτήν, "especially when I wanted it for a festival" (Edd.): (4) absolutely—P Ryl II. 81<sup>25</sup> (c. A.D. 104) ἐκ τούτου δὲ [φανε]ρόν ἐστιν [καὶ] μηδένα χρήζειν, "it is evident from this that nobody wants it" (Edd.), *ib.* 239<sup>11</sup> (mid. iii/A.D.) κἂν πάλιν χρήζεις, δηλώσω[ι] [μ]οι, "and if you have need again, let me hear" (Edd.).

## χρῆμα.

For the plur. = "moneys," "property," "possessions," as in Mk 10<sup>23</sup>, *al.*, cf. the letter of a freedman to his patron, BGU IV. 1141<sup>21</sup> (B.C. 13) θέλεις με εἶναι ἄνθρωπον . . . καὶ συνέστησας καὶ συνδούλους καὶ συνεξελευθέρους, ὅπερ ἐμοὶ χρήματά ἐστιν παρὰ σοί, "you wish me to be a man (?), and you have stood by both my fellow-slaves and fellow-freedmen, which for me means the same as money from you (?)," P Oxy III. 473<sup>4</sup> (A.D. 138–160) τά τε [θε]ωρικά

χρήματα, "funds for theatrical displays, *ib.* I. 55<sup>15</sup> (A.D. 283) ἀξιοῦμεν ἐπιστεῖλέσαι (ἐπιστεῖλαι σε) τῷ ταμίᾳ τῶν πολιτικῶν χρημάτων τὸν ἐξοδιασμὸν ἡμῖν ποιήσασθαι κατὰ τὸ ἔθος, "we beg you to instruct the public treasurer to pay us in full, as is usual" (Edd.), and P Fay 20<sup>12</sup> (iii/iv A.D.) ἀντὶ τῶν χρυσῶν στεφάνων χρήματα, "the sums due in place of golden crowns" (Edd.). The sing., as in Ac 4<sup>37</sup>, appears in P Oxy III. 474<sup>41</sup> (A.D. 184?) μὴ ἐφάπτεσθαι τοῦ κυριακοῦ χρήματος (with the editors' note), P Tebt II. 353<sup>25</sup> (A.D. 192) στεφανικοῦ χρήματος.

### χρηματίζω,

(1) "negotiate," "transact business": P Lille I. 26<sup>6</sup> (iii/B.C.) ἐξέσται ἡμᾶς λαβεῖν καὶ χρηματίσασθαι τὴν] παρὰ τοῦ βασιλικοῦ χορηγίαν, and *ib.*<sup>8</sup> where the same verb = "assign," "distribute," P Oxy XII. 1479<sup>8</sup> (late i/B.C.) ἀφ' οὗ κεχώρισαι τῇ τῷ [κ]εχηματίκεν Σαβεῖνος, "since you went away on the 16th, Sabinus has been acting in the business" (Edd.), P Ryl II. 165<sup>10</sup> (A.D. 266) Ἰουλιανῇ . . . χρηματιζούσῃ χωρὶς [κυρίου, and P Oxy IX. 1199<sup>7</sup> (iii/A.D.) Δυρήλιας . . . χρηματιζούσῃς] δικαίῳ τέκνων, "Aurelia acting in virtue of her children" (*sc.* without a guardian).

(2) "take a name from," "am called," as in Ac 11<sup>26</sup>, Rom 7<sup>8</sup>, so frequently in the phrase ὡς χρηματίζει following a description, e.g. P Oxy II. 268<sup>2</sup> (A.D. 58) παρὰ Ἀμμωναρ[ί]ου τῆς Ἀμμων[ί]ου . . . ὡς . . . χρηματίζ[ε]ται, "from Ammoniarion, daughter of Ammonius, and however else she is described," and P Ryl II. 110<sup>3</sup> (A.D. 259) Ἀλεξάνδρῳ ἀρχιπροφήτῃ . . . καὶ ἐπ' ἄλλων ταξέων κα[λ] ὡς χρηματίζ[ε]ται, "to Alexander, chief prophet holding other posts and however he is styled" (Edd.). According to Schubart (*Archiv* v. p. 114) χρηματίζω always denotes an official description as compared with ἐπικαλεῖσθαι, λέγεσθαι. Note also its occurrence in connexion with attesting signatures—P Oxy II. 242<sup>30</sup> (A.D. 77) Κλαύδιος Ἀντωνίνος χρηματίσων, P Amh II. 47<sup>18</sup> (B.C. 113) Ἡλιόδω(ρος) κεχηρηματίκα).

(3) "make answer," "instruct," "warn," as in Mt 21<sup>2</sup>, Job 40<sup>3</sup>: cf. P Fay 137<sup>2</sup> (i/A.D.) (= *Selections*, p. 69) Σοκωννωκοννῇ (ἐ. Σοκανοβκονεῖ) θεῷ με(γά)λο μεγάλωι. χρηματίσόν μοι, ἢ μείνω ἐν Βακχιάδι; "to Sokanobkonous the great, great god. Answer me, Shall I remain in Bacchias?" Similarly in the passive, P Giss I. 20<sup>18</sup> (ii/A.D.) ἐχρηματίσθη ὑπὸ τῶν Διοσκούρων τῆς κτήσεως σου, and P Oxy VI. 886<sup>24</sup> (iii/A.D.) (= *Selections*, p. 112) a magical formula followed by the assurance, καὶ χρημαθισθήσῃ τηλαυγῶς, "and you will receive a clear answer." Cf. also P Par 46<sup>3</sup> (B.C. 152) (= Witkowski<sup>2</sup>, p. 86, *UPZ* i. p. 337) εἰ ἔρρωσαι καὶ τὰ παρὰ τῶν θεῶν κατὰ λόγον σοι χρηματίζεται, εἴη ἄν, ὡς βούλομαι, and *ib.* 26<sup>21</sup> (B.C. 162) (= *UPZ* i. p. 248, *Selections*, p. 15) τὰ ὑφ' ὑμῶν ἡμῖν χρηματιζόμενα, "the privileges conferred on us by you."

It should be noted, however, that Moulton (*Gr.* ii. p. 265) ascribes this meaning to an entirely different verb χρηματίζω from the foregoing, that being associated with χρήματα, "business," this with an equivalent of χρησμός, "oracle."

In MGr χρηματίζω is used for the subst. verb "am."

### χρηματισμός

is commonly used to denote a "report," as in P Lond 26<sup>22</sup> (B.C. 162) (= I. p. 9, *UPZ* i. p. 207) ἀξιώ σε . . . ἀναλαβόντα τὸν παρὰ Δωρίωνος χρηματισμὸν ἐπιτελέσαι ἀκολουθῶς, *ib.* 17<sup>11</sup> (B.C. 162) (= I. p. 10, *UPZ* i. p. 209) τὸ ἀντίγραφον σὺν τῷ γεγονότι πρὸς αὐτὴν χρηματισμῷ προσήφαιμεν, and <sup>18</sup> ἐπισταλέντος τοῦ καθήκοντος χρηματισμοῦ. In its only NT occurrence, Rom 11<sup>4</sup>, it is used of "a divine response," "an oracle": see *s.v.* χρηματίζω.

### χρήσιμος,

"useful": in NT only 2 Tim 2<sup>14</sup>. Cf. P Cairo Zen III. 59301<sup>5</sup> (B.C. 250) ἔστιν γὰρ ἄνθρωπος ἡμῖν χρήσιμος, P Alex 4<sup>5</sup> (iii/B.C.) (= Witkowski<sup>2</sup>, p. 51) πρὸς τὸ μὴ γίνεσθαι τῷ βασιλεῖ τὸ χρήσιμον, ἀποδείξομέν σε, P Par 45<sup>2</sup> (B.C. 152) (= *UPZ* i. p. 329) ἀπόντος μου πεφρόντικα ὑπὲρ σοῦ χρήσιμα τῶν σῶν πραγμάτων, P Oxy IV. 705<sup>75</sup> (A.D. 200–2) καὶ τοῦ φιλανθρώπου καὶ τοῦ χρησίου στοχαζόμενος, "having before me a both humane and useful object," P Ryl II. 114<sup>34</sup> (c. A.D. 280) πρὸς τὸ τοῖς φόροις χρήσιμον, "with a view to what is expedient for the revenues" (Edd.).

From the inscrr. we may cite a Coan decree of iii/B.C. conferring a gold crown on a physician for services during an epidemic, that all may recognize that the citizens honour those who practise the healing art—ὅπως εἰδόντι [πάντες] ὅτι ὁ δᾶμος [το]ῖς χρήσιμοις ὄντας κα[λ] εὖνους τῶν π[ο]λιτῶν καταξίως τιμᾶι . . . (*Cos* 5<sup>26</sup> = *Syll* 490 (= <sup>3</sup> 943)<sup>26</sup>). For the word as a proper name see e.g. *Preisigke* 729<sup>1</sup> (i/A.D.?) Χρήσιμος ἀγαθὸς ἄνθρωπος, *ib.* 928.

### χρήσις,

"use," is found in the NT only in a sexual sense, Rom 1<sup>26 f.</sup>. For a more general meaning, cf. P Cairo Zen III. 59349<sup>4</sup> (B.C. 244) wine εἰς χρήσιν, "for use," i.e. for present consumption, P Oxy I. 105<sup>5</sup> (a Will.—A.D. 117–137) ἐπὶ τῷ αὐτῇ ἔχειν ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον τὴν χρήσιν . . . τῆς αὐτῆς οἰκίας, "with the condition that she shall have for her lifetime the right of using the said house" (Edd.). This prepares us for the meaning "loan," as in BGU IV. 1065<sup>11</sup> (A.D. 97) τῆς συμπεφωνημένης χρήσεως ἀργυρίου, P Tebt II. 388<sup>13</sup> (A.D. 98) διὰ χειρὸς ἐξ οἴκου χρήσιν πυροῦ νέου . . ., "from hand to hand out of the house a loan of new wheat," P Flor I. 44<sup>14</sup> (A.D. 158) χρήσιν κεφαλ[α]ῖ[ου] ἀργυρίου δραχμὰς ἑκατὸν εἰκοσι . . ., and P Oxy VIII. 1130<sup>8</sup> (A.D. 484) ἐν χρήσει, "as a loan." See also PSI VIII. 929<sup>11, 29</sup> (A.D. 111).

### χρηστεύομαι,

"am kind," is found in the NT only in 1 Cor 13<sup>4</sup>. Harnack (*Exp.* VIII. iii. p. 406) suggests that Paul may have derived it from a recension of Q, which was used and quoted by Clemens Romanus.

### χρηστολογία

in the NT only in Rom 16<sup>18</sup> in the sense of "fair and insinuating speech." The commentators quote Jul. Capitolinus *Pertinax* 13: "χρηστόλογον *eum appellantes qui bene loqueretur et male faceret.*" The word is also found in a good sense in eccles. writers.



Χρηστός,

"virtuous," "excellent," as in 1 Cor 15<sup>33</sup>, is well illustrated by P Oxy III. 642 (ii/A.D.) ἀπολαύσωμεν τῷ χρηστῷ ὡμῶν ἦθει, *ib.* XIV. 1663<sup>11</sup> (ii/iii A.D.) διὰ τὸ ἦθος τὸ χρηστόν, "on account of his excellent character," and *ib.* VII. 1070<sup>10</sup> (iii/A.D.), a pompous letter from a man to his wife in which he speaks of τῶν χρηστῶν ἐλπιδῶν τῶν ἐν ἀνθρώποισι νε[σ]νομισμένων, "the good hopes that are held by mankind" (Ed.). See also the citation from the Avircius inscr. *s.v.* πατρίς.

The thought of "gracious," as in I.k 6<sup>35</sup>, appears in P Leid W<sup>vii</sup>. 28 (ii/iii A.D.) (= I. p. 103) κλυτί μοι (l. κλυθί μοι), ὁ χρηστός ἐν βαζάνοις (l. βασ-), βοήθησον ἐν ἀνάγκαις, and in such a προσκύνημα as Preisigke 158<sup>1</sup> Ἀνδρόμαχος . . ἀφίκετο πρὸς Ἀμενώθην χρηστὸν θεόν . . . καὶ ὁ θεὸς αὐτῷ ἐβοήθησε. Note also the common use of the adj. as a descriptive epithet in sepulchral inscr., e.g. Preisigke 9<sup>4</sup> ἄρε χρηστὴ χαίρε, 10<sup>5</sup>, *al.* and its occurrence as a proper name in P Grenf I. 49<sup>11</sup> (A.D. 220-1) ὑπὸ τοῦ λαμπροτάτου ἡγεμόνος Γεμείνου Χρήστου, *al.* See also *s.v.* Χριστιανός.

Its use with reference to things may be seen in P Cairo Zen III. 59349<sup>7</sup> (B.C. 244) εἰ ἔστιν ἦδη χρηστόν, "if it is now fit for use," of a jar of wine, P Oxy XVII. 2148<sup>4</sup> (A.D. 27) ἐκομισάμην τὴν σεμίδ[αλ]ιν χρηστὴν οὔσαν, "I received the fine flour which was good" (Ed.), 16 ἔάν τι ποιῆς χρηστόν, περιποιήσον εἰς οἶκον ἀδελ[φ]ῶν, "if you make anything good, make an extra amount for your brothers' house" (Ed.), and *ib.* VI. 937<sup>28</sup> (iii/A.D.) δικότυλον ἐλαίου χρηστοῦ, "two cotylae of good oil" (Edd.).

Χρηστότης,

"kindness." This subst., which is confined in the NT to the Pauline writings, may be illustrated by BGU II. 372<sup>18</sup> (A.D. 154) εὐ[μ]εν[ε]ῖας καὶ χρη[σ]τότης, and Syll 324 (= 3 730)<sup>21</sup> (i/B.C. *ad init.*) χαλεπῶς μὲν ἦνενκεν τὸ πένθος αὐτοῦ διὰ τὴν χρηστότητα. Note also the common use as a title of address like our "your Grace," e.g. BGU III. 984<sup>3</sup> (iv/A.D.) ἔγραψα . . [τ]ῇ χρηστ[ό]τητί σου, P Heid 6<sup>6</sup> (iv/A.D.) (= *Selections*, p. 125), and P Giss I. 7<sup>15</sup> with the other exx. collected there. For the combination χρηστότης καὶ φιλανθρωπία, as in Tit 3<sup>4</sup>, cf. Field *Notes*, p. 222 f.

Χρίσμα

(for accent see Blass-Debrunner § 13) is found in the NT in 1 Jn 2<sup>20, 27</sup>, where it is variously understood of "the act of anointing" (Brooke *ICC*) or "that with which the anointing is performed" (Westcott *Comm.*). The word occurs in P Lond 121<sup>874</sup> (iii/A.D.) (= I. p. 112) τῷ σεληνιακῷ χρίσματι, and <sup>879</sup>. See also *s.v.* χρίω.

Χριστιανός,

a word of Latin formation (cf. Pompeiani, Caesariani), apparently invented by the Antiochenes as a nickname for the partisans or followers of Christ, Ac 11<sup>26</sup>, cf. 26<sup>8</sup>, 1 Pet 4<sup>16</sup>. From the fact that in these, the only instances of its use in the NT, Codex Sinaiticus writes the word Χριστιανοί, Blass thinks that this was the original form (cf. *Hermes* xxx. (1895), p. 465 ff.), but the difference in spelling may be due

simply to a confusion of sound between Χριστ- and χρηστ-: cf. Radermacher *Gr.*<sup>2</sup>, p. 45.

The common use of Χρηστός as a proper name may, however, also be recalled, see *s.v.* χρηστός. Deissmann (*LAE*<sup>2</sup>, p. 377), following Winer-Schmiedel *Gr.* § 16, 2c, n.<sup>18</sup> (p. 135), draws attention to the analogy on linguistic grounds between Χριστιανός and Καισαριανός, "Caesarian," "Imperial (slave)": cf. P Lond 256 *recto*<sup>1</sup> (A.D. 11-15) (= II. p. 96, *Chrest.* I. p. 407) Φαῦστος Πρίσκου Καίσαρος, one of the imperial slaves. As an ex. of the word from the inscr., we may cite a wall-scratching from Egypt, Preisigke 2273 Σταῦρος δὼν Χριστιανόν.

See further R. A. Lepsius *Über den Ursprung und ältesten Gebrauch des Christennamens* (Jena, 1873), also the art. "Christian" in Hastings *DB* i. p. 384 ff., and A. Carr *Exr* V. vii. p. 456 ff.

Χριστός (Χρ-).

We cannot expect our sources to throw much light on this important verbal, but we may note that apparently the earliest ex. of its use as a title is to be found in Pss. Sol. xvii. 36 καὶ βασιλεὺς αὐτῶν χριστὸς κύριος, where we should probably read χριστὸς κυρίου, "and their King shall be the Lord's Anointed."

For full discussions of the Jewish and the Christian use of the word, see Dalman *Words of Jesus*, p. 289 ff., Burton *Gal.* (in *ICC*), p. 395 ff., and *New Testament Word Studies* (Chicago, 1927), p. 27 ff., and Preuschen-Bauer *Wörterb.* *s.v.*

Attention may be drawn here to G. Ghedini's collection of *Lettere Christiane dai Papiri Greci del III. e IV. Secolo* (Milan, 1923), and to C. Wessely's *Les plus anciens Monuments du Christianisme écrits sur Papyrus*, being *Patrologia Orientalis* IV. 2 and XVIII. 3 (Paris, 1907, 1924).

χρίω,

"anoint with oil," is applied to camels in P Flor III. 364<sup>24</sup> (iii/A.D.) ἐχρίσθησαν οἱ προκείμενοι κάμηλοι: see also *s.v.* ἀλείφω *sub fin.* For the meaning "provide oil," cf. P Oxy XII. 1413<sup>19</sup> (A.D. 270-5), where the gymnasiarch is reported as saying that so-and-so promised εἰς τῇ[ν] τριακάδα τοῦ Μεσορῆ χρεῖσαι. τῇ μὲν τριακάδι οὐκ ἔχρεισεν, ἀλλὰ τῇ ἑξῆς νεομηνίᾳ δι' ἐμοῦ ἔχρεισεν, "to provide oil on Mesore 30. On Mesore 30 he failed to provide oil, but on the first day of the following month he provided it through me" (Edd.). The word is common in the magic papyri. See also P Leid W<sup>vi</sup>. 24.<sup>83</sup> (= II. pp. 99, 101).

From the inscr. cf. Syll 567 (= 3 983)<sup>16</sup> (ii/A.D.) where worshippers in a temple are described as πρότερον χρεῖσάμενος ἐλαίῳ, and *ib.* 804 (= 3 1170)<sup>18</sup> (ii/A.D.) νάπωι καὶ ἀλσίν κεχρειμένος, the account of a cure. The subst. χρίσις occurs in P Petr II. 25(a)<sup>13</sup> (iii/B.C.) εἰς χρίσιν ἐλαίου, "for the lotion of oil."

Χρονίζω.

For the general meaning "delay," see P Masp I. 67002<sup>1</sup>. 15 (vi/A.D.) ἐχρόνισεν γὰρ ὁ αὐτὸς Διόσκορ[ος] ἰδικῶς ἀτουργῶν (= αὐτ-) τα[ύτα]ς μετὰ θάνατον τοῦ πατρὸς αὐτοῦ, and cf. the comp<sup>d</sup>. ἀναχρονίζω in P Tebt II. 413<sup>14</sup> (ii/iii A.D.) ἀναχρονίζομέν[σ]οι πέμποντες ἐπιστόλια, "we are late in sending you letters" (Edd.).

The word is not infrequent in the papyri in the sense "date" a letter or other document, e.g. BGU I. 347<sup>ii.9</sup> (A.D. 171) ἐπιστολ[ήν] . . . κεχροτισμένην εἰς τὸ διεληλυ-  
θός [s i] (ἔτος) Φαρμουθι ιβ̄, P Oxy XII. 1451<sup>23</sup> (A.D. 175)  
δέλτους] μαρτυροποιή[σεως] δύο ἐπὶ σφρα]γείδων κεχροτισ-  
μένας τὴν μὲν Λουκιλλιαν[οῦ] ιβ̄ (ἔτει)] θεοῦ Ἀντωνίνου,  
[τὴν δὲ Μαρκέλλης] δ̄ εἰται Αὐρηλίου Ἀντωνίνου, "two  
tablets of evidence under seal, dated, that of Lucili-  
anus in the 16th year of the deified Antoninus, and that of  
Marcella in the 4th year of Aurelius Antoninus" (Edd.),  
and *ib.* I. 57<sup>7</sup> (iii/A.D.).

## χρόνος,

"time," "a time," "a period": P Petr II 40 (a)<sup>14</sup>  
(iii/B.C.) ὀλίγος γὰρ χρόνος ὑμῖν ἐστίν, P Strass I. 74<sup>7ff</sup>  
(A.D. 126) τοῦ χρόνου πληρωθέντος οὐκέτι βούλομαι αὐτὰς  
(sc. ἀρούρας) γεωργεῖν ἀποδεδωκώς πάντα τὰ ἐκφόρια τῶν  
ἐμπρ[ο]σθεν χρόνων, P Lond 1231<sup>10</sup> (A.D. 144) (= III.  
p. 109) τοῦ χρόνου τῆς μισθώσεως πεπληροκότος, and P Oxy  
I. 101<sup>60</sup> (A.D. 142) χρό(νος) ὁ αὐ(τός), "the same date."

For the acc. of duration of time, as in Mk 2<sup>19</sup> *al.*, cf.  
P Petr II. 12 (3)<sup>18</sup> (B.C. 241) οὐ τὸν πλείω χρόνον κατα-  
φθαρησόμεθα, "we shall no longer be harried," BGU IV.  
1055<sup>30</sup> (B.C. 30) τὸν μεμερισμένον αὐτῷ χρόνον, a common  
phrase in Alexandrian contracts: and for the instr. dat. of  
extension of time, as in Lk 8<sup>27.29</sup> *al.* (cf. *Proleg.* p. 75), cf.  
P Strass I. 22<sup>31</sup> (iii/A.D.) οὐδεμίαν παρεῖσθυσιν ἔχεις, ἡ γὰρ  
γ[υν]ὴ ἐν τῇ νομῇ γέγονεν πολλῶ χρόνῳ, and the recurrent  
formula in private letters ἐρῶσθαι σε εὐχομαι πολλοῖς  
χρόνοις, e.g. P Oxy VI. 936<sup>52</sup> (iii/A.D.), *ib.* I. 112<sup>8</sup>  
(iii/iv A.D.), and P Lond 417<sup>14</sup> (c. A.D. 346) (= II. p. 299,  
*Selections*, p. 124).

These last exx. show the approach to the MGr meaning  
"year": cf. P Gen I. 50<sup>21f.</sup> (iv/A.D.) ἐρῶσθα[ί σε] ὡς  
πλείστ[οις] ἔτεσιν εὐχομαι, where ἔτεσιν takes the place of  
the usual χρόνοις, and the Christian inscr. *JHS* xxii. (1902),  
p. 369 f. (cited *s.v.* διχοτομῶ), in which the writer says of  
his wife—τῇ συνῆσάσα μοι χρόνους ὀλίγους ἐπιτ[ύ]μωσ.  
For numerous exx. in late Greek of χρόνος = "year," see  
*Sophocles Lex. s.v.*

For χρόνος with prepositions, see P Oxy I. 68<sup>10</sup> (A.D. 131)  
ἀπὸ τῶν ἐνπροσθεν χρόνων: P Lille I. 26<sup>3</sup> (iii/B.C.) διὰ τὸ  
πλείω χρόνον, P Lips I. 110<sup>20</sup> (iii/iv A.D.) διὰ πολλοῦ  
χρόνου: P Tebt I. 56<sup>17</sup> (late ii/B.C.) εἰς τὸν ἅπαντα  
χρόν[ον], P Fay 117<sup>28</sup> (A.D. 108) εἰς τὸν αἰε χρόνον: P  
Strass I. 5<sup>10</sup> (A.D. 262) ἐκ παλαιού χρόνου, *OGIS* 90<sup>14</sup>  
(Rosetta stone—B.C. 196) ἐκ πολλοῦ χρόνου: CPR I. 13<sup>2</sup>  
ἐν τοῖς ἐν[πρ]οσθε[ν] χρόν[οις], *ib.* 23<sup>23</sup> ἐν τοῖς τῆς συνβιό-  
σεως χρόνοις: BGU IV. 1126<sup>8</sup> (B.C. 8) ἐπὶ χρόνον ἔτη τρία  
ἀπὸ Μεχέρ τοῦ ἐνεστώτος . . . ἔτους, and so *ib.* 102<sup>19</sup>  
(iii/A.D.), P Oxy II. 275<sup>15</sup> (A.D. 66) ἐπὶ τὸν ὅλον χρόνον,  
P Tebt II. 381<sup>19</sup> (A.D. 123) ἐφ̄ ὅν . . . χρόνον: BGU IV.  
1128<sup>8</sup> (B.C. 14) ἔως τοῦ προκ(ειμένου) χρό(νου): P Petr II.  
13(19)<sup>10</sup> (B.C. 258–253) καθ̄ ὃν χρόνον, P Giss I. 48<sup>9</sup>  
(A.D. 202–203) τὰ κατὰ χρόνους δοθέντα ἐπιθέματα: P Oxy  
XIV. 1641<sup>17</sup> (A.D. 68) μετὰ τὸν χρόνον, "at the end of the  
period": CPR I. 104<sup>17</sup> (iii/A.D.) μέχρι τοῦ τῆς κυρώσεως  
χρόνου: P Flor III. 282<sup>9</sup> (A.D. 520) πρὸς ὅλον χρόνον: and  
P Ryl II. 180<sup>7</sup> (A.D. 124) ὑπὲρ τῶν ἐμπροσθεν χρόνων μέχρι:

τῆς ἐνεστώσης ἡμέρας, "for the past down to the present  
day."

For the conjunction of χρόνος and καιρός as in Ac 1<sup>7</sup>,  
1 Thess 5<sup>1</sup>, cf. P Lond 42<sup>23</sup> (B.C. 168) (= I. p. 30, *UPZ* i.  
p. 300, *Selections*, p. 10), where a woman writes to her  
husband urging him to return home in view of the suffering  
through which she had passed, μὴ ὅτι γε τοσούτου χρόνου  
ἐπιγεγονότος καὶ τοιούτων καιρῶν, "to say nothing of so  
long time having passed and such times!"—the two  
words bringing out respectively the period and the occur-  
rences by which it was marked. See further *s.v.* καιρός,  
and to the ref. there add K. Dieterich *Rhein. Museum N.F.*  
lix. (1904), p. 233 ff., and E. Curtius *Gesch. Abhandlungen*  
ii. p. 187 ff.

## χρονοτριβέω.

For this NT ἀπ. εἰρ. = "spend time" (Ac 20<sup>18</sup>) Preisigke  
(*Wörterb. s.v.*) cites two exx.—*UPZ* i. 39<sup>29</sup> (= P Lond I.  
p. 20) λειτουργίαν τοιαύτην παρεχόμενος χρονοτριβεῖσθαι,  
and similarly *ib.* 40<sup>20</sup> (= P Par 33<sup>ii.2</sup>), both of B.C. 162–  
161.

## χρύσεος

(for contracted form in LXX, see Thackeray *Gr.* i.  
p. 172 f., and in NT, see *Proleg.* p. 48), "made of gold,"  
"golden": P Ryl II. 124<sup>30</sup> (i/A.D.) ἐνώδιον χρυσοῦν, "a  
golden ear-ring," *ib.* 125<sup>17</sup> (A.D. 28–9) μηνίσκο(ν) χρυσο(ῦν),  
"a golden crescent," BGU II. 423<sup>10</sup> (ii/A.D.) (= *Selections*,  
p. 91) ἔλαβα βιάτικον παρὰ Καίσαρος χρυσοῦς τρεῖς,  
"I received my travelling money from Caesar, three gold  
pieces."

For the form χρύσεος in late Greek, see the ref. in  
Glaser *De ratione*, p. 22, and cf. Radermacher *Gr.* 2, p. 58.

## χρυσίον,

"gold," is used of (a) "gold coin," as in Ac 3<sup>8</sup> *al.*, in  
P Cairo Zen III. 59351<sup>2</sup> (B.C. 243) χρυσίου δραχμας ὅ,  
"four hundred drachmae of gold," P Oxy II. 259<sup>14</sup> (A.D.  
23) τῶν χρυσίων μν[α]ίων δύο, "two minae of gold."

(b) "gold ornaments," as in 1 Pet 3<sup>3</sup>, in P Michigan  
Inv. No. 1367<sup>32</sup> (iii/A.D.) (= *Journ. of Egypt. Arch.* xiii.  
p. 62) ἐνεγκον ἐρχομένη σου τὰ χρυσία ἀλλὰ μὴ αὐτὰ  
φορέσης ἐν τῷ πλο[ί]ῳ, "when you come bring your gold  
ornaments, but do not wear them in the boat," P Oxy X.  
1273<sup>28</sup> (A.D. 260) τὰ μὲν χρυσία, the gold objects of a  
dowry.

## χρυσοδακτύλιος,

"wearing a gold ring," does not seem to occur except in  
Jas 2<sup>3</sup>, but cf. the similar use of χρυσόχειρ in Lucian *Tim.*  
20, and Epict. i. 22. 18 γέρων πολλὸς χρυσοῦς δακτυλίου  
ἔχων πολλούς.

## χρυσόλιθος,

a sparkling gem of bright yellow colour, perhaps "yellow  
jasper" (Rev 21<sup>20</sup>): see Swete *Aproc.* p. 288 f., Hastings' *DB*  
iv. p. 620. The word is included in a list of painters'  
colours in P Lond 928<sup>16</sup> (ii/A.D.) (= III. p. 191).



χρυσόπρασος,

a leek-coloured gem, akin to the beryl (Rev 21<sup>20</sup>): cf. Pliny *H.N.* xxxvii. 32 "vicinum genus huic est pallidius, et a quibusdam proprii generis existimatur vocaturque chrysoprasus."

χρυσός,

"gold." For the *aurum coronarium* cf. *Ostr* 675<sup>2</sup> (ii/iii A.D.) ὑπ(ἐρ) στεφ(άνου) χρυσοῦ β (δραχμάς), and similarly *ib.* 683<sup>4</sup> *al.* and see Wilcken *Ostr.* i. p. 299 f.

The various epithets applied to χρυσός are seen in such passages as CPR I. 12<sup>6</sup> (A.D. 93) χρυσοῦ δοκιμίου, "gold of full value," similarly *ib.* 24<sup>5</sup> (A.D. 136), P Oxy VI. 905<sup>5</sup> (A.D. 170) χρυσοῦ μὲν κοινοῦ, "common gold," similarly *ib.* X. 1273<sup>6,17</sup> (A.D. 260), and *ib.* VIII. 1121<sup>19</sup> (A.D. 295) χρυσῷ οὐκ ὀλίγω, "a considerable amount of gold."

χρυσόω,

"overlay with gold" (Rev 17<sup>4</sup>, 18<sup>16</sup>): cf. P Oxy III. 521<sup>8</sup> (ii/A.D.) ξύλινον κεχρυσωμένον, cf. 2<sup>4</sup>, and *Syll* 583 (= 3996)<sup>25</sup> (i/A.D. ?) κλεῖν κεχρυσωμένην.

χωλός,

"lame." A good ex. of this adj. is afforded by the personal description in a note of sale, Preisigke 428<sup>8</sup> (B.C. 99) εὐθύρ(ινος) ὑποσκινιφο[ύ] χωλ[οῦ], "straight-nosed, near-sighted, lame." See also BGU IV. 1196<sup>87</sup> (B.C. 10), III. 712<sup>1,8,11,20</sup> (ii/A.D.), and P Cairo Goodsp 30<sup>xxi,21</sup> (A.D. 191-2), and for a metaph. usage Herodas I. 71 (ed. Headlam)—

χωλὴν δ' αἰδεῖν χολ' ἂν ἐξεπαίδευσα,

"I would have taught her to sing her lame song to a limp."

χώρα.

For this word in its widest sense of the "terrestrial region," cf. P Leid G<sup>14</sup> (B.C. 181-143) (= I. p. 42) κυριεῖαν τῶν [ύ]πὸ τὸν οὐρανὸν χωρῶν. In P Cairo Zen III. 5945<sup>14</sup> (iii/B.C.) it refers to exemption from compulsory labour κατὰ τὴν χώραν, "throughout the country" or "district," and for a similar geographical sense we may refer to P Oxy IV. 709<sup>8</sup> (c. A.D. 50) τοὺς δὲ λοιποὺς τῆς κάτω χώρας γ[ο]μοὺς εἰς Ἀλεξανδρείαν, with reference to the Delta, and *ib.* X. 1274<sup>8</sup> (iii/A.D.) βασιλικῇ γραμματεῖα Ἀλεξανδρέων χώρας, "basilico-grammateus of the territory of the Alexandrians." Note also the comp<sup>d</sup>. in P Oxy VI. 936<sup>8</sup> (iii/A.D.) τὸ προσκύνημά σου ποιῶ παρὰ τοῖς ἐπιχωρίοις θεοῖς, "I perform the act of worship on your behalf to the gods of the country" (Edd.), a son to his father.

The thought of the "country" as opposed to the town (cf. Lk 21<sup>21</sup>, Jn 4<sup>25</sup>, Jas 5<sup>4</sup>) is seen in P Tebt II. 416<sup>11</sup> (iii/A.D.) μὴ οὖν ἀκούσης ἀνθρώπων ὅτι μέλλω μένιν ἐνθάδε, ἐν τ[ί]νι παραγέινωμι πρ[ὸ]ς σ[ε] εἰς τὴν χώραν, "do not therefore listen to people who say that I intend to remain here (in Alexandria): I am coming speedily into the country to you" (Edd.).

For the metaph. sense "place," "position," which does not occur in the NT, it is sufficient to cite P Oxy XII.

PART VIII.

1406<sup>8</sup> (A.D. 213-217) ἑᾶ[παλλά]ξεται καὶ εἰς ἀτιμον χώραν [καταστή?]σεται, "he shall be deprived of his rank and set in a position of dishonour" (Edd.), *ib.* VI. 900<sup>8</sup> (A.D. 322) τοὺς ἐξ ἔθους ταύτην τὴν χώραν ἀποπληροῦντας, "those who customarily 'discharge such services'" (Edd.), *ib.* XIV. 1626<sup>8</sup> (A.D. 325) χώραν μίαν ῥαβδόχου, "the single post of ῥαβδόχου," *ib.* VIII. 1134<sup>8</sup> (A.D. 421) ἀποπληρῶν χώραν προνοητοῦ, "discharging the function of an agent" (Ed.).

MGr χώρα: see K. Dieterich in *Rhein. Museum N.F.* lix. (1904), p. 226 ff.

χωρέω

is used with the same variety of connotation in ordinary usage as in the NT., as the following exx. will show:—

(1) "go away," "withdraw," followed by εἰς (Mt 15<sup>17</sup>, 2 Pet 3<sup>9</sup>): P Oxy VII. 1021<sup>4</sup> (A.D. 54) ὁ μὲν ὀφειλόμενος τοῖς προγόνοις καὶ ἐφάνης θεὸς Καῖσαρ εἰς αὐτοὺς κεχώρηκε, "the Caesar who had to pay his debt to his ancestors, god manifest, has joined them" (Ed.), with reference to the decease of the Emperor Claudius: cf. BGU III. 760<sup>9</sup> (ii/A.D.) ἀχυρὰ τὰ καὶ χωροῦντα ἐς ὑπόκαισιν τοῦ μεγάλου γυμ(νασίου), P Tebt II. 397<sup>27</sup> (A.D. 198) τῶν δραχμῶν χωροσῶν ἐς τὸ δημόσιον ὑπὲρ τιμῆς πυροῦ, "the drachmae are being paid to the treasury as the price of wheat" (Edd.), *ib.* 423<sup>3</sup> (early iii/A.D.) χωρησάτω εἰς τὴν Τρεκλῦτιν χορτάρacos τε καὶ ἀρακος μ[ο]ναχὸς εἰς σπέρματα, "let the grass aracus and the aracus go alone to Tbeclutis for seed," P Oxy X. 1278<sup>28</sup> (A.D. 214) τὸν κ[ό]προν χωρήσαι κατ' ἐ[τος] εἰς τὸ προκέμ[ε]νον α[ύ]τῶν ἀμπελ[ύ]κον κτήμα, "the dung is to go annually to their aforesaid vineyard" (Edd.), and P Ryl II. 236<sup>25</sup> (A.D. 256) πόλιν . . . ὧμους δύο ἐλαιουργικοὺς κοπήναι ἵνα χωρήσωσιν εἰς τὸ ἐλαιουργίον Ἀμμωνίου, "have two beams(?) cut for oil-presses so that they may go to the press of Ammonius."

(2) "pass," "pass muster": P Lond 356<sup>13</sup> (i/A.D.) (= II. p. 252, *Selections*, p. 59) σαπρὸν αὐτῷ δοῦναι τὸ μὴ χωροῦν ἐν τῇ Ἀλεξανδρείᾳ, "gave him stale stuff, which will not pass muster in Alexandria," with reference to drugs.

(3) "give place to," "make room for," lit., P Cairo Zen III. 59509<sup>10</sup> (iii/B.C.) ὁ γὰρ ὑ[πάρχων] (sc. θησαυρὸς) οὐχ ἱκαν[ός] ἐστι χωρεῖν τὸν σῖτον, of a granary which is not large enough to hold the crop, and metaph., as in 2 Cor 7<sup>2</sup>, *Chrest.* I. 238<sup>8</sup> (c. A.D. 117) ἐπεὶ οὕτε ὑμεῖς τὴν ὑπόνοιαν ταύτην χωρεῖτε, and *Syll* 376 (= 3814)<sup>11</sup> (A.D. 67) χαρίζομαι τοσαύτην ὕσιν οὐκ ἐχωρήσατε αἰτεῖσθαι, Nero's speech regarding Greek liberty.

χωρίζω,

"separate," "divide"; cf. Wünsch *AF* p. 12<sup>24</sup> ἐφορκίζω ὑμᾶς κατὰ τοῦ ἐπ[άνω] τοῦ οὐρανοῦ θεοῦ . . . ὁ διορίσας τὴν γῆν καὶ χωρίσας τὴν θάλασσαν: cf. Gen 1<sup>7</sup>, Isai 45<sup>18</sup>. See also P Fay 110<sup>10</sup> (A.D. 94) χώρισον τὸ κόπριον εἰς τὴν κοπρηγίαν, "take away the manure to the manure-heap" (Edd.).

In mid. and pass. the verb passes into the meaning "separate oneself from," "depart," as in P Tor I. 111<sup>31</sup>

## χωρίον

(B.C. 116) (= *Chrest.* II. p. 32) τοῦ δὲ Δημητρίου χωρίζομενον, "abiit Demetrius," *ib.* viii. 10 ἔλεγεν πολὺ τι κεχωρίσθαι, "respondet longe abs re esse," P Oxy XII. 1479<sup>7</sup> (late i/B.C.) ἀφ' οὗ κεχώρισται τῇ ἡμέρᾳ, "since you went away on the 16th," P Grenfell II. 36<sup>9</sup> (B.C. 95) μὴ λυπεῖσθε ἐπὶ τοῖς χωρισθεῖσι. ὑπελαμβάνουσιν φονεῖσθαι, "do not grieve over the departed. They expected to be killed" (Edd.), BGU IV. 1204<sup>8</sup> (B.C. 28) τὴν οὖν ἀπάντων ἀντιφώνησιν ἐν τάχ[ε]ι πέμψον διὰ τὸ πλοῖον χωρίζεσθαι, and P Ryl II. 125<sup>10</sup> (A.D. 28-9) ἑμοῦ χωρισθέντος εἰς ἀποδημίαν βιωτ[ι]κῶν χάριν, "when I had left home on business concerning my livelihood" (Edd.).

The word has almost become a technical term in connexion with divorce, as in 1 Cor 7<sup>10, 11, 15</sup>; cf. BGU IV. 1102<sup>9</sup> (B.C. 13) συνχωροῦσιν Ἀ[πο]λλωνία καὶ Ἑρμογένης κεχ[ω]ρίσθαι ἀπ' ἀλλήλων τῆς συστ[ά]σης αὐτοῖς συνβιώσεως, P Ryl II. 154<sup>25</sup> (A.D. 66) ἐὰν δὲ διαφορᾶς αὐτοῖς γεγαμένης [χ]ωρίζονται ἀπ' ἀλλήλων . . ., "but if any difference arises between them and they separate the one from the other . . ." (Edd.), BGU I. 251<sup>6</sup> (A.D. 81), and *ib.* IV. 1045<sup>22</sup> (A.D. 154): and for the subst. in a similar context, see P Ryl II. 154<sup>30</sup> (A.D. 66) κατὰ τὸν ἀπ' ἀλλ[ή]λων τῶν [γα]μοῦντων [χ]ωρί[σ]μ[ο]ν.

## χωρίον,

"a piece of land," "a field": P Hal I. 185 (mid. iii/B.C.) ἐάν τις ὀφρύγην [παρὰ] ἀλλότριον χωρίον οἰκοδομή, τὸν [δ]ρον μὴ παραφαινώ, P Oxy VI. 985 (2nd half i/A.D.) εἰς τὸ ἀπληρωτικὸν χώμα τοῦ χωρίου, *ib.* VIII. 1141<sup>6</sup> (iii/A.D.) τὰ κατεπίγοντα ἀλ(λα) ἔργ(α) χωρί(ου) Γαϊανού, "the other pressing work at the farmstead of Gaius" (Ed.), *ib.* IX. 1220<sup>23</sup> (iii/A.D.) περὶ τῶν χωρίων, ἐὰν παραγένη σὺν θεῷ, μαθήσι τὴν διάθεσιν αὐτῶν, "about the fields, if you come, D.V., you will learn their condition" (Ed.), P Lond 214<sup>9</sup> (A.D. 270-275) (= II. p. 161, *Chrest.* I. p. 209) γενόμενος εἰς ἀμπελικὸν χωρίον καλούμενον Ἐλαιῶνα, and *Syll* 429 (= 911)<sup>20</sup> (B.C. 300-250) ἐπισκοπῶνται τὰ τε χωρία εἰ γεωργεῖται κατὰ τὰς συνθήκας: cf. *Preisigke* 1973, a list of place names on ostraca from Oxyrhynchus—3<sup>rd</sup> χωρίον Ἀνδρ(έου), χωρίον Παρορίου, *al.*

For the use of "local" plants for magical purposes cf. P Osl I. 1238 (iv/A.D.) κρέμασον εἰς κάλαμον χωρίου, "suspend it (*sc.* a frog) on a reed taken from the spot," with the editor's note.

## χωρίς

1. as adv. "separately," Jn 20<sup>7</sup>: Bauer (*HZNT ad l.*) aptly compares Ignat. *Trall.* 11 οὐ δύναται οὖν κεφαλὴ χωρίς γεννηθῆναι ἀνε μέλων, "now it is not possible that a head should be born separately without members." For an ex. from the Κοινή cf. the medical receipt P Oxy VIII. 1088<sup>41</sup> (early i/A.D.) λῆα ποιήσας καὶ χωρίς ἕκαστον ἀναπλάσας μεθ' ὕδατος, "pound and work them up separately with water" (Ed.).

2. as prep. c. gen. "apart from," "without": (a) of persons—P Oxy VI. 932<sup>10</sup> (late ii/A.D.) τὰ χοιρίδια χωρίς μου μὴ πᾶσι, "do not sell the young pigs without me" (Edd.), and BGU III. 920<sup>4</sup> (A.D. 180-181) χωρίς κυρίου κατὰ τὰ Ῥωμαίων ἔθνη. (b) of things—P Tebt I. 61 (a)<sup>186</sup> (B.C. 118-117) χωρίς σπέρματος καὶ τῆς ἄλλης δα(πάνης), P Oxy IX. 1211<sup>11</sup> (medical receipt—ii/A.D.) πᾶν ἄρωμα χωρίς λιβάνου, "every spice except frankincense." (c) of abstract nouns (cf. Philem<sup>14</sup>, and the equivalent P Tebt I. 104<sup>28</sup> (B.C. 92) ἀνευ τῆς Φιλίσκου γνώμης)—P Oxy II. 237<sup>vii. 26</sup> (A.D. 186) χωρίς λόγου, *ib.* VIII. 1128<sup>21</sup> (A.D. 173) χωρίς ὑπερθέσεως, "without delay," and *ib.* VIII. 1130<sup>19</sup> (A.D. 484) χωρίς ἐνγραφούς ἐντάγιον (= -ίου), "without a written deed."

3 = "besides": (a) the object being excluded—P Oxy VIII. 1124<sup>16</sup> (A.D. 26) χωρίς τῶν προκειμένων, "apart from the amounts aforesaid," P Ryl II. 138<sup>13</sup> (A.D. 34) χωρίς δὲ τούτου κατέλαβα τούτον . . ., "over and beyond this I detected him . . ." (Edd.), P Amh II. 85<sup>9</sup> (A.D. 78) χωρίς τῆς κατ' ἄρουραν ἀρταβιῆδας, "excluding the tax of an artaba on each aroua" (Edd.), *ib.* 86<sup>10</sup> (A.D. 78) χωρίς γνησίων δημοσίων, "excluding public charges proper" (Edd.), P Oxy I. 101<sup>12</sup> (A.D. 142) σπείραι καὶ ξυλαμῆσαι οἷς ἐὰν αἰρήται χωρίς ἰσάτεως καὶ ὀχομενίου, the lessee "may sow and gather whatever crops he chooses with the exception of woad and coriander (?)" (Edd.), *ib.* IV. 724<sup>6</sup> (A.D. 155) apprenticeship to a shorthand-writer at a certain salary χωρίς ἑορτικῶν, "excluding holidays."

(b) the object being included, as in Mt 14<sup>21</sup>, 15<sup>38</sup>, 2 Cor 11<sup>28</sup>:—P Oxy II. 249<sup>7</sup> (supplementary property return—A.D. 80) ἀπογράφομαι . . χωρίς τῶν προαπεγραψάμην . . ., "I register in addition to what I have previously registered . . .," P Ryl II. 175<sup>22</sup> (A.D. 168) χωρίς ἄλλων ὧν ὀφείλουσι, "apart from other sums which they owe" (Edd.), and BGU II. 393<sup>13</sup> (A.D. 168) ἄλλο δὲ οὐδὲ ἀπλῶς τελέσω τῷ καθόλου χωρίς τῶν προκειμένων.

4. For χωρίς c. inf. cf. P Lond 1166<sup>14</sup> (A.D. 42) (= III. p. 105) χωρίς τοῦ παρᾶσχεσθαι τοὺς ὁμολοῦντας (i. ὁμολογούντας) τὴν καύσιν—with reference to the heating of baths, and BGU III. 859<sup>17</sup> (ii/A.D.) ἐπελε[ύ]σεσθαι τρόπῳ μηδενί . . χωρίς τοῦ μένειν κύρια καὶ τὰ προγεγρ[αμμένα].

With 1 Cor 14<sup>5</sup> ἐκτὸς εἰ μὴ διερμηνεύη (cf. 15<sup>2</sup>, 1 Tim 5<sup>19</sup>), cf. *C. and B.* ii. p. 391, No. 254 χωρίς εἰ μὴ τι πάθῃ ἡ θυγάτηρ μου.

Mayer *Gr.* p. 245 cites a shortened form χώρι from P Amh II. 113<sup>22</sup> (A.D. 157) χώρι ἄλλων, but the same document shows χωρίς a few lines further down, <sup>36</sup> χω[ρι]ς ἄλλων.

As in the case of all the prepositions, the monographs of Kuhring, Rossberg, and Regard (see Abbreviations I. General) should be consulted.

## χωρος,

(Lat. *caurus*), "the north-west wind," and hence the quarter from which it comes, Ac 27<sup>12</sup>: see Ramsay *Paul*, p. 321 f.





## ψάλλω—ψηλαφάω

### ψάλλω,

properly = "play on a harp," but in the NT, as in Jas 5<sup>13</sup>, = "sing a hymn": cf. *Syll* 523 (= 578)<sup>18</sup> (ii/B.C.) διδάξει . . . κιθαρίζειν ἢ ψάλλειν, *Pelagia-Legenden* p. 14<sup>28</sup> ἤρξατο ψάλλειν τὴν τρίτην [ώραν, and Menander 'Επιτρέπ. 260 ἔψαλλον κόραις. See s.v. ψαλμός. MGr ψάλλω, ψέλω, "sing."

### ψαλμός,

"psalm" or "song," sung to a harp accompaniment: see *Syll* 524 (= 959)<sup>10</sup> (ii/A.D.), where κιθαρισμός and ψαλμός are distinguished, the former, according to the editor, being "de eo qui plectro utitur," the latter "de eo qui ipsis digitis chordas pulsat." See also Preuschen-Bauer *Wörterb.* s.v.

### ψευδής,

"false," "untrue": P Cairo Zen II. 59140<sup>14</sup> (B.C. 256) γνώριζε οὖν Κριτίαν γράφοντά σοι ψευδῆ, P Tebt I. 73<sup>6</sup> (B.C. 113-11) ἀνεγνήχθαι ἐν ψευ[δ]έσι, and BGU III. 1011<sup>12</sup> 16 (ii/B.C.) διότι γὰρ πολ[λὰ] ληρώι[δ]η] καὶ ψευδῆ προσαγ[γ]ί[λ]ε[ι]ται κατανοεῖς καὶ αὐτός. Exx. of a later date seem to be rare, but cf. *OGIS* 669<sup>54</sup> (i/A.D.) ἐὰν τι εὑρεθῶσι ψευδῆς ἢ <ι> παρὰ τὸ δέον παραγεγραφότες, and CPR I. 232<sup>10</sup> (ii/iii A.D.) ψευδεῖς αἰτίας ἡμῖν ἐπιφέρειν. The word is supplied in the Byzantine papyrus P Masp III. 67295<sup>8</sup>.

For the adj. ψευδοπόρφυρος, "of false purple," see P Oxy VII. 1051<sup>15</sup> (iii/A.D.).

### ψευδολόγος,

"speaking false things" (1 Tim 4<sup>2</sup>). For the corr. subst. cf. CPR I. 19<sup>15</sup> (A.D. 330) ἀντεπιστάλματα . . . μετὰ ψευδολογίας, "replies full of false statements."

### ψεύδομαι,

"speak falsely," "deceive by lies": P Par 47<sup>6</sup> (c. B.C. 152-1) (as read by Wilcken *UPZ* i. p. 332) ὅτι ψεύδη πάντα καὶ οἱ παρὰ σέ θεοὶ ὁμοίως, "for you lie in all things and your gods likewise," P Lond 897<sup>12</sup> 2 (A.D. 84) (= III. p. 206) ἐκ[ε]ίνος μὲν [τ]ότε ἐψεύσατο, νυνὲ δὲ ὑμεῖς τὴν ἀλήθειαν γράφαται (i. γράψατε), P Oxy II. 237<sup>19</sup> 34, v. 22 (A.D. 186), and *OGIS* 669<sup>58</sup> (i/A.D.) ἐὰν δέ τις ἐλεγχθῇ ψευσά[μενος], and the late P Oxy XVI. 1868<sup>3</sup> (vi/vii A.D.) οἷδαμεν καὶ πεπίσμεθα τὴν σὴν γνησίαν λαμπρότητα [μὴ] ψευδομένην, μάλιστα καὶ ὅταν ὁμώσης (i. ὁμώσης), "we know and are persuaded that your true illustriousness does not speak falsely, especially when you have sworn" (Edd.).

The verb is common in such phrases as P Oxy X. 1266<sup>32</sup> (A.D. 98) ὁμνύω Αὐτοκράτορα Καίσαρα Νέροναν . . . μὴ ἐψεύσθαι, *ib.* 1264<sup>20</sup> (A.D. 272) ὁμνύω τὸν ἔθιμον Ῥωμαίοις ὄρκον μὴ ἐψεύσθαι, "I swear the oath customary with Romans that I have not made a false statement" (Edd.).

### ψευδομαρτυρέω,

"bear false witness" (Mt 19<sup>18</sup> *al.*): cf. the compd. ψευδογραφέω in P Tebt I. 78<sup>17</sup> (B.C. 110-8) μηθὲν ἐψ[ε]υδογραφήκηναι, "I have made no false statement" (Edd.).

### ψευδομαρτυρία,

"false witness." The subst. ψευδομαρτύριον occurs *sexies* in P Hal I. 1 (mid. iii/B.C.), e.g.<sup>41</sup> ἀπὸ μὲν τοῦ δικαστηρίου ἐπιφερέτω ὁ [εἰς] αὐτὸν ἐπὶ τὴν τοῦ ψευδομαρτυρίου.

### ψεῦδος,

"falsehood," "untruth": cf. *Chrest.* I. 110A<sup>18</sup> (B.C. 110) οὐθὲν ψεῦδος ἐν τῷ ὄρκῳ ἐστίν, and the Delphic precept *Syll*<sup>3</sup> 1268<sup>12</sup> 27 ψεῦδος αἰσχύνο[υ]. In 2 Thess 2<sup>11</sup> τῷ ψεύδει is contrasted with τῆς ἀληθείας (ver. 10). Note that "among the Persians 'the Lie' (*Drauga*, akin to the Avestan demon *Druj*) is a comprehensive term for all evil" (Moulton *Expt* T xviii. p. 537).

### ψευδώνυμος,

"falsely named" (1 Tim 6<sup>20</sup>), cf. *Kaibel* 42<sup>4</sup>—

ψευδώνυμον ἀλλά με δαίμων  
θήκεν ἀφαρπάξας ὠκύτατ' εἰς Ἀἶδα.

### ψεύστης,

"a liar." On the place which ψεύστης occupies in the primitive Christian lists of vices, corresponding to Jewish or pagan lists, see Deissmann *LAE*<sup>2</sup>, p. 315 ff.

### ψηλαφάω.

From meaning "feel," "touch" (as in Lk 24<sup>39</sup>, cf. Gen 27<sup>12</sup>), ψηλαφάω comes in late Greek to denote "examine closely," as in Polyb. viii. 18. 4 πᾶσαν ἐπίνοιαν ἐψηλάφα, and P Lond IV. 1396<sup>4</sup> (A.D. 709-714): cf. Thumb *Hellen.* p. 250. See also an interesting official letter of the Arab period, edited by H. I. Bell in *Journ. of Egypt. Archaeology* xii. (1926), p. 273 (= Preisigke III. p. 251) ἐπεὶ περ ψηλαφήσαντός μου τὸν λόγον τῶν ἐπιζητουμένων δι' ὑμῶν ἀπὸ διαγράφου, "whereas, on my examining the register of sums demanded of you in respect of poll-tax." For the difficult

Heb 12<sup>18</sup> E. C. Selwyn (*JTS* xii. p. 133 f.) suggests a conjectural reading πεφειψαλμένω (δρει) = "a calcined volcano."

## ψηφίζω,

"count up," "reckon" (lit. with pebbles): P Oxy I. 55<sup>12</sup> (A.D. 283) ἀκολου[θ]ω[ς] τοῖς ψηφιστίσιν ἐν τῇ γρατίσῃ (l. ψηφισθείσι . . . κρατίσῃ) βουλῇ, "in accordance with the vote of the high council" (Edd.); *ib.* 41<sup>7</sup> (report of a public meeting—iii/iv A.D.) ψηφισθήτω ὁ πρύ(τανις) ἐν ταύτῃ (l. τοιαύτῃ) [ἡμέρ]ῃ, "let the president receive the vote on this great day" (Edd.), and P Fay 20<sup>8(bis)</sup> (iii/iv A.D.) ὅποσα . . . ἐψηφίσμεθα . . . καὶ ἔτι ψηφισθόμεθα, "what sums I have been voted and shall yet be voted." For constr. c. inf. cf. *OGIS* 48<sup>13</sup> (B.C. 240) ἐψηφίσαν[το] ἐξ ἐπιλέκτων ἀνδρῶν τὴν βουλὴν [καὶ τὰ] δικαστή[ρια αἰρεῖσθαι]. In P Cairo Zen III. 59328<sup>111</sup> (B.C. 248) ψηφίσας ταῦτα, the verb has the meaning "calculate."

For the subst. ψήφισμα, cf. P Oxy I. 41 as cited *supra*, where the citizens acclaim the president, ὁ πολλῶν ψηφισμάτων ἄξιος, πολλῶν ἀγαθῶν ἀπολαύμεν διὰ σοῖ, πρύτανι, "many votes do you deserve, for many are the blessings which we enjoy through you, O president" (Edd.). The ψηφίσματα in P Tebt I. 62<sup>3</sup> (B.C. 140–139) (= *Chrest.* I. p. 391) are decrees of the priests (see *Archiv* iv. p. 569), and not royal decrees as the editors think probable, referring to P Tor I. 1<sup>vii.8</sup> (B.C. 116) (= *Chrest.* II. p. 37) κατὰ τοὺς πολιτικούς νόμους καὶ τὰ ψηφίσματα. See further Preisigke *Fachwörter* s.v.

MGr ψηφίζω, ψηφῶ, "I observe, esteem."

## ψήφος.

For ψήφος, "a pebble," as in Rev 2<sup>17</sup>, cf. P Petr II. 13(6)<sup>15</sup> (B.C. 258–253) where, with reference to a stone contract, mention is made of removing τὰς ψήφους, by which the editor understands "the pebbles lying over the rock to be quarried."

From the use of pebbles in voting, the word comes readily to mean "vote," "number": cf. P Lips I. 105<sup>19</sup> (ii/ii A.D.) (= *Chrest.* I. p. 276) μὴ καταγειοχέαι (l. καταγοχέαι) ἐκάστ[ου] εἰδους τὴν ψήφον, and *ib.* 64<sup>38</sup> (c. A.D. 368) (= *Chrest.* I. p. 333) ὡς λίτραν χρυσίου ταῖς ταμιακαῖς ψήφοις δοῦναι προσταχθήσει.

For Rev 13<sup>18</sup> cf. an inscr. edited by Cumont in *REGr* xv. (1902), p. 5, which concludes—(ἐν) ὀνόματι οὐ ἐστὶν ψήφος τῆς: see Wünsch *AF*, p. 23. Note also P Par 63<sup>viii.29</sup> (B.C. 164) τὴν ἐν χρόνῳ [βο]νυλευομένην ψήφον ἐξετάσσοντα.

## ψιθυριστής,

lit. "a whisperer," but used with special reference to secret attacks on a person's character, as compared with κατάλαλος, an open detractor.

For the combination in Rom 1<sup>28</sup> (cf. 2 Cor 12<sup>20</sup>) Lightfoot (*Notes*, p. 256) cites Tac. *Ann.* vi. 7 "cum primores senatus infimas etiam delationes exercebant, alii propalam, multi per occultum."

## ψυχίον,

"a crumb" (Mt 15<sup>27</sup>, Mk 7<sup>28</sup>) is "not found in Grk. auth.," according to Grimm: cf. MGr ψίχα.

## ψυχή.

As in the case of σάρξ (q.v.), no attempt can be made here to treat fully this important word; but a few miscellaneous exx. may be given to illustrate its varied uses in the Koinḗ.

1. (a) = "breath of life": Wünsch *AF*, p. 11<sup>15</sup> στρέβλωσον αὐτῶν τὴν ψυχὴν καὶ τὴν καρδίαν ἵνα μὴ [π]νέωσιν, P Leid W<sup>xii.29</sup> (ii/iii A.D.) (= II. p. 123) αἰσθησάμενος (l. ἀσθησάμενος) καὶ ἐγένετο Ψυχὴ καὶ πάντα ἐκινήθη (l. ἐκινήθη) "anhelitu ducto, et nata est Anima, et omnia mota sunt" (Ed.).

(b) = "life": P Tebt I. 56<sup>11</sup> (late ii/B.C.) καλῶς οὖν ποίησης εὐχαριστήσαι πρῶτον μὲν τοῖς θεοῖς, δεῦτερον δὲ σῶσαι ψυχὰς πολλὰς, "please therefore in the first place to give thanks to the gods and secondly to save many lives," by providing for their maintenance, P Oxy XII. 1409<sup>22</sup> (A.D. 278) ἐὰν γὰρ τοιοῦτο ἐπιχειρήσ[η]αι τολμή[σ]ῃ . . . ἴστω . . . περὶ αὐτῆς τῆς ψυχῆς τὸν ἀγῶνα ἐξεῖ, "if any one dare to attempt exactions, let him know that his life will be at stake" (Edd.), *ib.* VII. 1033<sup>11</sup> (A.D. 392) μὴ ἐχόντων ἡμῶν τὴν βοήθειαν εἴτ' οὖν τοὺς δημοσίους καὶ τοὺς ἐφοδευτὰς πολλάκις σχεδὸν εἶπε(ῖ)ν εἰς ψυχὴν ἐκείνου εὐεσάμεν, "having no assistance either of public guards or inspectors we often run the risk almost of our lives" (Ed.), *Syll* 342 (= 762)<sup>39</sup> (B.C. 48) ψυχὴ καὶ σ[ώ]ματι παραβαλλόμενος, and Herodas III. 3 (ed. Headlam) of a schoolmaster flogging a pupil ἄχρις ἢ ψυχῇ|αὐτοῦ ἐπὶ χειλέων μόνον ἢ κακῇ λειψθῇ, "till his life—curse it—remain hanging on his lips."

2. = "the soul," as the seat of the feelings, desires: P Grenf I. 1<sup>i.9</sup> (Alexandrian Erotic Fragment—ii/B.C.) συνοδηγὸν ἔχω τὸ πολὺ πῦρ ἐν τῇ ψυχῇ μου καίόμενον, BGU IV. 1040<sup>21</sup> (ii/A.D.) καθαρ[ά]ν γὰρ ἔχω τὴν ψυχὴν, P Giss I. 3<sup>9</sup> (A.D. 117) (= *Chrest.* I. p. 571) γέλωσι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες, in connexion with Hadrian's accession to the throne, *Archiv* v. p. 393, No. 312<sup>9</sup> (a magic spell—ii/A.D.) ἄρτι ἄρτι ταχὺ ταχὺ ἐκ ψυχῆς καὶ καρδίας (cf. Eph 6<sup>7</sup>), P Oxy VI. 903<sup>33</sup> (iv/A.D.) καὶ περὶ Ἀντίλλας τῆς δούλης αὐτοῦ ἔμεινεν θλίβων τὴν ψυχὴν μου, "he also persisted in vexing my soul about his slave Antilla" (Edd.), an accusation against a husband, *ib.* XVI. 1873<sup>5</sup> (late v/A.D.) χιμαζομένης δέ μου τῆς ψυχῆς, "while my soul is tempest-tossed" (Edd.), *ib.* 1874<sup>16,17</sup> (vi/A.D.) a Christian letter of condolence in which the writer prays that it may be granted to the mourners to sing with the departed in Paradise ὅτι κρίνοντε (l. ὅτε κρίνονται) ἐ ψυχῇ (l. αἱ ψυχαὶ) τῶν ἀνθρώπων, "when the souls of men are judged," and adds παρακαλῶ σε, κύριέ μου, μὲ βάλης [?]λύπην εἰς τὸ ψυχί σου καὶ ἀπολήσεις τὸ (l. ἀπολέσεις τὰ) πράγματά σου, "I exhort you, my lord, not to put grief into your soul and ruin your fortunes" (Edd.), and P Grenf I. 61<sup>1</sup> (vi/A.D.) a letter apparently from a slave addressed τῷ δεσπότη μου τῆς ψυχῆς γλυκυτάτῳ καὶ τιμιωτάτῳ.

The word is naturally common in memorial inscrr., e.g. *Kaibel* 701<sup>1</sup> μνησθείς, ἀγαθὴ ψυχῇ, Γερμανικέ, *Preisigke* 6008<sup>2</sup> (v/vi A.D.) εὐχαριστήριον Ταριτσένης ὑπὲρ ἀναπαύσεως ψυχῆς Διδύμου, *ib.* 6089<sup>7</sup> ἀνάπαυσον τὴν ψυχὴν αὐτοῦ [εἰς κώλην] Ἀ[β]ραάμ κτλ. The Christian grave-stones from Old Dongola, referred to by F. C. Burkitt in



JTS iv. (1903), p. 585ff. may be noted as showing the name of the dead person in apposition to ψυχή (see below). Cf. also the curse in P Amh II. 153<sup>19</sup> (vi/vii A.D.) ἵνα ὁ θεὸς σήψῃ τὴν ψυχὴν σου ὡς διέσηψάς με εἰς τὴν καρ[α]γραφὴν ταύτην, "may God destroy your soul, if you destroy me in the matter of this register" (Edd.).

3. In BGU IV. 1141<sup>24</sup> (B.C. 13) (= Olsson, p. 45) οὐδὲ γὰρ ἐφιλιόσῃ σοι εἰς τὸ ἀφαρπάσαι τι, ἀλλὰ ἡ σὴ ψυχὴ ἐπίσταται, ὅτι ὡς δοῦλος ἐπ' ἐλευθερίᾳ θέλει ἀρέσαι οἴτω κτλ., Olsson (p. 50) notes that ἡ σὴ ψυχὴ = σύ, and compares Ac 24<sup>43</sup>, 27<sup>37</sup>. Note also the interchange of τὴν ψυχὴν αὐτοῦ and εαυτόν in Lk 9<sup>24, 25</sup>, and see *Proleg.* pp. 87, 105 n<sup>2</sup>.

4. With the trichotomy in 1 Thess 5<sup>23</sup>, cf. the fragment of a Christian letter P Oxy VIII. 1161<sup>6</sup> (iv/A.D.) (= Ghedini, p. 226) ] . . . εἰς καὶ τῷ ἀγαθῷ ἡμῶν σωτηρίᾳ καὶ τῷ οὐ[ί]ῳ (L. v[ί]ῳ) αὐτοῦ τῷ ἡγαπημένῳ ὅπως οὗτοι πάντες β[ο]ηθήσωσιν ἡμῶν τῷ σώματι, τῇ ψυχῇ, τῷ [[πν(ευματ)ί] πν(εύμα)τι, " . . . (to our God) and gracious Saviour and to his beloved Son, that they all may succour our body, soul, and spirit" (Ed.), and see further Milligan *Thess.* p. 78f., and H. A. A. Kennedy *St. Paul and the Mystery-Religions*, p. 142, where evidence is adduced from Philo and the Liturgy of Mithras showing the assimilation of ψυχὴ to πνεῦμα.

For the expressive ψυχαγωγέω cf. P Hamb I. 91<sup>22</sup> (B.C. 167) ἡ αἰχμάλωτος ψυχαγωγηθεῖσα ὑπὸ τῶν ἐκ τῆς κώμης ἱερέων . . ., P Ryl II. 128<sup>12</sup> (c. A.D. 30) complaint of a breach of contract by a mill-hand ἀλλότρια φρονήσασα ἐνκαταλιποῦσα τὸ ἐλαιούργιον ἀπληλλάγῃ ψοιχαγωγηθεῖσα ὑπὸ τοῦ πατρὸς αὐτῆς, "who changed her mind, left the mill, and departed, persuaded by her father" (Edd.). The subst. in the sense of "gratification," "enchantment," is found in Aristas 78 ψυχαγωγία τις ἦν μετὰ θαυμασμοῦ.

## πνυχικός,

the "natural" as opposed to πνευματικός the "spiritual" man in 1 Cor 2<sup>14</sup>, cf. 15<sup>44, 46</sup>. According to Souter *Lex.* s.v. the reference is to ψυχή in the sense of "the principle of life and the basis of its emotional aspect, animating the present body of flesh, in contrast to the higher life." Cf. the opening prayer of the Liturgy of Mithras with its reference to ἀνθρωπινῆς μου ψυχικῆς δυνάμεως, "my human natural powers," as cited by H. A. A. Kennedy *St. Paul and the Mystery-Religions*, p. 143.

For the contrast with σωματικός, see Syll 303 (= 3 656)<sup>20</sup> (c. B.C. 166) ψυχικὴν ἅμα καὶ σωματικὴν ὑπέμειναν [κ]α[κ]οπαθίαν. The adj. also occurs in *Kaibel* 815<sup>4</sup> ψυχικὰ δῶρα, of gifts to Mercury on behalf of a deceased wife.

## ψύχος,

"cold" (Jn 18<sup>18</sup> *al.*), as in the i/A.D. acrostic P Tebt II. 278<sup>40</sup> f.—

χιμῶν γάρ ἐστι,  
ψύχος πολὺ.

Cf. Syll 537 (= 3969)<sup>92</sup> (B.C. 347–6) ὅπως δ' ἂν καὶ ψύχος

ἦι ἐν τῇ σκευοθήκῃ. The form ψύεις occurs in the household account Preisigke 5304<sup>3</sup> (Byz.), perhaps in the sense of "wine-cooler."

## ψυχρός,

"cold": neut. "cold water" (Mt 10<sup>42</sup>): cf. the inscr. found in a burial chamber Preisigke 335 δίδοι σοι "Οσιρις cf. ψυχρῶν ὕδωρ, and so often. The adj. appears alone in the medical Syll 804 (= 31170)<sup>30</sup> ἀναγαγαρίζεσθαι ψυχρῷ πρὸς τὴν σταφυλὴν, "to be used as a gargle with cold water for the uvula," and for ψυχροφόρος cf. P Oxy VI. 896<sup>11</sup> (A.D. 316) τῶν δύο ψυχροφόρων, "the two cold water conductors," in connexion with baths.

## ψύχω

is used metaph. in pass. in Mt 24<sup>12</sup> = "am become cool." For the act. "make cool," see P Petr II. 14(3)<sup>8</sup> (iii/B.C.) (as read p. 30) εἰς? τὸ θεμέλιον ψύξαι, "for drying the foundation"—with reference to certain building operations. See Lob. *Phryn.* p. 318.

## ψωμίζω.

For ψωμίζω which in late Greek has come to be used = "feed," "nourish," generally (cf. Rom 12<sup>20</sup>, 1 Cor 13<sup>3</sup>), cf. the subst. ψωμίσμα in the food-contract BGU IV. 1058<sup>15</sup> (B.C. 13) (as read *Chrest.* II. p. 187) σὺν ἐλαίῳ καὶ ψωμίσματι, "with oil and bread."

## ψωμίον,

"a little bit," "morsel," of food. For an early ex. of this diminutive, prior to Jn 13<sup>26</sup> f., see P Tebt I. 33<sup>14</sup> (B.C. 112) τὸ γεινόμενον . . . τοῖς κροκο(δείλοις) ψωμίον, "the customary tit-bits for the crocodiles." Other exx. are P Grenf II. 67<sup>14</sup> (A.D. 237) (= *Selections*, p. 109) ὑπὲρ τυμῆμα[τος] . . . ψωμίον ζε[ύ]γη ἔ, "by way of payment 15 couples of delicacies," in connexion with the hire of dancing girls, P Oxy XII. 1489<sup>6</sup> (late iii/A.D.) ἡ (L. εἰ) πεπο<ή) κατε ψωμία, πέμψον μοι, "if you have made any cakes, send them to me" (Edd.), and similarly *ib.* 1591<sup>7</sup> (iv/A.D.), P Grenf II. 77<sup>20</sup> (letter regarding funeral expenses —iii/iv A.D.) (= *Selections*, p. 121) ὑπ(ὲρ) δαπάνης ἐν ψωμίσις καὶ προσφαγίοις (δραχμαί) ἔ, "for outlay in delicacies and foods 16 drachmae," so<sup>38</sup>, and Preisigke 1975 (ostrakon—v/A.D.) ψωμία εἰκοσι.

The use of ψωμίον for "bread" (see s.v. ἄρτος) may be seen in P Lond 1914<sup>49</sup> (A.D. 335?) μὴ ἀμελήσῃται οὖν περὶ ἡμῶν, ἀδελφοί, ἐπειδὴ τὰ ψωμία ἀφῆκαν ὀπίσω, "do not neglect us then, brethren, since they left behind the bread," cf. 52 ἀποστῆλατέ μοι ὀλίγα ψωμία, "send me a few loaves" (see the editor's note, and cf. *J. Eg. Arch.* xiii. p. 118, where reference is made to an art. by Kretschmer on *Brot und Wein in Neugriechischen in Glotta* xv. (1926), p. 60ff.), and P Oxy VII. 1071<sup>5</sup> (v/A.D.) εἰὰν κελεύεις ἵνα ποιήσουσιν αὐτὰ ψωμία ἐνταῦθα κ[α]ὶ πέμψουσιν αὐτὰ εἰς τὴν Ἰβίονος, γράψον αὐτοῖς, "if you order them to make

the bread here and send it to the village of Ibion, write to them" (Ed.).

A curious ex. of the word is afforded by a letter of the farmer Gemellus, P Fay 119<sup>34</sup> (c. A.D. 100), where writing to his son he enjoins—πέμσις τὰ κτήνη κοπρηγείν εἰς τὸ λάχανον . . ἐπὶ κράζει Πᾶσις εἶνα μὴ εἰς ψωμὶν γένηται διὰ τὸ ὕδωρ, "send the animals to carry manure at the vegetable-ground, for Pasis is crying out that we must not allow it (apparently manure !) to be dissolved by the water"

(Edd.). The letter, it will be noted, is illiterate. MGr ψωμί, dim. ψωμάκι.

ψώχω,

"rub." The fact that up till now ψώχω is attested only in Lk 6<sup>1</sup>, and (in the middle) in Nicander *Theriaca*, 619, cannot be stressed for Luke's medical knowledge, but is rather a mere statistical accident: see Cadbury *JBL* xlv. (1926), p. 199.



# Ω

## ὦ—ὠνόμοι

ὦ.

For ὦ as interj. c. voc., as in Ac 1<sup>1</sup> *al.*, cf. BGU II. 665<sup>iii</sup>.<sup>8</sup> (i/A.D.) ἔρρωσθ[αί σε] εὐχ[ομαι] ὦ πάτερ. Moulton in *Proleg.* p. 71 discusses the progressive omission of ὦ in Hellenistic as compared with classical Greek: cf. Blass-Debrunner § 146.

ὦδε.

(1) "here": P Grenf II. 36<sup>17</sup> (B.C. 95) ὦδε, ἢ ἐν Διοσπόλει, "here, or in Diospolis," P Oxy IV. 736<sup>92</sup> (c. A.D. 1) ὅτε ὦδε ἐδείπνει, "when he was dining here," BGU IV. 1097<sup>11</sup> (time of Claudius or Nero) ὦδέ ἐστιν παρ' [ἐ]μοῦ, P Fay 123<sup>10</sup> (c. A.D. 100) ὡς ἔχωι ὦδε ἡμέρας ὀλίγας, "as I am staying here a few days," P Oxy VIII. 1160<sup>14</sup> (iii/iv A.D.) διμήνου δὲ ἡργῆκα ὦδη (ἴ. ὦδε), "I have been idle here for two months" (Ed.), and *ib.* IX. 1222<sup>3</sup> (iv/A.D.) εἶνα θεραπεύσω αὐτὸν ὦδε ἔξω, "in order that I may doctor him away here" (Ed.).

For the metaph. usage = "in this circumstance or connexion," as in 1 Cor 4<sup>2</sup> *al.*, cf. P Fay 117<sup>12</sup> (A.D. 108) ἐπὶ Ἐρασο[s] τὰ Ἀρποχράτια ὦδε τάχα ἰδὲ πν[ήσ]ι, "since Erasmus is going to celebrate the festival of Harpocrates so soon on the 14th" (Edd.), and P Meyer 22<sup>6</sup> (iii/iv A.D.) λήσωμε (ἴ. λήψομαι) ὦδε χαλκῶν (ἴ. χαλκόν), "I shall in this way receive the money."

(2) "hither": PSI VI. 599<sup>3</sup> (iii/B.C.) ἦκαμεν ὦδε ὥστε ἐργάζεσθαι, "we have come hither to work," P Oxy II. 295<sup>4</sup> (c. A.D. 35) γίνωσκε ὅτι Σέλευκος ἐλθὼν ὦδε πέφευγε, "know that Seleucus came hither and has fled," *Preisigke* 998<sup>3</sup> (A.D. 16-17) ἀπὸ χιμῶνος ἐλασθεῖς ὦδε, and the wall-scratching *ib.* 1854 Ἀσελλος ὦδε γέγον[α].

ὦδή,

"a song" (Eph 5<sup>19</sup>, *al.*): cf. the Ephesian tomb inscr. *Kaibel* Add. 297a<sup>3</sup>—

δακρύους τε καὶ ψδαῖς  
τεμῶσιν τὸν σόν, Μαρκελλεῖνε, τάφον,

and *Syll* 615 (= 1024)<sup>18</sup> (c. B.C. 200) ἐπὶ ὠδῇ ὑπὲρ καρποῦ Δήμητρι, with reference to a hymn sung in the course of a sacrifice.

For ὦδός, "a singer," see *OGIS* 56<sup>89</sup> (B.C. 238) τοὺς τε ὠδοὺς ἀνδρας καὶ τὰς γυναῖκας, *ib.* 352<sup>44</sup> (B.C. 163-130) διδόναι τῶν ὠδῶν τῷ νικῆσα[ντι] . . .

ὠδίν.

For the late form ὠδίν (cf. Blass-Debrunner § 46. 4) = "birth-pangs," as in 1 Thess 5<sup>3</sup>, cf. the sepulchral inscr.

*Preisigke* 4312<sup>4†</sup> (Ptol.) θνήσκω δ' ἀλγεσ[ι] πικροτάτους ὠδίνας προφυγούσα συναίμων[ς] . . ., also *Kaibel* 145<sup>4</sup> (ii/A.D.)—

τοῦ με χάριν προφυγόντα πικρὰν ὠδῖνα τεκούσης  
ἡγάγετε ἡμερτοῦ πρὸς φάος ἡλίου.

On the force of λύσας τὰς ὠδίνας τοῦ θανάτου in Ac 2<sup>24</sup>, see *Field Notes*, p. 112.

ὠδίνω,

"have birth-pangs," "travail" (Gal 4<sup>27</sup>, *al.*): cf. *Kaibel* 321<sup>12</sup> παύ[σ]ον δ' ὠδίν[ουσ]α, and *ib.* 1103<sup>2</sup>, an inscr. from a Pompeian sleeping-room—

Ὁ θρασὺς ἀνθέστακεν Ἐρως [τῷ Πανὶ παλαίων,  
χά Κτύρις ὠιδεῖναι,

where the editor understands ὠιδεῖναι as = "anxia est."

ὠμος,

"shoulder" (Mt 23<sup>4</sup>, Lk 15<sup>5</sup>): P Hamb I. 105<sup>15</sup> (iii/B.C.) τὸν ἀριστερὸν ὠμον, and PSI V. 455<sup>16</sup> (A.D. 178) a public physician reports—ἐφίδον τοῦτον . . . ἔχοντα . . . ἐπὶ τῆς ἀριστερᾶς ὠμοπλάτης καὶ τοῦ ὠμου τύμματα πληγῶν. Cf. P Cairo Zen III. 59381<sup>8</sup> (iii/B.C.), where amongst other articles of meat we read of—ὠμος ἁ σκέλος ἁ, and *Syll* 633 (= 1042)<sup>18</sup> (ii/iii A.D.) for the same combination in connexion with a sacrifice.

The word is apparently used = "beam" in P Ryl II. 236<sup>3</sup> (A.D. 256) ποίησον δὲ ἐξαντῆς ὠμους δύο ἐλαιουργικούς κοπήναι, "have two beams (?) cut at once for oil-presses" (Edd.): cf. P Flor II. 233<sup>3</sup> (A.D. 263) τέσσαρας ὠμους, with the editor's note.

ὠνόμοι,

"buy" (for the form, see Rutherford *NP* p. 210 ff.), is confined in the NT to a citation from the LXX in Ac 7<sup>26</sup>. The verb is very common in our sources, e.g. P Tor I. 1<sup>v.7</sup> (B.C. 116) (= *Chrest.* II. p. 35) ἐώνητο παρὰ Ἑλῆκιος . . . πῆχεις οἰκοπεδικούς ἔπτα ἡμισυ, P Gen I. 20<sup>6</sup> (B.C. 109) ἦν (sc. μερίδα γῆς) ἐώνησατο ἐγ βασιλικοῦ, BGU IV. 1146<sup>8</sup> (B.C. 19) ἦς ἐώνηνται παρ' αὐ[τοῦ], P Oxy IX. 1188<sup>19</sup> (A.D. 13) βούλομαι ὠνή(σασθαι) . . . ξύλα ἐξηραμμένα, "I wish to purchase some dried logs" (Ed.), P Tebt II. 410<sup>6</sup> (A.D. 16) χάριν οὐ παρορίζεται ὑπὸ γίτονος ἐωνημέγου τῶν γιτνιωσῶν αὐτῷ, "on account of the encroachments being made on him by a neighbour who has bought some of the adjoining property" (Edd.), P Oxy I.

78<sup>12</sup> (iii/A.D.) ἔναυχος ἐωνημένος παρά τ(ινος?) τὰς ὑπογε-  
γραμμένας (ἀρούρας), "having lately bought from some one  
the hereinafter described land (?) " (Edd.), and *ib.* VI. 914<sup>8</sup>  
(A.D. 486) διαφόρων βαμμάτων [ὧν] ἐώνημαι παρά σοῦ,  
"various dyes which I have bought from you."

The subst. ὠνητής occurs in P Cairo Zen III. 59393<sup>2</sup>  
(iii/B.C.) ὠνητής περὶ τοῦ ἵππου τοῦ μεγάλου, "purchaser  
of the big horse," and for ὠνή, cf. P Oxy III. 486<sup>7</sup> (A.D.  
131) τὸν καθήκοντα τῆς ὠνῆς δημόσι[ον] χρηματισμόν,  
"the regular official contract of the sale" (Edd.).

Reference may also be made to the Delphic inscr. of  
B.C. 200–199, *Syll* 845<sup>14</sup>, where, with regard to the  
manumission of a slave, the words occur—τὰν τιμὰν ἀπέχει.  
τὰν δὲ ὠνὰν ἐπιστεύσει Νίκαία τῷ Ἀπόλλωνι ἐπ' ἐλευθερίαι,  
"the price he (viz. the previous vendor) hath received. The  
purchase, however, Nicaea hath committed unto Apollo, for  
freedom." See Deissmann *LAE*<sup>2</sup> p. 323 ff., where the  
usage referred to is discussed as illustrating the Pauline  
conception of Christian freedom.

## ῥόν,

"an egg" (Lk 11<sup>12</sup>) (for form, Blass-Debrunner § 26).  
An interesting ex. of this common word is afforded by  
P Oxy I. 83<sup>8</sup> (A.D. 327), the declaration by an egg-seller  
that he will not sell eggs except in the public market—  
ὁμολογῶ . . . τὴν διάπρασιν μοι τῶν ὠν (ἡ ὠν) ποιήσα-  
σθαι ἐπὶ τῆς ἀγορᾶς δημοσίᾳ. Other exx. are P Petr III.  
142<sup>3</sup> (an account—Ptol.) ὠία, P Oxy IX. 1207<sup>10</sup> (A.D. 175–  
6?) ὠνῶν ἑκατόν, P Oxy X. 1339 (account of expenses—iii/A.D.)  
ὑπὲρ τι(μῆς) λαχάνων καὶ ὠν (δρ.) π, P Oxy VI. 936<sup>8</sup>  
(iii/A.D.) κλουῖον (for κλουβίον or κλωβίον) ὠν π, "a  
basket of 80 eggs," and for the dim. ὠάριον, see BGU III.  
781<sup>v.6</sup> (i/A.D.).

For the use of eggs in magic see P Osl 1<sup>140</sup> (iv/A.D.) τὰ  
ἀνόμματα ὡὰ θύεται, "the lawless eggs are sacrificed," with the  
editor's note.

## ῥρα

(1) "an hour": P Oxy II. 235<sup>7</sup> (A.D. 20–50) ῥρα τε-  
τάρτη τῆς νυκτός, P Ryl II. 234<sup>3</sup> (ii/A.D.) ῥρᾶ α, "at the  
first hour," P Hamb I. 96<sup>3</sup> (date of a horoscope—A.D. 145)  
ὀγδόου Ἀντωνείνου Φαρμοῦτι κατ' ἀρχαίους ἰδ' ῥρα τρίτη  
νυκτός, P Ryl II. 109<sup>11</sup> (A.D. 235) τῇ κῇ τοῦ ὄντος Μεισορῆ  
μηνὸς ῥρας ἀρχομένης τετάρτης, and P Oxy IX. 1214<sup>7</sup>  
(v/A.D.) ῥρ(ας) ζ, "at 7 o'clock." With ἡ ῥρα = "the  
fatal hour," as in Mt 26<sup>45</sup>, cf. P Leid W<sup>vii.27</sup> (ii/iii A.D.)  
(= II. p. 103) βοήθησον ἐν ἀνάγκαις, ἐλεῆμων ἐν ῥραις  
βιαίος (ἡ βιαίαις).

(2) As the hour was the shortest period of time known to  
the ancients, ῥρα came to be used much as we use "in  
one second," "in one moment," "instantly," e.g. P Tebt  
II. 411<sup>4</sup> (ii/A.D.) ἅμα τῷ λαβεῖν μου τὴν ἐπιστολὴν αὐτῇ  
ῥρα ἄνελθε, "immediately after receiving my letter, come up  
instantly" (Edd.), and similarly P Oxy IX. 1193<sup>2</sup> (iv/A.D.):  
cf. Lk 2<sup>38</sup>, and for the added significance that this usage  
gives to Rev 17<sup>12</sup> see Ramsay *Teaching*, p. 57. In P Iand  
I. 42<sup>1</sup> (vi/A.D.) ῥρα = "now" stands alone: the editor  
can supply no parallel. For the acc. denoting a point of  
time, as in Jn 4<sup>52</sup>, Rev 3<sup>8</sup>, cf. BGU IV. 1079<sup>11</sup> (A.D. 41)

(= *Selections*, p. 39) ἀκολουθεῖ δὲ Πτολλάρωνι πᾶσαν ῥραν,  
"stick to Ptolliarion constantly," and see *Proleg.* pp. 63, 245.

(3) The word = "age" in P Lond 24<sup>11</sup> (B.C. 163)  
(= I. p. 32, *UPZ* i. p. 117), where a mother represents  
that her daughter Tathemis has reached the age when  
circumcision was usual—τὴν Ταθῆμιν ῥραν ἔχειν ὡς ἔθος  
ἐστὶν τοῖς Αἰγυπτίοις περὶ[τε]τέμνεσθαι, and similarly  
in P Ryl II. 101<sup>6</sup> (A.D. 63) a request for the examination of  
a youth—ῥραν ἔχοντα τῆς εἰς τοῖς ἐφή[β]ους εἰσκρίσεως,  
"having reached the age for admission as an ephebus"  
(Edd.).

(4) For prepositional phrases we may cite the following—  
P Oxy III. 523<sup>4</sup> (ii/A.D.) (= *Selections*, p. 97) an invitation  
to dinner ἐν τοῖς Κλαυδ(ίου) Σαραπίω(νος) τῇ ἡμέρᾳ ἀπὸ ῥρας  
θ, "in the house of Claudius Serapion on the 16th at 9  
o'clock": *ib.* VI. 935<sup>17</sup> (iii/A.D.) διὰ γράφω σοι . . . διὰ  
ῥρας γράφ[η]ς μοι[ν] περὶ τοῦτου, "I write to you therefore  
to ask you to write to me at once about him (?) " (Edd.): *ib.*  
I. 41<sup>29</sup> (iii/iv A.D.) ἡ εἰς ῥρας πᾶσι τοῖς τὴν πόλιν φιλοῦ-  
σιν, "Hurrah for all who love the city" (Edd.): BGU IV.  
1208<sup>41</sup> (B.C. 27–26) ἐν τῇ ῥραι ἐπεχώρησεν: P Oxy XVI.  
1844<sup>1</sup> (vi/vii A.D.) εὐθέως καὶ κατ' αὐτὴν τὴν ῥραν, "imme-  
diately and at the very moment": P Lips I. 105<sup>7</sup> (i/ii A.D.)  
(= *Chrest.* I. p. 276) ὅν μετὰ μίαν ῥραν πέμψω, "which (sc.  
"a reckoning") I shall send within an hour": P Oxy IV.  
804 (horoscope—A.D. 4) περὶ ῥρα(ν) γ τῆς ἡμέρα(ς), *ib.*  
VII. 1114<sup>24</sup> (A.D. 237) περὶ ῥραν τρίτην, "at the third hour  
of the day" (Ed.): P Gen I. 52<sup>4</sup> (c. A.D. 346) χαρτίον  
καθαρόν μὴ εὐρών πρὸς τὴν ῥραν εἰς τοῦ[τ]ο[ν] ἔγραψα, "not  
having found a clean sheet of paper at the moment, I wrote  
on this": and P Oxy II. 396 (late i/A.D.) ἐπεὶ δὲ μετρίως  
εἶχε ὑπὸ τὴν ῥραν ἐνεσημάνθη οὐκ εἰσχυσέ σοι γρά[φ]ῃ.

## ῥραιος,

lit. "in season" (Mt 23<sup>27</sup>, *al.*): cf. PSI V. 535<sup>44</sup> (Ptol.)  
ταρίχου ῥραιῶν ἀπολέκτων πεπονηκὸς Θάσι[ον] κεράμιον)  
α, *ib.* 558<sup>7</sup> (B.C. 257–6) σφόγγων ῥραιῶν κεράμιον) ἐν  
δεδωκεν, *ib.* 594<sup>13</sup> (iii/B.C.) ῥραιῶν κεράμια β, and *Kaibel*  
812<sup>4</sup> (ii/A.D.)—

ὅπως ῥαδινὴ διὰ παντός

ἀμπελος ῥραιῶν καρπὸν ἔχῃ βοτρύων.

In P Goodsp Cairo 2<sup>i.4</sup> (ii/A.D.) we have a medical frag-  
ment containing a warning against τῶν ῥραιῶν, "ripe fruits,"  
where the editor notes the generally colourless character of  
ῥραιῶς, and cites Athenaeus *Deipnosophistae* 116E ῥραιᾶ sc.  
ταρίχη, meaning fish "pickled in the season." For the  
derived meaning "in the bloom of youth," "beautiful," cf.  
the magic P Lond 125 *verso*<sup>13</sup> (v/A.D.) (= I. p. 124)  
γυναικῶν . . . ῥραιῶν καὶ [ν]έαν. In *Syll*<sup>8</sup> 668<sup>4</sup> (B.C. 160–  
59) ἐν ῥρα[ί]αι ἐκκλησίαι, the editor understands the adj.  
in the sense of ἐννομος, νόμιμος. For the adj. ῥρῖμος, see P  
Tebt I. 54<sup>8</sup> (B.C. 86) κλήρου ἀρου(ρῶν) ἑ . . . ῥρῖμου σπαρῆναι,  
"the holding of 10 arourae ready for sowing."

## ῥρύομαι,

"roar," "howl." The use of the verb in 1 Pet 5<sup>8</sup> is  
probably derived from Ps 21(22)<sup>14</sup> ὡς λέων ὁ ἀρπάξων καὶ  
ῥρύνεσθαι. For the thought Moffatt (*NT Comm.* ad l.)  
cites Latimer's *Sermon of the Plough* where the text js



quoted to prove that the devil is "the most diligent prelate and preacher in England."

ὥς.

1. = "as": P Goodsp Cairo 4<sup>4</sup> (ii/B.C.) (= *Selections*, p. 24) εἰ ἔρρωσαι . . . εἴη ἂν ὡς αἰρούμεθα, "if you are well, it will be as we desire," BGU I. 163<sup>7</sup> (A.D. 108) καὶ γὰρ ἄλλοι ὡς πληγέντες ὑπὸ αὐτοῦ ἀναφόριον δεδώκασι, "for others have given information (from time to time) as having been assaulted by him," P Flor I. 56<sup>18</sup> (A.D. 234) ὡς καθήκει, and BGU IV. 1024<sup>viii. 11</sup> (iv/v A.D.) κα[ταβλη- θήνα] ὡς φονέα.

2. = "that," "how," after verbs of saying, thinking, etc.: P Tebt I. 10<sup>6</sup> (B.C. 119) φρόντισον ὡς τὰ τῆς ὑποσχέ- σεως ἐκπληρωθήσεται, "take care that the terms of his agreement are fulfilled" (Edd.), and P Tebt II. 410<sup>10</sup> (i/A.D.) μν[ή]σθητι ὡ[ς] ἐν τῷ Τρ[ι]στόμῳ με ἐφιλοτ[ι]μοῦ σὺν ἐμοὶ μέναι, "remember how zealous you were at Tristomos to remain with me" (Edd.).

3. c. ind. with ἂν, as in I Cor 12<sup>2</sup>, cf. P Par 46<sup>18</sup> (B.C. 152) ὡς ἂν εὐκαιρήσω, παραχρήμα παρέσομαι πρὸς σε.

4. c. conj. with ἂν, as in Rom 15<sup>24</sup>, I Cor 11<sup>34</sup>, Phil 2<sup>23</sup>, = "as soon as," "when": P Hib I. 44<sup>5</sup> (B.C. 253) ὡς ἂν οὖν λάβῃς τὴν ἐπιστολήν . . . ἀπόστειλον, "as soon as you receive the letter, send," *ib.* 66<sup>4</sup> (B.C. 228) ὡ[ς] δ' ἂν παραγίνωμαι . . . συναλλάξω σοι, "as soon as I arrive, I will have a conversation with you," and with εἰάν (= ἂν) P Fay 111<sup>16</sup> (A.D. 95-6) ὡς εἰάν βλέψῃς [τ]ὴν τιμὴν πάντος ἀγόρασον τὰς τοῦ λωτίνου (άρταβὰς) κ, "as soon as you learn the price, be sure to buy the 20 artabae of lotus": see *Proleg.* p. 167 f.

5. c. inf.: P Giss I. 47<sup>8</sup> (time of Hadrian) (= *Chrest.* I. p. 383) where reference is made to a θώραξ made ὡς μὴ κάμνειν τὸν φοροῦντα αὐτόν, "so as not to weary the person carrying it," and P Oxy VIII. 1120<sup>19</sup> (early iii/A.D.), where a widow complains that a certain Thonis had carried off her slave Theodora μὴ ἔχων κατ' αὐτῆς ἐξουσίαν, ὡς ἐν παντὶ σθένει βίαν με σχεῖν, "though he had no power over her, so that I am subjected to unmitigated violence" (Ed.): cf. Lk 9<sup>62</sup>. The literary phrase ὡς ἔπος εἰπεῖν (in NT only Heb 7<sup>9</sup>) occurs in a would-be literary papyrus, a dispute concerning property, P Oxy I. 67<sup>14</sup> (A.D. 338) πάντα μὲν, ὡς ἔπος ἐστὶν εἰπεῖν, ὅσα εἰσχύει τι δύν[α]τ[αι] παρὰ τὴν τῶν νόμων [ισχύ]ν πρὸς ὀλίγον εἰσχύει, "everything, it may be said, that is able to withstand the power of the law withstands but for a short time" (Edd.).

6. = ὅτι: P Oxy XVII. 2110<sup>6</sup> (A.D. 370) παρατίθημι ἐν ὑμῖν ὡς οὐ χρή λύεσθαι τὰ διατυπωθέντα, "I put it to you that the ordinances should not be infringed" (Edd.), *ib.* 34 ὀγε[ν]δίζομεν ὡς οὐ προσήκει αὐτὸν ἐνοχλεῖσθαι προφάσι ἐπιμελείας τῆς αὐτῆς ἐρεᾶς ἐσθῆτος, "we find fault saying that it is not right that he should be burdened on the score of the administration of the said woollen clothing" (Edd.).

7. ὡς ὅτι (2 Thess 2<sup>2</sup>, 2 Cor 5<sup>19</sup>, 11<sup>21</sup>: *Lightfoot Notes* p. 110) in later Greek is practically = simple ὅτι, e.g. Dion. Hal. *Antt.* ix. 14 ἐπιγνοὺς ὡς [om. ὡς, Kiessling] ὅτι ἐν ἐσχάτοις εἰσὶν οἱ κατακλεισθέντες ἐν τοῖς λόφοις, CPR I. 19<sup>3</sup> (iv/A.D.) πρῶν βίβλια ἐπιδέδωκα τῇ σῇ ἐπιμελείᾳ ὡς ὅτι ἐβουλήθη τινὰ ὑπάρχοντά μου ἀποδόσθαι: see further *Proleg.* p. 212, Jannaris *Gr.* § 1754.

PART VIII.

8. = "about," as in P Amh II. 72<sup>12</sup> (A.D. 246) δηλώ τὰ καταλειφθέντα ὑπ' αὐ[τοῦ] σύνπαντα ἄξια εἶναι ὡς ταλάντων τριῶν, "I declare that the property left by him is worth in all about three talents" (Edd.). This usage is specially common in notifications of age, e.g. P Tebt II. 381<sup>4</sup> (a Will —A.D. 123) (= *Selections*, p. 77) Θαῆσις . . . ὡς ἐτῶν ἐβδομήκοντα ὀκτώ, "Thaesis being about seventy-eight years of age": cf. Lk 3<sup>23</sup>, and see Deissmann's note in P Meyer, p. 26.

ὥσαννά,

orig. a cry for help (Ps 118<sup>25</sup>), but as used by the Evange- lists a shout of praise (Mt 21<sup>9</sup>, Mk 11<sup>9ff.</sup>): see Dalman *Words of Jesus*, p. 220 ff. It is because of Luke's omission of ὥσαννά in 19<sup>38</sup> that Jerome calls him "inter omnes evangelistas Graeci sermonis eruditissimus" (*Ep.* 20. 4 to Pope Damasus). For a discussion of the cry *Hosanna*, see F. C. Burkitt in *JTS* xvii. (1916), p. 139 ff., and cf. Preuschen-Bauer, *Wörterb.* s.v.

ὥσαύτως,

"in like manner," "likewise": P Hamb I. 25<sup>14</sup> (B.C. 238) Κάλας τέτακται συναντήσεσθαι πρὸς σέ . . . ὡσαύτως δὲ καὶ τῷ Ἀκολούθῳ παρηγγείλαμεν συναντᾶν πρὸς σέ, P Eleph 20<sup>50</sup> (iii/B.C.) ὡσαύτως παστοφόριον ἐν Τεντύρει ἐντὸς τεύχους, P Petr II. 4 (11)<sup>6</sup> (iii/B.C.) ὡσαύτως δὲ καὶ σχοινία β, ἐὰν δὲ ὑπάρχη πλέω σ, "likewise, too, 100 ropes, but if you have plenty, 200," in connexion with building operations, P Ryl II. 130<sup>12</sup> (A.D. 31) ἔτι δὲ καὶ πλειστάκι ὡσαύτως ἐτρύγησαν καὶ ἀπηνέγκαντο, "more- over they repeatedly gathered them in the same way and carried them off," of thieves in an olive-yard, P Oxy II. 267<sup>19</sup> (agreement of marriage—A.D. 36) προσομολογῶι ἐὰν ὡσαύτως ἐκ διαφορᾶς ἀπ[α]λλαγῶμεν ἀπ' ἀλλήλ[ων] . . ., "I further agree if as aforesaid owing to a quarrel we separate from each other . . ." (Edd.), similarly *ib.* III. 496<sup>14</sup> (A.D. 127), and Preisigke 5114<sup>17</sup> (A.D. 613-640).

ὥσει,

(1) "as if," "as it were," "like": PSI IV. 343<sup>10</sup> (B.C. 256-5) ὥσει καὶ παρόντος σου ὁ λόγος συντεθήσεται, P Tebt I. 58<sup>26</sup> (letter of a tax-farmer—B.C. 111) θεωρήσας με ὡς προσεδρεύοντα καθ' ἡμέραν ὥσει δεδιδαναι, "seeing me in daily attendance he has as it were turned coward" (Edd.), and P Fay 118<sup>21</sup> (A.D. 110) σηστρίδια ὥσι εἰς ξυλαμήν, "sieves as it were for mowing."

(2) "about" with numbers: Preisigke 5115<sup>4</sup> (B.C. 145) ὡνὴς ψηλοῦ τόπου ὥσει (π)ήχως α, P Tebt I. 15<sup>2</sup> (B.C. 114) ὥσει περὶ ὥραν ια, "at about the eleventh hour," and P Oxy XVI. 1870<sup>11</sup> (v/A.D.) στ[αμνί]ον ἐν χωρῶν ὥσει ἑξήτα[s] δύο?, "one vessel containing about two *sextarii*."

ὥσπερ,

"even as," "as": PSI V. 486<sup>6</sup> (B.C. 258-7) ἵνα τὰ χρώματα τὰ ἐν τ[ῇ] γῇ αὐτῶν χωρνήγηται ὥσπερ[ε] καὶ τὰ λουπά, P Fay 106<sup>24</sup> (c. A.D. 140) a physician pleads that members of his profession should be exempted from certain compulsory services, μάλ[ι]στα [δὲ] οἱ δε[δοκ]μασμένοι

ὥσπερ κάγω, "especially those who have passed the examination like myself," P Oxy VII. 1065<sup>8</sup> (iii/A.D.) ἐὰν δὲ ὀλιγορήσης, ὥσπερ [οἱ] θεοὶ οὐκ ἐφίσταντό μοι οὕτως κάγω θεῶ[ν] οὐ φέ[σ]ομαι, "if you neglect this, as the gods have not spared me so will I not spare the gods" (Ed.); cf. I Cor 8<sup>5</sup>, and see von Dobschütz *ZNTW* xxiv. (1925), p. 50.

In P Oxy VIII. 1121<sup>12</sup> (A.D. 295) ὥσπερ ταύτης πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπανσαμένης ἀδιαθέτου, "when a few days ago she died intestate" (Ed.), ὥσπερ is little more than a connecting particle. For the emphatic ὥσπερ, see Meisterhans *Gr.* p. 257.

### ὥσπερεί.

With ὥσπερεί, "as it were," in I Cor 15<sup>8</sup>, cf. ὥσπερ οὖν in PSI I. 76<sup>3</sup> (A.D. 574-578) ἡ πίστις τῶν συναλλαγμάτων . . . ὥσπερ οὖν καὶ τὰναντία καταπατομένη, σαφῶς ἀπεργάζεται.

### ὥσπερ.

1. For the construction c. inf. denoting result "so as to," the stress being laid on the dependence of the result on its cause (cf. Mt 8<sup>24</sup>, Lk 4<sup>29</sup>, *al.*) we may cite BGU I. 27<sup>13</sup> (ii/A.D.) (= *Selections*, p. 101) καθ' ἡμέραν προσδεχόμεθα διμ[ε]τρ[ω]ρίαν, ὥστε ἕως σήμερον μηδὲν ἀπολεῦσθαι τῶν μετὰ σίτου, "daily we are waiting for our discharge, so that up till to-day no one of us in the corn service has been let go," P Oxy X. 1270<sup>14</sup> (A.D. 139) ἐπιδέχομαι μισθώσασθαι ἐκ τοῦ δημοσίου . . . ἀρούρας τρεῖς . . . ὥστε κατ' ἔτος σπείραι καὶ ξυλαμῆσαι οἷς ἐὰν αἰρώμαι, "I consent to lease from the State three arourae, on condition that I may sow and plant the land with any crop which I choose" (Edd.), *ib.* 1255<sup>7</sup> (A.D. 292) ἐπειθεμένου σου ἡμῖν ὥστε ἐν ἀσφαλείᾳ ἔχειν τοὺς καρποὺς ἐν ταῖς ἀλωνίαις, "having been enjoined by you to keep in safety the crops at the threshing floors" (Edd.), *ib.* VI. 891<sup>12</sup> (A.D. 294) ἔδοξεν ὥστε σὲ μὲν προστῆναι, "it was decided you should preside" (Edd.). For the omission of ὥστε before the inf. (as in Ac 5<sup>3</sup>, Col 4<sup>9</sup>, Heb 5<sup>9</sup>, 6<sup>10</sup>), cf. P Oxy III. 526<sup>4</sup> (ii/A.D.) οὐκ ἤμην ἀπαθὴς ἀλόγως σε καταλείπειν, "I was not so unfeeling as to leave you without reason" (Edd.).

2. For the strict consecutive ὥστε c. ind. (as in Jn 3<sup>16</sup>, Gal 2<sup>13</sup>), cf. P Oxy XIV. 1672<sup>6</sup> (A.D. 37-41) πεπράκαμεν χά(σ) αἰβ ξένους προσώποις ἐν οἷς ἦν καὶ πολλὰ λέα οἰνάρια [[ὥστε]] ἐκ (δραχμῶν) ἑ μετὰ χάριτος, ὥστε αἱ πράξεις ἡμῶν καλλίωτεραι γεν[ό]ναισι λείαν, καὶ ἐλπίζομεν ὅτι καλλίωτεροι τούτων γενήσονται, "we sold 32 choes to some strangers, including a quantity of quite thin wine, at the rate of 5 drachmae, thankfully, so that our sales have become much more favourable, and we hope that they will become more favourable than this" (Edd.).

3. The consecutive ὥστε c. subj., as in I Cor 5<sup>8</sup>, may be illustrated by BGU III. 874<sup>1</sup> (Byz.) ἄλλοτε γεγράφηκα ὑμῖν ὥστε πέμψηται (ἡ πέμψη) εἰς Παρμῶθιν καὶ δέξηται (ἡ δέξησθαι) τὰ δύο χρύσινα παρὰ τοῦ διάκονος, and with the imper., as in I Cor 3<sup>21</sup>, by P Oxy X. 1293<sup>13</sup> (A.D. 117-138) ἔδει αὐτῷ διδόναι (ἡ διδόναι) ὥστε τοῦ λοιποῦ

γράφεται (ἡ γράφετε), "you ought to have given him (a letter); so in future write" (Edd.).

4. Some miscellaneous exx. may be added. For ὥστε = "namely," cf. P Ryl II. 75<sup>11</sup> (late ii/A.D.) an account of judicial proceedings, where the prefect decides, τύπος ἐστὶν καθ' ὃν ἔκριναι πολλάκις καὶ τοῦτο δίκαιον εἶναι μοι φαίνεται ἐπὶ τῶν ἐ[[κ]]ρίσαντο-[[με]]μένων, ὥστε, εἴ τι ἐπὶ περιγρ[α]φῇ τῶν δανιστῶν ἐποίησαν, ἄκοιρον εἶναι, "there is a principle according to which I have often judged and which seems to me fair in the case of those who resign their property, namely, that if they have done anything to defraud their creditors, the resignation shall not be valid" (Edd.). For ὥστε = ὥς, cf. *ib.* 155<sup>21</sup> (A.D. 138-161) ὥστε ἐὰν αἰρήται, "as she pleases." For ὥστε εἰς, cf. P Hal I. 7<sup>4</sup> (B.C. 232) ὥστε εἰς [ἐξ]νια φοίνικας, "dates for gifts to guests." With this last passage cf. the banker's receipt P Tebt II. 280<sup>3</sup> (B.C. 126) Ἡρακλείδῃ τρα[πεζίτῃ] ὥστε βασιλεῖ παρὰ Σοκονώπιος, "Sokonobis to Heraclides the banker for the king" (Edd.), and P Lond 848 *verso*<sup>8</sup> (A.D. 213?) (= III. p. 209) δὲς Δάδωνι ὥστε τῇ γυναίκει Ἀγαθίνου ἐρίων πόκους πέντε, "give to Ladon for the wife of Agathinus five fleeces."

### ὠτάριον,

which in the NT (Mk 14<sup>47</sup>, Jn 18<sup>10</sup>) is used of "an ear," is found in the papyri = "handle," e.g. BGU III. 781<sup>1</sup>.<sup>15</sup> (i/A.D.) σὺν ποδίοις καὶ ὠτάριοις ἡ, *ib.* 1<sup>1</sup> ὠτάρια ἔχοντα σατύρια, *et saepius*.

### ὠτίον,

For this dimin. of οὖς, "an ear" (Mt 26<sup>51</sup>, *al.*), reference may be made to the new Saying of Jesus, P Oxy I. 120<sup>π</sup>, which, as restored by White *Sayings* p. xviii., runs—λέγει Ἰησοῦς· ἀκούεις εἰς τὸ ἐν ὠτίον σου, τὸ δὲ ἕτερον συνέκλεισας.

For other exx. of ὠτίον cf. P Oxy I. 108<sup>17</sup> (meat bill of a cook—A.D. 183 or 215) ὠτίον ᾧ, ἄκρον ᾧ, νεφρία β, "1 ear, 1 trotter, 2 kidneys," P Leid W<sup>vi</sup>. 36 (ii/iii A.D.) (= II. p. 101) ἐὰν ἐπίπης (ἡ ἐπέπης) ἐπὶ παντὸς πετινοῦ (ἡ πετεινοῦ) εἰς τὸ ὠτίον, τελευτήσει, and Preisigke 6003<sup>10</sup> (A.D. 316) τοῦ ἀριστεροῦ ὠτίου. Like ὠτάριον, ὠτίον is used = "handle," as in BGU III. 781<sup>1</sup>.<sup>3</sup> *al.* (i/A.D.), and P Oxy XIV. 1658<sup>13</sup> (iv/A.D.) ὠτίον χαλκίον, "a handle of a kettle" (Edd.).

### ὠφέλ(ε)ια,

"advantage," "benefit." The form ὠφέλια, which is read in Rom 3<sup>1</sup>, Jude<sup>16</sup>, was already classical, and is also found in the papyri and inscrr. (always in Attic inscrr., Meisterhans *Gr.* p. 56), e.g. P Oxy XII. 1409<sup>11</sup> (A.D. 278) τὴν γὰρ ἀπὸ τῶν ἔργων τούτων γενομένην ὠφέλιαν πάντας εἰδέναι πέ[ρ]ισμα, "for I am persuaded that every one is aware of the benefit resulting from these works (*sc.* repairing of the dykes)" (Edd.), *ib.* 1477<sup>4</sup> (question to an oracle—iii/iv A.D.) εἰ ἔχω ὠφέλιαν ἀπὸ τοῦ φίλου; "am I to obtain benefit from my friend?" *Priene* 11<sup>6</sup> (c. B.C. 297) ὑ[πὸ τῇ]ς ὠφέλιας, and Cagnat IV. 946<sup>11</sup>.



ὠφελέω,

"help," "benefit," c. acc. pers. as in Heb 4<sup>2</sup>, Preisigke 4305<sup>10</sup> (iii/B.C.) εἰ μὴ τὴν μήκωνα ("the poppy") συνάξεις, μ[η]δεῖς σε ἀνθρώπων μὴ ὠφελήσῃ, P Oxy IX. 1219<sup>12</sup> (iii/A.D.) οἶδα ὅτι καὶ ταῦτά μου τὰ γράμματα πόλλ' αὐτὸν ὠφελήσῃ, "I know that this letter of mine also will be of much help to him," and *ib.* XII. 1490<sup>4</sup> (late iii/A.D.) λέγει γὰρ ὅτι ὠφέλησα αὐτὸν μεγάλως καὶ ἐν τῇ ἀννώνῃ, "he says 'I helped him greatly in the matter of the annona.'"

For the verb = "instruct," as frequently in early ecclesiastical writers, cf. *Pelagia-Legenden* p. 3<sup>20</sup> οἱ ἐπίσκοποι . . . ἡρώτων τὸν κύριον Νόννον εἰπεῖν καὶ ὠφελῆσαι αὐτούς. According to Field (*Notes*, p. 21) the meaning "prevail," which is attached to the verb by AV, RV, in Mt 27<sup>24</sup>,

Jn 12<sup>19</sup>, seems to require confirmation. MGr φελῶ, "I assist, am useful": ὠφελεί, "it is useful, advantageous."

ὠφέλιμος,

"useful," confined in the NT to the Pastorals: cf. P Ryl II. 153<sup>11</sup> (A.D. 138-161) ὠφέλιμος ἡμῖν γενόμενος [παρ]ὰ τὴν ἡμῶ[ν] εἰς τοὺς ἔξω [τό]πους ἀποδημύλη (/. ἀποδημίαν), "having been useful to us on the occasion of our absence abroad." The phrase ἐν πᾶσι καλοῖς καὶ ὠφέλιμοις ἔργοις is common in contracts, e.g. P Lond V. 1711<sup>36</sup> (A.D. 566-573), and the Byzantine papyri, P Masp II. 67158<sup>18</sup>, 67159<sup>25</sup>. See also *Syll*<sup>3</sup> 1165<sup>8</sup> (an oracle) αἰ' ἐστι αὐτοῖ προβατεύοντι θναῖον (= ἀρεῖον· Hesych.) καὶ ὠφέλιμον.













